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THE THEOSOPHIST



DR. ANNIE BESANT IN 1902

wearing H. P. B.'s Rosicrucian Jewel of Magistro

October, 1932

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.

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ADYAR, MADRAS, INDIA

Price: See Supplement, page vi

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JUST PUBLISHED

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. Jinarājadāsa.

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Theosophical Publishing House, Adyar, Madras, India

VOL. LIV

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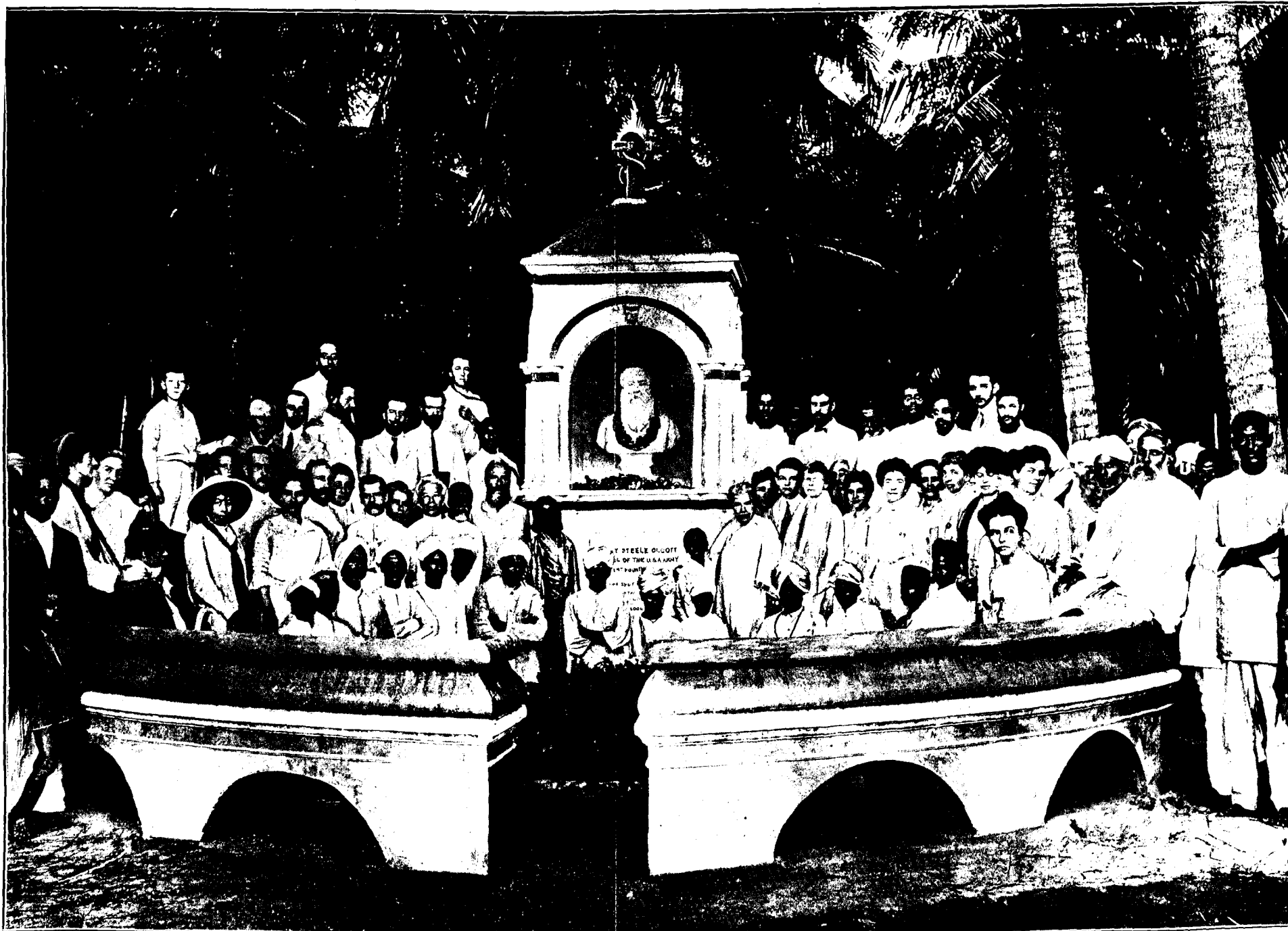
Edited by ANNIE BESANT, P.T.S.

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INAUGURATION OF OLCOTT MEMORIAL, ADYAR, FEB. 17, 1910
AT THE SPOT WHERE H. S. OLCOTT'S BODY WAS CREMATED

Olcott Centenary Number



ON THE WATCH-TOWER

H. P. B.
gave to the world
Theosophy,
H. S. Olcott
gave to the world
The Theosophical Society.
Each was chosen by the
Masters:
which brought the greater gift?

Annie Besant

A few weeks ago a slip of paper, on which Dr. Besant had written in pencil, was found placed in a book which she had been reading in August of last year. The paper bore on it a thought of hers concerning the H. P. B. Centenary which was about to be celebrated. It is that thought, with a reproduction of her signature on that slip of paper, with which "Watch-Tower" of this Olcott Centenary Number opens. She has summed up in a few words more than all the biographies about the two Founders will ever say.

* * *

The two names of H. P. Blavatsky and H. S. Olcott will always be closely associated by those who grasp the true significance of the work of the Theosophical Society. However distinguished may be those who come after them, these two will always remain as the great Founders.

These two, so noble and so striking in their characters, were utterly different in temperament. In some ways, about the only one thing that united them was their intense devotion to their common Master, and to His work, which was the building up of the Theosophical Society. For H. P. B. was in every fibre of her being the Occultist, that is, one to whom the will of the Adepts was the ruling law of her life. All life for her was a matter of carrying out Their orders, for it was in the fulfilment of Their plan that she felt growing ever greater her intense devotion to her Master. He was always to her the great Ideal of her dreams.

* * *

H. S. Olcott, on the other hand, had little of H. P. B.'s occult sense of values. But he was a very great philanthropist, and the whole world was to him a place for the fulfilment of man's ethical nature. When once he saw his great ideal, which was the building up of a Universal Brotherhood through absence of religious animosities, he was utterly regardless of whatever might happen to him regarding his

own personal relationship to his Master. He too had a wonderful devotion to his Master—the devotion of a most loving son to a father whom he admired with intense reverence. But Colonel Olcott did not grasp the occult concatenation of forces. He judged by effects on the physical plane, whereas H. P. B. was profoundly sensitive to the causes on the invisible planes.

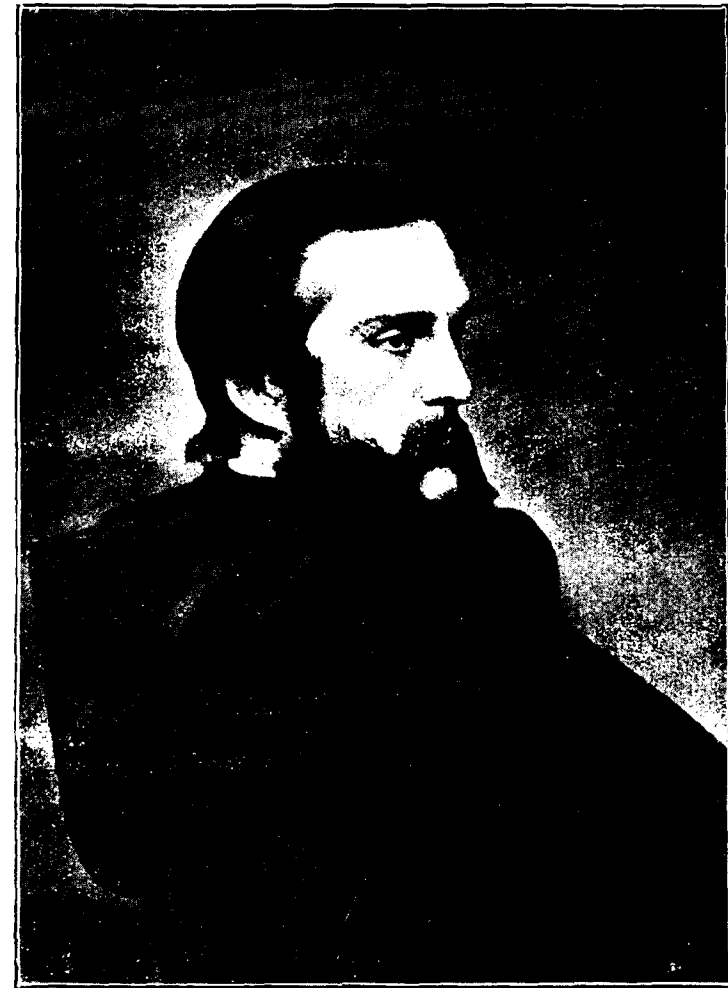
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We have Colonel Olcott's story of his collaboration with H. P. B. in the early volumes of his *Old Diary Leaves*. He has undoubtedly exaggerated certain events, and in several places he has shown H. P. B.'s character somewhat out of perspective to the real facts. This was partly due to his sense of alarm that after her death her personality would be made the standard of truth and action in the Society—as unfortunately it has indeed happened among some of her disciples. Service was to him a wonderfully impersonal ideal, and not a matter of carrying out the commands of any Master. But his alarm at the growing cult of H. P. B. influenced him unduly to exaggerate certain elements in her character, as if by being so human she lost something of her occult greatness. We have no book by H. P. Blavatsky giving an account of her collaboration with him, though in several of her letters we find that, in spite of her great admiration for him as an organizer, she often suffered acutely, because of his inability to grasp the occult working of events.

* * *

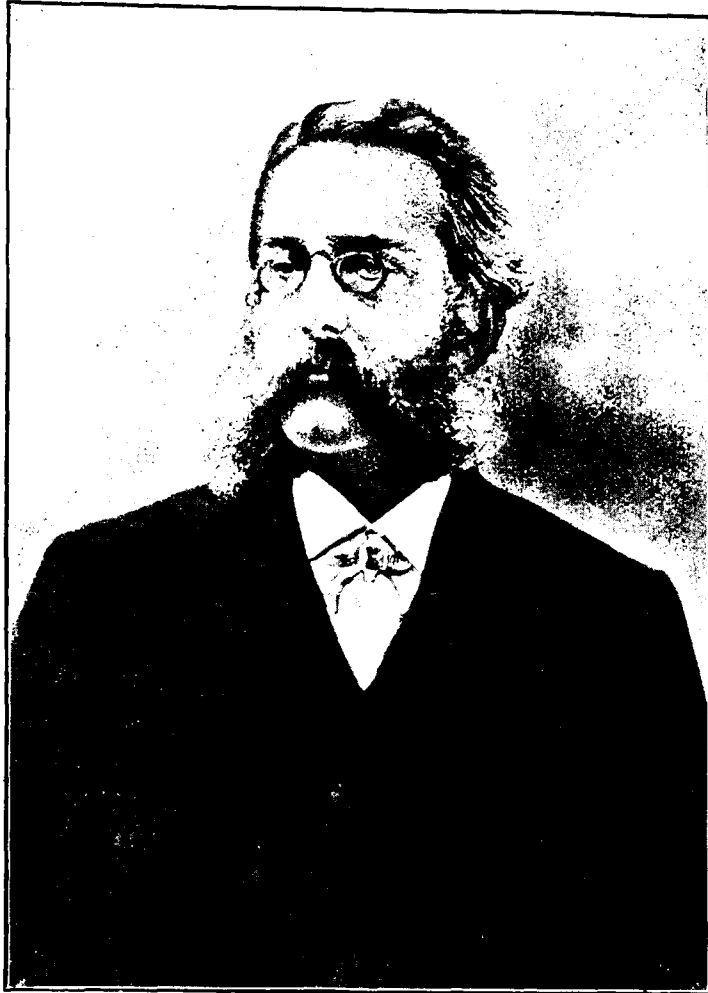
In the close juxtaposition of these two great lives, one amazing fact is that each was utterly oblivious of certain elements in the life of the other. It would be true to say that there were few things that H. P. B. did not know about H. S. Olcott. But amazing is the fact that there were certain incidents in her own life in which he was closely involved, about which she knew nothing to her dying day.

they see ahead of them the great carved granite ornamental Gateway illustrated on the cover of this Centennial Number of THE THEOSOPHIST. There are four of these "Trilithons" or Gateways at Adyar; the pillars are in all cases several centuries old, and once formed parts of Hindu temple entrances. They have been brought to Adyar from various parts of South India from dismantled temples. The largest as well as the handsomest is the first Trilithon which bears on the pedestals H. S. O. and H. P. B. To all who enter Adyar, those two groups of initials stand as the sentinels of a Great Work still in the course of completion. To those who know, they mean to-day not the "suffering Founders," but the triumphant Founders whose benediction ever rests on "all those who help on their work".



H. S. OLCOTT

as a soldier in the Federal Army, in the early part of the Civil War
in U.S.A., 1861—1865



H. S. OLCOTT IN 1875

H. S. OLCOTT

A BIOGRAPHICAL SKETCH

By ANNIE BESANT

COLONEL HENRY STEEL OLCOTT, who passed away yesterday, the 17th February, in his loved Indian home, the Headquarters of the Theosophical Society, Adyar, Madras, was a man well-known in his native land long before, in concert with Madame H. P. Blavatsky, he founded the Theosophical Society.

H. S. Olcott, who came from an old English Puritan family settled for many generations in the United States, and whose grandmother was a descendant from one of the early members of the Dutch East Indian Company, was born in Orange, New Jersey, in 1832. He was only twenty-three when his success in the model farm of Scientific Agriculture near Newark led the Greek Government to offer him the Chair of Agriculture in the University of Athens. The young man declined the honour, and in the same year he founded, with Mr. Vail, of New Jersey, the Westchester Farm School, near Mount Vernon, New York, a school regarded in the States as one of the pioneers of the present system of national agricultural education. He there interested himself in the cultivation of sorghum, just brought to the United States, and produced his first book, *Sorgho and Imphee, the Chinese and African Sugar-Canes*, which ran through seven editions and

was placed by the State of Illinois in its school libraries. This book brought him the offer of the Directorship of the Agricultural Bureau at Washington, an offer which he declined, as he also declined offers of the Managership of two immense properties. In 1858, Mr. Olcott paid his first visit to Europe, still bent on the improvement of agriculture, and his Report of what he saw was published in Appleton's *American Cyclopædia*. Recognised as an expert, he became the American correspondent of the well-known *Mark Lane Express* (London), Associate Agricultural Editor of the famous *New York Tribune*, and published two more books on Agriculture.

This phase of his life concluded with the outbreak of the American Civil War, when his passion for liberty drove him to enlist in the Northern Army, and he went through the whole of the North Carolina Campaign under General Burnside, and was invalided to New York, stricken with fever.¹ As soon as he recovered, he prepared to start again for the front; but the Government, noting his ability and courage, chose him to conduct an enquiry into some suspected frauds at the New York Mustering and Disbursing Office. Every means was adopted to stop his resolute investigation, but neither bribes nor threats could check the determined young officer in his conduct of a campaign more dangerous than the facing of Southern bullets in the field. His physical courage had shone out in the North Carolina Expedition; his moral courage shone out yet more brightly as he fought for four years through a storm of opposition and calumny, till he sent the worst criminal to Sing Sing Prison for ten years, and received from the Government a telegram declaring that this conviction was "as important to Government as the winning of a great battle". Secretary Stanton declared that he had given

¹ He was present at the hanging of John Brown as a reporter for the *New York Tribune*. He was caught as a spy, and condemned to be shot, but his captors released him when in his distress he appealed to them as a Freemason.—C. J.

him unlimited authority because he "found that he had made no mistakes that called for correction". Assistant Secretary of the Navy Fox wrote that he wished to "bear testimony to the great zeal and fidelity which have characterised your conduct under circumstances very trying to the integrity of an officer". The Assistant Secretary of War wrote: "You will have from your fellow-citizens the respect which is due to your patriotism and honourable service to the Government during the rebellion." The Judge Advocate-General of the Army wrote: "I cannot permit the occasion to pass without frankly expressing to you my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services were signally marked by zeal, ability, and uncompromising faithfulness to duty." These words signalise the qualities most characteristic of H. S. Olcott's life.

Mr. Olcott now became Colonel Olcott, and Special Commissioner of the War Department. After two years the Secretary of the Navy begged for the loan of his services, to crush out the abuses of the Navy Yards, and he was made Special Commissioner of the Navy Department. With resolute and unsparing zeal he plunged into his work, purified the Department, reformed the system of accounts, and at the end received the following official testimony:

I wish to say that I have never met with a gentleman entrusted with important duties, of more capacity, rapidity, and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterised your whole career, and which to my knowledge, have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved.

This was the man whom Madame Blavatsky was sent by her Master to the United States to find, chosen by Them to

found with her the Theosophical Society, and then to spend the remainder of his life in organising it all over the world. He brought to his task his unsullied record of public services rendered to his country, his keen capacity, his enormous powers of work, and an unselfishness which, his colleague declared, she had never seen equalled outside the Āshrama of the Masters. He was found by Madame Blavatsky at the Eddy's Farm, whither he had been sent by the *New York Sun* and the *New York Graphic* to report on the extraordinary spiritualistic manifestations which were there taking place. So valuable were his articles that no less than seven different publishers contended for the right to publish them in book form. So keen was the interest aroused that the papers sold at a dollar (Rs. 3) a copy, and he was said to divide public attention with the second election of General Grant to the Presidency. The two brave hearts recognised each other, and the two clasped hands in a life-long union, terminated on earth when H. P. Blavatsky left it in 1891, but not terminated, so they both believed, by the trivial incident of death, but to be carried on upon the other side, and when returned again to birth in this world.

Colonel Olcott, who had resigned from the War Department, and had been admitted to the Bar, was earning a large income as Counsel in Customs and Revenue cases when the call came. He abandoned his practice, and in the following year founded the Theosophical Society, of which he was appointed the President for life, and of which he delivered the inaugural address on the 17th November, 1875, in New York. He studied with Madame Blavatsky, and largely englished for her her great work, *Isis Unveiled*, one of the classics of the Society.

In 1878, the colleagues left for India, and for a time fixed their residence in Bombay. There Colonel Olcott inspired the first Exhibition of Indian products, urging on Indians

the use of their own goods in preference to those of foreign manufacture; at the first Convention of the Theosophical Society in India Swadeshism was first proclaimed, as at a later Convention the Congress was begotten. A vigorous propaganda was now carried on all over India, much hindered by Government hostility, but welcomed by the masses of Hindus and Parsis. In 1880, he began the great Buddhist revival in Ceylon, which has now three Colleges and 205 schools, 177 of which received Government grants this year; 25,856 children were in attendance in these schools on the 30th June, 1908. This work is due to the whole-hearted energy and devotion of Colonel Olcott, himself a professed Buddhist. Another great service to Buddhism was rendered by his visit to Japan in 1889, during which he addressed 25,000 persons, and succeeded in drawing up fourteen fundamental propositions, which form the basis of union between the long-divided Northern and Southern Churches of Buddhism.

In 1882, the Founders bought with their own money the beautiful estate at Adyar, near Madras, which they established as the Headquarters of the Theosophical Society. The work done from 1875 to 1906 may be best judged by the fact that, up to the year 1906, the President had issued 893 charters to Branches all over the world, the majority grouped in eleven Territorial Sections and the rest scattered over countries in which the Branches are not yet sufficiently numerous to form a Section. The most northerly Branch is in the Arctic Circle, and the southernmost in Dunedin, New Zealand.

Many difficulties have confronted this lion-hearted man during these thirty-one years. He stood unflinchingly through the discreditable attack on Madame Blavatsky by the Society for Psychical Research, and has lived to see Dr. Hodgson accept more marvels than he then denounced. He steered the Society through the crisis which rent from it for a time nearly the whole American Section, to see that Section welcome him

to his native land with pride and exultation. He saw his colleague pass away from his side, and bore the burden alone steadfastly and bravely for another sixteen years, knitting hands with me, her favourite pupil, as loyally and firmly as with herself. Through good report and evil report he has worked unwaveringly, until his Master's voice has called him home. At that same order he appointed me, his colleague, as his successor, to bear the burden H. P. Blavatsky and he had borne. He endured his last prolonged sufferings bravely and patiently, facing death as steadfastly as he had faced life, and cheered in the last weeks of his illness by the visits of the great Indian Sages, to whom he had given the strength of his manhood, the devotion of his life. He has passed away from earth, and left behind him a splendid monument of noble work, and on the other side he still will work, till the time comes for his return. India has had no more faithful helper in the revival of her religions than this noble American, and she may well send her blessing to the man who loved and served her.

H. S. OLCOTT AS A FREEMASON

1860

H. S. Olcott was a member of Huguenot Lodge No. 448 which held its Charter from M. W. Grand Lodge of the State of New York. The date of his Initiation is not known, but his Masonic Diploma is dated 20th day of December, 1861, and bears the following signatures: P. L. Mc. Clelan, W. M.; H. S. Olcott, S. W.; Geo. Ferguson, J. W.; W. R. Humphrey, Sec. It is interesting to note that Colonel Olcott was S. W. of the Lodge when the Certificate was signed.

H. S. Olcott was also a Royal Arch Freemason, being a member of Corinthian Chapter No. 159, New York. His Certificate bears the date: "Twelvth day of January 1860," and the following signatures: H. F. Phillips, King; Royal G. Willard, H. P.; W. H. Thompson, Scribe; Andrew B. Machin, Secretary.

THE EGYPTIAN BROTHERHOOD AND H. S. OLCOTT

1875

ONE of the most interesting facts concerning the origin of the Theosophical Movement is the rôle played by the Master "Serapis" of the Egyptian Lodge of the Great Brotherhood, and His associates. The documents describing these events exist at Adyar, and have been published in *Letters from the Masters of Wisdom*, Second Series.

Briefly summed up, the initiating of the Theosophical Movement was undertaken by the Egyptian Adepts who, in a communication to Colonel Olcott, signed themselves:

Serapis Bey (Ellora Section).
Polydorus Isureus (Section of Solomon).
Robert More (Section of Zoroaster).
Tuitit Bey (Egypt).

The Master Serapis, in his communications, signs himself "Serapis," but nearly always he is referred to by the others and by disciples as "Maha Sahib". The Master shows an exquisitely tender regard towards H.P.B., constantly watching over her and trying to minimize her difficulties, as will be seen from His letters. He particularly took under His charge the training of Colonel Olcott, and in very striking ways directed many of his actions in regard to H. P. B. and the Movement. But another Adept who directed matters was that striking personality called "The Old Gentleman". He is mentioned in H. P. B.'s Diary of 1878 as "Narayan". Much of *Isis Unveiled* was inspired by Him, and there were many occasions when, as Colonel Olcott describes, He took possession of H.P.B.'s body and wrote. Only one letter was received by Colonel Olcott from Him, and that is published in this number of THE THEOSOPHIST.

Of course H. P. B. was always working under the orders of her own Master Morya, though naturally always implicitly at the service of any other Adept of the Hierarchy. But the training of Colonel Olcott was not fully undertaken by his own Master Morya till the Society was transferred to India. Nevertheless, Colonel Olcott was early given a proof as to who his Master was in the famous incident when the Master Morya materialized in the Colonel's room, had a long conversation with him and, at the

Colonel's request, left His turban as a sign that the whole affair was not an illusion. An illustration of this turban and the story of its appearance are given in this number.

In the memoranda of H. P. B., two other names occur—Illarion (Hilarion) and Atrya. When the Society was transferred to India, the Master Morya and His colleague, the Master Koot Hoomi, took the full direction of the young Theosophical Movement. But this does not mean that the other Adepts did not also help. Thus we find that the Colonel received in 1883 two precipitated letters from the Master Hilarion. After his arrival in India the Master Serapis still supervised Colonel Olcott's actions, going so far as once to reprimand him severely for delivering lectures without proper preparation, and on another occasion for some fault of his which evidently was a serious dereliction of duty. All these documents are in the E. S. Archives at Adyar.

The following letters from the Master Serapis give an indication of the great solicitude evinced by Him for H. P. B., and also the great reliance laid upon Colonel Olcott as Their agent.

Colonel Olcott has not mentioned anywhere the date when he received the first letter from the Brotherhood of Luxor. It was probably early in 1875.

The envelope is addressed as follows:

O. G. L. par Messenger Special

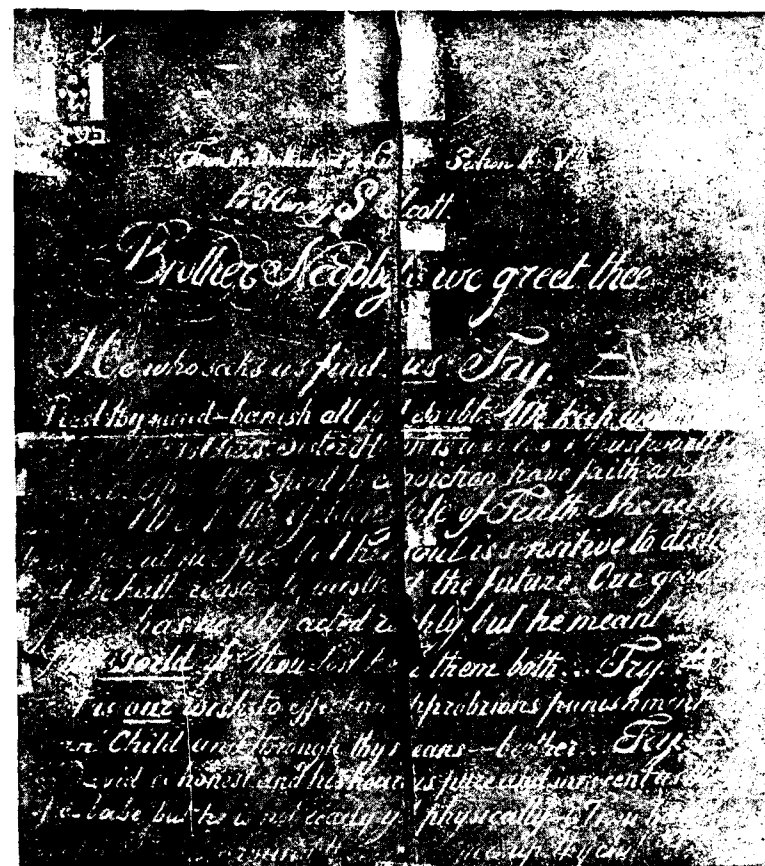
COLONEL H. S. OLCOTT,
au No. 7, Beekman Street, New York,
États Unis d'Amérique.

aux bons soins de Madame H. Blavatsky

F. G. S. ∴ R +

The envelope is of black glazed paper and the inscription on it is in gold ink, which is now somewhat faded. It is closed with a red seal, but the seal is not decipherable. The letter is written in gold ink on thick green paper, 10½ in. × 9 in. (26 cm. × 23 cm.). The letter is now in four pieces.

The letters of the Master Serapis several times mention John King. Under this name several entities seem to have played their part in the early days of Spiritualism. Spirits calling themselves "John King," still materialise, with the orthodox features, but they are fraudulent spirits, I think, utterly lacking in the distinction which was a characteristic of the genuine and original John King. Colonel Olcott mentions that John King was first heard of in 1850. According to Colonel Olcott, there were three John Kings: 1. "An elemental pure and simple, employed by H. P. B. and a certain other expert in the doing of wonders"; 2. "the earth-haunting soul of Sir Henry Morgan, the famous buccaneer"; 3. "messenger and servant—



LETTER TO H. S. OLCOTT IN 1875
FROM THE EGYPTIAN BROTHERHOOD

never the equal—of living Adepts". It is this third John King who is referred to in the letters of the Master. See *Old Diary Leaves*, Vol. I, chap. I.

It is characteristic of the letters written to Colonel Olcott by the Master Serapis that often He gives the exhortation "Try". Except one letter, they were all received by Colonel Olcott between the months of March and August, 1875.

I.

From the BROTHERHOOD OF LUXOR, Section the Vth to Henry S. Olcott.

Brother Neophyte, we greet thee.

He who seeks us finds *us*. TRY. Rest thy mind—banish all foul doubt. We keep watch over our faithful soldiers. Sister Helen is a valiant, trustworthy servant. Open thy Spirit to conviction, have faith and she will lead thee to the Golden Gate of truth. She neither fears sword nor fire but her soul is sensitive to dishonour and she hath reason to mistrust the future. Our good brother "John" hath verily acted rashly, but he meant well. Son of the *World*, if thou dost hear them both. TRY.

It is *our* wish to effect an opprobrious punishment on the man Child¹ and through thy means, brother. TRY.

David² is honest and his heart is pure and innocent as the mind of a babe, but he is not ready physically. Thou hast many good mediums around thee, don't give up thy club.³ TRY.

¹ Dr. Henry T. Child. This person came before the American public in January, 1875, as an exposé of two American mediums, Mr. and Mrs. Holmes. Instructions were received by both H. P. B. and H. S. O. that Child himself was to be exposed, as he was their "ex-partner and show-manager" (*O. D. L.*, Vol. I, p. 70). Colonel Olcott exposed Child thoroughly in his *People from Another World*. Says H. P. B. in her Scrap-Book in one place: "Dr. Child was a confederate. He took money for Holmes' séances. He is a rascal." In another place in the Scrap-Book, she writes: "Ordered to expose Dr. Child. I did so. Dr. is a hypocrite, a liar and a fraud."

² David Dana, a medium who was to assist the work of the Miracle Club.

³ The "Miracle Club," whose organisation was announced in the *Spiritual Scientist* of May 27, 1875. H. P. B. writes of this first attempt to form a Society: "An



LETTER TO H. S. OLCOTT IN 1875
FROM THE EGYPTIAN BROTHERHOOD, REDUCED TO ONE HALF

Brother "John" hath brought three of our *Masters* to look at thee after the seance. Thy noble exertions on behalf of our cause now give us the right of letting thee know who they were :

SERAPIS BEY (Ellora Section)¹

POLYDORUS ISURENUS (Section of Solomon)

ROBERT MORE (Section of Zoroaster)

Sister Helen will explain thee the meaning of the Star and colors.

Activity and Silence as to the present.

By Order of the Grand .:

TUITIT BEY

Observatory of Luxor.

Tuesday Morning.

Day of Mars.

II.

This remarkable letter shows the constant solicitude of the Master Serapis for H. P. B., and also the watchful guidance exercised over Colonel Olcott. Probably at this time Colonel Olcott knew little French, not enough at any rate to write a letter; and it was necessary to send a letter to Madame Leymarie in Paris. The Master writes it with His own hand, to be sent as if coming from Colonel Olcott, and phenomenally leaves it on the latter's desk. Colonel Olcott has written in pencil on its back: "Received, March 1876, at 433 W. 34 Street, New York City on table suddenly." The words at the end: "avec le plus grand respect" are in H. P. B.'s handwriting, as also the word "menées" in the last paragraph but one written over the same word in the Serapis handwriting.

attempt in consequence of orders received from T. B. .: through P. .: personating, J. K. V. Ordered to begin telling the public the truth about the phenomena and their mediums. And now my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians and Skeptics! Thy will, O, M. .: , be done!—H. P. B."

¹ Ellora is a series of rock-hewn caves, ten miles north of Daulatabad, and 225 miles north-west of Bombay. Ellora is still a "tirtha" or place of pilgrimage, though it has now no reputation as an occult centre. "In the rainy season a torrent flows at its foot and a great cascade pours over in front, so that the pilgrims can pass along a ledge behind it and bathe in the falling spray, believing that it is Gangā's holy stream falling over the great God's brow. For over a mile in length this scrap of rock is carved into monasteries and temples belonging to different sects, among the earliest being the Buddhist Visvakarma stūpa house already described." *A Handbook of Indian Art*, by E. B. Havell, p. 79.

What was the reason for the letter? This we find in full in a document which exists at Adyar in Colonel Olcott's handwriting, with additions to it by the Master Serapis. It is the draft of a lettre of denunciation sent to the medium Daniel Dunglass Home, who had turned against Spiritualism, having been converted to Rome and come into the pay of the Jesuits. He was beginning to spread slanders against H. P. B. The Master Serapis directs Colonel Olcott what to write to Home.

The French draft to Madame Leymarie is on the same matter. Her husband, P.G. Leymarie, was a well-known French spiritualist, and editor of *Revue Spirite*. Under the machinations of the Jesuits he was sentenced to prison on trumped up charges. Monsieur and Madame Leymarie later became members of the Society.

LETTRE POUR MADAME LEYMARIE

MADAME,

Sans avoir l'honneur de vous connaître personnellement je vous connais par la description enthousiaste que me fait de vous et de M^r Leymarie notre amie Mme. H. P. de Blavatsky. Lorsque l'on a su mériter à ce point l'estime et l'amitié de cette dame que nous aimons et estimons tous ici—c'est qu'on l'a mérité vraiment.

Comme Président de la Société Théosophique et Spiritualiste fervent je me mets à vos ordres. Puis je faire quelque chose pour vous? Disposez de moi et tout ce que sera en mon pouvoir je le ferai.

Et d'abord dites moi pourquoi cette haine contre M^r Allan Kardec le feu Maître? Pourquoi D. D. Home vous hait-il? Il n'est plus temps vous comprenez de faire de la fausse délicatesse. Si vous savez quelque chose contre lui il faut l'exposer car il s'apprête à frapper un grand coup et renverser le Spiritisme en France. Il l'annonce ici dans les journaux, il déchire la mémoire du Maître, et joue dans le jeu des Jésuites et du Clergé français en calomniant sur les toits Monsieur votre Mari et promettant de découvrir bien plus contre lui que ne l'a fait l'instruction publique. Que sait-il? Que lui avez vous fait?

He is a coward who insults misfortune; he must be punished! I am thoroughly indignant. He is also atrociously calumniating our poor friend Mme. Blavatsky, though the Cause has no more devoted defender than this lady. You knew her in Paris; did she do anything shameful? Did she appear to you false and shameless? As for myself I shall not believe it, nor all those who know her. If you know the secret of this hatred, hasten to let me know it, because it is necessary to forestall underhand actions.

Meanwhile, kindly give to your husband all my sympathy and my profound respect; I am convinced his innocence and his guardian angels will protect him. All of us devoted Spiritualists send you our sincere regards, and may God the Great Spirit touch the heart of MacMahon.

Most respectfully,

H. S. OLCOTT,

President of the Theosophical Society.

III.

(Received June 11, 1875)

BROTHER HENRY—GREETING!

"Be courageous and hopeful." Blessed words! The divine, ever working Law of Compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests—of good and evil. The above words will come back to thee, brother. Thou hast created—happiness—and happiness must be created unto thee. The seed will grow and thrive, and under the beneficent shade of the heavenly shrub planted by thine own hands, wilt thou one day seat thyself with thy beloved boys² and may be find rest for thy weary head.

Brother, wise beginnings ought to grow in size as in beauty. Advise thy youngest brother of the city of Boston "to try" and increase his paper to XVI pages.³

S.

¹ The President of the French Republic who might release Monsieur Leymarie from prison sentenced upon trumped up charges.

² Two sons, Morgan Olcott, b. 1861, and William Topping Olcott, b. 1862.

³ E. Gerry Brown, editor of *The Spiritual Scientist*, a journal supported by H. P. B. and H. S. Olcott with money and literary matter. It was hoped to make the journal the organ of the Theosophical Movement, but Gerry Brown reverted to a narrow Spiritualism and quarrelled with the two Founders.

Brother Henry—Greeting!
 "Be courageous and hopeful..." Blessed words! The divine, ever working Law of Compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests—of good and evil. The above words will come back to thee, brother. Thou hast created—happiness—and happiness must be created unto thee. The seed will grow and thrive, and under the beneficent shade of the heavenly shrub planted by thine own hands, wilt thou one day seat thyself with thy beloved boys—and may be find rest for thy weary head.
 Brother—wise beginnings ought to grow in size as in beauty. Advise thy youngest brother of the city of Boston "to try" and increase his paper to XVI pages.

June 11/75

[Signature]

From the Master Serapis to H. S. Olcott, reduced slightly

IV.

(Received,—, 1875)

My Brother is wise in not allowing the bright flame of his Faith alit to flicker like the uncouth fire of a taper candle; his faith will save him and crown his best hopes. My Brother understands that once the germs are sown they must be left to themselves and Nature; any too impatient hand that will interfere with them daily, trying to help to their growth by pulling them upwards, and will not leave them quiet, is more than likely to bring them to wither, dry up and die for ever. Thy task in Boston, Brother, is finished for the near present—until thy lectures . . . done; depart from hence in peace and *try* to utilise thy time. Brother John will see to the Philadelphia problem¹; she must not be allowed to suffer through the impurity and disillusion of character of the miserable wretch. She *may* in her despair and present straightened circumstances be tempted to return to Philada,² and her spouse. *Do not* allow her to do this, Brother mine. Tell her you are both going to Phila, and instead of that take the tickets to New York City, NOT FURTHER. Once arrived in that port, find for her a suitable apartment and do not let one day pass away without seeing her. Induce her by reasoning to remain therein, for if she finds herself once for a few hours with that polluted mortal her powers will greatly suffer, for they are at present in a state of transition and the magnetism must be pure around her. Your own progress might be impeded by any such interference. She will want to go to Philada., allow her not, use your friendship and exertions. As I told before, you will not suffer, Brother mine, any material loss through it; one grain will produce a bushel in harvest time. If you succeed

¹ H. P. B., before she left her husband, was living in Philadelphia.

² Philadelphia.

My Brother is wise in not allowing the bright flame of his Faith alit to flicker like the uncouth fire of a taper candle; his faith will save him and crown his best hopes. My Brother understands that once the germs are sown they must be left to themselves and Nature; any too impatient hand that will interfere with them daily, trying to help to their growth by pulling them upwards, and will not leave them quiet, is more than likely to bring them to wither, dry up and die for ever. Thy task in Boston, Brother, is finished for the near present—until thy lectures . . . done; depart from hence in peace and *try* to utilise thy time. Brother John will see to the Philadelphia problem¹; she must not be allowed to suffer through the impurity and disillusion of character of the miserable wretch. She *may* in her despair and present straightened circumstances be tempted to return to Philada,² and her spouse. *Do not* allow her to do this, Brother mine. Tell her you are both going to Phila, and instead of that take the tickets to New York City, NOT FURTHER. Once arrived in that port, find for her a suitable apartment and do not let one day pass away without seeing her. Induce her by reasoning to remain therein, for if she finds herself once for a few hours with that polluted mortal her powers will greatly suffer, for they are at present in a state of transition and the magnetism must be pure around her. Your own progress might be impeded by any such interference. She will want to go to Philada., allow her not, use your friendship and exertions. As I told before, you will not suffer, Brother mine, any material loss through it; one grain will produce a bushel in harvest time. If you succeed

V.

(Received June 25, 1875)

People must respect her purity and virtue for she deserves it. Brother Henry must have the Wisdom of the Serpent and gentleness of a Lamb. For he who hopes to solve in time the great problems of the Macrocosmal World and conquer face to face the Dweller, taking thus by violence the threshold on which lie buried nature's most mysterious secrets, must Try, first, the energy of his Will power, the indomitable resolution to succeed, and bringing out to light all the hidden mental faculties of his Atma and highest intelligence, get at the problems of Man's Nature and solve first the mysteries of his heart.

Be¹ careful, O Brother mine! On the accomplishment of that mission depend the future prosperity of the cause of Truth, the happiness of thy Sister and thy own welfare.

The blessing and spiritual influence will follow thy steps. Write to our suffering Sister daily. Comfort her aching heart and forgive the childish shortcomings of one whose true and faithful heart takes no shares with the defects resulting of an early spoilt childhood. You must address your reports and daily notes while in Boston to the Lodge through Brother John, not omitting the cabalistic signs of Solomon on envelope.

Thy faithful brother,

SERAPIS

¹ The reproduction on the preceding page begins with this word.

Copy to be published in the "Scientist" — printed in Pamphlet form and sold for the benefit of the paper. Copy — Her duty to pay for it — yours to suggest and help her.



Instructions from the Master Serapis to H. S. Olcott, exact size

VI.

To be published in the "Scientist"¹ — printed in Pamphlet form and sold for the benefit of the paper. "Try." Her duty to pay for it — yours to suggest and help her.

¹ The Spiritual Scientist.

ALFRED RUSSELL WALLACE
TO H. S. OLCOTT

1875

THE DELL,
Grays, Essex.
May 2, 1875.

COLONEL H. S. OLCOTT:

DEAR SIR,

I have to thank you for the honour you have done me in dedicating to me, jointly with my friend Mr. Crookes, the interesting record of your investigations.¹ I have read it with very great pleasure, and only wish it could have as large a circulation in this country as it deserves. Its fair and impartial spirit, as well as its great literary merits, would greatly aid in that reaction of modern thought against modern materialism which is becoming every day more evident. I have myself seen nothing half so wonderful or perhaps half so convincing as you have seen, and I think you under-rate the value of your investigations at the Eddys' when you infer almost to the last that they *might* be impostors to some extent, and that anything is wanting to make the evidence conclusive. Whatever *was* wanting, however, is fully supplied in the case of Mrs. Holmes, and the one case supports the other . . .

Hoping that you may have further opportunities of investigating and popularizing this important subject,

Yours faithfully,
ALFRED R. WALLACE.

¹ Colonel Olcott dedicated to Alfred Russell Wallace and to William Crookes, both Fellows of the Royal Society, his book *People from the Other World*, published in 1875, describing his investigations into spiritualistic phenomena at the Eddy farm.

H. S. OLCOTT MEETS HIS
MASTER

(*Old Diary Leaves*, I.)

I WAS quietly reading, with all my attention centered on my book. Nothing in the evening's incidents had prepared me for seeing an adept in his astral body; I had not wished for it, tried to conjure it up in my fancy, nor in the least expected it. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric, hand-embroidered in yellow floss-silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or a god-like personage. A hand was lightly laid on my head, a sweet though strong

81 AUG 1932

voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table.

He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things about H.P.B. that I may not repeat, as well as things about myself, that do not concern third parties. How long he was there I cannot tell: it might have been a half-hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height and observing the sort of splendour in his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit. Suddenly the thought came into my mind: “What if this be but hallucination; what if H.P.B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here; something that I might handle after he is gone!”

The Master smiled kindly as if reading my thought, untwisted the fehtâ from his head, benignantly saluted me in farewell and—was gone; his chair was empty; I was alone with my emotions! Not quite alone, though, for on the table lay the embroidered head-cloth; a tangible and enduring proof that I had not been “overlooked,” or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity, one of the Masters of our dull pupil-race. To run and beat at H. P. B.’s door and tell her my experience, was the first natural impulse and she was as glad to hear my story as I was to tell it. I returned to my room to

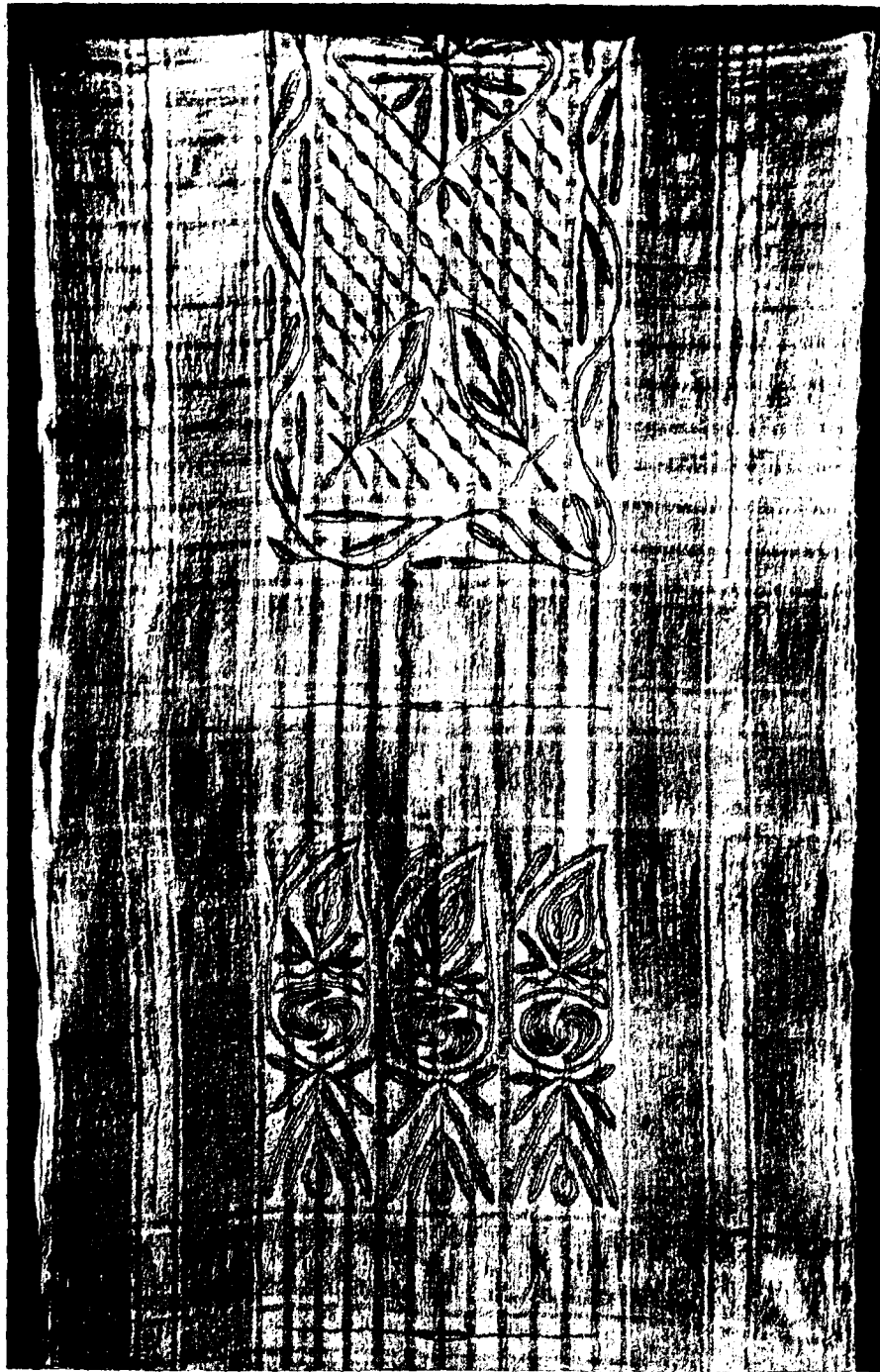
think, and the gray morning found me still thinking and resolving. Out of these thoughts and resolves developed all my subsequent Theosophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruellest disillusioning have never shaken. I have been blessed with meetings with this Master and others since then, but little profit is to be reaped in repeating tales of experiences of which the foregoing is a sufficient example. However others less fortunate may doubt, I KNOW.

*Turban of Master IVI
removed from his head &
given to H. S. O. during a
visit to him in the Dargah.
(See O.S.D. Vol I)*

Slip in H. S. Olcott's handwriting placed with
the turban of his Master



Initial M. I. embroidered
on right hand bottom
of turban



Turban left with H. S. Olcott by his Master: Length 8 ft. (244 cm.), breadth
2 ft. 1½ in. (65 cm.). Only half the turban shown. Note monogram
M. I. on bottom right-hand corner.

*Meeting held at
No. 6 Irving Place
on*

Wednesday Evening, September 8th, 1875.

In consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Cabala, the ladies and gentlemen then and there present resolved themselves into a meeting, and upon motion of Mr. W. Q. Judge it was

Resolved, that Col. H. S. Olcott take the chair.

Upon motion it was also

Resolved, that Mr. W. Q. Judge act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Mme. H. P. Blavatsky, Chas. Sothoran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. de Lara, Dr. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge, H. M. Stevens

Upon motion of Herbert D. Monachesi, it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs. H. J. Newton, H. M. Stevens, and C. Sothoran to be such committee.

Upon motion it was

Resolved, that we now adjourn until Monday, Sept. 13th, at the same place, 6 P. M.

*H. S. Olcott Chairman.
William Q. Judge Secretary.*

THE FIRST MEETING TO ORGANISE THE SOCIETY

MEETING HELD AT
NO. 46 IRVING PLACE

ON

Wednesday Evening, September 8th, 1875

IN consequence of a proposal of Col. Henry S. Olcott, that a society be formed for the study and elucidation of Occultism, the Cabala, etc., the ladies and gentlemen then and there present resolved themselves into a meeting, and upon motion of Mr. W. Q. Judge it was

RESOLVED, that Col. H. S. Olcott take the chair. Upon motion it was also

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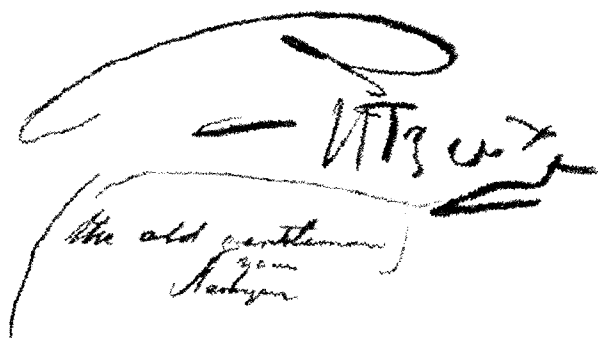
Upon motion it was

RESOLVED, that we now adjourn until Monday, Sept. 13th, at the same place, at 8 p.m.

H. S. OLCOTT, Chairman

WILLIAM Q. JUDGE, Secretary.

You may — & ought to be kind
to & lenient with an insane person. But
not even for the sake of such a kindness
have you the right to keep back your
religion & allow him even for one twinkling
of the eye to believe you are a Christian
or that you may be one. You have to
make free for ever your choice —
either your duty to the Lodge or
your own personal ideas


the old gentleman
Narayan

LETTER OF THE MASTER "NARAYAN" TO H. S. OLCOTT

REDUCED TO 3

THE MASTER "NARAYAN" TO H. S. OLCOTT

AMONG the many Adepts, who used H. P. B.'s body when she was writing *Isis Unveiled* and *The Secret Doctrine*, is one who was called "the Old Gentleman". Her Diary of 1878 several times refers to Him, either as Narayan or by a symbol which He used as His signature. The letter which follows is the only one in this Adept's script. It is written in red pencil. H. P. B. writes, at the bottom of the letter, in blue pencil, "the old gentleman your Narayan". The incident, to which the letter refers, is nowhere recorded.

The Master was living in 1885 not far from Madras, when T. Subba Row and C. W. Leadbeater visited Him. A letter to the *Theosophist* from Him in 1882, refuting the accusations against the Founders of Swami Dayanand Saraswati of the *Ārya Samāj*, appears in the June Supplement, pp. 6—8. It is dated "Tiruvallam Hills, May 17," and signed, "One of the Hindu Founders of the Parent Theosophical Society".

You may—and ought to be—kind to and lenient with an insane person. But not even for the sake of such a kindness have you the right to keep back your religion, and allow him even for one twinkling of the eye to believe you *are* a Christian or that you may be one. You have to make once for ever your choice—either your duty to the Lodge or your own personal ideas.

[SIGNATURE IN SCRIPT]

INAUGURAL ADDRESS
BY COLONEL H. STEEL OLCOTT,
PRESIDENT OF
THE THEOSOPHICAL SOCIETY

DELIVERED AT MOTT MEMORIAL HALL IN THE CITY OF NEW YORK
AT THE FIRST REGULAR MEETING OF THE SOCIETY,
NOVEMBER 17TH, 1875

IN future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The bare announcement of the intended inauguration of such a movement attracted attention, and caused no little discussion in the secular as well as the religious press. It has sounded in the ears of some of the leaders of the contending forces of theology and science, like the distant blast of a trumpet to the struggling armies in a battle. The note is faint as yet, and indicates neither the strength nor purposes of the body approaching. For either side, it may mean a reinforcement that will help turn the tide of victory; it may herald only the gathering of neutrals to watch events; or it may threaten the discomfiture and disarmament of both antagonists.

From what little has been said in its behalf, it is not yet clear to the public how this "new departure" should be regarded. Neither church nor college knows whether to adopt a policy of denunciation, misrepresentation, contumely, or amity. By some secular journals it is patronizingly encouraged as likely to "enliven a prosaic age with exhibitions of mediæval tricks of sorcery," while others denounce it as the forerunner of a relapse into "the worst forms of fetishism". The spiritualists began, a few weeks ago, with voluminous and angry protests against its promoters, as seeking to supplant the prevalent democratic relations with the other world by an aristocratic esoterism, and even now, while they seem to be watching our next move with the greatest interest, their press teems with defamatory criticisms. Neither of the religious sects has definitely committed itself, although our preliminary advances have been noticed in a guarded way in some of their organs.

Such being the state of the case at the very onset of our movement, before one blow has been struck, am I not warranted in repeating the statement that in the coming time it is inevitable that the birth of this Society of ours must be considered as a factor in the problem which the historian will be required to solve?

The present small number of its members is not to be considered at all in judging of its probable career. Eighteen hundred and seventy odd years ago, the whole Christian Church could be contained within a Galilean fisherman's hut, and yet it now embraces one hundred and twenty millions of people within its communion; and twelve centuries ago, the only believer in Islamism, which now counts two hundred and fifty million devotees, bestrode a camel and dreamed dreams.

No, it is not a question of numbers how great an effect this Society will have upon religious thought—I will go

further, and say, upon the science and philosophy—of the age: great events sometimes come from far more modest beginnings. I need not occupy time in quoting examples which will occur to every one of you in corroboration of my point. Nor is it a question of endowment funds and income any more than one of numerous members: the propagandist disciples sent out by Jesus went barefoot, ill-clothed, and without purse or scrip.

What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? What is it that makes me not only content but proud to stand for the brief moment as the mouth-piece and figure-head of this movement, risking abuse, misrepresentation, and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand—the power of TRUTH! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that truth, now as always, is mighty and will prevail. Because I see around us a multitude of people of many different creeds worshipping, through sheer ignorance, shams and effete superstitions, and who are only waiting to be shown the audacity and dishonesty of their spiritual guides to call them to account, and begin to think for themselves. Because I feel, as a sincere theosophist, that we shall be able to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested, and our chemists will, as Madame Blavatsky expresses it, “set to work to learn a new alphabet of Science on the lap of Mother Nature”.

As a believer in Theosophy, theoretical and practical, I personally am confident that this Society will be the means of furnishing such unanswerable proofs of the immortality of the

soul, that none but fools will doubt. I believe that the time will come when men will be as ashamed of ever having advocated atheism in any of its forms, as, thirty years hence, they will be of ever having owned a slave or countenanced human slavery.

Look back the few, the very few, years to the time when William Lloyd Garrison was led through Boston streets with a rope around his neck. Compare that with the present state of the Slavery Question, and then tell me what may *not* a few earnest, determined, unselfish persons do. Why, in 1859, I myself went, at the risk of my life, to report for the *New York Tribune* the hanging of John Brown; and in 1857, while I was visiting Senator Hammond, of South Carolina, solely in my character of a student of scientific agriculture, and having nothing whatever to do with politics, an Augusta paper advised my commission to jail because I wrote for the *Tribune*, although only upon agriculture. Having passed through such experiences, and seen so complete a reversal of conditions within the space of less than a score of years, I feel that neither I nor this Society incurs any great danger by displaying a little moral courage in so good a cause. Let the future take care of itself; it is for us to so shape the present as to make it beget what we desire and what will bring honor upon us. If we are true to each other and true to ourselves, we shall surmount every obstacle, vanquish every foe, and attain what we are all in search of, the peace of mind which comes of absolute knowledge. If we are divided, irresolute, temporising, jesuitical, we shall fail as a society to do what is now clearly within our reach; and future years will doubtless see us bewailing the loss of such a golden opportunity as comes to few persons in a succession of centuries.

But if this Society were to dissolve within one year, we should not have lived in vain. To-day is our own; to-morrow may be; but yesterday is gone forever. In the economy of

nature, an impulse, however slight, once given to matter, is eternal; and an act once performed, its consequences, be they great or small, must be worked out sooner or later. The passing caprice of a woman has changed the destiny of nations; the speaking of a word in the mountains may bring a crushing avalanche upon the hamlet that lies at their feet; the turning of a man's footsteps to the right or left, to avoid a stone, or chase a butterfly, or gratify it matters not what idle whim, may alter his whole life, and, directly or indirectly, result in momentous consequences to a world.

About us we see the people struggling blindly to emancipate their thought from ecclesiastical despotism—without seeing more than a faint glimmer of light in the whole black horizon of their religious ideas. They struggle from an irrepressible desire to be free from shackles which bind their limping reason after their volant intuitions have outgrown them. Upon the one side, the philosophical chemists invite them to an apotheosis of matter; upon the other, the spiritualists fling open the painted doors of their "angel world". The clergy hold them back and hiss warnings and anathemas in their ears. They waver, uncertain which way to go. Heirs to the spiritual longings of the race, they shrink back from the prospect of annihilation, which, in their own case, when life's burden presses heavily, may not always seem unwelcome, but which was never meant for those near and dear ones who have died in their youth and purity, and left behind a sweet fragrance when the alabaster box was broken and they passed behind the Veil of Isis.

But when they turn to Spiritualism for comfort and conviction, they encounter such a barrier of imposture, tricky mediums, lying spirits, and revolting social theories, that they recoil with loathing; secretly lamenting the necessity which compels them to do it. They count among their acquaintance, perhaps, many persons of irreproachable character

who can testify to the identification of departed friends and count themselves spiritualists; but they see these very friends attending their churches as before, abstaining from spiritualist meetings, and taking the spiritualist papers secretly. When they ask why this is so, the universal reply is that so many immoral people have fastened upon the cause, and mediums are being so constantly detected in trickery, that it is almost disreputable to be an open and avowed Spiritualist. The organs of the class apologize for cheating mediums, demanding that sceptics shall overlook the nine instances of fraud and consider the one genuine phenomenon; forgetting that it requires blunt nerves and a strong purpose to dig to the bottom of a muck-heap for the chance of finding something of value there.

The Protestant sects begin with the fatal assumption that an infallible and inspired Bible will bear the test of reason, and so forecast their own doom; for the analytical power of reason is bounded only by the limits of ascertained truth, and fresh discoveries are daily made among the remains of antiquity, which attack the very foundations upon which the whole scheme of Christianity is based. The most audacious explorers in science are recruits from Protestantism; that would-be mistress of our conscience is stabbed by her own children. The Catholic Church having erected a theocracy upon the ruins of ancient faiths, and stolen not only their allegories but their very exoteric symbolism and revamped them for her own use, is gathering her forces for the struggle that she knows too well is close at hand, and that will be mortal. Enraged at the progress of the age, which has extinguished her penal fires, destroyed her torture-chambers, blunted her axe, and made it impossible for her to re-bathe her hands in human blood, she is working silently, cunningly, and with intense eagerness to regain her lost supremacy. What this undercurrent is we may see in the

disgraceful Orange Riot of 1872; the recent conviction of poor Leymarie,¹ in Paris; and the affair of Guibord, in Montreal, whose body has just been buried in a ton of Portland cement and under the escort of thirteen hundred armed police, infantry and artillery, to protect it from the rage of the Catholics, because Guibord belonged to a society which admitted liberal books into its library! We may also see the secret machinations of the church in the perversions to its communion; the establishment of schools, colleges, convents, monasteries; the schemes to Romanize a portion of our common schools; the building of costly cathedrals; and the erection of parishes into bishoprics, and bishoprics into archiepiscopal sees.

Upon what does this church or any other ecclesiastical hierarchy stand, but upon the congenital longing of man for an immortal existence; the obscurity of our view of the other world by reason of intervening matter; and the urgency of material wants, which oblige us to accept the intervention of a select class of spiritual guides and expounders, or go without spiritual nourishment other than such as we can pick up beside the dusty road along which we trudge from youth to old age?

If the founders of this Society are true to themselves, they will set to work to study the religious question from the standpoint of the ancient peoples, gather together their wisdom, verify their alleged theosophic discoveries (I say *alleged*, as president of a non-committal society of investigation; as an individual, I should omit that word, and give full credit where it is due) and contribute to the common fund whatever is of common interest. If there be any who have begun without counting the cost; if there be any who think to pervert this body to sectarian or any other narrow, selfish

¹ See the draft of a letter in the handwriting of the Master Serapis to Madame Leymarie, on p. 483.—C. J.

ends; if there be any cowards, who wish to meet with us in secret and revile us in public; if there be any who begin with the hope or expectation of making everything bend to their preconceived notions, regardless of the evidence; if there be any who, in subscribing to the broad and manly principle enunciated in the by-laws, that we will discover all we can about *all* the laws of nature, do so with a mental reservation that they will back out if any pet theory, or creed, or interest is endangered; if there be any such, I pray them, in all kindness, to withdraw now, when they can do so without hard words or hard feelings. For, if I understand the spirit of this Society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way. As for me—poor, weak man, honored far beyond my deserts in my election to this place of honor and of danger—I can only say that, come well, come ill, my heart, my soul, my mind, and my strength are pledged to this cause, and I shall stand fast while I have a breath of life in me, though all others shall retire and leave me to stand alone. But I shall not be alone, nor will the Theosophical Society be alone. Even now branch societies are projected in this country. Our organization has been noticed in England, and I am told that an article upon the subject is about to appear in one of the greatest of the quarterlies. Whether it shall be couched in friendly or hostile spirit matters little; our protest and challenge will be announced, and we may safely leave the rest to the natural order of events.

If I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. However much or little we may do, I think it would have been hardly possible to hope for anything if the work had been begun in any

country which did not afford perfect political and religious liberty. It certainly would have been useless to attempt it except in one where all religions stand alike before the law, and where religious heterodoxy works no abridgment of civil rights.

Our Society is, I may say, without precedent. From the days when the Neoplatonists and the last theurgists of Alexandria were scattered by the murderous hand of Christianity, until now, the revival of a study of Theosophy has not been attempted.

There have been secret political, commercial, and industrial societies, and societies of Freemasons and their offshoots, but, even in secrecy, they have not attempted to perform the labor which lies before us and which we will do openly.

To the Protestant and Catholic sectaries we have to show the pagan origin of many of their most sacred idols and most cherished dogmas; to the liberal minds in science, the profound scientific attainments of the ancient magi. Society has reached a point where *something* must be done; it is for us to indicate where that something may be found.

If we would compare our organization with its archetype, where can it be found? It cannot be called theurgic, for the theurgists not only believed in God, but knew Him through their knowledge of His attributes as they exist in the ASTRAL LIGHT, or, as the old world Kabbalists called it, the Matrix of the World. The theurgists had two kinds of mysteries—the *exoteric*, or public, and *esoteric*, or secret. The exoteric comprised the working of wonderful effects at public ceremonies—among others the causing of statues to walk, talk, and prophesy. These effects were said to have been produced by natural forces in combination with the elementary spirits which lurk in the astral light. As the practice of even exoteric theurgy is dangerous it was left to the High Priests

and the "Initiates of the Outer Temple". But the real esoteric mysteries were chiefly confined to the hierophant. A life of the strictest purity and self-abnegation was required for it—a life such as that of Jesus or Apollonius. Certainly the Theosophical Society cannot be compared to an ancient school of theurgy, for scarcely one of its members yet suspects that the obtaining of occult knowledge requires any more sacrifices than any other branch of knowledge.

The Neoplatonists formed a school of philosophy which arose in Alexandria coincidently with Christianity, and was the last public school of theurgy. It based its psychological system upon those of Pythagoras and Plato, but drew a great deal more from the primeval source of all religions, the books of Hermes and the Vedas—of Egypt and India respectively. The Jewish Kabbala colored Neoplatonism no little, for real theurgy having degenerated at that time, and the few remaining adepts having sought solitude with the Essenes and in India, the Neoplatonists had no longer access to the real treatises upon the Divine Science, (which were carefully collected and withdrawn to a secret place a few days before the burning of the Alexandrian library by Julius Cæsar), and so they had to fall back upon the Kabbala of Moses and the Seventy. Neoplatonism was tinctured with both Orientalism and Occidentalism; and its expounders tried to present the elements of Theosophy and philosophy according to the primitive doctrines of the oriental prophets, in combination with poetical Platonism and the positivism of Aristotle in the form of Grecian dialectics. Their proper doctrines were: the Oriental doctrine of Emanation; the Pythagorean Number of Harmony; Plato's ideas of the creation and the separation from the world of sense.¹ They believed in elementary spirits, whom they evoked and controlled—a point of especial interest to us.

¹ See Ennemoser's *History of Magic*.

We cannot, of course, include ourselves among the number of American spiritualists who implicitly accept all the genuine phenomena to be produced by disembodied spirits; for while some of us unreservedly believe in the occasional return of human spirits and in the existence of true mediums, others discredit both. Moreover, of the believers, some not only admit the possibility of occult forces of nature being directed, consciously or unconsciously, by the human will for the production of startling results, but also recognize in most of the physical phenomena called spiritual, the agency of elementary spirits who often falsely personate persons not communing with the circles, answer the thoughts which lie visible to them—

as clear
As pebbles within brooks appear,

and echo and respond to every fanciful vagary which agitates the questioner's mind.

Spiritualism proper was rife at Rome in the time of Ammianus Marcellinus, who tells us that in the days of the Emperor Valens (A.D. 371) some Greeks wishing to form a society of theurgists, were brought to trial for attempting to ascertain, through magical arts, who should succeed to the throne. They employed a small table shaped like a tripod, which was produced in court, and upon being put to the torture they confessed as follows: "We constructed this table of laurel-wood under solemn auspices. Having duly consecrated it, by pronouncing over it prayers as ordered in the treatises which we stole from a Grand Priest at Delphi, and by the use of magnetic manipulations, we succeeded in making it deliver oracles." Over the table hung suspended from the ceiling a large bronze ring, which swung hither and thither, and, striking the letters cut in the periphery of the table-top, gave lengthy communications. Valens hated Theodorus, a man of virtue, and as the swinging ring spelt

out the letters T-h-e-o-d and stopped, the Emperor, to make sure that the object of his displeasure should not occupy the throne, had him put to death: but the murder proved a useless precaution, for Theodosius succeeded to the purple, and the prognostication of the table turned out correct.

There is the difference between the modern spiritualistic phenomena and the effects produced by the theurgists, that whereas no reliance can apparently be placed upon the spontaneous communications of the former without corroboration, the latter cannot be untruthful, since the adepts will not permit unprogressed spirits to approach or speak. The Mesmeric phenomena, which will of necessity invite us to careful study, were known in the most remote periods, and are described by Seneca, Martial, Plautus, and Pausanias.

We are not representatives of the school of the Stoics, for "they thought the Universe to be made of matter, and to be some great animal which lives because there is nothing to interfere with it".¹ Moreover, Zeno's pupils taught not only that men should be free from passion and unmoved by joy or grief, but also that they should submit to the unavoidable necessity by which all things are governed; and we found this Society in token of our discontent with things as they are and to endeavour to bring about something better.

Finally, we do not resemble the atomical atheists, who considered every thing a congeries of atoms, because matter can be separated into particles, and that, therefore, there could be no indivisible incorporeal being, while the very title of our Society indicates that we hope to obtain knowledge of the existence of a Supreme Intelligence and of a world of spirits, by the help of physical processes. No, we are neither of these, but simply investigators, of earnest purpose and unbiassed mind, who study all things, prove all things, and hold fast to that which is good.

¹ See Howitt's *History of the Supernatural*.

Plotinus, Porphyry, Iamblichus, and the Neoplatonists, all worked at theurgy separately, and at their meetings imparted to each other the results of their study and experiment. Their neophytes were obliged to follow this rule with strictness; and all were bound to protect and aid every philosopher, especially every theurgist, no matter whence he came or what school he represented.

The Hermetists of the Middle Ages were all Neoplatonists, and learned their doctrines from them. In some respects we resemble them, and yet they had dogmas to impart, which under our by-laws we have not; and, further, they were all believers in Theosophy, while we are, with two or three exceptions, simply investigators, undertaking a task far more difficult than theirs, since we have no ready-made material for belief at our hand, but must create it for ourselves.

We are of our age, and yet some strides ahead of it, albeit some journals and pamphleteers, more glib than truthful, have already charged us with being reactionists who turn from modern light (!) to mediæval and ancient darkness! We seek, inquire, reject nothing without cause, accept nothing without proof: we are students, not teachers.

We should make ourselves familiar with the manifold powers of the human soul and test the claims for the potency of the human will. Mesmerism, Spiritualism, Od, the astral light of the ancients (now called the universal ether) and its currents—all these offer us the widest and most fascinating fields of exploration. At our semi-monthly meetings, we shall have the researches and experiments of our members and of eminent correspondents in this and other countries read for our instruction, and we shall have tests, experiments, and practical demonstrations, as occasion offers. As our funds warrant, we shall print and circulate our documents, and translate, reprint, and publish works by the great masters of Theosophy of all times.

But until our now somewhat incongruous elements are harmonized, and a common interest results from increased familiarity with our subject, I do not anticipate that at our general meetings we shall witness such theurgic phenomena as were exhibited in the ancient temples.

It is as impossible for these results to be obtained without perfect community of thought, will, and desire, as it was for Jesus to work his wonders at Nazareth because of the prevalent unbelief, or Paul his at Athens where the populace knew how to check the subtle currents which he controlled by his will. A single very positive and unfriendly will is competent when introduced at a spiritual circle to utterly destroy the mediumistic power. If Professor Tyndall had known this law, he would not have written his nonsense to the Dialectical Society. Professor Stainton-Moses, of the University College, London, writes me that the mere entrance of such a person into the house—not even the room—has done this in his experience frequently. Mr. Crookes says that Florence Cook, his medium, has been spoiled for a season by a walk down Regent Street; each person who brushed against her depriving her of some portion of her mediumistic power. If she be in fact a medium and not an impostor, I do not doubt the possibility of this being the case. Every one who has studied Mesmerism is aware that no satisfactory results can be attained without perfect accord among those engaged in the experiment or standing near by as spectators. These things being so, how can we expect that *as a Society* we can have any very remarkable illustrations of the control of the adept theurgist over the subtle powers of nature?

But here is where Mr. Felt's alleged discoveries will come into play. Without claiming to be a theurgist, a mesmerist, or a spiritualist, our Vice-President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our

eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the Church say of a whole world of beings within her territory but without her jurisdiction? What will the academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the Positivists say, who have been prating of the impossibility of there being any entity which cannot be weighed in scales, filtered through funnels, tested with litmus, or carved with a scalpel? What will the spiritualists say, when through the column of saturated vapor flit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor spiritualists—editors and correspondents—who have made themselves jocund over my impudence and apostasy. Alas, sleek scientists, overswollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favorably, hold its place in history as that of the body which first exhibited the "Elementary Spirits" in this nineteenth century of conceit and infidelity, even if it be never mentioned for any other reason.

COLONEL OLCOTT AND T. A. EDISON

1878

Menlo Park, N. J., Oct. 7th, 1878.

MY DEAR OLCOTT,

Your favour of the 1st was duly rec'd. Thanks for the Diploma. I have placed it in my "honor box, that is a receptacle where I place "rewards of merit". I should like very much to make an appointment with you but I am pulled, driven, and banged about to such an extent that I cannot call any time my own. I am working 18 hours out of the 24 and have crowds of scientists, curiosity seekers, etc., calling on me so that the "leisure" you refer to, is to me a thing of the past, and a faint possibility of knowing something of it again in the future.

However I will try and call on you but cannot undertake to appoint a time. I should be pleased to meet Mme. B. before she takes her departure but fear that I will be unable to do so.¹

Very truly,

T. A. EDISON.

¹ H. P. B. and Colonel Olcott sailed from New York on December 17th, so Edison never met her.

THE MASTER M. TO H. S. OLCOTT

1879

*If you want to oblige me personally
then will you hurry as quick as you
can and put H. P. B.'s room in order.
I have pressing business in the room
tomorrow early morning and I would
smother there were it left in that
state of chaos.*

If you want to oblige me personally then will you hurry as quick as you can and put H. P. B.'s room in order. I have pressing business in the room tomorrow early morning and I would smother there were it left in that state of chaos.

M

(Note. This handwriting which the Master M. used in 1879 is different from that which He adopted later. See p. 557.)

THE THEOSOPHICAL SOCIETY AND ITS AIMS¹

BY COLONEL H. S. OLCOTT

President, Theosophical Society

1879

WHEN a new Society asks a hearing of the world it is sure to be challenged. The public has that vested right, and none but fools will object to its exercise. Infallibility is out of fashion, notwithstanding the Roman comedy of July 13th, 1870, when as the syllabus of the Vatican Council tells us, the Holy Ghost sat with the Bishops and judged with them. Men nowadays take nothing on faith, the era of enquiry and proof has come.

The Theosophical Society expects no exemption from the rule; has asked none; and my presence before this great audience, so soon after the arrival in India of our Committee,² shows our readiness to give a reason for its existence. We believe it was a necessary outgrowth of the century. I hope to show you that the hour demanded its coming and that it was not born before its appointed time. I shall not wonder if, when you reflect upon the facts I shall present, you, who trace every earthly event to a supernal cause, will see the indication of Providential purpose in the simultaneous creation of the Theosophical Society on one side of the world, and that of the Ārya Samāj of Āryavarta, by Swāmi Dayānand,

¹ The first lecture given by Colonel Olcott in India, delivered at the Framji Cowasji Hall, Bombay, on March 23rd, 1879. The Founders arrived in Bombay on February 16th.

² Composed of H. S. Olcott, H. P. Blavatsky, Edward Wimbridge and Rosa Bates, all of whom started from New York.

on the other, without the slightest pre-arrangement or understanding between that pious and learned man and ourselves. And you others, who retain the word "unknowable" in your dictionaries, you who trace no phenomenon to any remote and primitive, but only to a secondary cause, will not fail to wonder at the "coincidence," as, to avoid trouble, you call whatever is otherwise inexplicable.

Our Society points to four years of activity as one proof that there was room for it in the world. And this activity, please observe, was not in the midst of friendly environments, with no one to question or oppose; but in the enemy's country, with foes all about, public sentiment hostile, the Press scornful and relentless, traitors working with honest opponents to break up our organisation and neutralise our labours. Occupying, as most of us did, positions of influence, we have had to suffer, in ways that will suggest themselves to each of you, for the privilege of free speech. While the Press has lampooned us, in writing and pictorial caricatures, by the clergy we have been denounced as the children of Satan, doomed to eternal damnation along with the wretched "Heathen".

We thrive on opposition. The more we were abused, the greater interest was created to know what the Theosophical Society really was, how strong, and what were its aims? These questions, which have been put to us in every possible variation since our arrival here, we answered without concealment or equivocation, face to face with the enemy, eye to eye. We had nothing to be ashamed of, whether in doctrine, motive, or deed, and so we spoke—and now speak—with the boldness of one who loves the truth and hates a lie.

All this discussion, carried on for months, even years, in journals of world-wide circulation, drew to us large numbers of sympathisers. Scattered throughout America and Europe were men and women of intelligence, influence, courage, who

had long been interested in the topics to which we applied ourselves, and who needed only such a rallying point as our Society offered, to combine their strength. So they joined us, cheering us by their activity of deed no less than by their friendliness of word. A branch Society sprang up in England under the presidency of a barrister of the highest capabilities,¹ and the conjoint direction of a University Professor² and medical and other professional men. Other branches were formed in Russia, France, Greece, at Constantinople, and elsewhere. One is now forming in Ceylon under that strong-souled Megittuwatte.³ Our membership increased to thousands. We received as brothers with equal cordiality Hindus, Jains, Parsis, Buddhists, Jews, and freethinking Christians. At different times the Press has described us as specially representing each of those sects; a proof, certainly, of our strict impartiality and the general resemblance all these great religions have to each other at their roots. There was room for all upon our platform, and none need jostle his neighbour. What that platform is, will be made clear before I have done speaking. You will have already inferred from what has preceded, that we were not in favour of Christian theology or any of the sects of which it is the prolific mother.

Believing it good generalship to "force the fighting" when one feels sure of his supports, we not only struck blow for blow at our antagonists, but contrived more than once to put them on the defensive. Often without obtruding ourselves upon public notice, we aroused an interest in everything related to the East. Oriental science, literature, chronology, tradition, superstitions, magic, and spiritualism, afforded themes for our allies to speak and write upon, throughout the two parts of Christendom. Those who have seen the Western

¹ Charles Carleton Massey.

² W. S. Ainton Moses, professor at University College, London.

³ Megittuwatte Gunānanda, Chief Priest of the temple at Kotahena, Colombo.

journalistic and periodical literature during the past four or five years, must have been struck with the apparently sudden growth of a deep interest in such matters. They will also have noticed the increased number of books published on Oriental subjects. How much of that activity is traceable to the Theosophical Society we only know who have been in the thick of the fighting.

We have been asked, scores of times, why our Society has established no periodical nor issued any volumes of Reports. Our answer is that a wider activity could be achieved by utilising Presses already established. We have thus reached millions of readers, where, through any special organ of our own, we might only have caught the eye and provoked the thought of a few thousands. How many in India, think you, have read about the visit of our Committee and its objects; and how many would have done so if we had depended upon a journal of our own? Papers in English and the several vernacular tongues have been sent us, and letters, from the extreme North to Ceylon, have come to us from those who have an interest in our work. It has been remarked in the West that no Society has, within so short a time, been talked about in so many different countries as ours. We gratefully accept the fact as proof that we are welcome to standing room in the arena of the century.

And now what is the Theosophical Society, and what are its aims? How much appears upon the surface, and how much is concealed? What is the plan of work? How is the public to be benefited by the Society, and is mutual co-operation practicable? What attitude do we assume toward religious beliefs, and what ideas, if any, does the Society hold about God and His government? Do we believe in the immortality of the human soul, and, if so, on what grounds? What importance do we attach to the study of the occult sciences, so called? What use has been made by many or few

of our Fellows of any knowledge of those sciences? To what highest good do we aspire, here or hereafter? What are our ideas of the next world? These questions you have come here to ask, I to answer. I have copied them from written documents, handed to me since this address was announced by the Native committee. And here are others propounded by one who wishes to join us: On one's becoming a member, is any course prescribed for him to follow with a view to his continual progression and the acquisition of the mastery over his baser nature? What constitutes the difference between the Degrees in the Society? Will instruction be imparted to individual members or groups, on what subjects, and how often? Theosophy has been defined (it is Webster's definition) as "a direct as distinguished from a revealed knowledge of God, supposed to be attained by extraordinary illumination, especially a direct insight into the processes of the Divine mind and the interior relations of Divine nature"; how far does this agree with the doctrines of the Theosophical Society? Is a member of the Ārya, Brahmo, or Prārthana Samāj debarred from joining it, and will his joining affect his position in relation to the social rules and duties of his caste? How much time would be required to become proficient in a Degree? Will any library be established and accessible to the Fellows? Will there be social gatherings to discuss Oriental philosophy and kindred subjects?

We have here seventeen enquiries, covering ground enough for thirty-four lectures, but I will attempt to cursorily glance at all in the hour that is at my disposal. All except those of a strictly personal character have been treated at great length and with signal ability by H. P. Blavatsky, Corresponding Secretary of our Society, in her *Isis Unveiled*, a work which the London *Public Opinion* styled "a stupendous monument of human industry," and the *New York Herald* "one of the great achievements of our century". Those who

care to really sound this question of the relative supremacy of ancient and modern science and religion can easily do so, as the work is to be had of the Bombay booksellers.

But to begin with our answers. I affirm, then, that everything essential as regards principles, recommendations and ideas, appears upon the surface of our Society, and nothing is concealed that should be made known. We do not say one thing and mean another. We have no mental reservations, nor make any equivocations. What we believe we say—always and everywhere. If we have survived all the battles through which we have passed; if, after a four years' struggle against Christianity, in the very heart and stronghold of Christendom, we are a strong, compact, successful Society, daily increasing in influence, having daily accessions of able coadjutors; if, at this juncture, our outposts are entrenched in the most widely separated countries, and garrisoned by men of the most diverse speech, complexion, and ancestry; if here, upon the threshold of Āryavarta, we find our hands clasped with fraternal warmth by the Hindu, the Parsi, the Jain, and the Buddhist; it is because we have not feared to speak the truth at any cost.

When our Society was organised—at New York in 1875—the very first section of the by-laws adopted, after fixing upon our corporate title, affirmed that the object of the Society was to obtain knowledge of all the laws of nature. This covers the whole range of natural phenomena, and everything that concerns mankind and his environments. The Inaugural Address of the President was delivered November 17th, 1875, and in it, after attempting a comparison of our Society with the Neo-Platonists and Theurgists of ancient Alexandria, the fire-philosophers of the middle ages, and the ancient and modern spiritualists, and finding no exact parallel, I said: "We are neither of these, but simply investigators of earnest purpose and unbiassed mind, who study all

things, and prove all things and hold fast to that which is good. We seek, enquire, reject nothing without cause, accept nothing without proof; we are students, not teachers." Does not this utterance of 1875 answer most of the questions of 1879?

The Society has its secrets, nevertheless, but they harm no one. Composed as we are of people who live at the two extremities of the earth and who speak different tongues, we have the same necessity as Freemasons for some means of mutual identification in special cases. These are afforded in certain signs and tokens which, of course, are withheld from strangers, and are changed as required. Again, operating, as we do, mainly in Christian countries, in some of which, as in France, Spain, and Russia, for instance, religious intolerance prevails, the corporate perpetuity of our branches would be imperilled by allowing our membership to be known, and our plans for religious and scientific agitation might be baffled by exposing them. Our existence threatens no Government, feeds no political cabal, attacks no pillar of social order. We do not concern ourselves in the least with affairs of State nor lay impious hands upon the marriage, filial, or parental relation. We would not admit man or woman who was in rebellion against the existing laws or Government of his country, or engaged in plots and conspiracies against the public peace and safety.

In New York we expelled one of our most active charter officers, an Englishman, one of the founders of the Society in fact, because he allowed himself to be mixed up with a lot of French Communistic refugees in their wicked conspiracies. Judge for yourselves therefore, how malicious and unfounded are the libels that have been circulated in this country as to our being political spies. The only Russian in our party became a citizen of the United States of America last July, for which act, unprecedented among Russian women, she cannot put her foot again on

Russian soil without risking transportation to Siberia. Even her book, *Isis Unveiled*, is not allowed to cross the frontiers. As to our conspiring against British rule in India, were we such lunatics as to dream of aiding sedition against the most stable, wise, and just Government, it appears to me, this country ever had since the Mogul conquest, it suffices only to remark that two of our party are English¹ and loyal to the very core. Besides which, we have as many, if not more real Theosophists in the United Kingdom as in America, and the President of our British Branch Society is one of the most loyal of barristers, the son of a Member of Parliament. Nor would we admit into our fellowship any one who taught irreverence to parents or immorality to husbands or wives. Nor have we any room for the drunkard or the debauchee. If Theosophy did not make men better, purer, wiser, more useful to themselves and to society, then this organisation of ours had better never have been born. That it lives, and is respected even by those who cannot sympathise with its ideas, is evidence of its beneficent character. This answers one of the above questions, and I have also shown you that our plan of work is to employ existing agencies to create an interest in Eastern philosophies and religions, and make the Press our helper, even when it fancies it is killing us off with its fine sarcasm or abuse.

And now, we are asked, what attitude do we hold to religious beliefs, and what do we believe as to God and His Government? The Society, I have already told you, is no propaganda, formed to disseminate fixed dogmas; therefore, as a Society, it has no creed to offer for the world's acceptance. It recognises the great philosophical principle that while there is but one Absolute Truth, the differences among men only mark their respective apprehensions of that truth. It is not for me to say to you what this Absolute Truth is. If I

¹ E. Wimbridge and Rosa Bates.

were capable of doing so, then, for the first time since the world began, there would have appeared an infallible, omniscient human mind upon earth. There is no educated sectarian so bigoted that, when you calmly discuss with him the bases of his faith, he will not admit that its Founder was not equal to the One Supreme God in omniscience and other attributes. The Parsi will not claim it for Zoroaster, the Buddhist for Sākya-Muni, the Jain for Parasnātha, the Jew for Moses, the Mahomedan for the Prophet of Islam, nor the Hindu for either of the Rishis, who

Above all fleshly, worldly feeling soared,
And sought what worldly comforts Indra poured.

Revere his spiritual Intermediator and Teacher as either of these may, he will only claim that, in his opinion, more of this Absolute Truth flowed from Heaven to Earth through this particular channel, this minor God, if you will, than through any other. And to settle these disputes, all the spilt blood of religious wars has been shed. Then why should we accord to Christians that which we refuse to other people? Why should we accept Jesus rather than Vasishtha, Gautama or Zoroaster? Until the close of the second century no sect believed him to be more than a man, "a good and just man," as James, his alleged brother, is made to call him. Every student of history is aware that when the polite and learned Gnostics of that period were exposing the pious frauds and the chicanery of the early Christian writers, and riddling their mythical tales of Jesus and the Apostles, Irenæus, that arch-plotter and forger, produced the fourth Gospel according to John, and converted the previously accepted man Jesus, who contained within his form the heaven-descended Logos of Philo, to the God Jesus, the equivalent of the second person of the Platonic Trinity, and who, being "Very God," was the equal of the Deity in every essential attribute. With such a theology, of course, argument is pointless, and we can find no

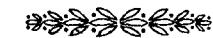
common ground upon which to invite other religionists to meet Christians. While, therefore, the Theosophical Society can and does co-operate in the dissemination of the philosophical principles of these Eastern primitive faiths, it neither seeks the favour nor asks the indulgence of a secondary one, which can only live by the destruction of every other, and which finds no room in the love, mercy, or justice of its God, for men who never heard of Jesus, nor even read a page of its Bible. And so one thing is made clear, that whatever other God any officer of the Theosophical Society may or may not worship, he or it is not the Irenæan anthropomorphic Logos, nor the Jehovah of Palestine. Yet there is another and better Christian God. Far be it from me to scoff at the simple faith of those thousands of Christians who have pictured to themselves a Deity all love and beneficence, and who exemplify in their lives and conversation all that is beautiful in human nature. The recollection of my nearest and dearest ones, and of these others whom I have known from boyhood up, in different lands and various social conditions, would stop my mouth were I so unjust and cruel. I myself come from a line of ancestors who have left behind them historical records of their unselfish and courageous devotion to Christianity. Just as I have left my home and business and friends to come to India to worship the Parabrahman of primitive religions, so, in 1635, one of my ancestors left his home in England to seek in the savage wilderness of America that freedom to worship the Jewish Jehovah which he could not have at home under the Restoration. But, as the author of *Isis* remarks, these people would have been equally good in any other religious sect; they are better than their creed; goodness, virtue, equity, are congenital with them.

But when we have shown in what we do not believe, we have to say what is our faith. We do believe in the

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immortality of the human soul, the "we" meaning all the representative Theosophists whose minds have opened to me. In truth, there is not much elbow-room in our Society for those who persistently deny this assumption, for what advantage is there in studying all these primitive, sublime utterances of the *Vedas*, the *Zend Avesta*, the *Tripitika*, about the soul and a future life, if a man is incapable of realising the idea of a spiritual self at all? Let such an one take his balance and weigh and count over, and christen the motes of nature's dust-heap; and get ribbons for catching a new bug; and titles for impaling a new beetle. He will die happy in the thought that his name, though Latinised or Hellenised past recognition, will be transmitted to posterity in connection with the solar refrangibility of the cucumber, or some other discovery of equally momentous importance.

The study of occult science has a twofold value. First, that of teaching us that there is a world of Force within this visible world of Phenomena; and, second, in stimulating the student to acquire, by self-discipline and education, a knowledge of his soul-powers and the ability to employ them. How appropriate is the term "occult science," when applied to the careful observation of the phenomena of force, is apparent when we read the confessions of scientific leaders as to the limitations of their positive knowledge. "We have not succeeded," says Professor Balfour Stewart, "in solving the problem as to the nature of life, but have only driven the difficulty into a borderland of thick darkness, into which the light of knowledge (Western knowledge he should say) has not yet been able to penetrate." Says Le Conte, "Creation or destruction of matter, increase or diminution of matter, lies beyond the domain of science." And even Huxley, the High Pontiff regnant of materialism, confesses " . . . it is also, in strictness, true that we know nothing about the composition of any body whatever, as it is".

Did time permit, I might cite to you scores of similar utterances from the mouths of the most worshipped biologists and philosophers who happen at the moment to have the stage of notoriety to themselves. You cannot open a book on chemistry, physiology, or hygiene, without stumbling upon admissions that there are fathomless abysses in all modern science. Père Félix, the great Catholic orator of France, taunted the Academy by saying that they found an abyss even in a grain of sand. Who, then, can tell us of the inner man? Who guards the keys of the secret chamber, and where do they hang? What dragons lie in the path? America cannot tell us, Europe cannot—for we have questioned both. But in the Western libraries we found old books which tell that in the olden times there was a class of men, who had discovered these secrets, had interrogated nature behind her veil. These men lived in the lands now called Tibet, India, Persia, Chaldea, Egypt, and Greece. We find traces of them even in the sacred literature of Mexico and Peru. And we have been told that this sacred science is not extinct, but still survives, and is practised by men who carefully guard their knowledge from profane hands. Some of us have even had the inestimable good fortune to meet with such wonder-workers and see their experiments. So we have come in quest of the place and opportunity to learn for our own benefit and that of humanity, what occult law of nature can be brought out of Dr. Stewart's "borderland of darkness" into the lighted and odoriferous class-rooms of Western Science.

To what highest good do we aspire? What is the highest good, but to know something of man and his powers, to discover the best means to benefit humanity—physically, morally, spiritually? To this we aspire: can our interrogator conceive of a nobler ambition? In common with all thinking people we have, of course, our individual speculations about

the infinite and awful Something which Anglo-Saxons call God; but, as a Society, we say, with Pope,

Know then thyself; presume not God to scan;
The proper study of mankind is man.

As to our ideas of the next world, the aid of metaphysics would have to be invoked to answer the question. Suffice it that we do not fancy the other world to be gross like this: lighted by the same solar vibrations, filled with such houses, such Framji Cowasji Halls, as ours! Most men are apt to brutalise the next world in trying to construct a tangible idea for the mind to rest upon. The Heaven of Milton, which, and not at all that of any Biblical authority, is the one believed in by Christians, is a place of shining stairs, golden pavements and bejewelled thrones, on which, without an inch of cushion to mitigate their metallic hardness, the redeemed saints sit for ever and ever singing hymns to the accompaniment of the harp. So the Moslem Paradise teems with physical delight, and even the "Summer-land" of our Western Spiritualists has been sketched, mapped out, and described by all the recent authorities, from A. J. Davis downward.

Is it not enough to conceive of a future state of existence corresponding with the new necessities of the soul that has passed through and out of the cycle of matter and become a subjective entity? Can we not realise a life apart from the use of pots and ladles, easy chairs and mosquito curtains? Even the Jivanmukta, or soul emancipated, while living in this world, loses all sense of relationship to it and its grossness. How much more perfect the contrast, then, between our narrow physical life and the Bhavitātman, or soul universalised—the soul having sympathies with the Universal Good, True, Just, and being absorbed in Universal Love. Let us not drown ourselves in metaphysical oceans of vague speculation, in trying to drag the next sphere down to this, but rather strive to elevate our present plane of matter, so

that one end of it may climb to some sort of proximity to the higher realm of spirit.

What an important question is this which heads the second series that I read to you! How can one be helped to acquire the mastery over his baser nature? Mighty problem—how change the brute into the angel? Why ask for the obvious answer to so simple a question? Does my friend imagine there is more than one way in which it can be done? Can any other but one's own self effect this purification, this splendid conquest, in comparison with whose glory all the greatest victories of war sink into contemptible insignificance? There must be, first, the belief that this conquest is possible; then, knowledge of the method; then, practice. Men only passively animal became brutal from ignorance of the consequences of the first downward step. So, too, they fail to become god-like, because of their ignorance of the potentiality of effort. Certainly one can never improve himself who is satisfied with his present circumstances. The reformer is of necessity a discontented man—discontented with what pleases common souls; striving after something better. Self-reform exacts the same temperament. A man who thinks well of his vices, his prejudices, superstitions, his habits, his physical, mental, moral state, is in no mood to begin to climb the high ladder that reaches from the world of his littleness to a broader one. He had better roll over in his mire, and dismiss Theosophy with a grunt of impatience.

Great results are achieved by achieving little ones in turn; great armies may be beaten in detail by an inferior force; constant dripping of little water-drops wears away the hardest rock. You and I are so many aggregations of good and bad qualities. If we wish to better our characters, increase our capabilities, strengthen our will-power, we must begin with small things and pass to greater ones. Do you want to control the hidden forces of Nature, and rule in her

domain as a king-consort? Then begin with the first pettiness, the smallest flaw you can find in yourself, and remove that. It may be a mean vanity, a jealousy of some one's success, a strong predilection, or a strong antipathy for some one thing, person, caste, or a supercilious self-sufficiency that prevents your forming a fair judgment of other men's countries, food, dress, customs, or ideas; or an inordinate fondness for something you eat, drink, or amuse yourself with. It matters not; if it is a blemish, if it stands in the way of your perfect and absolute 'enfranchisement from the rule of this sensuous world, "pluck it out and cast it from thee". This done, you may pass on.

You understand now, do you not, the meaning of the various Sections and Degrees of our Theosophical curriculum? We welcome most heartily across our threshold every man or woman of ascertained respectable character and professed sincerity of purpose who wishes to study the ancient philosophies. He is on probation. If he is a true Theosophist at bottom, he will show it by deeds, not words. If not, he will show it, and go back to the old friends and surroundings, apologising for having even thought of doing differently from them. And as one who brings peace-offerings in his hand, he will try to do some meanness to us, who only took him at his word, and thought him a better man than he proves to be. I know this is true, for we have had experience—even in India.

I must here clear up one point which some profess to be in doubt about after reading a certain circular issued by our Society. That circular states that for a Fellow to reach the highest Degree of our highest Section, he must have become "freed from all exacting obligations to country, society, and family," he must adopt a life of strict chastity. I have been asked whether no one could become a thorough Theosophist without relinquishing the marriage relation. Now our circular makes no such assertion. A man may be

a most zealous, useful, and respected Fellow, and yet be a patriot, a public official, and a husband. Our highest Section is composed of men who have retired from active life to spend their remaining days in seclusion, study, and spiritual perfection. You have your married priests, and your sannyāsis and yogis. So we have our visible, active men, seen in the world, mixed up in its concerns, and a part of it; and we have our unseen, but none the less active Adepts — proficient in science, physical and occult, masters of philosophy and metaphysics — who benefit mankind without their hand being even so much as suspected. Though I am ostensibly President of the whole Theosophical Society, yet I am less than the least of these Emancipated Ones, and not yet worthy to enter this highest Section.

It is evident from the foregoing that there is room in our Society for the Ārya, Brahmo, Prārthana, and all other minor Samājas which represent the progressive mind of Young India. Divided, they are comparatively powerless to do much; united, they would make a strength to be felt by the reactionists. Remember the Roman *fascēs*, my friends, and put that emblem up over the door of every Mandir. My own country, the Great Republic of the West, has this motto: *E Pluribus Unum* — one out of many — one country out of many smaller States. Just so it might be one National Samāj of Āryavarta, out of a shoal of local societies. That is the plan of our Theosophical Society; we have various branches, but one central guiding authority, and surely there are no greater differences between you here, than there are between the red, brown, black, yellow, and white men who call themselves Theosophists, the world over.

The relations of a man to his country and his caste are, as it appears to me, quite distinct from his relations to the study of natural law, of philology, of philosophy, and of esoteric science. Your brown faces and oriental costumes

show me, even without the fact that this audience understands the language I speak, the authors I cite, and the thoughts I utter, that education has no caste, colour, creed, or nativity. Why, then, ask if one must adopt a certain dress or put himself in a certain chair, or before a certain dish of food, to study your forefathers' philosophy? Here am I, with a white skin, a European dress, and a life experience coloured and shaped after the notions of the section, society, and class in which my parents brought me up. When I began to ponder this magnificent Eastern philosophy I was not told that I must dress in this way or that, or cease to do this, that or the other thing not vitally injurious — such as the drinking of liquors and indulgence in sensuality. I was simply shown the path, my way was pointed out, and I was left to my own choice.

Well, like all men of the world, I had certain bad habits, bad ways of thinking, foolish ways of living. I put an inordinate valuation upon things really worthless, and undervalued things really important. I was looking at things through bad spectacles. After a while I discovered this myself, and as I was in earnest and determined to succeed or die in the attempt, I began to reform myself. I had been a moderate drinker of wines, after the Western fashion; I gave them up. I had been a frequenter of clubs, theatres, race-courses, and other places wherein men of the world vainly seek contentment and pleasure. I gave them all up; not grudgingly, not looking back at them with regret, but as one flings from him some worthless plaything when its worthlessness becomes known to him. You will, perhaps, pardon the employment of my personal experience as the illustration of the moment, in view of the fact that it is the only one which, without breach of confidence, I can use to answer the interrogatory that has been put to me.

If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence;

and give good example as well as good advice. Useless to gather into Samājas, and talk prettily of reform, and print translations and commentaries, if the Samājists are to relapse into customs they abhor in their hearts, and observe ceremonies that to them are but superstition, and throw all their enlightenment to the dogs. Useless for Native gentlemen to sit at the tables of Europeans, in apparent cordial equality, if they have not the moral courage to break bread with them in their own houses. Not of such stuff are the saviours of Nations made.

But we will pass on to the next question. No time can be specified for the progress of a Theosophist from one stage to another. Some would take years, others days, to reach a given result. We are asked if any library will be established by us? I hope and trust so. A nucleus already exists; who of you will help to build it up? What rich Native loves his countrymen more than money? Or is it your notion that Indians should do nothing, and strangers all? We are willing to give even our lives, if need be, to this cause; what more will any of you give?

Yes, there will be social gatherings to discuss our congenial themes. In point of fact, there are such already, for every Wednesday and Sunday evening since our arrival at Bombay, we have held a sort of durbar, or reception, at our bungalow. There we will be happy to see all—even spies—who care to see us, and those who live out of the city can always communicate with us by letter. Being people who try to take a practical view of things and are disposed to work rather than talk, we have set our minds to accomplish two things. We want to persuade the most learned Native scholars, such men, for instance, as the distinguished Sanskrit Professor of Elphinstone College, who occupies the chair of this meeting,¹ and the equally distinguished President of the

¹ Mahadeo Moreswar Kunte.

Pāli and Sanskrit College of Ceylon,¹ and the eminent Parsi scholar who also honours us with his presence—to translate into English the most valuable portions of their respective religious and scientific literatures, so that we may help to circulate them in Western countries. At the same time we wish to aid, as best we can, in the extension of non-sectarian education for Native girls and married women, which we regard as the corner stone of national greatness, and in the introduction of cheap and simple machines that can be worked by hand labour that will increase the comfort and prosperity of our adopted country. We have chosen this land for our home, and feel a desire to help it and its people in any way practicable, however humble, without meddling ourselves with its politics, into which, as American citizens, we have, as I have remarked, neither the right nor inclination to intrude ourselves.

Let me before leaving this part of our subject make one point very clear. The Theosophical Society is no money-making body, nor has it anything to do, as such, with financial affairs. Its field is religion, philosophy and science—not politics or trade. For two years it did not even exact an initiation fee nor dues. I paid its entire expenses out of my own pocket, and we only restored the initiation fee because we had formed a Vedic Section to co-operate with the Natives of this country in reviving Vedic philosophy, and certain expenditures were necessary. Even now while the Freemasons, besides a costly initiation fee, are called upon for large annual subscriptions, we take nothing but the small sum which each applicant contributes upon being admitted towards the expenses of the Samāj in India, and not a dollar of which is disbursed in Western countries.

And now, having answered *seriatim* the questions embraced in our list, I will pass on to some obvious deductions that suggest themselves, and then conclude.

¹ The High Priest H. Sumangala of Ceylon (not however present at the meeting).

The Indian Press has spoken of it as a very strange thing that Western people should have come here to learn instead of to teach, as though there were nothing in India worth the learning. This conveys a sad impression to my mind. It makes me realise how completely modern India ignores the achievements of ancient Āryavarta. It shows how complete is the eclipse of Āryan wisdom when people from the other side of the globe could know more of the essence of Vedic philosophy than the direct descendants of the Rishis themselves. Since we landed on your shores we have met hundreds of educated Hindus, Parsis, and men of other sects. They have thronged our parlours, filled our compound, and gathered about us day after day. Out of all these we have found few—so few that we might almost reckon them upon the fingers—who really know what Āryan, Zend, Jain, and Buddhistic philosophies teach. There have been scores upon scores able to recite shlokas and whole Purāṇas and chapters with accurate accent and rhythm, but they but repeated words without understanding, they had not the key to the mysteries. I have met those who had seen the marvellous phenomena performed by ascetics, and amply corroborated all the stories we had heard and circulated through the Western Press; but scarcely one who, having known and seen such things, had set himself to work with determination to learn the science and explore the adytum of nature. In this throng of visitors there were no end of students of Mill, of Darwin, of Spencer, of Huxley, Tyndall, Bain, Schlegel, Rénan, Burnouf. Their minds were whole arsenals of propositions in logic, metaphysics, mathematics, and sophistry—all the weapons which reason uses against intuition. They could out-wrangle a Cambridge double-first, and

Make the worse appear the better reason.

They had persuaded themselves into error against their own inner consciousness. We have noted, and I repeat it,

that a larger cluster of acute intellects we never encountered than this of Bombay. Part had become thorough materialists. To them, as to Balfour Stewart, the Universe seemed "a vast physical machine . . . composed of atoms with some sort of medium between them and the machine". The apprehension of a God had died out, the feeling of having in them a soul been smothered. With polite incredulity they have listened to our tales of phenomena witnessed by us, similar to those described in the biography of Shankarāchārya and Sākya Muni, sometimes unable to repress a smile. They seemed to come to us more to observe the lengths and depths to which Western credulity can go, than to gather corroboration of the narratives contained in their own sacred literature. And, I am sorry to say, some few, when out of earshot, have made themselves merry over our testimony to the truth of the primitive philosophies.

Another class we have met, with minds full of misty speculations which prevented their having any clear and defined views of either of the great questions of universal human interest. Drawn hither by the reveries of Swedenborg and Davis, or thither by those of Boehme and St. Martin, they had found no sure ground upon which to plant their feet.

To us strangers, this has been a most instructive study, and we have tried to discover the best means to combine all this intellectual vigour, this learning, this mental agitation, upon one objective point. We see in this stage of things the promise of good future results. Here is material for a new school of Āryan philosophy which only waits the moulding hand of a master. We cannot yet hear his approaching footsteps, but he will come, as the man always does come when the hour of destiny strikes. He will come, not as a disturber of the peace, but as the expounder of principles, the instructor in philosophy. He will encourage study, not inflame passion, he will scatter blessings, not sorrow. So Zoroaster came, so

Gautama, so Confucius. Oh for a Hindu great enough in soul, wise enough in mind, sublime enough in courage, to prepare the way for the coming of this needed Regenerator! Oh for one Indian of so grand a mould that his appeals to his countrymen would fire every heart with a noble emulation to revive the glories of that bygone time, when India poured out her people into the empty lap of the West, and gave the arts and sciences, and even language itself, to the outside world! Are her sons all sunken in selfishness and the soft ooze of little things? Has their scramble for meagre patronage deadened the noble pride of race, and replaced it with an obsequious humility tinged with unreasonable hate? Can they not forgive their fellow countrymen for wearing a different style of turban and having a different line of ancestors? Is the love of caste so passionate and deep as to make an object of righteous hatred everyone not in their own social circle?

Ah, young men of promise, beloved brothers, and companions, objects of our solicitude and hopes, to see and dwell among whom we have crossed three oceans and threaded two seas, be Indian first, and caste-men afterwards if you will. Is there not one of you to send the electric spark through this inert mass and make it quiver with emotion? Here lies a mighty Nation like a giant benumbed with sloth, and no one to arouse its potential energies. Here lavish Nature has provided exhaustless resources, that combined talent and applied knowledge would turn into fabulous national wealth. Here rich mines, a fat soil, navigable waters, forests of valuable timbers, a multiplicity of natural products that might be manufactured at home into portable and profitable articles of commerce. All that is lacking is a share of that energy and foresight which in two centuries and a half have transformed the United States from a howling wilderness into a scene of busy prosperity. In vain the efforts of statesmanship to spread the blessings of education

and promote the industrial arts, if they are not seconded by the patriotic endeavours of enlightened Young India. Are these great Colleges and Universities founded for the sole purpose of turning out placemen and dreamers? Have schools been opened only to help hatch debating societies and metaphysical training clubs, where minds that should be directing great economical enterprises are engaged in splitting hairs, and voting whether love is an essence and man a molecule? I have observed with deep regret that there is among the youth of Bombay an eager desire for the empty honour of University Degrees, and no disposition to fit themselves for the management of practical affairs. There are far too many Native barristers and doctors, and far too few qualified superintendents of mills and manufactories, geologists, metallurgists, and engineers. There are LL.B.'s in plenty, but of educated carpenters, millers, sugar-makers, and paper manufacturers, none—or next to none. The great and crying want of modern India to-day is a scientific school attached to every college, such as we have in America, and in each great centre of population a school of Technology with appropriate machinery, where the most improved methods of the principal handicrafts could be taught to intelligent lads.

Do not imagine that I have the idle notion that India can be reformed in a day. This once enlightened, monotheistic and active people has descended, step by step, in the course of many centuries, from the level of Āryan activity to that of idolatrous lethargy and fatalism. It will be the work not of years but generations to re-ascend the steps of national greatness. But there must be a beginning. Those sons of Hindustān who are disposed to act rather than preach cannot commence a day too soon. This hour the country needs your help. Leave your molecules to themselves; put away for a time your speculations upon the descent of species, cease vain

endeavours to count the number of times an atom may be split in halves, and go to work in earnest to help yourselves and your Mother-land. The atoms in space will evolve new worlds without you; your country is growing weaker and poorer every day and wants you.

But you lack capital, you say. Then unite into clubs and committees to find out where capital can be profitably employed, and spread the facts before the Western nations. In London alone there is lying in bank vaults idle capital enough to set every possible Indian industry on its feet. Those acute and daring English merchants and capitalists ransack the world in search of opportunities to earn interest on their surplus incomes. Turkish Bonds, Peruvian Railways, Egyptian Consols, Bohemian glass-works, American schemes, are all tried in this hope of profit. What do Europe or America know—really know—of Indian resources, trade, customs, business, opportunities? A mere handful of bankers and traders have such facts as lie upon the surface of this unworked national mine. A few military officers and civil servants may have published the records of their casual observations. But in comparison with what ought to be known and might be made known under a proper system of general and sub-committees, this is as a mere drop in a bucket. As to my own country, which would gladly exchange commodities with India as with any other nation, I can speak by the book. For my people this land is but a geographical abstraction, whose capes, rivers, and chief cities are known by name to the schoolboy and straightway forgotten for lack of subsequent reminders. And yet I hear my Native brothers complain of poverty. I hear of thousands of stalwart labourers dying of hunger, for want of employment at three pice per day. I see Indian gums, fibres, seeds, and grains going abroad in the raw state, and coming back manufactured to be sold at large profit to Natives.

I see men as well-educated, as strong-minded, as capable of succeeding in independent business as any young men in New York, or London, or Berlin, demeaning themselves to throng the ante-rooms of public officials in search of employment, and ready to fall upon each other's faces for the sake of miserable little clerkships. This is what we behold at even a first glance at the country of our adoption.

I will make no apology for my plain speech, for I come from a practical country, where we have learnt that smooth speeches and true friendship do not always go together. There is too much talk here and too little enterprise; too much suavity and not enough available perseverance. There is unmeasured ability to suffer and endure, but not the master spirit which laughs at trouble, and rushes to meet adversity with the joy of the athlete who hails the coming of his adversary as the opportunity, long sought to show his prowess.

Cast your eye over the Western world and see what an intense activity pervades the whole scene. Let the picture unroll like a great panorama before you. Behold the struggles of all those Nations, not only to extend commerce, but also to settle the weightier problem of religious truth. See Christianity in America broken up into innumerable sects, and science leading the public far away from the Church into the dry pastures of Materialism and Nihilism. See the clergy being stripped of the last shreds of their influence and the free secular Press attaining predominant sway. Look at Great Britain agitating the question of Disestablishment, the Catholics emancipated from the incubus of the Irish National Church, and Bradlaugh preaching bold Atheism in London, Sunday after Sunday. In France, behold the revolution in politics that has passed the reins of power into Republican hands, and flung out the Jesuits from their cosy nest behind MacMahon's chair. In Germany, open rupture with the

Pope, and the abolishment of ecclesiastical privileges. In Russia the red spectre of the Nihilist Party menacing both Church and State. Everywhere as it were the boiling and seething of a vast cauldron—the conflict between theology and science.

This conflict, so eloquently described by Professor John William Draper, began with the discovery of the printer's art, and its progress has been marked by a thousand victories for science. Born out of the womb of the Reformation, she has proved the benefactress of humanity by facilitating international intercourse, developing national resources, surrounding mankind with a multitude of comforts and refinements, and bringing education within the reach of the humblest labourer. India, as conspicuously as any other great Oriental country, if not more so, has not availed herself of these material advantages. The fault does not lie with the masses, for they know nothing of all that has been going on in the busy world. It lies at the door of the educated class I have just described. And you are the very men. You have run through the curricula of science and literature, and made no practical application of your acquired knowledge. The sentries of this sleeping Nation neglect their duty.

But as the unrestful ocean has its flux and reflux, so all throughout nature the law of periodicity asserts itself. Nations come and go, slumber and reawaken. Inactivity is of necessity limited. The soul of Āryavarta keeps vigil within the dormant body. Again will her splendour shine. Her prosperity will be restored. Her primitive philosophy will once more be interpreted, and it will teach both religion and science to an eager world. Her ancient literature, though now hidden away from the quest of an unsympathetic West, is not buried beyond revival. The hoof of Time, which has stamped into dust the vestiges of many a Nation, has not obliterated those treasures of human thought and human

inspiration. The youth of India will shake off their sloth, and be worthy of their sires. From every ruined temple, from every sculptured corridor cut in the heart of the mountains, from every secret Vihāra where the custodians of the sacred Science keep alive the torch of primitive wisdom, comes a whispering voice, saying: "Children, your Mother is not dead, but only sleepeth."

THE FIRST SWADESHI EXHIBITION IN INDIA

1879

COLONEL OLCOTT writes in *Old Diary Leaves*, II, as follows :

On 29th November, an event of much importance occurred: we celebrated with great éclat the fourth anniversary of the formation of the Theosophical Society. It was also our first public function of the kind . . .

Mr. Wimbridge designed and lithographed an artistic invitation card, inviting our friends to "attend at the Headquarters, 108 Girgaum Back Road, Bombay, at 8.30 p.m., on the 29th November, 1879, a meeting commemorative of the Society's Fourth Anniversary, the founding of the *Theosophist*, and the opening of the Library. There will be addresses and a display of machinery made by native artisans". Signed by myself as President, and H. P. Blavatsky as Corresponding Secretary.

The grounds and the lane leading to them from the public road were brilliantly illuminated; arches of flame and pyramids of Indian coloured lamps were placed at the mouth of the lane and the entrance to the compound; Chinese lanterns were hung on wires stretched between the palm-trees; an arch of gas-jets, spelling the word "Welcome" lighted up the Library façade; the whole ground was spread with striped Indian carpets; 400 chairs were placed for guests; a band of twenty musicians played Indian and foreign airs—among the latter the American National Hymn—and the

scene was altogether beautiful. Far above the palms, the azure, tropical, star-studded sky looked down on us.

Inside the Library building, tables and walls were covered with exhibits of indigenous work in brass, ivory, sandalwood, steel; the marble mosaics of Agra, the lovely shawls and soft woollen stuffs of Kashmir, hand-woven muslins from Dacca and elsewhere, cutlery from Pandharpur, and work from the Baroda School of Arts. The Dewan of Cutch, the enlightened Mr. Manibhai Jasbhai, sent a complete collection of arms and some of the famous silver work of that State.

About 500 invited guests—the best known and most respected in Bombay—were present. Addresses were made by Messrs. Gopal Rao Hari Deshmukh (as Chairman); Naoroji Furdunji, a beloved Parsi statesman; Kashinath Trimbaknath Telang, subsequently a Justice of the Bombay High Court; Shantaram Narayan, a most respected Maratha lawyer; Nurshunker Lalshunker, the "Guzerati poet," and myself. Altogether, it was a most appropriate and encouraging help to our Indian career. The Europeans present expressed themselves charmed with the industrial display, and gave deserved praise to Vishram Jetha's mechanical exhibits.

COLONEL OLCOTT AND "THE THEOSOPHIST"

1879

COLONEL OLCOTT writes in his Diary as follows :

July 4, 1879. Consultation which decided us to issue THE THEOSOPHIST at once.

9th. Corrected proof of Prospectus of THEOSOPHIST.

15th. Had visit in body of the Sahib!!¹ Sent Babula to my room to call me to H. P. B.'s bungalow, and there we had a most important private interview. Alas! how puerile and vain these men make one feel by contrast with them.

31st. Wim[bridge] made design for the cover of THEOSOPHIST.

Aug. 22nd. Evening. With H.P.B. revised articles for THE THEOSOPHIST.

Sept. 2nd. Wim began engraving heading of THEOSOPHIST.

11th. Workmen fitting up Theosophist Office in the new Compound.

20th. Ran off first form (8 pages) of THE THEOSOPHIST to-day. Much pleased with the paper: think it will find public favor and secure many subscriptions.

¹ The Master M.

1932 COLONEL OLCOTT AND "THE THEOSOPHIST" 549

Sept. 27th. Made up the last form of the paper to-day, and now all difficulties having been surmounted—as it were—we will make our *periodical* bow to the world from our own rostrum.

28th. Up at 5½ a.m., to find the printer and make certain changes ordered by the revered Old Gentleman¹ late last night.

29th. Preparing for the birth of the paper.

30th. Waiting. Evening. The first 400 copies of THE THEOSOPHIST—a 32 page, royal 4to, monthly journal, of great merit—the organ of the Theosophical Society, were received. Welcome, stranger!

Oct. 1st. Day of publication. All hands busy pasting and directing wrappers; making city and country lists; sending peons to deliver in the city; receiving congratulations; and taking new subscriptions—and being driven almost frantic by the ineffable stupidity of our own peon whose vacant expression when one tries to get an idea into his head, is enough to warrant almost any amount of swearing.

Sit Lux: Fiat Lux.

Evening. Moloney² prophesied the future of THE THEOSOPHIST.

3rd. Order about the paper signed by Serapis received: the first word from him in some time.

¹ The Master "Narayan".

² Nickname for H. S. Olcott.

Colonel Olcott wrote in 1895 in *Old Diary Leaves*, II :

By what to Americans may seem an interesting coincidence, the conversation which decided us to found THE THEOSOPHIST occurred on the 4th of July [1879] of that year, Independence Day. As elsewhere explained, we were driven to it by the necessity of meeting the growing interest in Theosophy by some better means than epistolary correspondence. It was simply impossible for us to bear the strain of such constant drudgery. Entries in my Diary show that I oftentimes worked from 6 a.m. to 9 p.m., and night after night until 2 and 3 a.m., yet in vain. And then the same questions would be repeated by the majority of our correspondents, and to be for ever traversing the same ground was a tiresome work. We discussed the question in all its bearings, calculated the pros and cons, and finally decided upon the venture. But the difficulties were grave, one of them being that the Society did not possess a penny of capital nor an iota of mercantile credit to borrow upon. I made the stipulation imperative that we should issue the Magazine on the terms of the best American and English periodicals, viz., payment in advance and no book debts. I was willing to bring out a year's numbers punctually even although we did not book a single subscriber ; but be bothered out of our lives by trying to collect arrears of book debts, and be so harassed as to be unfit for the serious work of thinking, learning, and writing, I would not. Our Indian friends strenuously opposed this innovation, as they regarded it, Babu S. K. Ghose, of the *A. B. Patrika*, particularly so ; they prophesied that it would never succeed. But it did not shake my determination. So we provided for meeting the cost of the first twelve numbers, and on the 6th of July I wrote the Prospectus and sent it to press. We asked Sumangala, Megittuwatte, and other Ceylon priests ; Swami Dyānand ; Babu Prāmada Dāsa Mittra, of Benares ; Shankar Pandurang Pandit ; Kashinath T. Telang,

and many others to send us articles ; and got the news spread widely of our intention. This kept us busy all that season. Our active members bestirred themselves to secure subscribers, one—Mr. Seervai, our then devoted Secretary—getting nearly two hundred himself. Not before 20th September did we get the first form of type to correct ; on the 22nd we sent the second form to press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new Magazine were delivered to us and made the occasion of much jubilation among us. My entry in the Diary concludes with the salutation : "Welcome, stranger !" That on the 1st October, the day of publication, is "*Sit Lux : Fiat Lux !*" That, reader, was one hundred and ninety-two months ago, and since that time THE THEOSOPHIST has never failed to appear, never met with a disaster, never caused its projectors to incur a shilling of debt. Since the fourth month it has paid a profit, small, it is true, yet in the aggregate enough to enable us to contribute a good many rupees towards the Society's expenses, besides giving our personal services gratis. Which is saying much for a periodical like ours.¹

COLONEL OLCOTT AS DRAMATIC EDITOR

During the summer of 1872, Colonel Olcott acted as "ad interim" Dramatic Editor of *The Sun*, a New York daily paper. In this capacity he wrote a series of twenty-six articles which appeared at irregular intervals from July 8th to September 21st.

¹ There was a time when THE THEOSOPHIST was the only magazine, and all who wanted articles on Theosophy subscribed to it. But with the growth of the Movement, many Sectional magazines have appeared, and as an inevitable corollary the subscription list to THE THEOSOPHIST has tended to diminish. For many years now, the magazine has been conducted at a loss, the deficit being covered each year by the Editor, Dr. Annie Besant.—C. J.

COLONEL OLCOTT AND BUDDHISM

1880

THE rôle which Colonel Olcott played in the revival of Buddhism in Ceylon is so important that a large work would need to be written to describe it adequately. On the arrival of H. P. B. and Colonel Olcott in the Island, at Galle on May 17th, 1880, both of them immediately identified themselves with Buddhism by formally taking Pancha Sīla, and so openly avowing themselves as Buddhists. Colonel Olcott saw how Buddhism was waning in the Island; this was due to the apathy of the Buddhists who allowed their children to be educated in Missionary schools, where naturally constant propaganda was being made against Buddhism. The first work, therefore, which Colonel Olcott did was to organize an educational movement directed by Buddhists themselves, though of course with such Government grants as were given to all schools, under whatsoever denominational management.

This movement developed by leaps and bounds, and in an utterly strange way this American gentleman gathered to himself and his work the leading Buddhist Priests of the Island. He had some mysterious magnetic quality which made the hearts of Buddhists open towards him. The movement which he initiated is a wonderfully powerful living memory in Ceylon to-day to him and to his workers. Among those who came to assist him are C. W. Leadbeater, who started the Buddhist English High School, now the great



H. S. OLCOTT AND BUDDHIST PRIESTS AT MĀLIGĀKANDA TEMPLE, COLOMBO
+ THE HIGH PRIEST H. SUMANGALA

Ānanda College of Colombo; Charles F. Powell, Dr. J. Bowles Daly, F. L. Woodward, Mrs. Musæus M. Higgins, and others. Many are those among the Sinhalese who rallied round the Colonel, but of these those who survive are Anagārika H. Dharmapāla and Mr. Peter de Abrew, M.B.E., the son of his old friend William de Abrew.

In 1883 a savage attack was made by the Christians on a Buddhist procession in Colombo, and much rioting ensued. Colonel Olcott was invited by the Buddhists to assist them in their difficulties, and he became practically their champion in the redress of their grievances. Fortunately the Governor of Ceylon at the time was Sir Arthur Gordon, later Lord Stanmore, whom Colonel Olcott found greatly sympathetic, partly due to the fact of his own broadmindedness, and partly because he knew Mr. Sinnett and all that happened at Simla in connection with the H. P. B. phenomena, and also because he was somewhat interested in Occultism and Comparative Religion. It was at an interview with the Governor on February 10, 1884, that Colonel Olcott obtained a promise from him that the Buddhists should have their sacred day, the birthday of the Lord Buddha, declared a public holiday. The significance of this can scarcely be realised to-day. In 1883, Christian Protestant missionaries completely dominated the Island. Only Christian holidays were recognised by the Government as public holidays. Several instances happened of Buddhist boys in Christian schools who absented themselves from school on certain Buddhist festivals who were punished by the headmasters for absence. This particularly happened to certain boys at the Wesak festival of 1883. When, therefore, Colonel Olcott, as the result of his work, obtained for the Buddhists a public holiday on their chief festival, the natural result was that later both the Hindus and the Muhammadans obtained the same right from the Government.

Colonel Olcott went as the representative of the Buddhists to interview the Colonial Secretary in London, and was able to put the Buddhist view of affairs before him. In a few words, the services which he rendered to Buddhism will certainly never be forgotten by the Buddhists of Ceylon, who revere his memory, though they are fast forgetting the other Theosophists who came to assist them in the name of Theosophy and the Masters.

One remarkable and statesmanlike piece of work achieved by Colonel Olcott is the bringing together on a common platform the Buddhists of what are known as the Northern and Southern Churches. The document which he persuaded the representative of both Churches to sign is here reprinted for historical purposes, and it appears in his *Buddhist Catechism*. His writing of this work, which was endorsed by the High Priest Sumangala, was one of the most striking contributions to the resuscitation of Buddhism. The *Catechism* was first published in Sinhalese on July 24, 1881, and later in English and several other languages. As this *Catechism* was too advanced for some of the children, a simpler and more elementary one was prepared by C. W. Leadbeater. Colonel Olcott's *Catechism* has now gone through 44 English editions and probably more than that number in Sinhalese; and that of C. W. Leadbeater's in Sinhalese (up to 1914) through 21 editions of Part I, and 18 editions of Part II. A striking incident in his life was a long visit to Japan in 1889, where he did much to call out the vitality of various of the Buddhist sects in Japan. The visit is narrated in a separate article. A second article describes his brief visit of 1891, when he obtained the signatures of Japanese sects to his Buddhist Platform.—C. JINARĀJADĀSA.

THE MASTER K. H. ON H. S. OLCOTT

1881

COLONEL OLCOTT is doubtless "out of tune with the feelings of English people" of both classes; but nevertheless more in tune *with us* than either. Him we can trust under *all* circumstances, and his faithful service is pledged to us come well—come ill. . . . Where can we find an equal devotion? He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause¹.

K. H.

¹ The *Mahatma Letters to A. P. Sinnett*, p. 14, reading "tune" instead of "time", evidently a misreading.

THE MASTER M. TO H. S. OLCOTT

1882

LAST night I tried my best to awake you by usual means but to no effect. You do sleep like a two year *echoot lay*¹ Henry. Sinnett has really lost nothing by his coming here,² and it does seem foolish to hear you talk in the way you do accusing Lhin-ana³ of this that and the other. Except the costs of the journey—and perhaps not even that—your Sinnett will lose nothing. If he had not come there could have been no direct or indirect communication between K. H. and himself for a very long time. K. H.'s conditions are changed, you must remember, he is no more the "Kasmiri" of old.⁴ I want you to be in confidential correspondence with him as he may need your private counsel and you his. I'll help you when I think it worth while to interfere. Tell him that and if he believes you not show him this. I will also put her in a better state.

This business at Dralli Clippis— —Cha⁵ needs attention. I'll give you rup. 172 more to send. Remember what you have to do in Pasdun Korale⁶ with Snanajoti Unnanse.⁷

M. ∴

You can have three copies or four taken from my portrait and give them Sinnett one—Scott one—Tukaram one and Damodar one. Have six.⁸

¹ Hindustani, meaning probably "fixed log."

² On January 12, 1882, Mr. Sinnett arrived in Bombay from Allahabad and presided at the Anniversary Meeting at Framji Cowasji Hall.

³ H. P. B.

⁴ Referring to the Master's return from His Samādhī.

⁵ The first dash — is in the place of a sign whose significance is not clear. I have so far not come across anything which explains "Dralli Clippis".

⁶ Pasdun Korale is a district in Ceylon.

⁷ A Buddhist priest in Ceylon.

⁸ This letter is written in red ink.

Last night I tried my best to wake you by usual means but to no effect— you do sleep like a two year *echoot lay* Henry, Sinnett has really lost nothing by his coming here, ^{here} it does seem foolish to hear you talk in the way you do accusing Lhin-ana of this that and the other. Except the costs of the journey — I, perhaps not even that — your Sinnett will lose nothing. If he had not come there could have been no direct or indirect communication between K. H. & himself for a

a very long time. H. H.'s conditions
 are changed you must remember he is
 not over the "Wasmere" of 68. I want
 you to be in confidential correspondence
 with him as he may need your assistance
 counsel of your kind. He helps you when
 I think it worth while to interfere.
 I tell him that if he believes you
 can show him this, I will also put
 her in a better state.
 This business at Kralik's Club is
 of course needs attention. I will

The Master M. to H. S. Olcott. II

give you Sep. 192. Now to lead.
 Remember what you have to do
 in Madison Road with
 Annapoli Innards.

You can have the Capricious
 taken from my portrait & then
 then I want her - I want her - I
 want her & I want her - I
 want her

The Master M. to H. S. Olcott. III

COLONEL OLCOTT AND ZOROASTRIANISM ¹

1882

LET us now return to my letter to Mr. K. R. Cama, the text of which is as follows :

Permit me to enlarge somewhat upon the views which I expressed in our recent conversation at Bombay, about the best way to improve the state of the Zoroastrian religion. Since the date of my Town Hall lecture upon this topic, in the year 1882² I have been, as you know, one of the warmest friends of your religion. In private conversations and public utterances, I have tried to influence your leading men to combine together for its interests. I have pointed to the Palestine Exploration Fund and other societies as examples set by the Christians of what the followers of every ancient faith which has suffered by wars, migrations and other causes, ought to do if they would recover long lost knowledge and complete their present mutilated Scriptures, and inaccurate codes of teaching. I have often said, and now repeat, that Zoroastrianism is one of the noblest, simplest, most sublime religions in the world. If there is any religion whatsoever which deserves the love and loyalty of its adherents, yours is such a religion. If there is a religion backed by a body of men of high intelligence, moral courage, having a spirit of loyalty to it, and at once the tact for business and vast wealth—the reward of generations of industrious workers—it is to be found among the Parsis of Bombay. And yet, where shall

¹ *Old Diary Leaves*, V.

² February 14, 1882. Nanabhai Byramji Jeejeebhoy presided.

we find a community so little valuing spirituality as the highest ideal of human life; so little understanding their Scriptures; so indifferent to the religious training of their sons? One would suppose that the Parsi *summum bonum* was a houseful of rupees and a body covered with purchased decorations. I am not forgetting the numberless acts of charity which have made the Parsi name almost the synonym of benevolence throughout the English-speaking world, and for which I hold your people in deep respect. But my eye is fixed upon the type of the true Zoroastrian which history paints for us in the band of persecuted exiles, who left Ormuzd and landed at Sanjam, eight centuries ago. They were great in all worldly capacities, for their present great mercantile and manufacturing descendants sprang from their loins and inherit their blood. But they were greater still in their sublime religious devotion, which made them—like my own Pilgrim forefathers—quit country, wealth, friends, comfort and all, and smilingly face every unknown danger for the dear sake of their religion.

Moreover, they were led by the holy Dastur Darab, whose purity and spirituality were such as to make it possible for him to draw from the boundless *akash* the divine fire of Ormuzd, to light the flame which you have ever since kept burning. Are you such men to-day, with your wealth, your luxuries, your knighthoods, your medals and your mills? Have you a Darab Dastur among you, or even a School of the Prophets, where neophytes are taught the divine science? Alas! nay. Of your Scriptures you have saved out of the terrors of persecution no more than a small fraction; and only the other day we read of Western Orientalists trying to show that even these are modern compilations from various sources. The question your humble friend and defender asks is whether you mean to keep idle and not stir a hand to revive your religion, to discover all that can be learnt about your

sacred writings, to create a modern school of writers, who shall invest your ethics and metaphysics with such a charm that we shall hear no more about Parsī men preaching Christianity at Dhobi Talao, or Parsī girls marrying Muhammadans or becoming Zenana missionaries. Do you prefer to wait until hearts are broken in an hundred more Parsī homes; until scores of once happy families are broken up by apostasies of ignorant, untaught, or feeble-minded children? I believe not; my faith in the practical good sense of your community forbids my believing such criminal indifference to be possible after your leaders open their eyes to the terrible dangers that are slowly gathering around you in consequence of your excessive worldiness.

What practical remedy do I suggest? Simply this. That your Panchāyat should adopt a formal Resolution declaring that, henceforth, *the promotion of the interests of the Zoroastrian religion shall be one of its recognized duties*; that its sympathy and help may be counted on by every scholar, society, explorer or other person who, in any part of the world, may now be engaged, or hereafter shall engage, in the collection of Parsī document and antiquarian relics; the exploration of districts connected with Parsī history; the publication of books, maps, drawings, etc., upon Zoroastrian religion which may be found worthy of its aid; and in any other important effort to throw light upon that religion. The Secretary of the Panchāyat should be made, *ex-officio*, the channel through which shall pass from and to the Panchāyat all correspondence and negotiations growing out of this matter; and he should send copies of this Resolution throughout the world to those interested. The Government of India and the Home Government should be petitioned by the Panchāyat that all British Ministers and Consuls should be requested and encouraged to help in the promotion of this laudable work.

The accumulated funds of the Panchāyat being ample, there is no necessity for creating a special fund for this purpose, at least for some time to come; although I feel quite sure that as soon as the importance of these researches become known, large sums will be given by individuals which, otherwise, would be given to public works of infinitely less noble character. I recommend no haste, no lavish outlay, no sudden outburst of zeal; but a quiet, calm, wise adoption of the policy sketched above, and the dogged carrying out of practical methods for its full and complete accomplishment. If your people had accepted my offer in 1882, I might have given you much assistance, for the then Viceroy of the Caucasus was an old and intimate friend of my lamented colleague, Madame Blavatsky, and for her sake he would have done all that lay within his power. However, it is now useless to recall lost opportunities; only lose no more. Every month's delay lessens the chances of success; every wasted year is a misfortune for your community.

I have ventured to offer the foregoing suggestions at the request of a number of respectable Parsī friends, and I make them for what they may be worth. I feel that I can do so the more freely since I have no personal ends to accomplish, no money recompense to ask, no honours to solicit. This is your work, not mine; all I can give you is my loving sympathy and my best wishes.

THE MASTER K. H. VISITS H. S. OLCOTT

1883

NARRATIVE OF H. S. OLCOTT¹

I.

Lahore, Night of November 19th, 1883

I WAS sleeping in my tent, the night of the 19th, when I rushed back towards external consciousness on feeling a hand laid on me. The camp being on an open plain, and beyond the protection of the Lahore police, my first animal instinct was to protect myself from a possible religious fanatical assassin, so I clutched the stranger by the upper arms, and asked him in Hindustani who he was and what he wanted. It was all done in an instant, and I held the man tight, as would one who might be attacked the next moment and have to defend his life. But the next instant a kind, sweet voice said: "Do you not know me? Do you not remember me?" It was the voice of the Master K. H. A swift revulsion of feeling came over me, I relaxed my hold on his arms, joined my palms in reverential salutation, and wanted to jump out of bed to show him respect. But his hand and voice stayed me, and after a few sentences had been exchanged, he took my left hand in his, gathered the fingers of his right into the palm, and stood quiet beside my cot, from which I could see his benignant face by the light of the lamp that burned on a packing-case at his back.

Presently I felt some soft substance forming in my hand, and the next minute the Master laid his kind hand on my

¹ *Old Diary Leaves*, III, 1883-87, p. 36-8.

1932

THE MASTER K. H. VISITS H. S. OLCOTT

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forehead, uttered a blessing and left my half of the large tent to visit Mr. W. T. Brown, who slept in the other half behind a canvas screen that divided the tent into two rooms. When I had time to pay attention to myself, I found myself holding in my left hand a folded paper enwrapped in a silken cloth. To go to the lamp, open and read it, was naturally my first impulse. I found it to be a letter of private counsel, containing prophecies of the death of two undesigned, then active, opponents of the Society.

II.

Night of November 20th, 1883¹

The next evening, after the visits to Mr. Brown and myself, we two and Damodar sat in my tent, at 10 o'clock, waiting for an expected visit from Master K. H. The camp was quiet, the rest of the party dispersed through the city of Lahore. We sat on chairs at the back of the tent so as not to be observed from the camp: the moon was in its last quarter and had not risen. After some waiting we heard and saw a tall Hindu approaching from the side of the open plain. He came to within a few yards of us and beckoned Damodar to come to him, which he did. He told him that the Master would appear within a few minutes, and that he had some business with Damodar. It was a pupil of Master K. H. Presently we saw the latter coming from the same direction, pass his pupil—who had withdrawn to a little distance—and stop in front of our group, now standing and saluting in the Indian fashion, some yards away. Brown and I kept our places, and Damodar went and conversed for a few minutes with the Teacher, after which he returned to us and the king-like visitor walked away. I heard his footsteps on the ground, so it was no wraith but the man in his external body. Observe that it could not have been Damodar

¹ *Old Diary Leaves*, III, p. 41.

masquerading, for he himself formed one of our group of three. Then there are the distinguished personal peculiarities of the two, as unlike as possible, to account for, and the chela, who I had had to do with for years. Still further proof was given me before retiring, when I was writing my Diary; the pupil lifted the portière, beckoned to me, and pointed to the figure of his Master, waiting for me out on the plain in the star-light. I went to him, we walked off to a safe place at some distance where intruders need not be expected, and then for about half-an-hour he told me what I had to know, and what does not concern third parties, since that chapter of T. S. history was long since closed. Needless to say I slept very little on either of those two nights. The august visitor told me, however, that he had not come to me of his own motion entirely, although glad to come to me in person; but had been sent by the Authority higher than himself, who was satisfied with my fidelity and wished me never to lose confidence. There were no miracles done at the interview, no magic circles traced on the ground, no gum-burning lamps placed around it and burning with steely-blue flames: just two men talking together, a meeting, and a parting when the talk was over. I can affirm that it was *not* Damodar, but *was* the One I was called to meet; so let it pass.

EXTRACT FROM COL. OLCOTT'S DIARY

20th November, 1883. Tuesday

1.55 a.m. Koot Hoomi came in body to my tent. Woke me suddenly out of sleep, pressed a note (wrapped in silk) into my left hand, and laid his hand upon my head. He then passed into Brown's compartment and integrated another note in his hand (Brown's). He spoke to me, Was sent by Maha Chohan.

Evening Lecture "Theosophy," in camp. Large audience.

P.M. at 10 K. H. and Benjm¹ both showed themselves back of the camp to D. K. M., Brown and myself, both dressed in white.

¹ "Benjamin" was an affectionate name given by H. S. O. and H. P. B. to the Master Gjual Khool, the "favourite" disciple of the Master K. H.

Since the commencement of your probationary term in America, you have had much to do with me, tho' your imperfect development has often made you unstable in for Ellyon, and often to fancy your own mind at work when it was time trying to influence and to talk with yours. Of course, by your own canons of evidence you have not until now been a thoroughly qualified witness, since we have never previously — to your knowledge — met in the flesh. But at last you are, and our object in view in my making the journey from the Ashram to Lahore was to give you this last substantial proof.

The Master K. H. to H. S. Olcott. I

You have not only seen and conversed with, but touched me, my hand has pressed yours, and the H H of fancy becomes the R Δ of fact, your Skeptical action, often running into Eptine Conservation — perhaps the very last trait that the careless would suspect you of — has seriously and constantly impeded your inner unfolding. It has made you suspicious — I mention so cruelly so — of Ugasika, of Doris, of Dyal-H. even of Bantalar & B. Hall, who in you live as sons.

This eating of ours should radically change the state of your mind. Should it not, I valued the cross for your future: truth never comes, burglar-like, thru' barred windows & iron-shielded doors.

The Master K. H. to H. S. Olcott. II

I come to you not alone of my own accord and wish, but also by order of the Master Theban, to whose insight the future his life an open page. At New York you cleared of me, an obligation proof that his visit to you was not a tragedy — & he gave it; unworked, I give you the present one: this I pass out of your sight this note will be to you the reminder of our conference. I now go to young Mr Brown to try his intuitiveness. So tomorrow night when the camp is quiet & the worst of the emanations from your audience have passed away, I shall

The Master K. H. to H. S. Olcott. III

visit you again, for a longer conversation, as you must be forewarned against certain things in the future. I fear not and doubt not as you have feared & doubted at supper last night: the first trouble of the coming year of your Era will leave hardly daunted when two more of the "events" will have passed away. Even the vigilant, jealous and jealous; for remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering "founders" and all who help on their work.

K. H.

The Master K. H. to H. S. Olcott. IV

The letter is written in black ink, and is a little faded. It is on one sheet, and written on both sides. The reproduction is to its exact size, I. and II. making one side of the paper and III. and IV. the other. Colonel Olcott has placed with the letter a slip as follows:

Letter to H. S. O. forwarded
in his own hand by Master
K. H. during a night visit
to him, in his camp on
the Maidan outside La-
hore. (See O. D. L.)

The Letter

Since the commencement of your probationary term in America, you have had much to do with me, tho' your imperfect development has often made you mistake me for Atrya, and often to fancy your own mind at work when it was mine trying to influence and to talk with yours. Of course, by your canons of evidence you have not until now been a thoroughly qualified witness, since we have never previously—to your knowledge—met in the flesh. But at last you are, and one object in view in my making the journey from the Ashram to Lahore was to give you this last substantial proof. You have not only seen and conversed with, but touched me, my hand has pressed yours, and the K. H. of fancy becomes the K. Δ of fact. Your skeptical caution, often running into a extreme conservatism—perhaps the very last trait that the careless would suspect you of—has seriously and constantly impeded your inner unfolding. It has made you suspicious—sometimes cruelly so—of Upasika, of

Borg, of Djual-K, even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows and iron-sheathed doors.

I come to you not alone of my own accord and wish, but also by order of the Maha Chohan, to whose insight the future lies like an open page. At New York you demanded of M. an objective proof that his visit to you was not a maya — and he gave it; unasked, I give you the present one: tho' I pass out of your sight this note will be to you the reminder of our conferences. I now go to young Mr. Brown to try his intuitiveness. To-morrow night when the camp is quiet and the worst of the emanations from your audience have passed away, I shall visit you again for a longer conversation, as you must be forewarned against certain things in the future. Fear not and doubt not as you have feared and doubted at supper last night: the first month of the coming year of your era will have hardly dawned when two more of the "enemies" will have passed away. Ever be vigilant, zealous and judicious, for remember that the usefulness of the Theosophical Society largely depends upon your exertions and that our blessings follow its suffering "Founders" and all who help on their work.

K. H.

NOTE BY C. JINARAJADĀSA

In his account in *Old Diary Leaves*, Colonel Olcott forgets to state that during the course of the day, November 20th, he received a "chit" or brief note from the Master. It is at Adyar, and reads:

*Watch for the signal:
prepare to follow the messenger
who will come for you.
K. H.*

(Exact Size)

Colonel Olcott has attached to this a slip, as follows:

*Note to H.S.O. from Master
K.H. to prepare him for
a visit in the physical
body in his tent at
Lahore. (See O.D.L.)*

It was however not in the tent that the half-hour's conversation took place, but in the open in the *maidan*.

Nakha Sahib avec qui je suis
pour le moment, m'ordonne de
dire que le plan le plus raisonnable
serait de faire un tour des pays
adjacents pour un mois. De l'in-
nervy ou bien le Malabar, le
Col. pourrait le rendre pour quel-
ques jours à Colombo - mais
seulement pour quelques jours -
pour les encourager et les remplir
de son Aksha personnel - Ce qui
me paraît que leur faire du
bien. Les Sociétés du Midi ont
besoin de sa présence vivifiante.
Cependant tout autour dans la
Présidence - il pourrait être
ainsi rappelé à tout moment
au headquarter si besoin il
y avait. Le 17 juillet serait
le vrai temps d'aller aux pla-

vices du Nord, visitant toutes
les Sociétés sur son chemin, -
depuis Ballarj jusqu'au Rome
etc.

Nakha Sahib prie le Col.
de ne pas risquer trop sa santé.
Son avis serait de donner à une
triple queue de sa tête de
trois quatre personnes ici et là.
D'autres en relation avec Vin Kates
et le Visis nagrom, si y a
assez de temps pour cela jusqu'en
juin 17. Qu'il fasse un plan
et le déb.

Recd 11/6/83
instantanément
in Shriv
maras

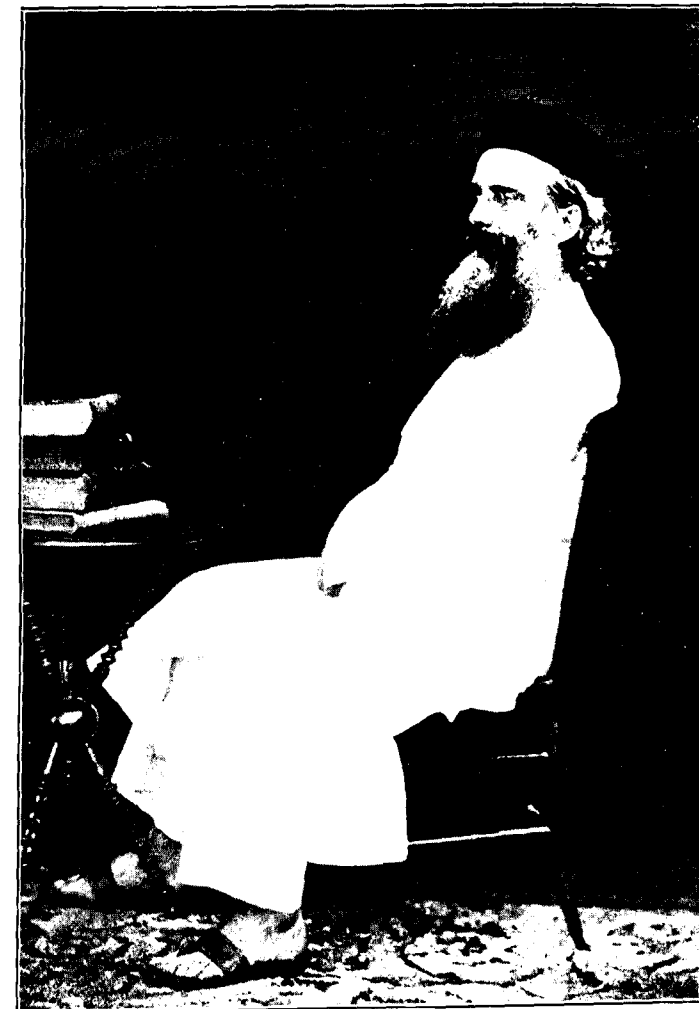
THE MASTER HILARION TO H. S. OLCOTT¹

1883

Maha Sahib avec qui je suis pour le moment, m'ordonne de dire que le plan le plus raisonnable serait de faire un tour des pays adjacents—pour un mois. De Tinnevely ou bien de Malabar, le Col. pourrait se rendre pour quelques jours à Colombo—*mais seulement pour quelques jours*—pour les encourager et les remplir de son *Akasa personnel*—ce qui ne pourrait que leur faire du bien. Les Sociétés du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence—il pourrait être ainsi rappelé à tout moment au *Headquarter* si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux provinces du Nord, visitant toutes les Sociétés sur son chemin,—depuis Bellary jusqu'au Poona, etc.

Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d'une tuile magnétique sur la tête de trois quatre personnes ici et tâcher d'entrer en relation avec Venkategiri et le Vizianagrom. Il y a assez de temps pour cela jusqu'au Juin 17. Qu'il fasse un plan et le dise.

¹ Received June 6, 1883. The letter is written in green ink, on one sheet on both sides. Colonel Olcott writes on that date in his Diary: "Had nice test this a.m. Couldn't decide whether to accept invitations to Colombo or Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed." The Master H. was in Bombay on February 19, 1881, when He visited both Founders. Colonel Olcott thus writes in his Diary: "Hilarion is here en route for Tibet and has been looking over, in, and through the situation. Finds B — something morally awful. Views on India, Bombay, the T.S. in Bombay, Ceylon (—), England and Europe, Christianity and other subjects highly interesting."



H. S. OLCOTT IN INDIA IN 1883

Translation

Maha Sahib¹ with whom I am at the moment orders me to say that the most sensible plan will be to tour in the districts near by for a month. From Tinnevely or even Malabar the Colonel could go to Colombo for a few days—*but only for a few days*—to encourage them and to recharge them with his personal Akasa—which cannot fail to be beneficial to them. The Branches in the south have need of his vivifying presence. Going round about within the Presidency, he could thus be recalled immediately to Headquarters should there be need. July 17 will be the proper time to go to the northern Provinces, visiting all the Branches on the road, from Bellary to Poona, etc.

Maha Sahib begs the Colonel not to risk too much his health. His advice would be to put a magnetic covering on the heads of three-fourths of the people here and to try and enter into relation with [the Rajas of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it.

¹ The Master Serapis.

COLONEL OLCOTT AND HINDUISM

IN the story of his life and activities, in the five volumes of *Old Diary Leaves*, Colonel Olcott narrates the principal events. Naturally one of the most picturesque, and one that aroused in him deep enthusiasm, was his work for Buddhism. He was also keen, though for different reasons, for the development of archæological researches to restore something of the ancient vigour of Zoroastrianism. His opportunities for helping Islam were not great, but when he was called upon to speak on the religion of the Prophet he was thoroughly successful.

In *Old Diary Leaves* there is no special mention of his work for Hinduism, except that for Hindu lads. This does not mean that he never worked for Hinduism, but rather that he worked for it *so much and so constantly* that he makes no particular point of mentioning it. Living as he did at Adyar, Madras, and constantly touring to the Branches in India, his work for Hinduism was so integral with his work for Theosophy, that it is not possible to make two different historical records. He was never a deep student of Hindu philosophy, and so never lectured on Hinduism as such. But there were certain great ethical principles of the Religion which were constantly his theme in all his lectures.

His intense love for India, the Motherland of his Master, was particularly shown in his attitude to Indians. They were to him *as his own blood brothers*, and it was this close association with the people of the land that is a greater and fuller record of his services to Hinduism than any lectures which he delivered. Elsewhere is a record of what he did for the uplift of the Depressed Classes.—C. J.

COLONEL OLCOTT AS HEALER

1883

ONE of the very unusual gifts which Colonel Olcott had was that of being a healer. He had specialized for many years with a knowledge of Mesmerism, and kept himself abreast of all the developments in connection with healing along lines of psychology and mental therapeutics. He had a psychic constitution which enabled him to pour out vital streams upon patients, and remove pain, sometimes instantaneously. These currents of Prāna were used by him to restore vitality to atrophied muscles and to revive nerves.

But quite apart from this healing gift, his Master helped him with occult forces to facilitate healing. There is a tradition in Occultism of a universal healing force; we must presume that it was upon this force that the Christ drew in His miraculous healing reported in the *New Testament*. All the Adepts can draw on this force, but use it only in restricted cases. Colonel Olcott became for awhile a channel of some aspect or level of this force.

The instances of healing by Colonel Olcott began soon after his arrival in Ceylon in 1880, and continued for several years. They are thoroughly attested by witnesses at the time, and dozens and dozens of cases were published in the newspapers. To narrate them all would mean the publication of a small book, and it is impossible to do so in this Centenary Number of THE THEOSOPHIST. Naturally wherever Colonel Olcott went

from 1883 onwards, the sick were brought to him in crowds. After a while, in order to prevent disappointment, he issued the following notice in 1883.

HEALING—A WARNING FROM COL. OLCOTT

Wednesday: 11th July, 1883

I am told that invalids scattered all over India, having heard of my mesmeric cures in Ceylon, Bengal and Behar, are thinking of coming to me for treatment. Some have already made long and expensive journeys, often at much personal sacrifice, and letters from others pour in by every post. The excitement is spreading at a rate that promises to soon make its effects an unbearable burden. My time is taken up to the detriment of official work, I am begrudged a moment's rest, and if I yielded to the (natural) importunities of the sick, I should soon entirely exhaust my stock of vitality, large as that is. India teems with invalids, and it is utterly impossible for one man or one hundred to attend to their cases. I began my healings from the double motive of relieving to some slight extent the sad load of human suffering, and to prove to my fellow-members of the Theosophical Society and the intelligent public generally, that our Aryan progenitors (who had discovered this with almost all other secrets of nature) were the masters of science as of philosophy. I never intended to set myself up as a physician but only to teach physicians willing to learn the true art of healing, so that they might ennoble their profession. Of course, it is generally known that I have never asked nor received, nor will I ever receive, any reward whatsoever, though it must not be construed that I see any impropriety in a *regular* medical practitioner taking his *USUAL honorarium*, though it would be base in the extreme to make the sacred power of healing the means of extorting excessive fees even from well-to-do sufferers.

Things being as above stated, it is my duty to announce as publicly as possible, that *I cannot and shall not receive any patients unless they bring with them my written consent previously obtained*. I must be the judge of my own powers and engagements, and I shall not have cases forced upon me either by friends or strangers. The mails are open, and it is the easiest thing in the world for those who seek my help to ascertain, in advance of going to the smallest trouble or expense for a journey, whether the case is one that I can treat, and if I have the time and strength to treat it. When I am on tour patients may be brought to me at places I visit; but, in view of the absurd expectations which seem to be held by many, I will say, once and for all, that I cannot work miracles; and so can neither replace eyes, ear-drums, internal organs, nor limbs which have already been hopelessly destroyed by disease or accident, nor cure by a few passes or a bottle of vitalized water; tumors,

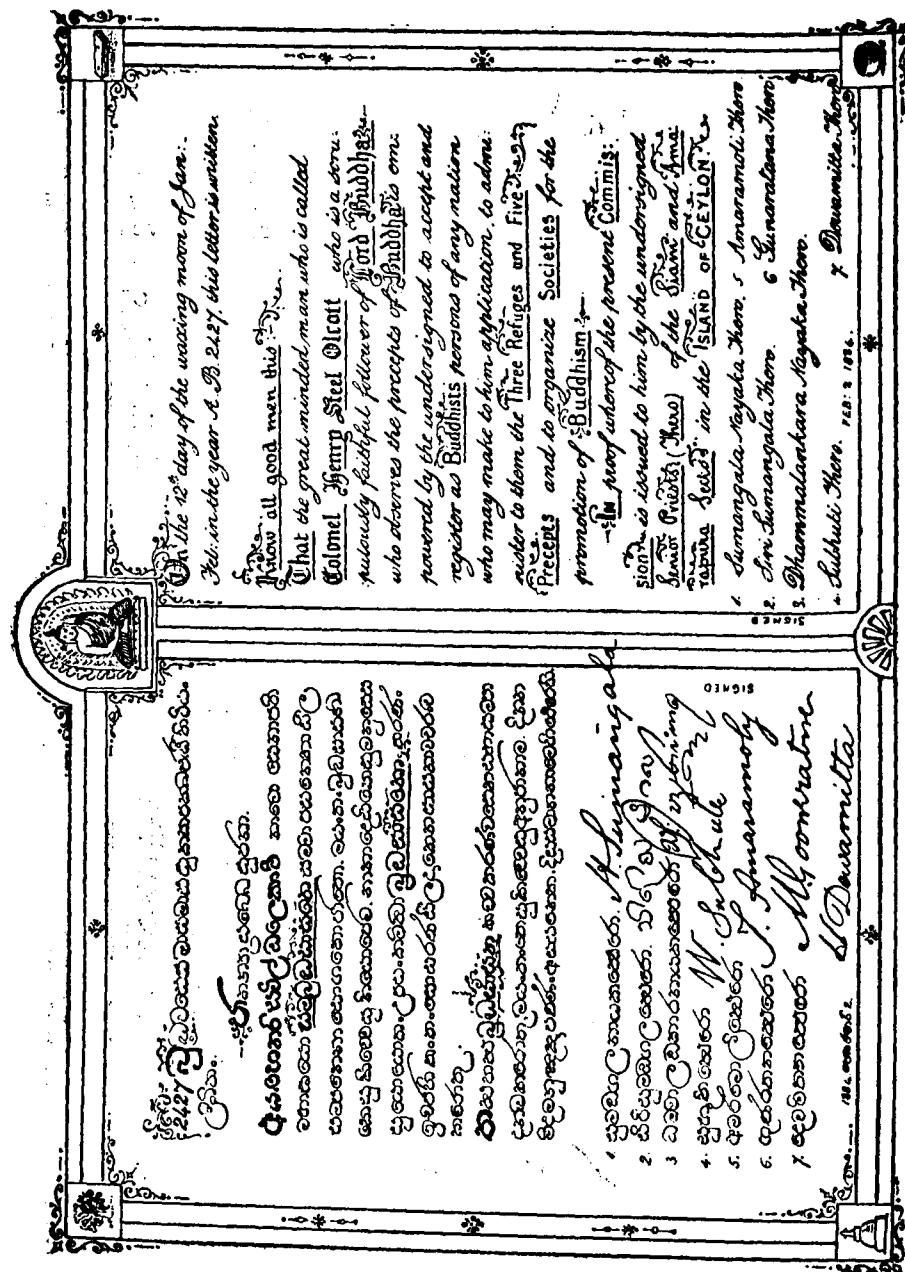
enlarged joints, clots in the brain, or other diseased growths which, if cured at all, can only be by gradual absorption of the unhealthy matter, molecule by molecule. The exercise of a little common-sense would have saved scores of patients from disappointment.

For the sake of the great body of sick and disabled, of whom many have made and may make journeys whose expense they cannot afford, I earnestly beg my colleagues of the Indian Press to give as wide a circulation as practicable to this timely warning. My duties leave me but scanty intervals of rest, and it is hard that even these should be taken from me.

H. S. OLCOTT,

President, Theosophical Society.

The work, however, of constant healing told upon his health, for he had as his regular work as the President of the Society that of travelling, lecturing and organizing. In order to prevent a serious breakdown of health towards the end of 1883, he received orders from his Master to do no more public healing. However, he continued to remove pain from the large circle of his friends whenever an opportunity arose, and instances are mentioned in his Diaries as late as 1888 of successes in mesmeric healing.



Authorisation given to H. S. Olcott by the High Priests of Buddhism in Ceylon to admit converts to Buddhism

AUTHORISATION TO H. S. OLCOTT TO ADMIT TO BUDDHISM

1884

QUITE a unique document is that which is reproduced opposite giving authorisation to Colonel Olcott from the principal High Priests of Buddhism in Ceylon to admit converts into Buddhism. By immemorial tradition the action of becoming a Buddhist consists of a statement of belief in the Three Refuges—Buddha, Dhamma, and Sangha—and pledging oneself to observe the Pancha Sila, the Five Precepts. This profession of faith is constantly reiterated, so that whenever any Buddhist goes to a Buddhist Temple to offer flowers before the image of the Lord Buddha, it is customary for him to repeat the vows before he enters the Shrine. Usually he goes to a Buddhist monk and asks "to be given the Refuges and the Precepts." The monk then says the ancient Pāli words phrase by phrase, and the layman repeats them after him.

Till the giving of this commission to Colonel Olcott, no Buddhist layman ever considered himself authorized, as are the monks, to give the Pancha Sila. But it was just this unusual privilege that was given to Colonel Olcott by the document illustrated. Of the High Priests who have signed, the two best known are H. Sumangala, the High Priest of Adam's Peak and Principal of the Vidyodaya College, Colombo, and W. Subhūti, another learned High Priest who was the instructor of the Pāli scholar T. W. Rhys Davids.¹

¹ This same privilege of admission to Buddhism by giving the Pancha Sila was granted to C. Jinārājāśā by the late High Priest M. Nāpissara, who succeeded the High Priest Sumangala as Principal of the College. Mr. Jinārājāśā was in addition given the permission to admit into Buddhism those who desired to enter, without requiring from them any abjuration of their profession of belief in whatever religion was theirs before entering Buddhism.

Beyond asking you to tell Mr. Sinnett that I have received all his letters (that of Feb. 15th included) but have had not even a moment's time to give him, I have nothing of the nature of a "commission" for you to execute at London. That, of course, is Mr. S's province; and he has, under the orders of the Udaha Chohan, left you the widest discretion in the full knowledge that you will vindicate the policy of the Society.

If you will recall our conversation of the second night at Lahore you will

observe that everything has happened at London as foretold. There have always been in that quarter latent potentialsities of destructive as well as of a constructive nature, and the best interests of our movement required the bringing of all to the surface. As your charming new friends at Nice, who frequent Monte Carlo and the gambling cerches would say, the players have now - carter sur table. Those who have been so perplexed & puzzled over our policy as regards the London Lodge will understand its neces

= it is better when they become better acquainted with the very occult art of drawing out the hidden capabilities & propensities of beginners in Occult Study.

Do not be surprised at anything you may hear from Adyar. Nor discouraged. It is possible - tho' we try to prevent it within the limits of Karma - that you may have great domestic annoyances to pass thru. You have harboured a traitor & an Enemy under your roof for years, & the missionary party are more than ready to avail of any help she may be induced to give. A regular conspiracy is on foot. She is a wretched

The Master K. H. to H. S. Olcott. III

by the appearance of Mr Lane Fox & the powers you have given to the Board of Control. We have been doing some phenomena at Adyar since H.T.P. left India to protect Upasaka from the conspirators.

And now act discreetly under your instructions depending rather upon your notes than your memory.

The above read by us
at London on the 7th
April 1884. K. H.
J. Arundale

I wrote in railway carriage April 5 1884 - as I was reading a lot of letters from L.L. members about the King's Summit quarrel. This letter full just as I was reading a para in B. Keightley's letter about the Mahatmas. Present in the railway carriage only Mahini & myself.

The Master K. H. to H. S. Olcott. IV

THE MASTER K. H. TO H. S. OLCOTT

1884

BEYOND asking you to tell Mr. Sinnett that I have received all his letters (that of Feb. 15th included) but have had not even a moment's time to give him, I have nothing of the nature of a "commission" for you to execute at London. That, of course, is M.'s province; and he has, under the orders of the Maha Chohan, left you the widest discretion in the full knowledge that you will vindicate the policy of the Society.

If you will recall our conversation of the *second* night at Lahore you will observe that everything has happened at London as foretold. There have always been in that quarter latent potentialities of destructive as well as of a constructive nature, and the best interests of our movement required the bringing of all to the surface. As your charming new friends at Nice,¹ who frequent Monte Karlo and the gambling *cercles* would say, the players have now—*cartes sur table*. Those who have been so perplexed and puzzled over our policy as regards the London Lodge will understand its necessity better when they become better acquainted with the very occult art of drawing out the hidden capabilities and propensities of beginners in occult study.

¹ Colonel Olcott and H. P. B. landed at Marseilles on March 13, 1884; they proceeded to Nice on the 15th and stayed with Marie, Countess of Caithness, Duchesse de Pomar. They left for Paris on the 27th.

Do not be surprised at anything you may hear from Adyar, nor discouraged. It is possible—tho' we try to prevent it within the limits of Karma—that you may have great domestic annoyances to pass through. You have harboured a traitor and an enemy¹ under your roof for years, and the missionary party are more than ready to avail of any help she may be induced to give. A regular conspiracy is on foot. She is maddened by the appearance of Mr. Lane Fox² and the powers you have given to the Board of Control.³ We have been doing some phenomena at Adyar since H. P. B. left India to protect Upasika from the conspirators.

And now act discreetly under your instructions depending rather upon your notes than your memory.

K. H.

The above read by us at London on 7th. April 1884.⁴

F. Arundale⁵

Dropped⁶ in railway carriage Apl. 5, 1884—as I was reading a lot of letters from L. L.⁷ members about the Kingsford—Sinnett quarrel. This letter fell just as I was reading a para in B. Keightley's letter about the Mahatmas. Present in the railway carriage only Mohini and myself. O.

¹ Madame Coulomb.

² St. George Lane-Fox (later Lane-Fox Pitt).

³ When Colonel Olcott left Adyar, he appointed a "Board of Control" to supervise affairs at Adyar Headquarters.

⁴ Colonel Olcott's handwriting.

⁵ Signature of Miss Francesca Arundale.

⁶ Colonel Olcott's handwriting.

⁷ London Lodge.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

1884

[Note: Miss F. Arundale is called "St. Theresa" in the letters. "Grandmother" of Letters II and III is her mother, Mrs. Mary Anne Arundale.]

I

Elberfeld, 23-9-(1884)

MY DEAR ST. THERESA,

I think Hartmann's "explosion" meant that the C's¹ had played out their trumps with the bogus letters noted in the *Times* and our side had "taken the trick" first with a pamphlet of certificates to genuine phenomena in and out of the "Shrine," and, second, with a successful action against Mme. C. for obtaining money under false pretences; or something like that. However I don't care a fig about the affair, and shall not lose to-night's sleep for it. Our opponents are a lot of fools and our Cause is invincible.

Lane Fox² is in quarantine at Brindisi cursing the officials: he comes here on his way to London. So my own arrangements are still undecided as to dates.

We have enthusiastic advices from India as to the strength of the T.S. and of our personal influence. We are implored to come back soon as all India wants us and we "have done enough for the West"!!

¹ The Coulombs.

² St. George Lane-Fox Pitt (d. 1932), an English gentleman who joined the Society at Adyar, and was made a member of the "Board of Control" of Headquarters. See reference to him on p. 598.

1932 LETTERS OF H. S. O. TO FRANCESCA ARUNDALE 591

Please credit John Haemmerlé of Odessa, with 20/6 Initiation F.¹ and charge the money as paid to me. I am sending his papers hence to D.K.M.²

Get the enclosed forms printed for your own use, either on letter or note-sized paper as you prefer.

I have not yet shown the Times para to H.P.B.: she is red-hot over *Light* to-day!

Schmiechen's picture of her is gorgeous³: she looks as if she were just digesting a Missionary's head!

Best love to dear Grandmother

Affy yrs.

H. S. O.

Get George⁴ to write a note (of scratches) to Christina, the cook here, and send it me.

II

At Sea near Port Said,

26-X-84

DEAR GRANDMOTHER,⁵

I am not writing to H.P.B. by this post as she may have left England when it reaches London. I hope it may be so for it is best all round. The poor lady will never have perfect peace, but the nearest approach to it she realises when she is in our common home, the Headquarters. I am eagerly anticipating my return to the scene of my activity. Amid the Asiatics I am happy: we mentally understand and trust each other. I hope and believe I shall be able to convert the nasty Coulomb affair into our greatest triumph. After all is

¹ Initiation Fee.

² Damodar K. Mavalankar.

³ Now at Benares.

⁴ George S. Arundale, then aged five.

⁵ Though written to Miss Arundale's mother, I place this and the next letter in this series, as when writing to one Colonel Olcott obviously meant his letter for both.—C. J.

said, our great profit is that our assailants are the Missionaries! These wretched bigots are despised and hated by the vast majority of Anglo-Indians as well as Natives; and it will go hard if I do not turn the tables upon them. Who can wonder that we should feel bitterly against a class of men who have always been fighting us with the basest weapons?

We are having a voyage suitable for a yachting party—so azure the sky, so sapphire-like the sea. And the vessel is comfortable and the Captain very obliging. Seeing that Rudolph¹ and I are not meat-eaters he has the Chief Steward bring us the *Menu* before each meal and take our orders for whatever extra we require—macaroni, eggs, vegetables, etc., this is most considerate: I should like to know where there is an English Captain who would do so much! And it is such a cheap voyage: as the ship was so full Rudolph and I had to take a cabin forward (1st class) which costs us only Fcs. 900 each and I get a reduction of Fcs. 100 since I came by a vessel of the Company within the twelvemonth. So, you see, it is costing me but £32 from Marseille to Bombay, £8 from London to Marseille and £3 from Bombay to Madras. And I save ever so much time, and have so little of sea travel!

There are some forty passengers mostly English civil and military officers. Among them I have as yet discovered no one “who could have invented powder”. But perhaps they will shine brighter before the journey end. There is one clever and handsome young chap named Henry Sinnett who has been educated at Boulogne and in England—half the year in each—who speaks French like a Frenchman and plays the piano nicely. Several sing and play (but haven’t commenced yet), one man is strong on the concertina and Rudolph has made the Captain catch his breath with some of his sleight of hand².

¹ Rudolph Gebhard.

² Rudolph Gebhard was a very expert amateur conjurer.

Decidedly, I must concoct some soirées when we get to the Canal (which will be by Monday morning at latest).

Grandmother, dear, tell that giddy young thing St. Theresa, that Mrs. Gebhard wants the title of the book that Mohini mentioned at Elberfeld which contains much about the occult properties of gems. That other giddyhead, young Keightley—to whom my love—made a note of the title at the time, but, of course, forgot to give it to Mrs. Gebhard! And tell Theresa that I was knocked so flat in my feelings about coming away that at the last moment I forgot to give the servants some little remembrance for their uniformly obliging attentions: and tell her to get each of them some Xmas present and give it them in my name. *And to charge it in the accounts* for it is a proper and legitimate T.S. expenditure.

Ah! dear friends and kind hostesses of the Crescent,¹ how my heart goes out to you in thankfulness! I shall not forget you—depend upon it. Write me often and tell me how things go: and do not get discouraged nor do yourselves a great wrong by losing faith in the Blessed Ones, or by becoming luke-warm towards the holiest and grandest of Causes. My brotherly remembrances to each and every one in the Society who would have liked to take my hand at parting.

Ever affy. yours,

H. S. OLCOTT.

The boat shakes so that I write with difficulty.

We will reach Bombay on the 9th or 10th November.

III²

[Bombay] 8 p.m.

P.S.

Just returned from the lecture. Framji Cowasji Institute was crowded with an old-fashioned “Olcott Audience”.

¹ The house of the Arundales was at 77 Elgin Crescent, Notting Hill, London, W.

² The first part of this letter is missing.

They began to applaud me the moment I showed my nose at the door, and they kept it up throughout. The chair was occupied by *Mr. A. D. Ezekiel of Poona* (you remember his name in connection with the Sassoon letter of H. P. B.) who most loyally stood up for the O. L.¹ and for the T. S. Rudolph G. made a neat address and was much appreciated. So the ice is broken, and this evening proved that I have not lost my clutch upon the Eastern heart.

I am very happy.

Now for Poona and Madras. Good-bye, sainted Theresa! Babula² waiting to take the letter, sends his regards (and love to George—he made me add. Also his great respects to Mrs. Arundale who was so kind to him).

IV

Adyar, 25-11-84

Ah! Teresa, my dear Teresa, what a load you have taken off my palpitating heart by sending along those accounts! I am the most unhappy of wretches when I have anything to do with money matters. For my own I don't give a thought—people may steal it or do what they like with it: but here were the accounts of the T. S. to be made up, and the Anniversary coming and I could not do a thing. Thank you, my girl, I shall sleep like a superannuated tortoise to-night!

Dear Grandmother's note was very important for two things—it told me how things were going on in the Lodge and about Leadbeater's sudden exodus.³ All looks well here: the Coulomb affair will do nothing but recoil upon its authors.

¹ "Old Lady"—a nickname for H. P. B.

² H. P. B.'s Hindu servant.

³ With barely four days notice, C. W. Leadbeater wound up all his affairs and left England at the orders of his Master. He journeyed overland to Marseilles, and then joined H. P. B., and Mr. and Mrs. A. J. Cooper-Oakley at Port Said and travelled in the party to Adyar via Colombo. The letters received by him from his Master which led to his sudden "exodus" are published in *Letters from the Masters of the Wisdom, First Series*.

My reception at Bombay and Madras was enthusiastic as any I ever had, and every allusion to H. P. B. was cheered.

I am going to Ceylon with Hartmann to meet and bring her¹ home, and to finish up my Buddhist business at the same time. I have within the ten days I have been here (a) quieted down the excitement in the whole country about the Coulomb business; (b) made all the arrangements for the Convention; (c) torn down the Occult Room to rebuild it; (d) finished Madame's new rooms, which Coulomb fussed so long and so expensively over; etc., etc. The "sliding panels," and hole in the wall made by Coulomb are rather nonsense: they never were, never could have been used for phenomena. Pah! the swine that they were! And to think that these stupid Missionaries could fancy they could break *me* and my work down with such balderdash!

Your post only came in this morning, so as ours leaves at 3 o'clock, I cannot separately write dear old Grandmother.

My love to you all, dear ones; and to all the rest who care for me. Mohini must be gone by this time. Remember me especially to Bertram and Arch K.

Yrs.

H. S. OLCOTT

Please file at the Notting Hill telegraph station notice to deliver to you cable dispatches addressed "Arundale Notting Hill". It will save much money.

(To be continued)

¹ H. P. B.

COLONEL OLCOTT'S WORK FOR INDIAN BOYS

1884

BEGINNING in 1882, Colonel Olcott had, during his lecturing tours through India, formed a number of boys' clubs and societies in the places which he visited. In 1884, he formulated for them the Aryan League of Honour, with objects as follows:

(a) The League to be composed of school boys and undergraduates between the ages of 10 and 21.

(b) Membership should be confined to youths, whose ancestral religions have the same foundation of esoteric philosophy, viz., Hindus, Parsis, Buddhists, and Jains.

(c) Upon attaining the maximum age of 21, a member's active relation with the Society shall terminate.

(d) The League should be organised independently of the Theosophical Society, but nevertheless be under its fatherly care and protection. Our local Branches to be, as it were, appellate and advisory bodies, to which the boys may have the right to appeal for advice in case of necessity.

(e) Each member should have the right to wear a distinctive badge—a medal, ring, pin, or *Keyura* (armlet)—upon complying with certain very rigid conditions as to morality, etc. This medal to be worn after a strict preliminary probation of six months, to be forfeited upon a breach of either of rules of conduct, and to be redeemable after a subsequent additional probation. No espionage whatever to be practised, but every boy to be put on his own honour to decide as to his own fitness or unfitness to wear the badge; but with the distinct understanding that if any misconduct not voluntarily confessed shall be brought home to him, his badge shall be forfeited,

he shall be expelled from the League, and for ever disqualified from re-admission.

(f) That no attempt should be made to compel boys to hold stated meetings of their several Lodges, or to make any organisation likely to be burdensome to themselves or to the supervising Branches of our Society: the object being to create a healthy moral tone among the rising generation, and a deep sense of obligation to be worthy of the ancestry from which they spring.

During the Theosophical Convention held in Adyar in December, 1894, it was decided to form a "Boys' Association" for the purpose of uniting together all these clubs and societies. A Constitution was drawn up, twenty-five branches were formed and it was decided to publish a monthly magazine to be named *The Arya Bala Bodhini*. The Constitution and Rules are to be found in the first issue of this magazine (January, 1895).

The General Manager and Adviser was Colonel Olcott, and the President, the Countess Constance Wachtmeister. The Secretary was T. Lakshmana Row and there was a Standing Committee of seven.

Charters were given to the various branches. An admission fee of 4 annas was to be charged and a Diploma issued to Members. A branch of the Association was formed at the Madanapalle High School on 15th January, 1895. It consisted of the boys of the IV, V and VI Forms of the High School and a few other students of the town. The Magazine continued publication until December, 1900, when it was transferred to the Trustees of the Central Hindu College.

THE MASTER M. ON COLONEL OLCOTT

1885

AT Upasika's prayer, I hereby state the following facts: No letter blaming Henry Olcott, accusing him of incompetency, or entrusting the management of the T.S.'s affairs to Mr. S. G. L. Fox,¹ has ever been sent by me, or received by him, whether in London or elsewhere.

The last page of a long business letter written in Octr. 1884 and addressed by me to Upasika—a woman who served me faithfully—contained a para (2-3rd of a page) concerning Mr. L. Fox; and agreeably with her instructions, she sent it to the latter asking for it back and burning it. The rest of my letter was not shown nor has he been allowed to either see or touch it. Therefore he knows nothing of it. In the aforesaid para he was told of the advisability to return forthwith to India for purposes of influencing in the right direction the disturbed minds of the Anglo-Indian *bara-sahabs*² and thereby helping his own (L. Fox's) karma. It is for this purpose—no other—that he was asked to go. Any other construction made upon what was written (by Mr. L. Fox or any one else) is false.

It is my desire that any one, who heard Mr. L. Fox blame the "founder" Olcott, those who have listened to the

¹ St. George Lane-Fox.

² Hindustani for "big folk".

cruel words of censure directed against Henry Olcott by Mr. L. Fox, should now hear too what I have to say of him.

If Henry has erred, it is because he is human, and being human, often believed in false and foolish advisers more "incompetent" than he whom they so blamed.

If he is "ignorant" of many things, so are his accusers, and because he remains still *uninitiated*, the reason for which is very plain: to this day he has *preferred* the *good* of the many to *his own personal benefit*. Having given up the advantages derived from steady, serious chelaship by those who devote themselves to it, for his work for other people—*these are those who now turn against him*.

Let Mr. S. G. L. Fox know what I now say: whatever Henry Olcott's shortcomings, we are well pleased with and *thank him*. Let it be known to *all* what I think, and now state [under] my own signature. Henry Olcott has served and followed his Master "to the last gasp with truth and loyalty". As another great but as erratic English genius truly puts it, "Fools are they who believe in every lying report and have not the energy to admit it; fools they who *disbelieve* in such and have not the courage to proclaim it. Shy and cowardly, vicious and hypocritical those whom calumny can alarm or who will lend a willing ear to it. 'Looks like truth'—they say; does it? Do they forget that 'a lie is never more successful than when she baits her hook with truth'?" Fools, fools! who do not see that all Asura-dugpas are at work for the destruction of the Society,¹ their only, their last enemy of Salvation on the present troubled waters of Kali-yug! Blind are they who see and perceive not. Their karma is spun; but what Masters can or *shall* help those who refuse to help themselves?

M . . .

¹ The attack of the Christian Missionaries using the Coulombs, with the subsequent denunciation of H.P.B. as a fraud by the Society for Psychical Research.

COLONEL OLCOTT AND ISLAM

1885

ON my fifty-third birthday (August 2nd, 1885) I reached Bara Banki, the home of that most esteemed, able and honorable colleague, Babu Parameshri Das, where I lectured, admitted new members and encouraged despondent old ones . . . Thence on to Lucknow. We were received at the station by committees of the Kashmiri National Club, Bengali Club, Rafiam Association (a Mohammedan body), and our local Branch.

Almost as soon as I arrived I received a shock in the calmly announced fact that the local Committee of our Branch had engaged that I should give a public lecture the next day on the subject of "Islam". I was in a pretty fix when I found out that there was no escape, as the posters and handbills were already issued, and the whole Mussulman public were to be present.

The novelty of a white man being about to lecture in a friendly spirit about their religion was, doubtless, an irresistible attraction. I could have given the Committee a good thrashing, for I had then no more than the slight knowledge of the subject which one gets in the course of his general reading, and I felt very reluctant to speak before so critical an audience as awaited me. Escape being out of the question, however, I borrowed a copy of Sale's "Koran" and another Mohammedan book, and sat up all night to read them. Here

1932

COLONEL OLCOTT AND ISLAM

601

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I found the immense advantage of Theosophy, for, as I read, the key to the exoteric teachings helped me to grasp all that lay between the lines and light was shed upon the whole system. I think I never before realised so fully its incomparable value as an interpreter of religious systems. On entering the huge Baradari, or Royal Pleasure Hall, I found it packed with an audience which included most of the notable Mohammedans of the place, together with some hundreds of educated Hindus. I treated the subject not as a professor of the religion but as an impartial Theosophist, to whom the study of all religions is equally interesting, and whose chief desire is to get at the truth beneath them and boldly announce it without fear or favour. Some good genius must have inspired me, for, as I proceeded, I seemed to be able to put myself in Mahommed's place, to translate his thoughts and depict his ideal, as though I were "a native here, and to the manner born". I could see the inspired camel-rider incarnating where he did, to work out a tremendous Karma as the Founder of one of the mightiest religious movements in history. The audience was certainly aroused to a pitch of enthusiasm, for they gave it tumultuous expression, and the next day a Committee waited on me with an address of thanks, in which every blessing of Allah was invoked for me, and the wish was expressed that their children knew "one-tenth as much about their religion" as I did. Ye gods! how cheaply a reputation is sometimes made. (Old Diary Leaves, III, p. 285-6).

II

On that day I went to a Mussulman meeting at Pachiappa's Hall to hear a Maulvi lecture on "Salvation". It was, I think, my first attendance at a meeting of this community in Madras, and I expected nothing else than to

quietly seat myself near the door, so that if the lecture should prove uninteresting I could slip out without being noticed. But the moment I crossed the threshold I was surrounded by Mahommedan gentlemen, who received me with great cordiality, and straightway had me elected chairman of the meeting! Protests were useless; in vain I declared that I was not a Mahommedan, but a Theosophist and a Buddhist; they said that they had heard me lecture, and I was as good a Mahommedan as any of them. So I took the chair, and after a few preliminary remarks which were received with great friendliness, invited the lecturer, Maulvi Hassan Ali, the well-known Muslim missionary, to address the audience. He was an eloquent speaker and a fervent religionist and his discourse was listened to with every mark of approval by his auditors. Two days later he called at Adyar and strongly urged me to publicly declare myself a Mahommedan, as I "was undoubtedly one at heart"; "he only asked that I should go on lecturing just as I had all along!" On my refusal, "he went away sorrowful". He is since dead. (*Old Diary Leaves*, IV, 249-50.)

COLONEL OLCOTT AND THE ADYAR LIBRARY

1886

THE Oriental Library at Adyar, one of the chief attractions and most valuable assets of the Headquarters of the Theosophical Society, stands as a lasting memorial to Colonel Olcott's vision and to his initiative and executive abilities. In order to further the then second object of the Society:

To promote the study of Aryan and other Eastern literatures, religions and sciences,

he conceived the idea of collecting old and rare Indian MSS., and to form the nucleus of a future Library. The Convention of 1885 approved of his scheme and a year later on the 28th December, 1886, the Adyar Library was formally opened. Originally a small annex to the Headquarters building, it has in subsequent years been considerably enlarged to meet the growing needs of the Library.

The ceremonial opening of the Adyar Library was at once unique and impressive, blessings being invoked upon the enterprise by Hindu, Parsi, Buddhist and Mahomedan Priests, Mobeds, Bhikkus and Maulvis respectively. (*Annual Report*, 1886.)

Such a thing had never been seen in India as the religious teachers of the antipathetic Sects of the East uniting in a ceremony like this; but, for that matter, India had never, before the uprising of the Theosophical Society, seen men of all castes and Indian Sects meeting together to celebrate the anniversaries of a religio-scientific body of foreign inception. (*Old Diary Leaves* III, 388.)

In his official discourse of the Annual Report of 1886 and in *Old Diary Leaves* III, Colonel Olcott explains the

purpose of the Library at length, but a few quotations will suffice for this short sketch :

We want, not so much numbers of books, as books of a useful sort for our purpose. We wish to make it a monument of ancestral learning, but of the kind that is of most practical use for the world.

We aim to collect whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts.

With the combined labor of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages, or, if rendered into Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, mineralogy, astrology, etc., known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development, based upon experimental research.

The Library is neither meant to be a mere repository of books, nor a training school for human parrots who, like some modern Pandits, mechanically learn their thousands of verses and lacs of lines without being able to explain, or perhaps even understand, the meaning ; nor an agency to promote the particular interests of some one faith or sectarian sub-divisions of the same ; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature ; to re-establish the dignity of the true Pandit, Mobed, Bhikku and Maulvi ; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example ; to assist, as far as may be, in bringing about, more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres.

In his *Old Diary Leaves* Colonel Olcott follows up this discourse with his dream of an Oriental Institute which he hopes to bring into existence at Adyar in the fulness of time, an Institute with increased staff of Pandits, organised series of lectures on the different schools of philosophy and religion, and classrooms for students. He even considered a scheme of transferring the Adyar property to the Adyar Library, in order to give the Library a permanent existence after his death—in case his successor might find it impossible to take up residence at Adyar—and despite all chances and changes,

the Society to retain, free of rent, as much room in house and grounds as might be needed for Headquarters business. (*Old Diary Leaves* IV, 254-5.)

The growth of the Library under Colonel Olcott's care may best be seen from the following figures which appeared in the Annual Report of 1906 shortly before his death :

In the year 1892 the Library had only 515 MSS. and at the close of 1900 it had 3,762 MSS. and 9,141 printed books in stock. In 1904 the figures for MSS. and printed works stood at 6,462 and 11,737 respectively. The figures at the end of 1906 were 12,562 MSS. and 14,326 printed books.

Since his passing away the collection has increased year by year, the stock at the end of the year 1931 amounting to :

17,584 MSS.
32,321 Books
6,263 Pamphlets

Our collection of Sanskrit books and MSS. is now second to none in the world and keeps the Library in constant touch with other Libraries and learned Societies for the loan and exchange of valuable MSS. Pandits are busy copying MSS., making fresh transcripts from old ones, deciphering scripts and copying them in Devanāgarī characters ; a MSS. catalogue and a series of publications of the *Upanishads* with commentaries and other works have been issued, and from time to time scholars come to Adyar for the purpose of study in our Library.

Thus the Library has become an Institution of which the Society may be proud. Colonel Olcott said in the Annual Report, 1885 :

If we and our successors do their whole duty, this can be made a second Alexandria, and on these lovely grounds a new Serapeum may arise.

Though this dream has not so far been fulfilled, yet the Library's usefulness is assured and only awaits suitable times and conditions for fully expressing itself.—A. SCHWARZ.

H. S. OLCOTT AND THE ESOTERIC SCHOOL

1888

IN the beginning at least, Colonel Olcott violently dissented from H. P. B.'s policy with regard to the formation of an Esoteric School. "That sceptical caution often running into extreme Conservatism," which the Master K.H. mentioned in His letter to him in 1883, was strongly in evidence during 1888-89. After the shock to the Society in 1884 caused by the plot of the Christian missionaries in Madras, Colonel Olcott was greatly averse to speaking openly of the connection of the Masters with the Society. His whole policy was to dissociate the Society from Occultism, which he considered had brought dangerous elements. The result of this policy on the Society's welfare was outlined to H. P. B. by the Master K.H. The following are the words which H.P.B. quotes as the words of the Master :

The Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great

Range. His kindness and love of peace are great and truly Gautamic in their spirit; but he has misapplied that kindness.

The situation was complicated further by the fact that round H. P. B. in Europe there gathered a band of comparatively young people who looked to her as their leader, and who were unable to understand the large visions which Colonel Olcott had for the international and unsectarian growth of the Society. They clamoured for esoteric teachings from H. P. B., and urged that her policy rather than his should dominate. The crisis became so acute as to make H. P. B. threaten to take the European part of the Movement directly under her own control, leaving the rest of the Society under that of Colonel Olcott.

At this stage he left for Europe and, as several times in the past, the Masters intervened and gave him guidance in the matter. In a letter from the Master K. H., which was suddenly precipitated in his cabin the day before his steamer reached Brindisi, general instructions were given to him how to approach this matter. The letter is published in *Letters from the Masters of the Wisdom*, First Series. Briefly summed up, the letter said that while the external direction of the Society was to be retained in Colonel Olcott's hands, everything that touched upon its esoteric nature was to be under H. P. B.'s control, and that he should recognise that many events which seemed purely exoteric had an esoteric origin and esoteric reactions.

The effect of the letter on Colonel Olcott was to modify his hostility towards the creation of an Esoteric School, which might turn out to be an inner power in the Society, dominating it outside of his control. He finally consented, and gave his official sanction to the formation of "The Esoteric Section of the Theosophical Society," later called "The Eastern School of Theosophy". While not a member of it, he

volunteered in the beginning to give to applicants the necessary particulars concerning it, particularly in India.

For many long years he was distinctly suspicious of the Esoteric School and its influence. In a letter to W. Q. Judge in 1893, he expresses his hostility as follows:

I wish to hide nothing from you as to my position which is this. (1) The E. S. and especially the I. G.¹, Svastika and other rings within rings I consider a danger and a possible source of great wrong and evil. True, as you say, where the E. S. is strong the T. S. is active, but that only means that in those centres the T. S. degenerates into a sectarian body—for the followers and sworn devotees of one school of religious thought and one teacher are but a sectarian group, in palpable conflict with the eclectic principles of the T. S. So, however much material help the E. S. may have given the T. S., I regard it as one might a Council of Ten in a Republic of Venice, or a Star Chamber in a British Monarchy, or a Tammany Caucus in an Am. Democracy. So long as the E. S. does not work against the Const² of the T. S. I shall not oppose it, but when it does then I fight.

I believe that the E.S. and the I.G., etc., to be the whip, spur and glass of brandy to the weary horse, but not a health-giving centre that will prolong its life or widen its *eclectic* policy. I keep neutral as to it, but acknowledge all the good it has done or can do the T.S. I do not believe that either you or Annie will be able to add appreciably to the teachings received through H. P. B., however much you may wish it, and however unselfishly strive for it. My reason being that neither of you possess a tithe of her peculiar psychical qualifications. I have said I preferred Annie to you as my successor because (1) of her superior education; (2) of her splendid public record; (3) of her literary and forensic ability; (4) of her ardent, martyr-like devotion to truth. But I should be sorry to have either of you P.T.S.³ if that devilish Cabinet Noir of yours is to be kept up and the T.S. converted into a body of sworn disciples of the school of—well, any particular school. If I am as puerile and ignorant a person even as “the Masters” have told you, at least I have one redeeming virtue: I fill the position of Prest. of a non-sectarian, all tolerating, thoroughly eclectic Society, as the Constitution requires and as was promised to the Public at the beginning. If I have worked for the Buddhists, so have I for the Hindus, the Parsis, Mohammedans, the Jews, and received the blessings of each.

However, after the Judge secession in 1895, when Annie Besant became the Head of the Esoteric School, slowly Colonel

¹ Inner Group.

² Constitution.

³ President of the Theosophical Society.

Olcott's attitude modified into one of greater friendliness. Indeed he went so far as to say in February, 1900, that he had “nothing but praise for the way in which the present Head of the school is dealing with her army of voluntarily enrolled students.” Once, if not twice, I recollect him being present at a meeting of the Esoteric School, at Dr. Besant's invitation, though he never was a member of it.

It is no depreciation whatever of the noble attributes of Colonel Olcott to state that he was without what H. P. B. termed “an occult nose”. While he was utterly convinced of the existence of the Masters, yet his life and work were guided less by obedience to occult forces, and far more by the simple ethical teachings of the great religions. The Theosophical Society owes its magnificent position to-day to these two contrasted temperaments—that of H.P.B. with its esoteric depths, and that of Colonel Olcott broad-based on universal ethical precepts.—C. JINARĀJADĀSA.

H. S. OLCOTT'S FIRST VISIT TO JAPAN

1889

(The following information is gathered from Colonel Olcott's Diaries and "Old Diary Leaves". Extracts from his Diaries are in quotation marks.)

January

10. Departure of H.S.O. and Noguchi. Dharmapala left on 1st for Colombo to get ready.
17. S. S. "Djemnah" French mail steamer. Dramatic send off from crowded meeting to hear High Priests. Sumangala Thero gave H.S.O. an engrossed Sanskrit letter of credence to Chief Priests of Japanese Buddhism.
23. On sixth day reached Singapore and were visited by some Sinhalese who were settled there and with whom we organised a local T.S. Branch.
27. Reached Saigon in Cambodia.

February

1. Hong Kong. Chinese New Year.
9. Kobe. "Priests of all sects met me. Took me to Temple of Ten Dai Sect, Priest Jiko Katto."

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12. Paid respects to Chief Priest of the Shin Gon sect, the Esoteric Buddhists of Japan. At 2 p.m. H.S.O. lectured in vast Preaching Hall of Chooan Temple, audience about 2,000. Mr. Kinza Hira interpreted.
13. Grand reception at chief temple of Western Hongwanji, one of two great divisions of Shin-shu sect.
14. Similar reception at Eastern Hongwanji, the body to which belonged Mr. Bunyiu Nanjio, the brilliant Sanskrit pupil of Prof. Max Müller, and co-editor with him of Sukhāvati-Vyūha, a description of the Land of Bliss.
15. Osaka, visited girls' school called "So-gai-suchi-een"—address to pupils; also at large boys' school "Kyo-ritsu-gakko".
16. Visited Cho-sen-ji Temple of Shin-shu sect and lectured; thence to the house of Mr. Tamuda for tiffin and later to Nam-ba-mido Temple of the same sect and lectured to 2,500 people.
17. Asaka—visited Ten-no-si Temple of the Heavenly Kings. Lectured to Prisoners' Reform Society.
18. Returned to Kyoto, leaving Noguchi behind sick. Want of money for tour. Wealthy Shin-shu directors came forward and offered to take over the tour and pay for everything.
19. Chief Priests of all eight sects meet H. S. O. in Council in Empress's Room at Choo-in Temple. Seven Temples represented. Interpreter Mr. Matsumura of Osaka, who read a translation of the letter from the Buddhists of Ceylon. Dharmapala carried in a chair present.
"The Buddhist Catechism, which I compiled for Sinhalese Buddhists eight years ago, has already been published in fifteen languages".

22. "Dharmapala's neuralgia is very bad and the poor fellow suffers agony."
23. "Removed Dharmapala to the Hospital."
24. Otsu, lecture in great hall at border of Lake Biwa.
25. Application for Charter for T. S. Branch.
26. Kobe, visit to U. S. A. Consul, Mr. Jernigham.
27. Sailed with Committee for Yokohama.
28. Yokohama. Grand view of Fujiyama. Met Mr. James Troup, H.B.M. Consul, the well known writer on Northern Buddhism. Left on same day. Met Mr. Bunyiu and Mr. Akamatsu.

March

3. Address to important priests of the capital.
6. Lectured in Rin-sho-in Temple to an audience of educated people without an interpreter.
7. Lectured in Zo-jo-ji Temple to junior priests.
Viewed collection of paintings of alleged Rahans.
8. "Lectured at 2 p.m. at Higashi Honganji to a very large gathering of Priests. Pitched into them."
9. Lectured at University before the Educational Society of Japan.
Told in a chat that H.I.M. the Emperor was present incognito.
10. Lecture to general public, large audience.
11. Lectured again to the public. All the missionaries were there taking notes.
12. Lectured at Shinagawa in Kon-o-Kong Temple.
13. Visited H. E. Baron Tagasaki, Governor of Tokio.
Lectured at Den-zu-in Temple (Jodo Sect).
18. Lectured on "Practical and Scientific Agriculture" before the Japanese Agricultural Society. Lectured in English to cultured audience on "The Scientific Basis of Religion".

19. Governor of Tokio gives Colonel Olcott a dinner at the Nobles' Club; Prime Minister and Cabinet Ministers present. 1,500 vols. given by Japanese friends for Adyar Library.
22. Presented with complete collection of Rosaries of Japanese Buddhist sects by Capt. Brinckly and Capt. James.
24. Lectured before H. E. Mr. Matsudaira, Governor of Sendai Fu Province, and other principal officials. Entertained at dinner by Governor.
25. Lectured to immense crowd in the theatre. Left for Natsushima.
26. "Sail through islets. To town by train. Lecture at a monster audience, 3,500 probably. Fighting to get in. Police. Deathlike silence to listen."
27. Utsonomiya; 9 p.m. dragged out to visit Temple—10 minutes' speech, (tired).
28. Mayabashi, "priests in their full canonicals paid me their respects, and presented me with a silk handkerchief". Lecture, large audience.
29. At Tagasaki, audience tremendous—spoke to big crowd in theatre.
31. Yokohama. Rain all day. Lecture in Jo-do Temple, theatre packed.

April

2. Questions from Missionaries. From Dr. Kasubara received the unique gift of the large and ancient Mandara (religious painting) of woven silk, 1,200 years old.
3. Hamamatsu. Lecture.
4. Okasaki—lecture, with Governor in the chair, crowd awful, hundreds turned away. Afternoon ovation at railway station at Nagoya.

5. Lectured in Nagoya to 4,000 people in Eastern Hongwanji hall—a grand sight.
6. Lecture Naurmi, 7 a.m.; to over 4,000 at 4 p.m. at Hongwanji; 7 p.m. third time to Governor and military officers and 300 picked people.
8. Early morning, lecture. Left for Ogaki. Fever, pain, diarrhoea.
9. Up again. Lecture, 2,500 people. Train for Kioto 11.30 a.m.
10. Ill again.
16. Osaka, lecture on India. Gift of printed work on rollers from Rev. Anisawa, and old Japanese coins from Mr. Tamaru.
17. Naru—illness.
18. Gigantic image of Buddha 53 feet to top of head, the Daibutsu. Lecture 3. p.m.
19. 46 lectures given since February 9th and April 18=64 days.
21. Left for Nagahama. Lecture, audience of 3,500, Prof. Sakuma interpreted.
22. To Nagasawa, Lecture 1.30.
23. Lecture 8.30 a.m. at Hikare. Much suffering from diarrhoea.
27. 50th lecture, in Choo-in Temple.
29. Yo-no-ichi. To Fukuchiyama.
30. Visits from Zen, Nichi-zen, Jo-do and Shin Shu sects.

May

1. Visit from 200 boys from Buddhist School—not one knew who the Lord Buddha was. Lectured again.
2. Sonobé.
3. To Arashiyama; and Kioto by rickshaw.

4. Lectured 4 p.m. Formed Yamato T. S. with leading officials of West Hongwanji.
5. Farewell to Chief Priests—advice to keep up Central Committee. Left Kioto for Osaka.
7. Okayama—public lecture. Local Committee had issued 10,000 tickets, and not more than half the number could squeeze into the building. "Medical students made disturbance, but I made them hear me."
Lecture, and addressed Priests later. Lectured at Takamatsu 5 p.m. to 2,000 people.
9. Lecture 10 a.m. (60th lecture) on "The Evidences of Buddhism".
10. Reached Imabaru 1 p.m. Crowd. Fireworks: bomb fired, releasing a Buddhist flag which looked "charming sight in sunshine, with breeze fluttering its folds out".
11. Lecture 9 a.m. Later in steamer to Hiroshima, Buddhist flag at fore and peak of steamer. On arrival two monster Buddhist flags and smaller ones.
12. Lecture to 5,000 crowd, and addressed school children at Imabaru.
13. Lecture 9 a.m. to another 5,000 audience. Addressed afterwards senior boys of Buddhist School. Special lecture to H. E. Governor of Hiroshima. Left at night for Nagatsu.
15. Nagatsu. On arrival, bomb burst with flag 100 yards long, with inscription "Olcott San is come!" Lecture 1 p.m. to 3,500.
16. Left for Shimonoseki. Reached 7 p.m., five hours late; crowd left after waiting.
17. Lecture 10 a.m. to 2,500 in theatre, all admitted by ticket. Left 8 p.m. for Nagasaki.

H. P. B.'S DEFENCE OF H. S. OLCOTT

1889

IN the H. P. B. Centenary Number of THE THEOSOPHIST of August 1931, there appears a defence of Colonel Olcott by H. P. B. written in 1886. It is a part of the striking document labelled "The Original Programme of the Theosophical Society".¹ Another defence of him is the following letter written by her less than two years before her death. The recipient is her old friend, Khan Bahadur N. D. Khandalavala, still with us, and a member still of the General Council of the Society.

A certain number of Theosophists, resenting Colonel Olcott's outspoken remarks and official actions regarding his erstwhile colleague W. Q. Judge, have persistently minimised his part in the building up of the Theosophical Society. Let us hope that those who exalt H. P. B. to the detriment of her colleague H. S. Olcott will note her words:

Bound together by the unbreakable ties of a common work,—the Masters' work—having mutual confidence and loyalty and one aim in view, we stand or fall together, though the Society (the T. S.) and human society as a whole crash around us.

Those who want me, must have him.

London, 21-Nov., 1889.

MY DEAR MR. KHANDALAVALA,

I have given to your letter of the 25th Oct., the closest attention, though there is nothing in it I did not know before; and now shall answer it with all seriousness.

As for publishing my "Key" in Gujerati, I give full permission to translate and issue it in any Indian languages you or Mr. Tookaram Tatya choose. Translate all you like.

¹ Since then published as a booklet to be had from Theosophical Publishing House, Adyar.

As regards the state of the Indian Sections of the Society, and the complaints against Olcott, I observe the following things, which as already said I knew before:

(a) That the Branches are asleep;

(b) That in explaining the causes you omit the chief one, *viz.*, Hume's diversion of the public interest into the existing and sensational line of Politics,¹ which has absorbed and swallowed up the patriotic enthusiasm and new-born brotherly feeling which our Society aroused; and you ignore Cooper Oakely.²

(c) That Col. Olcott is charged with intolerance, jealousy, unwillingness to listen to his councillors, or to keep a really clever man at Adyar (?), extravagance and *credulity*.

(d) That Damodar is believed to have been driven away by harsh treatment to live or die as he pleased; and that he is, in fact, dead.

(e) That the publication of Sriman Swamy's letter by me is traceable to Col. Olcott's "craving for strange stories and his anxiety to publish them without thoroughly verifying them in the first instance".

Let me reply *seriatim*:

1. The charge preferred against Col. O. I find to be echoes of the voice of one man—Mr. Alfred Cooper Oakely. The letters he sent home, to France, Germany, and all his correspondents, have iterated and reiterated them *ad nauseam*. And from evidence within my certain knowledge he is at the bottom of the greater part of the disaffection you notice in India. If his *bilious* craft and insinuating rhetorics could upset one of the best friends we had and truest theosophists, Tookaram Tatya, they made short work of the rest. It is his letter to Mme. de Morsier about me, my frauds, the Masters abandoning me, and what not—even accusations of *black magic*,

¹ The organisation of the Indian National Congress by Allan Octavian Hume, called "the father of the Congress".

² A. J. Cooper-Oakley.

that made of a devoted friend a terrible enemy of that highly intelligent but as nervous and hysterical woman. It is his complaints, insinuations and hatred to Olcott that made us lose in India many a good theosophist. But all these, at least those who can believe (as N. Cook¹ did) that of all the *Mahatmas* of the T.S., Subba Row is the only one true specimen, and that I had invented our other Masters—may go. I do not want them. But as far as that person is concerned with Olcott, let me tell you that the "President" bore with him and put up with his freaks for two years longer than he ought to. Had he parted company with him when I had shown him Mr. C. Oakely's true nature and character and urged and implored him not to keep a snake and a traitor at the Society's Headquarters, less evil would have been done than actually has been done. Knowing the man's *habits* and *nature* as I do, I can only wonder at Olcott's long forbearance and patience. If you really care to know the truth, you have only to ask poor Mrs. Cooper-Oakely, whose eyes have now been opened (not by me though, but by *his own acts*) and who is now my friend, pupil and the ardent supporter of the T.S. and of the E.S. particularly, and who is most penitent for the harm she did me, in connection with her husband when she believed in *him* and disbelieved in me. Ah yes, that was a nice conspiracy and it engulfed many an ardent theosophist to all of whom I wish joy. But to return to Olcott.

2. I say, that with all his faults and shortcomings, Olcott's little finger is worth a thousand Oakely's. Olcott is as sincere and as honest as day. He is incapable of treachery or a *pucka* lie, though you may have been persuaded that he tells fibs, occasionally. As for his "intolerance" a man who can so far suppress² self as to arouse enthusiasm and win confidence of different nations of most conflicting creeds,

¹ Dr. J. Neild Cook, brother-in-law of "Mabel Collins"—Mrs. Mabel Kenningale Cook.

² So in MS. with one "p".

can hardly be considered intolerant. His devotion to the Society is not equalled nor even approached by any. His unselfishness is shown for the last 15 years that he lives a beggar, practically, having no money to purchase an extra pair of shoes; his nature is foreign to hatred and malice and when the Hindus and others find another man to sacrifice himself for them as he has done for the last ten years with only a prospect of ingratitude, kicks behind his back, and backbiting—they will be lucky. I do not speak for myself. I left India when people only began knowing me and left under a torrent of suspicion; but for him I will speak to my dying day. Indian people may be pardoned for suspecting *me*, since they are blind and deaf to the truth; they are unpardonable if they are ungrateful to Olcott, with all his mistakes and deficiencies, of which he certainly has his share.

3. He and I had autocratic power, did we not? And while I have never used it not even in the E. S. now with all the privileges accorded me by the pledge—he voluntarily relinquished it by forming the General Council, and by subsequently forming the Exec. Council—specially to give Mr. Oakeley and his party of three, a chance to show what *they* could do. And who but he organised the distant Branches into Sections with autonomy? And has he not since the 10th Anniversary been willing to resign retire and give over his office to some better man? Remember, he is *President for life* but would retire to morrow if anyone could be found "a better man" to fill his place. And where's that man?

Of whom has he been jealous? Of Mr. Oakeley? I say, *it is the reverse* and I know and CAN PROVE IT. Why he was not even jealous of Subba Row, who, though neither a Mahatma nor the great adept C. O. and N. C. would represent him to be, still has forgotten more in philosophy than Olcott ever knew, and is one of the most remarkable men of India *intellectually*, if not *spiritually*. In comparison with Subba

Row, Oakeley and Cook are real pigmies. And yet Olcott had ever the greatest praise for S. R. behind his back and even now when S. R. left for no mortal reason other than to please Oakeley and spite me, perhaps.

"Unwillingness to listen to his councillors?" To whom? Give their names. It may very well be that a man like him, in the executive lead of one of the most difficult movements in the History of Human thought would have to be what he is; *i.e.*, stubborn, firm, persistent even dogmatic. Unfortunately he was not, being too kindhearted. He may seem to have a "domineering" temperament, and often offend his associates; this I know, and I know also that while he was beating down outside opposition, he has done so. I have told him scores of times to beware of this—for he does it even here with proud Englishmen—and he has always declared that he was entirely unconscious of ever having intentionally offended his friends. It is an unfortunate way of his; but surely between this seeming *domineering* tone, and the haughty contempt of the Anglo-Indians—of Hume pre-eminently—none of our Theosophists have ever been treated by anyone with the deference, brotherly love and sincere esteem shown to them by Olcott. Let them find another man in India, who is willing to proclaim himself and really be *DE FACTO*, the *servant of every Hindu* as he is, at first because of Olcott's passionate love for the Master who is a Hindoo, and then because he came to love the people really. Of course, he *has* given offence. But are you sure that another *leader* more "saintly" is available; or that the leaders of past social revolutions have been perfect? One thing I do know—and my Master and his know it too—he has done his best which is all that any of us can do. I have too many faults of my own (whatever may be his accusers) to sit over him in judgment. To me he has been ever a true friend and

defender, and I will not throw him overboard because of his faults. Wherever he will be, there will be the T.S. so long as he lives; those who want me, must have him, and there is no one in England who does not love and respect him no sooner he knows him. Even his enemies of the S. P. R. while calling him a credulous old man, proclaim him the most *honest* man in creation.

Extravagance? I perhaps do not know English well but the word in this connection makes me laugh. Deduct from the sum total of all money *ever* received by the T.S. the sum represented in real estate, furniture books, interest-bearing securities and cash in bank—*i.e.*, actual property now belonging to the Society and from the remainder take the sums actually advanced by Col. O. and myself, and then tell me what you mean by this word extravagance (with *Society* money). Name to me one other Society which, at the end of its first fifteen years of existence, can show such a balance sheet! My dear Sir, the cost of maintaining this one Sectional Headquarters is three times as much as the whole T.S. Headquarters expenses! 7 Duke St. office and meeting-rooms cost annually £ 500—more than by £ 100 what it costs at Adyar.

4. Damodar *is not dead*, and Olcott knows it as well as I do. I had a letter from him not more than 3 months ago, and *his* opinion of his countrymen at the present juncture is a caution. And what he says, mind you is simply the echo of what the Masters say. It is a *base falsehood* that he was driven away from Adyar. *I was* driven away, by the cowardice of those for whom I had risked my whole life, reputation and honour and he was the only true, devoted friend I had in all India, the *only one* who having the Masters' and my secret, knew the *whole* truth and therefore knew that whatever people thought being blinded by appearance I had never deceived anyone—though I was bound on my oath and pledge to conceal much from everyone, even Olcott. Damodar

was ready from his last birth to enter the highest PATH and suspected it. He had been long waiting for the expected permission to go to Tibet before the expiration of the 7 years; and his departure was precipitated from the house by his own unconquerable antipathy for certain of the "really clever men" at Adyar, for whose vicious potentialities he had a perfect loathing. I was ill then and I wanted him to stop at Adyar till the Master's permission would allow him to go straight to Tibet without stopping on his way, but he could not bear the strain and I let him go. We had agreed between us for everything. He *wanted people to think he was dead* that people should not speak of the Masters whose names had been so desecrated. For that purpose I gave him several articles, a morocco belt with European knife, scissors, etc., a chain and other trinkets to throw on his way. And this is why he sent away his coolies from the frontier and did not meet the lama of the Rajah but went his way and met those who were sent for him. Now that almost five years have passed I can tell you this as I said long ago to Olcott no sooner he had gone. He *will* return one day and then he may tell a good many meddlesome marplots some unpalatable truths they richly deserve.

No matter what your lying Sriman Swamy may, or may not be—one cannot always tell—he passed successfully through a cross examination by Mr. Subba Row, who pronounced him a *real* "chela of the 2nd Class" to several witnesses in Madras—Judge Srinivas Row among others, Olcott, etc. Without help he identified the two portraits saying which was which, and gave facts *not obtainable from books*. The certificate he gave was sent by Harte as a duplicate of what was to appear in the *Theosophist*, and I printed it for reasons of my own, even after Harte had written that he suppressed it (through *funk* of the disbelieving Hindus) at Adyar. I made no comments on it because there were *two fibs in it*: (a) Damodar never was at Lhassa nor Sriman Swamy either,

and not being permitted to say where he saw Damodar he gave a wrong name; and (b) My Master never told him what he says of me, but he heard it from a chela. I printed it with the lies, for two reasons—*firstly*, since I published it at all I had no right to change one word; *secondly*, I wanted to see what they would say in India to this; in India where every lie is believed and repeated most readily, while truth is rejected, smothered shot out of the guns (metaphorically) by rulers and by the ruled. Aye, India *does* crucify truth as readily as it is crucified here. Therefore, it was not yet intimated to me. Mr. Subba Row had discovered his mistake about the Swamy being "a chela of the 2nd Class," whatever it may mean in India, as in Tibet it means nothing.

Col. O. has certainly a craving for strange stories and strange phenomena, for he believes the basis of philosophy is experimental psychology. This is no age in which to give out *facts* indiscriminately; and I have suffered keenly personally from what the silly publication of my phenomena brought upon my head. You, my dear Judge,¹ and many other old Indian friends now discredit them (facts and phenomena), but Col. Olcott never has and never can, for he has seen and talked with the Masters, and knows Them personally, while you have not; so that makes a difference you see.

Now I think I have answered all your points, except your asking me to write for you a paper to be read at the Bombay Convention. Now why should I do it? What good is a paper however cleverly written from one in whom the Indian theosophists have lost all confidence, (and may they be welcome to their suspicions for all I care!) whom they suspect of fraud, of having *invented* the Mahatmas, and what not? *I will never return to India*. I have come to this determination now, when I have finally been permitted to look into and see the real state of things in the hearts of those who

Mr. Khandalawala was a Magistrate.

were my best friends, but who now, if they still want me, do so not because they continue to believe in the Masters or my own honesty but simply because they crave knowledge, they crave powers and occult secrets, no matter from what source they may come,—pure or impure. And this knowledge they know now that I have it, and they long for and envy it and would fain deprive me of it as a man will pick up a diamond even on a dung heap. This is so, and you know it as well as I do. I hope good may come of your Bombay meeting, but fear that short sighted counsel will prevail; for my occult prevision shows me evil events tracing back to ignoble motives concealed in certain breasts which are covered over with the mask of high sounding phrases. Whatever good and unselfish advice may be given will be gladly received by Olcott in India and myself here. Only hitherto I have remarked the strange fact that whatever I do on outside advice turns out badly (like the Sinnett phenomena) and whatever I do on my own "occult nose"—results in good. The missionaries thought it a great triumph for them when dying I left India and the S. P. R. imagined they had killed the T. S. by their Punch and Judy exposures. But by leaving I have been able to write my *S. D.* 'Key' and 'Voice' and prepared two more volumes of the *S. Doctrine*, which I could never have done in the turbulent psychic atmosphere of India. Nor would there now be a Society in England, soon ready to match India for numbers and intellect. For when I came here two years ago, there was only *one* Society profoundly asleep the mutual self admiration of the "London Lodge". And now we have here 9 Lodges, 2 *Esoteric* Lodges the "Horus" at Bradford and the — here, Blavatsky Theo. Soc. "doing more work and having more members on its list than any other Lodge here". You wanted a paper to read at the Bombay meeting. *Read this.* Truth should not be concealed. I particularly request

you NOT to consider it confidential. What I say to you here I am ready to say it publicly, in *Lucifer* if occasion required.

And now I must close, summing up thus:

1. On one side is Col. Olcott, his life and his work.
2. On the other Messrs. Cooper-Oakley and Co., Bhavani Rao, S. Sundaram Iyer and a few others. The Future will judge. Col. Olcott and I began the T. Society together, have jointly borne its burdens, and will leave it together whenever we find we can do nothing more with it, and have Master's permission to do so. Bound together by the unbreakable ties of a common work,—the Masters' work—having mutual confidence and loyalty and one aim in view, we stand or fall together, though the Society (the T. S.) and human society as a whole crash around us. We have our work to do and *shall* do it at all hazards.

In conclusion, a word about Col. O.'s "favouritism," by which is meant of course his keeping Ananda.¹ Now by whatever name people choose to call Olcott's and my defence of Ananda, I know that no man alive who knows the circumstances of Ananda's first coming to us and who loves justice would fail to despise Col. O. if he threw him out *on false charges* and to please some to whom Ananda's manners were repugnant. The charge that Damodar was badly treated by us is false: but if Ananda were turned away under these circumstances a similar charge would be true in *his* case. He has been six years faithfully working for the Society, to his best ability; he threw up his Government appointment as Damodar did and braved the anger of his whole family even almost driving his wife to suicide. Put yourself *as a Judge* in his place and say what you would demand of the "President".

Fraternally and ever sincerely yours,

H. P. BLAVATSKY

¹ T. V. Vijayaraghava Charlu.

H. S. OLCOTT'S SECOND VISIT TO JAPAN

1891

September

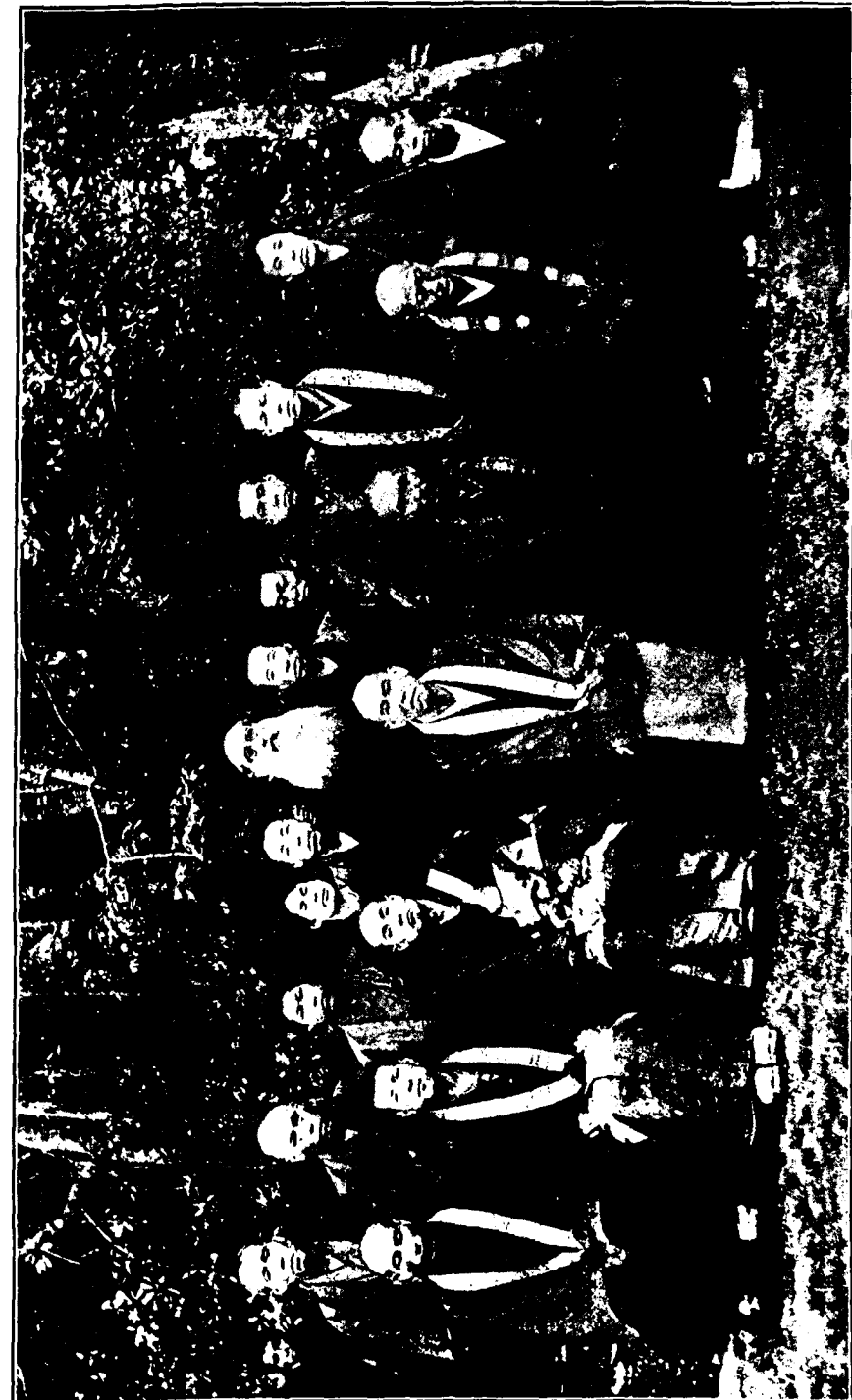
- 16. Left London for New York.
- 23. Arrived New York.
- 28. Left for San Francisco.

October

- 8. Sailed for Japan from San Francisco.
- 28. Reached Yokohama. Disastrous earthquake had spread devastation.
- 30. Gave the 14 Propositions of Buddhist Platform to be translated by Mr. N. Amenomori, an excellent English scholar of Yokohama. Railway broken up; travelled by P. & O. s. s. *Ancona*.

November

- 1. Reached Kobe. Met Prof. John Milne, seismologist.
- 2. Fear of difficulty in getting signatures of Priests of sects to Platform, as many of them had left Kyoto for scene of the disaster. Arrived Kyoto. Notified



COLONEL OLCOTT IN JAPAN, WITH BUDDHIST PRIESTS, 1891

Hongwanjis and the Ko-sai-kai—the General Committee of sects, which he had induced them to form on occasion of the first visit.

3. Representatives of Union General Committee called. Colonel Olcott met Mr. Hirai leading member of Young Men's Buddhist Committee and the priest Shaku Genyu San, of the Shin-gon sect, and had an earnest discussion over 14 Propositions. Shaku Genyu San agreed to accept the Propositions as included *within* the body of Northern Buddhism and promised to help in settling a common ground on which Northern and Southern Churches might stand.
4. Shaku San returned with favourable report, and signed document on behalf of Ko-sai-kai, thus giving scheme the *imprimatur* of the approval of the united sects.

Before leaving Kobe on 9th, all sects except Shinshu had signed. To get signatures needed was not an easy matter. "There is a lot of polite humbugging going on about signing my Platform—idle excuses, etc." However, they were represented by Shaku San's signature, which virtually gave the consent of the whole body of Northern Buddhism.

7. "My room full all day. The Platform is being signed generally."
8. "Signing finished and paper complete. Dinner given me, 178 persons partaking. Addressed them. P.M. another address at Chounin Temple before Ko-sai-kai and public. Sects gave me 150 yen towards my expenses."
9. "Left for Kobe. Sent back the 100 yen with a note declining it because the Hong'jis had not signed

the Platform and this money, then, became a *douceur* to me. They sent it again to me to Kobe and I again returned it for the same reasons."

10. Sailed for Colombo.

December

10. Left for Madras.
13. Landed in Madras.

THE FOURTEEN FUNDAMENTAL BUDDHIST BELIEFS

1891

THE following text of the fourteen items of belief which have been accepted as fundamental principles in both the Southern and Northern sections of Buddhism, by authoritative committees to whom they were submitted by me personally, have so much historical importance that they are added to the present edition of THE BUDDHIST CATECHISM as an Appendix. It has very recently been reported to me by H. E. Prince Ouchtomsky, the learned Russian Orientalist, that having had the document translated to them, the Chief Lamas of the great Mongolian Buddhist monasteries declared to him that they accept every one of the propositions as drafted, with the one exception that the date of the Buddha is by them believed to have been some thousands of years earlier than the one given by me. This surprising fact had not hitherto come to my knowledge. Can it be that the Mongolian Sangha confuse the real epoch of Sākya Muni with that of his alleged next predecessor? Be this as it may, it is a most encouraging fact that the whole Buddhistic world may now be said to have united to the extent at least of these Fourteen Propositions.

H. S. O.

FUNDAMENTAL BUDDHISTIC BELIEFS

I. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction;

and an unswerving kindness towards the members of the animal kingdom.

II. The universe was evolved, not created; and it functions according to law, not according to the caprice of any God.

III. The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world-periods, by certain illuminated beings called BUDDHAS, the name BUDDHA meaning "Enlightened".

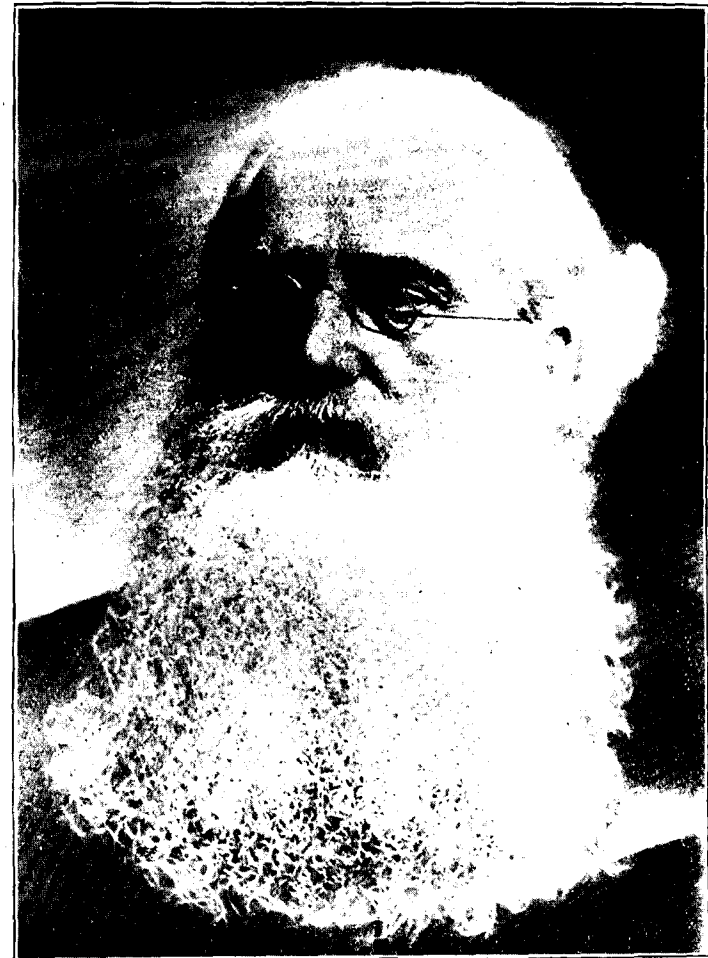
IV. The fourth Teacher in the present kalpa was Sākya Muni, or Gautama Buddha, who was born in a Royal family in India about 2,500 years ago. He is an historical personage and his name was Siddhārtha Gautama.

V. Sākya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

VI. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

VII. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

VIII. The desire to live being the cause of rebirth, when that is extinguished rebirths cease and the perfected



H. S. Olcott
1891

individual attains by meditation that highest state of peace called *Nirvāna*.

IX. Sākya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the Four Noble Truths, *viz.* :

1. The miseries of existence ;
2. The cause productive of misery, which is the desire ever renewed of satisfying oneself without being able ever to secure that end ;
3. The destruction of that desire, or the estranging of oneself from it ;
4. The means of obtaining this destruction of desire. The means which he pointed out is called the Noble Eightfold Path, *viz.* : Right Belief ; Right Thought ; Right Speech ; Right Action ; Right Means of Livelihood ; Right Exertion ; Right Remembrance ; Right Meditation.

X. Right Meditation leads to spiritual enlightenment, or the development of that Buddha-like faculty which is latent in every man.

XI. The essence of Buddhism, as summed up by the Tathāgatha (Buddha) himself, as :

To cease from all sin,
To get virtue,
To purify the heart.

XII. The universe is subject to a natural causation known as "Karma". The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

XIII. The obstacles to the attainment of good Karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism, *viz.* : (1) Kill not ; (2) Steal not ; (3) Indulge in no forbidden sexual pleasure ; (4) Lie not ; (5) Take no intoxicating or stupefying

drug or liquor. Five other precepts which need not be here enumerated should be observed by those who would attain, more quickly than the average layman, the release from misery and rebirth.

XIV. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accord with reason.

Drafted as a common platform upon which all Buddhists can agree.

H. S. OLCOTT, P.T.S.

Respectfully submitted for the approval of the High Priests of the nations which we severally represent, in the Buddhist Conference held at Adyar, Madras, on the 8th, 9th, 10th, 11th, and 12th of January, 1891 (A.B. 2434).

Japan	...	{ Kozen Gunaratana
		{ Chiezo Tokuzawa
Burmah	...	U. Hmoay Tha Aung
Ceylon	...	Dhammapala Hevavitarana.
The Maghs of		
Chittagong	...	Krishna Chandra Chowdry, by his appointed Proxy, Maung Tha Dwe.

BURMAH

Approved on behalf of the Buddhists of Burmah, this 3rd day of February, 1891 (A. B. 2434):

Tha-tha-na-baing Sayadawgyi; Aung Myi Shwebôn Sayadaw; Me-ga-waddy Sayadaw; Hmat-Khaya Sayadaw; Hti-lin Sayadaw; Myadaung Sayadaw; Hla-Htwe Sayadaw; and sixteen others.

CEYLON

Approved on behalf of the Buddhists of Ceylon this 25th day of February, 1891 (A. B. 2434); Mahanuwara uposatha puspārāma viharādhīpati Hippola Dhamma Rakkhita Sobhitābhīdhāna Mahā Nāyaka Sthavirayan wahanse wamha.

(Hippola Dhammarakkhita Sobhita, High Priest of the Malwatta Vihāra at Kandy).

(Sd.) HIPPOLA

Mahanuwara Asgiri viharādhīpati Yatawattē Chandajotyabhīdhāna Mahā Nāyaka Sthavirayan wahanse wamha—(Yatawattē Chandajoti, High Priest of Asgiri Vihāra at Kandy).

(Sd.) YATAWATTA

Hikkaduwe Sri Sumangala Sripādashāne saha Kolamba palāte Pradhāna Nāyaka Sthavirayo (Hikkaduwe Sri Sumangala, High Priest of Adam's Peak and the District of Colombo).

(Sd.) H. SUMANGALA

Maligāwe Prachina Pustakalāyādhyaśhaka Suriyagoda Sonuttara Sthavirayo (Suriyagoda Sonuttara, Librarian of the Oriental Library at the Temple of the Tooth Relic at Kandy).

(Sd.) S. SONUTTARA

Sugatasāsanadhaja Vinayāchariya Dhammāṅkārahīdhāna Nāyaka Sthavira. (Dhammāṅkāra, High Priest.)

(Sd.) W. DHAMMĀṅKĀRA

Pawaraneruttikāchariya Mahāvibhāvi Waskaduwa Subhūti. (Waskaduwa Subhūti, High Priest.)

(Sd.) W. SUBHŪTI

JAPAN

Accepted as included within the body of Northern Buddhism.

Shaku Genyu	(Shingon Shu)
Fukuda Nichiyo	(Nichiren „)
Sanada Seyko	(Zen „)
Ito Quan Shyu	(„ „)
Takehana Hakuyo	(Jodo „)
Kono Rioshin	(Ji-Shu „)
Kiro Ki-ko	(Jodo Seizan „)
Harutani Shinsho	(Tendai „)
Manabe Shun-myo	(Shingon „)

CHITTAGONG

Accepted for the Buddhists of Chittagong.

Nagawa Parvata Vihārādhīpati Guna Megu Wini-Lankāra, Harbing, Chittagong, Bengal.

COLONEL OLCOTT AND THE UPLIFT OF THE DEPRESSED CLASSES

1894

COLONEL OLCOTT certainly stands out, particularly in South India, as one of the first to begin this urgent reform towards abolishing one of the worst evils of Hinduism. He organized in the district near Adyar schools for the Depressed Classes who are called "Panchamas". What moved him to begin this work? He has it described in *Old Diary Leaves* as follows:

The disabilities and miseries of the poor Pariahs had long been tugging at my heart-strings and on the 10th of May of the year in question [1894], I inspected a piece of ground in the village of Urur, quite near our Headquarters, where I had definitely determined to open a school for them at my own expense. A Committee of Pariahs called on me the following day and we agreed upon conditions that should govern the system of instruction that I thought it best to give them. I told the Committee that I would not consent attempting to carry the pupils beyond the elementary stage of education, my desire being to give them such better chance of getting on in life as even a partially educated man has over the illiterate: it was made clear in the discussion that even the acquired ability to read, write, and cipher would be a more distinct gain than the setting aside of a small fund in the Savings Bank, for with their literary acquisitions and the mental training they must go through, they could soon earn enough, more than they could without the education, to create the Savings Bank funds themselves. The Committee were won over to my view, a suitable man of their community was nominated to me for Manager, and I promised to start the school as soon as possible.

Colonel Olcott stipulated that no school-fees should be charged; that the school hours were to be convenient for the occupations of the domestic servants and others who might seek education; that no Christian or other proselytism was to be permitted. Tamil (reading, writing and correct spelling) as well as arithmetic, English speaking and Hindustani speaking were to be taught.

Colonel Olcott left for Europe on 14th May, 1894, but he left full instructions with Mr. S. Ryder for supervising the erection of the building (a mere mud-walled, half-open, palmyra-thatched structure, like most Indian village school-houses) and its management until his return. The School was opened in June, 1894, and appropriately named "The Olcott Free School".

The success of the experiment is reported by its Manager in the *Madras Mail*, 1896. He writes: "The free education offered by Colonel Olcott is now so well appreciated that we shall soon have to refuse further admission of pupils for want of room. The movement is becoming so popular that I believe it would be comparatively easy to gather several thousand Pariah boys and girls into free schools in Madras and its suburbs alone."

In 1898 a second school named the "H. P. B. Memorial Free School" was founded at Kodambakam, and in 1899 a third school named the "Damodar Free School" was opened at Teynampet. In 1901 Colonel Olcott made an appeal to his countrymen in a letter to the *Record-Herald* of Chicago, for funds for extending this work, and in September, 1901, a fourth school was opened at Mylapore. It was named after the great South Indian Yogi, Tiruvalluvar, himself a Panchama. The fifth and last school was opened on 1st May, 1906, at Krishnampet, five miles from Adyar, outside the City limits and named the "Besant Free School".

In 1925, owing to financial difficulties, it was found impossible to carry on work in all the schools, and on January 6th, 1926, the three schools within the Municipal area of the City of Madras were transferred as gifts, with all their property, such as buildings, books, furniture, etc., to the Corporation of Madras.

The transference of these three schools was facilitated by the fact that there had been passed a law for Free Elementary Education to be provided from the taxes. This had never existed up to this time in India. The two schools managed to-day by the Olcott Panchama School Committee are outside the Municipal limits of the City of Madras, and therefore could not be taken over by the City. They come within the district of Chingleput, but the District Board has, owing to lack of funds, refused to take them over.

The Panchama Schools organized by Colonel Olcott secured very early the services of Miss Sarah E. Palmer, B.Sc. of Wisconsin, U.S.A., who volunteered to come for this special work. Miss Palmer introduced for the first time into elementary schools in Madras the ideals of the Kindergarten, and these five schools for outcaste children became in many ways more advanced in their methods than the schools in the City for caste children. Teachers from these latter schools constantly visited the Panchama Schools to observe the new methods. Miss Palmer is still a resident at Adyar Headquarters, having retired last year from many years service to these and other schools conducted by Theosophists.

Colonel Olcott's reform movement has been greatly assisted by the expansion of the Theosophical Headquarters at Adyar. A large number of the boys of these schools, as they grew up found employment as servants at Adyar, the European and American residents invariably so employing them, and giving them such training as has enabled them, when not employed at Adyar, to find places among Europeans in the

city of Madras. While among caste people there is still objection to employing them as domestic servants, even this objection has greatly been lessened among many Hindu residents and visitors at Adyar. Colonel Olcott's work has now affected a larger field, and the very name "depressed classes" is tending to disappear.

He assisted them also in coming into touch with Buddhism, and a certain number of Panchamas in Madras became Buddhists. For a tradition existed among them that once they had been Buddhists. At any rate, as Buddhists, they became a little less "untouchable".—C. JINARĀJADĀSA.

T.S. SOLIDARITY AND IDEALS¹

By H. S. OLCOTT

1894

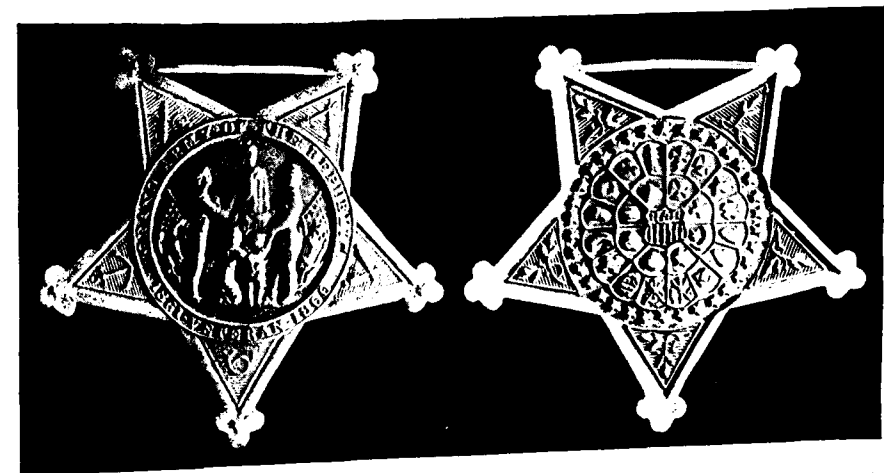
THE time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom the Society evolved, is entitled to the first word on this subject from their compatriot, whose love for India and absorption in the Society's life have never quenched his patriotic feeling for the land of his forefathers.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H. P. Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe; known of all men; discussed, complimented, reviled and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage—in short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centres of

¹ *The Path*, Oct., 1894.



COLONEL OLCOTT IN SURAT, 1888



H. S. OLCOTT'S MEDAL AS A VETERAN OF THE CIVIL WAR, U. S. A., 1861-1866

intensest activity which have developed amidst favouring environments, and, as in other cases, the evolutionary force tends to shift its swirl from place to place as these conditions change. Thus, for instance, India was the first centre where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it flowed westward. What was done at New York was but the making of the nucleus, the bare launching of the idea. When the Founders sailed away to Bombay, in December, 1878, they left little more than the name of the Society behind them; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly; that is why we went there.

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burma, Japan and Australasia. Last of all, it has got to South Africa, South America and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of the Society; it is the elastic tie that binds the parts together; and the platform which gives standing room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm

the necessity and grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best educated class. The Indian Press testifies to its having stopped the tendency towards Materialism, which was so strong among the college graduates before our advent. This fact is incontestable, the proofs are overwhelming. And another fact is, that a drawing together in mutual good-will has begun between the Hindū, Buddhist, Parsī and Musalman Fellows of the Theosophical Society; their behaviour towards each other at the Annual Conventions and in the local Branches shows that. It is a different India from what it was prior to 1879, and the late tour of Mrs. Besant lightened up the sky with prophetic brightness¹.

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could have been made; the humblest labourer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to, could without preparatory coaching, be got to answer on the spur of the moment my questions, so as to show that the idea of Karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking," make our meaning too obscure,

¹ Her first visit to India began on Nov. 9, 1893 and ended March 20, 1894.

indulge in too stilted language, confuse the ideas of our hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce. This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach, and knowing it, wander about through jungles of words to hide our incompetency. What we most need is the use of common sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all Bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that it is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Musalman by the followers of Islam, as a Hindu by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsī catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know, what many others only suspect, that Theosophy is the informing life of all

religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course, this is reiteration, but all the same necessary; it ought to replace a "Scripture text" on the wall of every Theosophist's house.

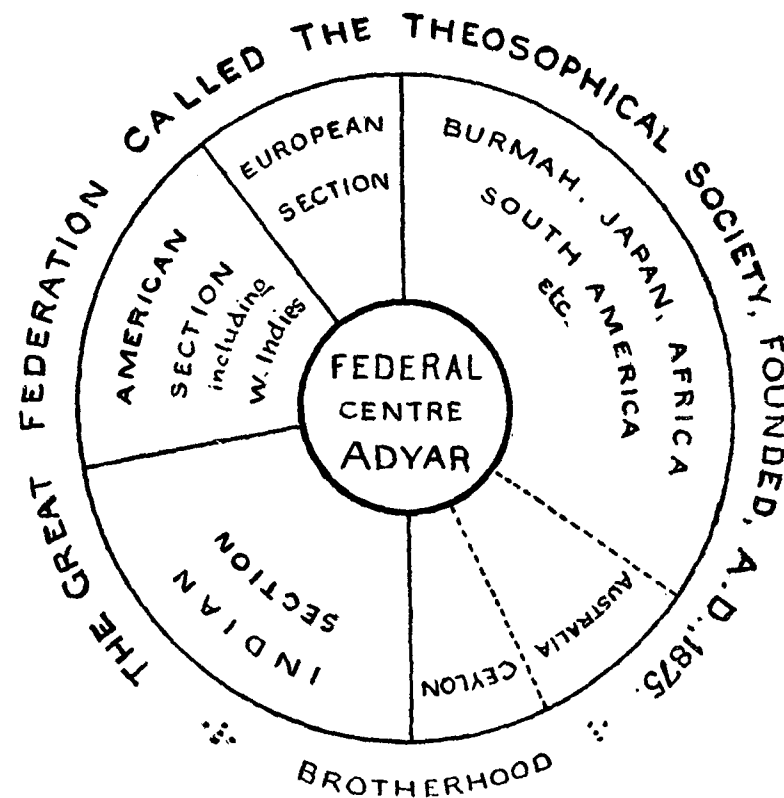
Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much, among us. The sooner we are honest to ourselves the sooner we will be so to our neighbours. We *must* realize that the Theosophical ideal of the perfect man is practically unattainable in one life, just as the Christ-idea of perfection is. Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himālayan slope towards the level of perfection where the great Adepts stand and wait, going about with an air of mystery, Burleighian nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. Let us all agree that perhaps none of us is now fit for spiritual leadership, since not one of us has reached the ideal. Judge not, that ye be not judged, is a good rule to observe, in this Society, especially; for the assumption of perfection or quasi-perfection, here and there, has deceived us into believing that the ideal *can* be reached, and that whoever does not show that he has reached it is fair game for the critic and the (moral) torturer.

Those who fancy that a vegetable diet, or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and

spiritual advancement, ought to read what the *Gītā*, the *Dhammapada*, the *Avesta*, the *Koran* and the *Bible* say on that subject. One who in spiritual pride reproaches another for doing none of these things, is himself the slave of personal vanity, hence spiritually hemiplegic. Let us keep, cling to, defend, glory in the ideal as such; let nothing tempt us to debase it or belittle it; but let us have the manly honesty to admit that we do not embody it, that we are yet picking the shells on the beach of the unfathomed and uncrossed great ocean of wisdom; and that we, though celibates, vegetarians, "faithists," psychics, spiritual peacocks, or what not, are not fit to condemn our neighbour for being a husband, an affectionate father, a useful public servant, an honest politician or a meat-eater. Perhaps his Karma has not yet fructified to the stage of spiritual evolution. Or who knows but that he may be a *Muni*, "even though he leads the domestic life." We can't tell. One of the curses of our times is superficial criticism. How true the saying of Ruskin that "any fool can criticize"!

One thing that will help our good resolutions is to throw more of our strength into the Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up the Society, we shall become better people in every respect. We shall be helpers of mankind a thousand-fold more than by the other plan. When I say the Society I do not mean a Branch or a Section, that is to say, a small fragment or a large piece of it. I mean the Society as a whole—a great Federation, a large entity, which embraces us all and represents the totality of our intelligence, our good-will, our sacrifices, our unselfish work, our altruism; a *fascies* composed of many small rods that might be separately broken, but which, bound together, is unbreakable. The activity at the Headquarters of any given Section is apt to blind the eyes of new members and make them fancy that

the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual centre of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to the complete autonomy which has been conceded to the Sections. Perhaps the real state of the case may be best shown at a glance by the following simple diagram :



The plan shows three fully-formed Sections, the Indian, American and European; the sizes of the segments indicating the respective numerical strength in Branches. The dotted lines show Ceylon and Australasia as inchoate Sections, and the broad field remains to be covered hereafter with Sectional organizations. The periphery of the whole is the Theosophical

Society, which contains all Sections and territories and binds them together with its protecting rim. The heart, or evolutionary centre, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any other nation, that of that particular government. The boast of all Americans is that the Federal Government lies like eiderdown upon the States in times of tranquillity, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis¹ with ease and safety because of our Constitution, and it is due to that that we are to-day stronger and more united than ever before. Behind us is a wrack of storm-clouds, before us the sun of peace shines. I call upon every loyal member of the Society to do what he can to strengthen its solidarity, to do which he need not desert his household and flit away to some Headquarters. In doing the work that lies nearest to hand and creating a new centre of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

¹ The records of the Society do not indicate any events deserving the words "recent crisis"—unless they refer to events in 1892. On February 1st of that year, Colonel Olcott sent in his resignation as President to the then Vice-President, Mr. W. Q. Judge. His reasons were that his health seemed about to give way completely under the strain of rheumatism and the effects of prolonged residence in the tropics. In April, he agreed to postpone the resignation, as various legal matters had to be transacted before he could give up his post, and as Mr. Judge could not take charge immediately as President. Appeals came to Colonel Olcott from on all sides to withdraw his resignation. After several months' stay at Ootacamund, his health improved so greatly that in August he revoked his letter of resignation.—C. J.

THE PURPOSE OF ADYAR¹

By H. S. OLCOTT

1897

IT has always seemed to me that one of the noblest ideals of our Society would be to create at Adyar an Oriental Library that would rank with the best in the world at this time and bear comparison with some of those of the past. Neither of us Founders ever made or tried to make Adyar a school of mystical study or yogic development: it was not in accord with the temperament of either of us two; Adyar was made and always will be a throbbing centre of vital force to circulate throughout all the ramifications of the Theosophical movement, keeping it in strong healthy action; thus doing for the physical body of the Society what the nerve-fluid engendered in the brain and spinal cord does for the whole body of a man when pumped through the nerves to the extremities by the pulsations of the principle of life. The true "ashram" and yogic centre of this and all other world-moving activities is where the White Lodge has its stations for developing and distributing throughout our globe and its inhabitants the currents of evolutionary Divine Force. And then we must not forget that a spiritual centre is not of necessity at Benares or Jerusalem, at Lhasa or Medina, at Rome or Hardwar or any other locality which men consider the holiest: at all these

¹ *Old Diary Leaves*, Year 1897. THE THEOSOPHIST, July, 1905.

places one sees too often exhibited the vilest phase of human nature, enough to putrefy the atmosphere and poison the soil, spiritually speaking. The Holy of Holies is in the heart of the perfect man, and such an one as that carries with him wherever he goes the benign influence which one would hope to find at these various sanctuaries of the different religions.

Since Tibet has been invaded and Lhasa more or less ransacked without the finding of a single Mahatma, caged or loose, the Western Press and some of their Indian copyists have been making sport of the poor Theosophists for their gullibility and implying that their leaders had been guilty of deception in affirming that the headquarters of the Elder Brothers was in Tibet: we have had the same nonsense before in the books of Knight and other travellers (*vide* "The Mahatma Quest" THEOSOPHIST, Vol. XVI, pp. 173,305). Of course it was sheer nonsense for these marauders and travellers to imagine for one moment that Mahatmas were kept on show, like the beasts at the Zoo, for the inspection of the public: nor was there one chance in ten thousand that if they had met a Mahatma they would have been able to recognise him. It might be as well for our sceptical critics to take the first Bible that comes in their way and read and ponder upon what is said in St. Luke, XXIV, 16 and 31; this "holding" and "opening" of eyes is practised now as successfully as it was in ancient times, even at Salpêtrière and Nancy. The fact is—as I was told many years ago—the headquarters of the White Lodge is shifted from place to place according to the exigencies of occult management; it used to be in Arabia Petræa, but two years before the British came to possess themselves of Egypt it was removed to Tibet, not to Lhasa but to another place. When H. P. B. and I were preparing to come to India, arrangements were in progress for the removal of the White Lodge from Tibet to another retreat where there was the minimum of chance of their

being disturbed by any of these movings of pawns across the political chequer-board. The inaccuracy of the editors who have been talking about Lhasa as the "Mecca of Theosophy" will be apparent from what has been said above.

I make this digression purposely to enter my protest against a wretched tendency that I have now and again noticed to speak of Adyar as though it should be first and foremost a sort of sacred School of the Prophets, in ignorance of its real relation to the movement.

It goes without saying that I would be delighted beyond measure to have some really holy man of developed spiritual powers settling here and carrying on a school of spiritual instruction; I would give him every needed facility for carrying on his work and for his comfort and that of his disciples. But with my temperament—that of an executive officer and practical manager—it would be only shallow hypocrisy in me if I were to set myself up to figure in such a capacity; as much so as it would be ridiculous for such an ascetic to undertake to relieve me for a month or a week of my Presidential duties. All of us have our tasks assigned us in the Society, and it will be a glorious day when we can all realise the fact, and not keep interfering in our neighbour's business in the childish notion that we are equally clever in all kinds of human activity.

COLONEL OLCOTT'S VISIT TO SOUTH AMERICA

1901

THE first prominent Theosophist to visit South America was Colonel Olcott himself. The Movement spread to South America and Cuba from Spain. Four Lodges had been formed in Argentina by 1901, when Colonel Olcott visited Buenos Aires. Three of these Lodges were in Buenos Aires, and the fourth in Rosario de Santa Fé.

Logia "Luz": founded in Buenos Aires, January 7, 1893, and reorganized November 8, 1894. Its founder, Señora Antonia Martinez Royo was the soul and life of the Lodge. President: Señor Alejandro Sorondo; Secretary: Señor L. Lugones.

Logia "Ananda": founded in Buenos Aires on July 4, 1899. President: Señor E. Bonicel; Secretary: Señor E. Coudray.

Logia "Aurora": founded in Rosario de Sante Fé in January, 1901. President: Señor J. Moreno; Secretary: Señor Armando Rapp.

Logia "Vi-Dharma": founded in Buenos Aires, September 21, 1901: President. Commandante F. W. Fernandez; Secretary: Señor Luis Scheiner.

Colonel Olcott arrived in Buenos Aires from Southampton on September 15, 1901. He was met by Commandante Federico W. Fernandez, Señor Alejandro Sorondo and Señor Bonicel.

The entries in his Diary are as follows (omitting the names of the persons who called on him):

Monday 16: Met the Ananda T. S.—a dozen members there. Talked until 11 o'clock.

On the 16th, the following notice was sent out to those likely to be interested, and also announced in the papers.

SOCIEDAD TEOSOFICA

Buenos Aires, Septiembre 16 de 1901

Las Ramas Argentinas de la Sociedad Teosofica tienen el agrado de invitar a Ud. a la conferencia en francés que dará el Miercoles 18 del corriente, en el salón del Prince George Hall, a las 9 p.m. el Sr. Coronel Enrique S. Olcott, Presidente Fundador de la Sociedad, de pasa actualmente por Buenos Aires.

Tema: ORIGEN Y EXPANSION DEL MOVIMIENTO TEOSOFICO.

THE THEOSOPHICAL SOCIETY

Buenos Aires, September 16, 1901

The Argentine Branches of the Theosophical Society have the pleasure of inviting you to a lecture in French, which Colonel Henry S. Olcott, the President-Founder of the Society, now on a visit to Buenos Aires, will give on Wednesday 18th of this month, in Prince George's Hall at 9 p.m.

Subject: THE ORIGIN AND GROWTH OF THE THEOSOPHICAL MOVEMENT.

Colonel Olcott continues in his Diary:

Wednesday 18: Gave this lecture to a good audience who listened with a close attention which seemed surprising to several who are old residents and know the people. Sorondo as Chairman gave a very fine opening address. The Hall holds 150 and was nearly full.

Friday 20: Scheiner came and went with Fernandez and myself to the rooms of the English Literary Society where I lectured to a packed audience: 200 could not get in. Great applause. Subject: "Theosophy and Common Sense." New lecture.

Saturday 21: Evening. Held meeting of representatives of Branches. Agreed upon a South American Section. Appointed Scheiner my correspondent.

Sunday 22: To La Plata, 1½ hours from town to lecture on Theosophy at the Public Library in the Government Palace. Very distinguished audience of 400—Senators, Deputies, Judges of High Court, Ministers of Cabinet, Professors, etc., and many ladies. Spoke over an hour in French fluently. Much praise and applause.

Monday 23: Scheiner and I arranged our plans for the foundation of a South American Section,¹ and his appointment as my local correspondent.

Wednesday 25: After lunch I was photographed with Sorondo, Fernandez, Scheiner and others. Then went on board S. S. Mark.

Thursday 26: Sailed 6 a.m.

NO INFALLIBLE AGENTS OF THE MASTERS

1900

As the Co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of our Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate, either them, their agents, or any other living or dead personage to the divine status, or their teachings to that of infallible doctrine. Not one word was ever spoken, transmitted, or written to me by the Masters that warranted such a course, nay, that did not inculcate the very opposite. I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example, and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office I shall proclaim this as the basis, and the only basis and the palladium of the Society.

H. S. OLCOTT

¹ Not a regular "Section," i.e., seven Lodges chartered as a National Society. The Argentine Section was formed only in 1920. But from Argentina the movement spread to other parts of Latin America.

THE COUNT DE SAINT-GERMAIN AND H. P. B.—TWO MESSENGERS OF THE WHITE LODGE

BY H. S. OLCOTT

1905

TO me, one of the most picturesque, impressive and admirable characters in modern history is the wonder-worker whose name heads this article. The world does not see him as a recluse of the desert or the jungle, unwashed, wrinkled, hairy and clothed in rags, living apart from his fellow men and devoid of human sympathies; but as one who amid the splendour of the most brilliant European courts, equalled the greatest of the personages who move across the canvas of history. He towered above them all—kings, nobles, philosophers, statesmen and men of letters, in the majesty of his personal character, the nobility of his ideals and motives, the consistency of his acts and the profundity of his knowledge, not only of the mysteries of Nature, but also of the literature of all peoples and epochs. By reading all I could find about him, including the instructive articles of Mrs. Cooper-Oakley in *The Theosophical Review* (Vols. 21 and 22) I have come to love as well as to admire him; to love him as did H. P. B.; and for the same reason—that he was a messenger and agent of the White Lodge, accomplishing his mission with unselfish

loyalty and doing all that lay within man's power to benefit others.

The recent reading of a biographical memoir under the form of an historical romance, of the famous *Souvenirs* of the Baron de Gleichen; of an interesting article in Vol. 6. of *Le Lotus Bleu*; of the article on the Count in the *Encyclopædia Britannica* and other publications, has freshened up all my memories of what I had heard about him, and, more important still, has persuaded me of his identity with one of the most charming of the Unseen Personages who stood behind the masque of H. P. B. during the writing of *Isis Unveiled*. The more I think of it, the more fully am I persuaded of the truth of this surmise.

Before going into these details, however, it will be well just simply to say that one day, in the eighteenth century, he appeared in France under the name above given. It is said that he had taken it from an estate bought by him in the Tyrol. Mrs. Cooper-Oakley gives, on the authority of Mme. d'Adhémar, a list of the different names under which this maker of epochs had been known, from the year 1710 to 1822. I cite the following: Marquis de Montferrat, Comte Bellamare, Chevalier Schoening, Chevalier Weldon, Comte Soltikoff, Graf Tzaogy, Prinz Rakoczy, and finally, Saint-Germain. Mrs. Cooper-Oakley, with the help of friends, made an industrious search in the libraries of the British Museum and in those of several European kingdoms. She patiently collated from various sources bits of history which go to identify the great Count with the personages known under these different titles. But it is conceded by all who have written about him that the real secret of his birth and nationality was never discovered; all the labours of all the police authorities of different countries resulted only in failure. Another fact of great interest is that no crime nor criminal intention nor deception was ever proved

against him ; his character was unblemished, his aims always noble. Though living in luxury and seemingly possessed of boundless wealth, no one could ever learn whence his money came ; he kept no bank account, received no cash remittances, enjoyed no pension from any government, refused every offer of presents and benefits made him by King Louis XV, and other sovereigns, and yet his generosity was princely. To the poor and miserable, the sick and the oppressed, he was an incarnate Providence ; among other public benefactions, he founded a hospital at Paris, and possibly others elsewhere.

Grimm, in his celebrated "*Correspondance Littéraire*," which is described by the *Encyc. Brit.* as "the most valuable of existing records of any important literary period," affirms that Saint-Germain was "the man of the best parts he had ever seen". He knew all languages, all history, all transcendental science ; took no present nor patronage, refused all offers of such, gave lavishly, founded hospitals, and worked ever and always unflaggingly for the benefit of the race. One would think that such a man might have been spared by the slanderer and the calumniator, yet he was not ; while yet living and since his death (or disappearance, rather) the vilest insults have been showered upon his memory. Says the *Encyc. Brit.* :

A celebrated adventurer of the eighteenth century who by the assertion of his discovery of some extraordinary secrets of nature exercised considerable influence at several European Courts . . . It was commonly stated that he obtained his money from discharging the functions of spy to one of the European Courts.

The identical opinion of him is echoed by Bouilferet in his *Dictionnaire d'Histoire et de Géographie*, and by various other writers.

We have various descriptions of the personal appearance of Count de Saint-Germain, and although they differ somewhat in details, yet all describe him as a man in radiant health, and of unflagging courtesy and good humour. His manners were

the perfection of refinement and grace. He seems to have been a remarkable linguist, speaking fluently and usually without foreign accent the current languages of Europe. One writer, signing himself Jean Léclaireur, says in an interesting article on "*Le Secret du Comte de Saint-Germain*," in the *Lotus Bleu*, Vol. VI, 314-9, that he was familiar with French, English, Italian, Spanish, Portuguese, German, Russian, Danish, Swedish and many oriental dialects. His accomplishments in this latter respect supply one of the points of resemblance which are so striking between himself and H. P. B. For His Highness the late Prince Emil de Sayn-Wittgenstein, A. D. C. to the Emperor Nicholas and an early member of our Society, wrote me once that when he knew H. P. B. at Tiflis, she was famed for her ability to speak most of the languages of the Caucasus—Georgian, Mingrelian, Abkasian, etc., while we ourselves have seen her producing literature of a superior class in Russian, French and English. But the more one reads about Saint-Germain and knows about H. P. B., the more numerous and striking are the resemblances between the two great occultists. Mrs. Cooper-Oakley in her careful compilation says :¹

It was almost universally accorded that he had a charming grace and courtliness of manner. He displayed, moreover, in society a great variety of gifts, played several musical instruments excellently, and sometimes showed faculties and powers which bordered on the mysterious and incomprehensible. For example, one day he had dictated to him the first twenty verses of a poem, and wrote them simultaneously with both hands on two separate sheets of paper—no one present could distinguish one sheet from the other.

Mr. Léclaireur, in the article above noticed, has summarised many points about Count de Saint-Germain which corroborate the foregoing and seem to be carefully compiled from the literature of the subject. He says :

His beauty was remarkable and his manners splendid ; he had an extraordinary talent for elocution, a marvellous education and

¹ *Theosophical Review*, Vol. XXI, p. 428.

erudition . . . An accomplished musician, he played on all instruments, but was particularly fond of the violin; he made it vibrate so divinely that two persons who heard him and afterwards the famous Italian master, Paganini, placed the two artists on the same level.

Here we recall the superb facility of H. P. B. as a pianist, her butterfly-like touch, her improvisatorial faculty and her knowledge of technique. Baron de Gleichen quotes him as saying:

You do not know what you are talking about; only I can discuss the matter, which I have exhausted, as I have music, which I abandoned because I was unable to go any farther in it.

The Baron was invited to his house with the ostensible object of examining some very valuable paintings; and the Baron says:

He kept his word, for the paintings which he showed me had the character of singularity or of perfection, which made them more interesting than many pictures of the first rank, especially a holy family of Murillo which equalled in beauty that of Raphael at Versailles; but he showed me much more than that, viz., a quantity of gems, especially of diamonds, of surprising colour, size, and perfection. I thought I was looking at the treasures of the Wonderful Lamp. There were among others an opal of monstrous size and a white sapphire as large as an egg, which paled by its brilliancy that of all the stones that I placed beside it for comparison. I dare to profess to be a connoisseur in jewels, and I declare that the eye could not discover the least reason to doubt the fineness of these stones, the more so since they were not mounted.

Many years ago my sister, Mrs. Mitchell, feeling indignant at the base slanders that were being circulated against H.P.B. and myself, and wishing to place on record some of the facts that came under her own notice while occupying, with her husband and children, a flat in the same building as ourselves, published in a London journal an article in which the following incident among others is given:

One day she said she would show me some pretty things; and going to a small chest of drawers that stood beneath one of the windows, she took from them many pieces of superb jewellery; brooches, locketts, bracelets and rings, that were ablaze with all kinds of precious stones, diamonds, rubies, sapphires, etc. I held and examined them, but on asking to see them the next day I found only empty drawers.

My sister thought they must have been worth a great many thousands of dollars. Now as I happened to know that H.P.B. had no such collection of precious stones, nor even a small portion of them, my only possible inference is that she had played on my sister's sight one of those optical illusions which she described as psychological tricks. I am inclined to believe that Saint-Germain did the same to Baron de Gleichen. True, these wonder-workers can at their pleasure turn such an illusion into a reality and make the gems solid and permanent. Take, for instance, my "rose-ring"¹ which she first made to leap out of a rose which I was holding in my hand, and, eighteen months later, while my sister held it, caused three small diamonds to be set in the gold in the form of a triangle. Many persons in different countries have seen this ring, and some have seen me write with it on glass, thus proving the stones to be genuine diamonds. The ring is still in my possession, and during the intervening thirty years has not changed its character at all. Moreover, there are the cases of her duplication of a yellow diamond for Mrs. Sinnett at Simla, of sapphires for Mrs. Carmichael and other friends at different places, her making her mystic seal-ring, now in Mrs. Besant's possession, by rubbing between her hands my own intaglio seal-ring; and the hybrid silver sugar-tongs, and, first and last, many articles of metal and stone which, having been duly described in my *Old Diary Leaves*, need not be here recapitulated.

The reader will see that the respective phenomena of Saint-Germain and H.P.B. complement and corroborate each other, and that they go to show that among the branches of occult science that are familiar to adepts and their advanced pupils, is to be included an intimate knowledge of and control over the mineral kingdom. Saint-Germain told somebody that he had learnt from an old Hindu Brahmin how to "revive"

¹ See *Old Diary Leaves*, I, 96.

pure carbon, that is to say to transmute it into diamond; and Kenneth Mackenzie is quoted as saying in his *Royal Masonic Cyclopædia*, p. 644:

In 1780, during his visit to the French ambassador to the Hague, he smashed with a hammer a superb diamond which he had produced by alchemical means; the mate to it, also made by him, he had sold to a jeweller, for the price of 5,500 *louis d'or*.

We have nothing in any of these accounts going to show whether any of the gems made by him remained solid or whether they dissolved back into the astral matter out of which they had been composed, except in the specific cases where a gem had been given to some individual, or in that where one had been sold to a jeweller. To me it is unthinkable that he should have sold the diamond for the sake of raising 5,500 *louis*, for the fact of his having apparently unlimited command of money shows that he could not have needed so small a sum.

We have spoken above of the dissolution of a gem magically created. If the reader will refer to *Old Diary Leaves*, I, 197 and 198, he will see that the first picture of "Chevalier Louis," precipitated by H. P. B. on a certain evening, had faded out by the next morning, but that when she again caused it to appear, at Mr. Judge's request, she had "fixed" it so that it remains unchanged to the present time of writing. My explanation of that is that it depended entirely upon the adept operator whether he should make a fugitive precipitation of the thought-picture, leaving it to be acted upon and dissipated by the attraction of space, or on making the deposit of pigment, cut off the current which connected it with space and so leaving it a permanent pigmentary deposit on the paper or other surface. In fact I strongly advise anyone who wants to get at the mysteries of Count de Saint-Germain, Cagliostro and other wonder-workers, to read in connection with them the various accounts of H. P. B.'s phenomena which have been published

by credible witnesses. Take for example the quotation made by Mrs. Cooper-Oakley from the "*Souvenirs de Marie-Antoinette*," by the Countess d'Adhémar, who had been an intimate friend of the Queen and who died in 1822. She is giving an interesting account of an interview between Her Majesty, the Count de Maurepas, herself and Saint-Germain. The last named had paid Mme. d'Adhémar a visit of momentous importance to the Royal family and to France, and had departed. The minister, M. de Maurepas, had come in and was slandering Saint-Germain outrageously, calling him a rogue and a charlatan; just as he had said that he would send him to the Bastille, the door opened and Saint-Germain entered, to the consternation of M. de Maurepas and the great surprise of the Countess. Stepping majestically up to the Minister, Saint-Germain warned him that he was ruining both monarchy and kingdom by his incapacity and stubborn vanity, and ended with these words:

Expect no homage from posterity, frivolous and incapable Minister! You will be ranked among those who cause the ruin of empires . . . M. de Saint-Germain, having spoken thus without taking breath, turned towards the door again, shut it and disappeared . . . all efforts to find the Count failed.

Compare this with the several disappearances of H. P. B. in and near Karli Caves and elsewhere, and see how the two agents of the Brotherhood employed identical means for making themselves invisible at the critical moment.

He kept house sumptuously and accepted invitations to dinner from kings and other important persons, but always with the understanding that he should not be expected to eat or drink with the company; and, in fact, he never did, giving as his excuse that he was obliged to follow a special and very strict regimen. It was said that he kept his body strong, young and healthy by taking elixirs and essences, the composition of which he kept secret; it is alleged that his visible diet was only what we might call oatmeal porridge,

and that also was prepared by himself. M. Léclaireur says:

He often retired very late, but was never exhausted; he took great precautions against the cold. He often threw himself into a lethargic condition which lasted from thirty to fifty hours, and during which his body seemed as if dead. Then he reawakened, refreshed and rejuvenated and invigorated by this magical repose, and stupefied those present by relating all important things that had passed in the city or in public affairs during the interval. His prophecies as well as his foresight never failed.

This recalls the story told by Colin de Plancy¹ about Pythagoras who, on returning from his journeyings on the astral plane "knew perfectly all that had happened on earth during his absence".

To continue our comparison of the two "messengers," friends and co-workers, we see that H. P. B. did not confine herself to porridge or even a non-flesh diet, but, like the Count, she too would fall into these states of lethargy when she was oblivious to surrounding things, but would come back full of her experiences during the interval of her temporary physical abstraction. In the first Vol. of *Old Diary Leaves* these "brown study" states are described, as also the changes in her moods and manners as one Master after another came "on guard". It is also recorded how the new entity coming in had to pick up out of the brain of the body the register of what had just been transpiring; sometimes making palpable mistakes. Unfortunately we have no record of the effect produced on Saint-Germain by suddenly awakening him out of this recuperative trance condition, probably because he always took precautions against such a thing happening; but in the case of H. P. B. I have described the great shock that she experienced when suddenly and unexpectedly dragged back into physical consciousness; more than once she held my hand against her heart to let me feel it beating like a trip-hammer, and she told me that, under certain circumstances,

¹ *Dictionnaire Infernal*, Vol. 11, 223.

such a thing might be fatal. I am not alluding to those cases where she would leave her body for one or more hours to be worked by one or other of the Masters who were superintending the production of *Isis Unveiled*, but only to those brief withdrawals from the external to the internal plane of consciousness.

In another point there was a great difference between the two messengers. Saint-Germain would, very often, when the conversation turned upon any given epoch of the past, describe what had happened as though he had been present, and, as Baron de Gleichen tells us:

He would depict the most trifling circumstances, the manners and gestures of the speakers, even the room and the place in it they had occupied, with a detail and vivacity which made one think that one was listening to a man who had really been present . . . He knew, in general, history minutely, and drew up mental pictures and scenes so naturally represented, that never had any eye-witness spoken of a recent adventure as did he of those of the past centuries.

The revelations of psychometry have made it perfectly easy for us to understand the following:

A man of Saint-Germain's evident adeptship could recall out of the galleries of the astral light the incidents of any given historical epoch, even to the details of house construction, furnishing and decoration, and the appearance, actions, speech and gestures of the inhabitants; and by spreading out his observations like a spider's web in different directions, get at any facts that he might wish to cite in the conversation then going on. Without having been incarnate at that remote time, he would thus make himself in very truth an eye- and ear-witness of the period in question.

Such is the splendid potentiality of Buchanan's epoch-making discovery. Do we not find in Denton's *Soul of Things* scores of cases where trained *psychometers* did this very thing? And if the members of Denton's family could do so much without previous occult training, why should not so grandiose a being as Saint-Germain have been able to do much more?

We have seen above that he persistently mystified those inquisitive persons of all ranks—royal, noble and plebeian—who tried to penetrate the secret of his birth, country and age.

Have we not also seen H. P. B. playing the same trick on her troublesome inquisitors? Sometimes she would say that she was eighty years old, sometimes that she was born in the eighteenth century, and we have on record the testimony of a newspaper correspondent who, after watching her throughout the evening, said and wrote that she seemed at one moment an old woman and at the next a young girl, while more than one person saw her physical appearance change from one to the other sex. Then we have the case where, when she and I were alone in the room of our "Lamasery" at New York, she attracted my attention and I saw rise out of her body that of a Master with his Indian complexion and black hair, thus for the moment extinguishing the woman of Caucasian type, blue eyes and light hair, who sat before me.

Léclaireur says in proof of the Count's prodigious memory:

He could repeat exactly and word for word the contents of a newspaper which he had skimmed over several days before; he could write with both hands at once; with the right a poem, with the left a diplomatic paper, often of the greatest importance. Many living witnesses could, at the beginning of this century [18th], corroborate these marvellous faculties. He read, without opening them, closed letters, and even before they had been handed him.

Here, again, we are made to recall the feats of the same sort which H. P. B. did in the presence of witnesses, myself included. She, too, would not only read closed letters before touching them, but also pick up a pencil and write their contents, as in the cases of Mr. Massey and others at New York, and that of the Australian Professor Smith at Bombay, which latter was interesting. One morning Damodar received four letters by one post, which contained Mahâtmic writing, as we found on opening them. They were from four widely separated places and all post-marked. I handed the whole mail to Prof. Smith, with the remark that we often found such writings inside our mail correspondence, and

asked him first to kindly examine each cover to see whether there were any signs of its having been tampered with. On his returning them to me with the statement that all were perfectly satisfactory, so far as could be seen, I asked H. P. B. to lay them against her forehead and see if she could find any Mahâtmic message in either of them. She did so with the first few that came to hand, and said that in two there was such writing. She then read the messages clairvoyantly and I requested Prof. Smith to open them himself. After again closely scrutinising them, he cut open the covers, and we all saw and read the messages exactly as H. P. B. had deciphered them by clairvoyant sight.

A form of phenomenon, however, which we do not find recorded of Saint-Germain, was that of the interception of letters in the post, which in my opinion is among the most remarkable things that I ever witnessed. The whole story is told in *Old Diary Leaves*¹ but it may be summarised in a few words. I had come over from New York to Philadelphia on a visit to H. P. B., as I was giving myself a short rest after seeing the Eddy book, *People from the Other World*, out of the press. Intending to stay only two or three days, and not knowing what my Philadelphia address would be, I had left no instructions for the forwarding of my postal matter; but finding that she insisted on my making a longer visit, I went to the Philadelphia Post Office, gave the address of her house and asked that if anything came for me, it should be sent there. I was expecting nothing, but somehow or other I was impelled to do as I did. That very afternoon, letters from South America, Europe and some of the Western States of the Union were delivered at the house by the postman, H. P. B.'s house address being written in lead pencil on each cover. But, and this is what gives the stamp of evidential value to the phenomenon, the New York address was not crossed off, nor

¹ I, pp. 35-7.

did the post-mark of the New York Post Office appear on the backs of the covers, as proof that they had reached the destination intended by my several correspondents. Anybody with the least knowledge of postal matters will see the great importance of these details. Now, on opening the letters which came to me in this fashion during my fortnight's visit to my colleague, I found inside many of them, if not all, *something written in the same handwriting as that in letters I had received in New York from the Masters,*¹ *the writing having been made either in the margins or any other blank space left by the writers.* The things written were either some comments on the character or motives of the writer, or matters of general purport as regards my occult studies.

The histories of the times all speak of Saint-Germain and of the important part played by him in current politics of more than one reign. Thus he is said to have had much to do with the accession of the Empress Catherine to the throne of Russia. He was the intimate friend of Frederick the Great of Prussia, of Louis XV of France, of the Landgraf von Hessen, and of various princes and other great nobles. For many years he occupied a great place in the public thought of various courts and nations, but, of a sudden, in the year 1783, he disappeared from public view with the same mystery attending his exit from the scene as attended his appearance. We have no record whatever of his fate, beyond the statement of his friend, the Prince of Hesse-Cassel, that he died in 1783, while making some chemical experiments at Eckernförde, near Schleswig. There is absolutely no historical record of the last illness or death of this man who, for many years, agitated the courts of Europe, nor one word about the disposal of the alleged colossal fortune, in gems and gold, that he had always with him. As Léclaireur says: "A man who had so

¹ The Serapis letters, four of which are reproduced in this number of THE THEOSOPHIST.—C. J.

brilliant a career cannot be extinguished so suddenly as to fall into oblivion."

Moreover, as the same author says:

It is reported that he had a very important interview with the Empress of Russia in 1785 or 1786. It is related that he appeared to the Princesse de Lamballe when she was before the revolutionary tribunal, shortly before they cut off her head, and to the mistress of Louis XV, Jeanne du Barry, while she also was awaiting the fatal stroke, in 1793. The Countess d'Adhémar, who died in 1822, left a manuscript note, of date May 12th, 1821, and fastened with a pin to the original MS., in which she says that she saw M. de Saint-Germain several times after 1793, viz., at the assassination of the Queen (Oct. 16th, 1793); the 18th Brumaire (Nov. 9th, 1799); the day following the death of the Duke d'Enghien (1804); in the month of January, 1813; and on the eve of the murder of the Duke de Berri (1820).

It is to be observed in this connection that these later visits to his friend, the Countess, after his disappearance from Hesse-Cassel and his supposed death, may have been made in the same way as that of a Master to myself at New York—in the projected astral body; for we have, in Mrs. Cooper-Oakley's article, in a quotation from Grafer's *Memoirs*, the statement that Saint-Germain told him and Baron Linden that he should disappear from Europe at about the end of the 18th century, and betake himself to the region of the Himalayas, adding:

I will rest; I must rest. Exactly in eighty-five years will people again set eyes on me. Farewell, I love you.

The date of this interview may be deduced approximately from another article in the same volume, where it is said:

Saint-Germain was in the year 1788, or 1789, or 1790, in Vienna, where we had the never-to-be-forgotten honour of meeting him.

If we take the first date, then eighty-five years would bring us to 1873, when H. P. B. came to New York to find me; if the second, then the eighty-five years would coincide with our meeting at Chittenden; if the third, that marks the date of the foundation of the Theosophical Society and the

commencement of the writing of *Isis Unveiled*, in which work, as above stated, I am persuaded that Saint-Germain was one of the collaborators.

I have thus very briefly, yet in good faith, traced the connection between those two mysterious personages, Saint-Germain and H. P. Blavatsky, messengers and agents of the White Lodge, as I believe. The one was sent to help in directing the convergent lines of Karma that were to bring about the political cataclysm of the eighteenth century with all its appalling consequences, to let loose the moral cyclone which was to purify the social atmosphere of the world; the other came at a time when materialism was to meet its Waterloo and the new reign of spiritual high thinking was to be ushered in through the agency of our Society.

H. S. OLCOTT AS AN ORGANISER

THERE is no greater testimony to the capacities of Colonel Olcott as an organiser than the Theosophical Society as it exists to-day. There are 47 National Societies to-day; there were only 13 when he passed away in 1907. But it was his wise planning that has made possible such a natural growth. It was he who laid down the broad platform of the Society's Constitution as it is now. The Society's organisation is naturally the result of a series of experiments. First, there were "Boards of Control", as for the United States, such a Board acting on behalf of the President. Colonel Olcott later developed the idea of "Sections", called "National Societies" during the Presidency of Dr. Annie Besant.

A remarkable characteristic of the Society to-day is that it is a world-wide organisation of autonomous National Societies, which are yet held together by deep sentiments of loyalty to a Central Headquarters. The Centre does not dictate what the Sections shall do; yet some of their *official* actions—the issuing of Charters and Diplomas—are done in the name of the Centre represented by the President of the Society. Yet the President is only the Executive Officer of the General Council of the Society, acting on behalf of all the autonomous National Societies as composing one indivisible Whole. Colonel Olcott thus describes this relation of the parts to the whole in the two following extracts.

I

Old Diary Leaves, IV

The other important thing done by the Convention of 1888 was the adoption of the policy of reorganising the Society's work on the line of autonomous Sections: this having been the motive prompting me originally to grant, in 1886, a Charter to the American Section, and, later, one to the new Section at London. The plan had proved an entire

success in America, and after two years of testing it in practice it seemed but fair to extend it to all our fields of activity. It was an admirable plan in every respect; local autonomy imposed local responsibility and local propaganda, and involved much personal exertion; the creation of Sections minimised the burden of dull details which had previously so hampered my command of time; and the Society changed from a quasi-autocracy to a constitutional Federation, each part independent as to its internal affairs, but responsible to every other part for its loyal support of the Movement and its ideals, and of the Federal Centre, which bound the whole together, like the fasces of the lictor, into an unbreakable bundle. Under this plan the formation of a new Section adds but little to the work of the Adyar staff, but increases to a marked degree the collective strength of the Society, as the house's foundation becomes stronger and stronger with each squared stone that is built into its mass.

II

Address at the Annual Convention

1893

Results yearly prove the wisdom of the plan of dividing the Society into Sections, and I hope in time to be able to extend it over the whole world. Australia and New Zealand are almost ripe for it, and in time I hope to find some competent person with the requisite leisure to re-organize the Buddhist Section in Ceylon. But for the formation of the American and European Sections, the tie between Headquarters and those distant parts of the world must have been ruptured before now. My endeavour has been from the first to build up a federal league on the basis of our

Three Declared Objects which, while giving all members and branches the greatest latitude of opinion and choice of work, should yet be a compact working entity, with the welding together of its units by the bond of a strong common tie of mutual interest and clearly defined corporate policy. The chief Executive has already become in great part, and must ultimately be entirely, the mere official pivot of the wheel, the central unit of its life, the representative of its federative charter, the umpire in all intersectional disputes, the wielder of the Council's authority. As I gave autonomy to each Section as it came into being, so I mean to treat each future one, believing that our common interests will best be guarded by local administrators. I abhor the very semblance of autocratic interference, but I equally detest that principle of nullification which drives people to try to subvert constitutions under which they have prospered and which have proved in practice well fitted to promote the general well-being. This feeling has made me resent at times what seemed attempts to make the Society responsible for special authorities, ideas and dogmas which, however good in themselves, were foreign to the views of some of our members, and hence an invasion of their personal rights of conscience under our Constitution. As the official guardian of that instrument, my duty requires this of me, and I hope never to fail in it.

My respected colleague, Mr. A. P. Sinnett, and a few others, hold views quite different from my own upon the subject of T. S. solidarity. They think that, after my death :

No successor should be elected as head of the Society all over the world, but it should drift into an organization which would be much better adapted to the proportions the Society has now assumed . . . Control of the Presidential sort, as regards the Society as a whole, is an idea, in fact, that only belongs to the infancy of such an organization. Now that the movement has firmly taken root, it does not require that kind of nursing . . . At any given moment when the system . . . would be carried out—supposing that moment ever to arrive—the Presidents of the then existing, or chartered

Lodges, would be the Parliament of the Society, and might have the opportunity of coming together in a conference once a year, at some time and place fixed by the General Secretary. Then it would be publicly notified that any bodies of people who, since the last period, had formed themselves into a Theosophical Lodge, could communicate with the General Council, and, if found to understand the ideas of our Society, be then and there recognized as having formed a new Lodge. Then the President of such a Lodge would take his place in the sectional Parliament or Council. The functions of the General Secretary would, of course, be reduced almost to a nullity, but the Presidents of Lodges could freely communicate amongst themselves, and if, from time to time, any co-operative action became desirable, could agree upon it.

While unconvinced of the superiority of this plan over the one in vogue, I have deemed it my duty to quote a few passages from a semi-private letter, that the views of a small group of able friends may be recorded at this stage of affairs. For my part, I cannot see how a world-covering Movement like ours could possibly be kept advancing without some official thread to string the beads of Sections and Branches upon, and without one general and various local central offices, from which official circulars and other documents should issue, a propaganda be directed, the results of Sectional and general conferences be communicated, and information of general interest be disseminated; one at which disputes might be decided and archives kept. The plan proposed seems to me one of segregation into units called Branches, of the fostering of exclusiveness, of the abandonment of the propagandist work whose fruits are the spread of the Movement, of the destruction of the sense of moral responsibility to the Society as a whole for industrious and altruistic work, of the sweeping away of our present constitutional limits, which keep the Movement strictly within the lines of our Three Declared Objects, and of the rupture of the common tie of fraternity which makes every member feel a family interest in all that the Society does in every quarter of the globe. However, the plan is laid before you for your information and such consideration as it may deserve.

The ten years of additional experience has only confirmed me in the opinion I then expressed, and I am now satisfied that the Society will incur the risk of being divided up into fragmentary societies equal to the number of Sections that may exist at the time of my death, if the present excellent and very practical scheme of administration should be abandoned. I cannot see for one moment how it could be dispensed with, and to my mind, the only real problem is to find a person for President who will administer his office with strict impartiality as between nations, sects and political systems. He must live at Adyar, develop the Library, keep up THE THEOSOPHIST, push on the educational work, now so prosperous, in Ceylon and Southern India, and be ready to visit all parts of the world as occasion shall require, to weave the outlying Sections into the great golden web of brotherhood whose centre and nucleus is at Adyar.

LAST MESSAGE OF THE PRESIDENT-FOUNDER

To my beloved Brethren in the physical body: I bid you farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions.

To my beloved Brothers on the higher planes; I greet and come to you, and implore you to help me to impress on all men on earth that "there is no religion higher than Truth", and that in the Brotherhood of Religions lies the peace and progress of humanity.

February 2, 1907.

H. S. OLCOTT

H. S. Olcott
P. F. F. S.
God bless you.
Harry.
Adyan
7 Jan 1907

The last Signature of H. S. Olcott, on the letter from him to Annie Besant when nominating her as his successor

THE DEATH OF COLONEL OLCOTT

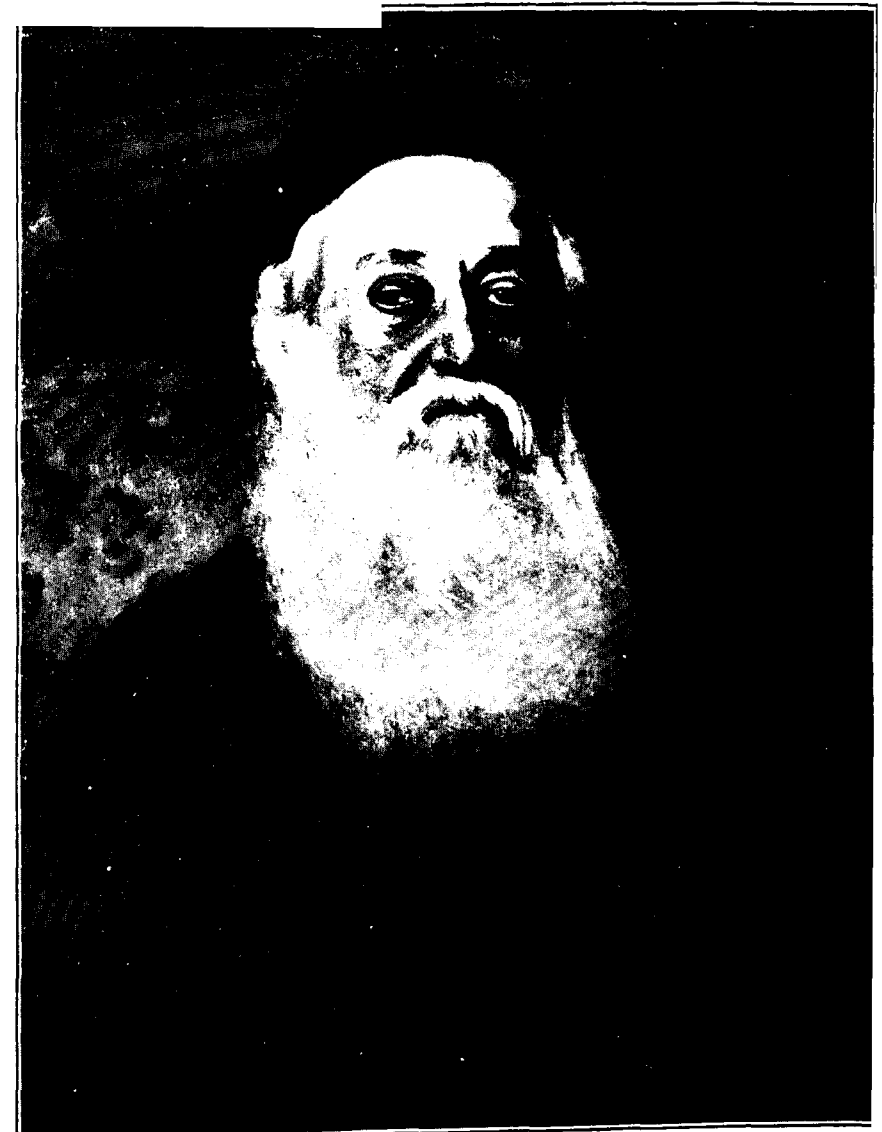
February 17, 1907

FUNERAL OBSEQUIES

COLONEL OLCOTT died peacefully at the Theosophical Society's Headquarters, Adyar, at 7.17 a.m. in the presence of Mrs. Annie Besant, Mrs. Russak, Miss Renda, and his professional night nurse, Miss Smart. He was laid on his bier at 12.30, and it was lowered over the parapet into the garden, and carried into the large Hall, where a flower-ringed space had been prepared for its reception. At the east were placed small tables, bearing the Vedas, the Zend-Avesta, the Pitakas, the Bible, Al-Koran, the Adi Grantha and a Jain Manuscript—representing the varied faiths of the world. The body, with the head uncovered, draped with his own National flag and the Buddhist flag, lay in the Hall, while hundreds of people—men, women and children, Westerns and Easterns, Hindus of all castes, Buddhists, Panchamas—filed past it, each casting on it a few flowers, until nothing was visible save the white head and a great mass of blossoms. At 3.30 the representatives of Buddhism, Hinduism, Zoroastrianism, and Christianity came within the enclosure, and grouped themselves round Mrs. Annie Besant on the platform. The ceremony was opened by the Buddhists—as the Colonel was a professed Buddhist—and they chanted some Pāli verses, and one of their number spoke a few words of gratitude for what the Colonel had done for Buddhism. Two Brahmanas followed, chanting some Sanskrit verses, and the Hon'ble Sir S. Subramania Iyer voiced the Hindu love and thanks. Then came a representative Parsi, who chanted from the Zend Avesta, and made a short speech of gratitude for the services rendered to Zoroastrianism by the Colonel. A fine passage from the Book of Wisdom preceded a well-spoken tribute from a Christian.

As the promised representatives of Islam had not arrived, Mrs. Besant advanced to the side of the body and said:

BROTHERS: We are here to-day not to bid farewell to our dear President, for there is no farewell between spirit and spirit, but to bid farewell to this cast-off garment of his, in which for the last 31 years he has so bravely striven to



H. S. OLCOTT IN 1906

This, the last portrait made, is in oils, and was painted in Paris in June 1906 by the distinguished American painter G. H. Taggart

serve humanity. We are here to take, with all love and reverence, this cast-off garment to the fire, which shall give back to the elements that which is theirs, so that Nature, the mother, may use again these elements for new forms of beauty and of life. You heard our Buddhist brethren chant their loving farewell, and you heard Buddhist lips, with faltering tongue, say words of gratitude for what this man, their co-religionist, had done for Buddhism. Then came the solemn rhythm of the familiar Sanskrit, and Hindu lips spoke the same deep gratitude for what he had wrought for Hinduism. For he found these two ancient faiths despised; he found the men belonging to them ashamed of them; and he so laboured, that the youth of both Faiths respect their Scriptures, are proud of their Dharma, and, with uplifted heads, declare their fealty to the Faith of their fathers. Then Zoroastrianism spoke, and even though you may not have understood the language, you must have been conscious of the power of the chanted words of blessing, and our Parsi brother spoke Zoroastrian gratitude to him who had worked so nobly for their ancient Faith, so that in each Parsi community to-day words of benediction will follow him who loved their Faith and loved his people too. Next came a noble passage from the Christian Bible, telling of man as the image of God's Eternity, and Christian lips added their testimony to the brotherhood of religions, and prayed that Light might rest on him who served the Light. One Faith was missing of the world Faiths, not unwilling, I fain would hope, but only coming too late, to speak Islam's thanks to one who spoke so well for Islam that one of her Maulvis, hearing him, declared that he expounded her Faith better than one of themselves.

And I — I a Theosophist, what shall I say of him who, loving all religions, yet loved most that God-Wisdom in which all Faiths are blended, from which they all proceed? How shall I speak our gratitude to him who, with his noble colleague,

H. P. Blavatsky, founded this Theosophical Society for the revitalising of religions and the spiritual good of men? For this he laboured ceaselessly; as he lay dying through long weeks of weariness and suffering, this was his constant thought, and even when from excess of weariness, his thoughts began to wander, even then they ever lingered round the welfare of this Movement, dearest of all to his heart. This morning came from their far-off Āshramas in the snowy Himālayas, his own Master wearing the Rajput form, with that other gentlest one in form of Kashmiri Brahmana, and yet one other, Egyptian born, who had had him also in charge, and They, with his dearest friend, H. P. B., came to fetch him to rest with Them in Their home in the far North. His own *Gurudeva* snapped the cord that bound the man to his cast-off garment, and sleeping in his Master's arms, as it were, he passed from earth. O the joy of the suffering over, the weariness at rest, the burden of the flesh laid down!

Turning to the body, Mrs. Besant said:

And now, dear friend, we bear away your body; we bid you not farewell, for you, unborn, undying, perpetual, eternal, there is no such thing as death. We have served your body, while we could, tended it, loved it, now we give it back to the elements whence it came. Brave soldier of Truth, striver for Good, we wish you Light and Peace. And by this dead body we pledge you our Faith—I to bear on the standard of Theosophy, fallen from this cold hand, if the Society confirm the choice you made, along the road as you have borne it; all to serve Theosophy through life to death, as you have served it. So long as this Society endures, through the years of an unmeasured future, so long shall your name live in and with it.

Here is our President's last message, signed by his own hand, on February 2nd, to be read above his body.



Statues of the Founders, at Headquarters Hall, Adyar, decorated with flowers on H. P. B. Centenary Celebration, August 12, 1931.

Dear friend, your lips are still, my voice speaks your words:

To my beloved brothers in the physical body: I bid you all farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions.

To my beloved Brothers on the higher planes: I greet and come to you, and implore you to help me to impress all men on earth that "there is no religion higher than Truth," and that in the Brotherhood of Religions lies the peace and progress of humanity.

The bearers then advanced, six Brahmanas and four Buddhists, and the bier was raised and the procession formed to the funeral pyre, raised in a secluded spot in the Compound. Reverently and tenderly the body was placed on its last resting-place, and the wood piled around and over it. Soon the flashing flames leaped up, radiant even in the sunlight that poured through the leafy palm grove, and the great concourse sat around the pyre, paying their last tribute of respect. Gradually the people left and all was over.

On the 18th morning the ashes were collected, and part of them was carried out to sea and scattered on the waves; part was put into a casket, to be carried to Benares, to rejoin, in the bed of the holy Ganga the ashes dropped therein of H. P. Blavatsky.¹

¹ The ashes of H. P. B. dropped into the Ganges must be that portion of the ashes kept in Europe, and brought to India by Dr Besant when the Headquarters at 19 Avenue Road, London, N. W., were given up. The ashes after cremation were divided into three portions; that for India was brought by Colonel Olcott to Adyar, and later buried by him under H.P.B.'s statue in the Headquarters Hall. The third portion was taken by Mr. W. Q. Judge to New York to the American Headquarters, whence, presumably, they were taken to Point Loma by Mrs. R. Tingley.—C.J.

H. S. OLCOTT'S WORKS

The Descendants of Thomas Olcott, (the edition of 1874 prepared by H. S. Olcott).

Sorgho and Imphee: The Chinese and African Sugar Canes. A treatise upon their Origin, Varieties and Culture, 1857. (This work went to seven editions.)

People from the Other World, 1875.

Human Spirits and Elementaries, 1875.

Eastern Magic and Western Spiritualism, 1875.

Inaugural Address of the President of the Theosophical Society, delivered at Mott Memorial Hall in the city of New York at the first regular meeting of the Society, November 17, 1875.

The Joint Labours of the Ārya Samāj and its American sister, The Theosophical Society, 1879.

Spiritualism and Theosophy, 1880.

India: Past, Present and Future, 1880.

Buddhist Catechism. This work first published in Sinhalese in 1881, has gone to a large number of editions. It is used as a text-book in Buddhist Schools. Its English edition is now the 44th. It has been translated into French, German, Swedish, Russian, Bulgarian Spanish, Burmese and Tamil, and several other languages, making 15 foreign translations in 1889.

The Common Foundation of All Religions, 1882.

The Spirit of Zoroastrianism, 1882.

A Collection of Lectures on Theosophy and Archaic Religions (delivered in India and Ceylon), 1883.

The Government and the Buddhists of Ceylon, 1884.

Theosophy, Religion and Occult Science, 1885.

The Peril of Indian Youth, 1885.

Psychometry and Thought Transference, 1886.

The Hindu Dwaita Catechism. P. Sreenivasa Row and H. S. Olcott, 1836.

The Golden Rules of Buddhism, 1887.

Posthumous Humanity, a Story of Phantoms (translated from the French of Adolphe d'Assier), 1887.

An Epitome of Aryan Morals, 1887.

The Vampire, 1891.

Asceticism, 1892.

The Kinship between Hinduism and Buddhism. H. S. Olcott and H. Dharmapala, 1893.

T.S. Solidarity and Ideals, 1894.

Old Diary Leaves, 1st Series (1875-78), 1895.

" " " 2nd " (1878-83), 1900.

" " " 3rd " (1883-87), 1904.

" " " 4th " (1887-92), 1931.

" " " 5th " (1892-98), 1932.

A Historical Retrospect from 1875. (Extract from the 21st Anniversary Address of the President-Founder of the Society.)

The Count Saint-Germain and H. P. B.—Two Messengers of the White Lodge, 1905.

Address of the President-Founder at the Third International Congress of the European Section of the Theosophical Society, 1906.

The Life of the Buddha and Its Lessons, 1912.

COLONEL OLCOTT'S PEDIGREE

HENRY STEEL OLCOTT came from an old English Puritan family, settled for many generations in the United States.

The founder of the family in America was Thomas Olcott, "one of the first settlers of the town of Hartford, and one of the founders of the trade and commerce of the Colony of Connecticut. From what part of England he emigrated, or what year he arrived in this country (U.S.A.) is not ascertained. There is reason to believe he was one of the 'goodly company' of men, women and children, who, in June, 1635, left Newton (now Cambridge), and other settlements on the sea board of Massachusetts, to plant a new colony on 'the delightful banks' of the Connecticut".¹

Colonel Olcott himself held that his family was the same as that of Dr. John Alcock who in 1486 in the reign of Henry VII succeeded the famous Morton as Bishop of Ely, and who in 1496 founded Jesus College, Cambridge. The family motto is the Latin word *Vigilate* (Be watchful) and the crest of the family is a cock, in some cases crowing, in others silent, standing on a crown, a globe or a single bar. Amongst the works of Dr. John Alcock is a little treatise entitled, *Galli Cantus ad Confratres* (A Call of a Cock to his Fellows), in allusion to his own name. Prints of the bird decorate the first page.

¹ Extract from Preface to the edition of 1845 of *The Descendants of Thomas Olcott*

Colonel Olcott's father was Henry Wyckoff Olcott, son of Nathaniel Olcott, of the city of New York, who married Emily Steel, of the same city, on October 19th, 1831. Mrs. Olcott died July 21st, 1856, aged 44 years.

CHILDREN

HENRY STEEL born August 2nd, 1832. Married, April 26th, 1860, Mary Epplee Morgan.
ISABELLA BULOID born February 23rd, 1835. Married, May 1860, William H. Mitchell.
ANNA WYCKOFF born June 24th, 1838. Died Nov. 20th, 1854.
EMILY born November 17th, 1842.
EMMET ROBINSON born October 12th, 1846.
GEORGE POTTS born June 16th, 1850. Married September 6th, 1871, Ella Kate Condit.

HENRY STEEL OLCOTT, of the city of New York, son of Henry Wyckoff Olcott and Emily Steel, of the said city, is the editor of the present edition (1874) of this work (*The Descendants of Thomas Olcott*). He married, April 26th, 1860, Mary Epplee Morgan, daughter of the Reverend Richard U. Morgan, D.D., rector of Trinity parish, New Rochelle, (N. Y).

CHILDREN

MORGAN born January 20th, 1861.
WILLIAM TOPPING born June 11th, 1862.
HENRY STEEL born March 20th, 1864.
Died July 29th, 1864.
BESSIE born June 21st, 1868.
Died February, 1870.

ISABELLA BULOID OLCOTT, daughter of Henry Wyckoff Olcott and Emily Steel, of the city of New York, married May 1860, William Hinckley Mitchell of said city.

CHILDREN

HENRY WYCKOFF	born February 22nd, 1861.
MARY STUART	born July 15th, 1863.
LOUISE DUPREE	born Dec. 28th, 1865.
WILLIAM HINCKLEY	born July 27th, 1868.
ARTHUR MOULTON	born Oct. 19th, 1871.
ROBERT EMMET	born March 22nd, 1874.

TRAVELS OF COLONEL OLCOTT

THE following record is only of Colonel Olcott's travels out of India. His home was at the Theosophical Headquarters in India, and therefore on dates not mentioned in the record he was in India. The record of his tours in India alone would fill many pages, and is not here given.

1878	Dec.	17.	Leaves New York for England with H. P. B.
1879	Jan.	3.	Arrives in London.
		18.	Sails from Liverpool for India.
	Feb.	16.	Arrives in Bombay.
1880	May	7.	Sails for Ceylon with H. P. B.
	July	24.	Returns to Bombay.
1881	April	23.	Sails for Ceylon.
	Oct.	21.	Goes from Colombo to Tinnevely.
		28.	Returns to Colombo.
	Dec.	17.	Returns to Bombay.
1882	July	15.	Sails for Ceylon.
	Nov.	4.	Returns to Bombay.
	Dec.	19.	<i>The Founders establish the Theosophical Headquarters at Adyar.</i>
1883	June	27.	Leaves for Ceylon.
	July	16.	Arrives in Tuticorin.
	Sept.	23.	Returns to Adyar.
1884	Jan.	21.	Leaves for Ceylon.
	Feb.	13.	Returns to Adyar.
		20.	Sails for Marseille from Bombay.
	Mar.	12.	Arrives in Marseille. Visits Nice and Paris.
	Apl.	5.	Leaves for London.
	July	23.	Leaves for Germany. Visits Elberfeld, Dresden, Bayreuth, Munich, Stuttgart, Heidelberg, and Kreuznach.
	Oct.	3.	Leaves for London.
		20.	Sails for India from Marseille.
	Nov.	15.	Returns to Adyar.
	Dec.	1.	Sails for Ceylon.
		17.	Meets H. P. B., C. W. Leadbeater, and Mr. and Mrs. A. J. Cooper-Oakley in Colombo.
		21.	Returns to Adyar with H. P. B. and party.

- 1885 Jan. 14. Sails for Burma with C. W. Leadbeater.
 28. Re-called because of H. P. B.'s illness; sails from Rangoon.
 Feb. 5. Returns to Adyar.
 11. Sails again for Rangoon.
 Mar. 19. Returns to Adyar.
- 1886 Jan. 27. Sails for Ceylon.
 May 4. Returns to Adyar.
- 1887 Jan. 21. Sails for Ceylon.
 Feb. 24. Arrives in Bombay. Touring in India till Oct. 10.
 Oct. 10. Returns to Adyar.
- 1888 Aug. 7. Sails from Bombay for Europe. Arrives in London.
 Visits Paris, London, Oxford, Liverpool, Glasgow, Cambridge.
 Oct. 22. Leaves for Bologna.
 28. Sails from Naples for Bombay.
 Nov. 10. Arrives in Bombay.
 15. Returns to Adyar.
- 1889 Jan. 10. Sails for Japan, calling at Colombo, Singapore, Saigon, Hongkong and Shanghai.
 Feb. 9. Arrives in Japan.
 May 28. Sails for India.
 June 18. Arrives in Ceylon.
 July 8. Sails for India.
 11. Returns to Adyar.
 Aug. 8. Sails for Europe.
 Sep. 1. Arrives in Marseille. Visits Paris, lectures in England, Wales, Ireland and Scotland.
 Dec. 28. Sails from Marseille for Colombo.
- 1890 Jan. 16. Arrives in Colombo.
 Feb. 5. Returns to Adyar.
 Oct. 12. Sails for Ceylon.
 28. Arrives in Tuticorin.
 Nov. 10. Returns to Adyar.
- 1891 Feb. 16. Sails for Ceylon and Australia.
 18. Arrives in Colombo. Tour in Ceylon.
 Mar. 3. Sails from Colombo for Australia.
 19. Arrives in Melbourne.
 23. Arrives in Sydney.
 27. Arrives in Brisbane.
 30. Arrives in Toowoomba.
 May 3. Arrives in Sydney.
 10. Entry in Diary: "This a.m. I feel as though H. P. B. were dead: the 3d. warning . . . Cablegram, H.P.B. dead."
 12. Leaves for Melbourne.
 22. Leaves for Adelaide.
 27. Sails for Colombo,

- 1891 June 10. Arrives in Colombo.
 15. Sails for Europe.
 July 4. Arrives in London. Tours in England, and the Continent visiting Paris, Nancy, Stockholm, Copenhagen, Kiel, Hamburg, Bremen, Osna-bruck and Flushing.
 Sept. 16. Sails from Liverpool for New York.
 28. Takes train from New York for California.
 Oct. 8. Sails from San Francisco for Japan.
 Nov. 1. Arrives in Japan.
 10. Sails for Colombo. During his stay in Japan, the "Buddhist Platform" is signed by Japanese Sects.
 29. Arrives in Colombo.
 Dec. 13. Returns to Adyar.
- 1892 Oct. 27. Sails from Calcutta for Chittagong and Burma.
 Nov. 27. Returns to Adyar.
- 1893 April 7. Sails for Rangoon.
 15. Arrives in Calcutta.
 23. Returns to Adyar.
 Oct. 28. Sails for Colombo.
 Nov. 9. Meets Mrs. Besant and Countess Wachtmeister.
 16. Arrives in Tuticorin with Mrs. Besant. "Annie stepped ashore at Tuticorin at 10. 24'. 10" a.m."
 Dec. 20. Returns to Adyar.
- 1894 May 14. Leaves for Ceylon.
 16. Arrives in Colombo.
 24. Sails for Europe.
 June 11. Arrives in Marseille.
 12. Arrives in Paris.
 14. Arrives in London.
 20. Leaves for Berlin.
 23. Arrives in Berlin.
 July 4. Leaves for London. Arrives in London.
 30. Starts on tour of English Branches.
 Aug. 10. Returns to London.
 24. Sails for India.
 Sep. 15. Arrives in Bombay.
 19. Returns to Adyar.
- 1895 May 5. Leaves for Bombay.
 10. Sails for Marseille.
 30. Arrives in Marseille. Leaves for Madrid.
 June 1. Arrives in Madrid.
 4. Leaves for Paris.
 5. At Zumarraga, owing to landslip.
 8. Arrives in Paris.
 20. Leaves London for Amsterdam.
 24. Returns to London.
 July 20. Leaves for Paris.

1895 Aug. 12. Leaves for Brussels.
 17. Leaves for Antwerp.
 21. Leaves for Homburg Bad.
 24. Leaves for Berlin.
 Sep. 2. Leaves for Amsterdam.
 6. Leaves for London.
 Oct. 8. Leaves for Paris.
 11. Leaves for Marseille.
 12. Sails for Bombay.
 Nov. 1. Arrives in Bombay.
 6. Returns to Adyar.

1896 Apr. 10. Leaves for Bombay.
 30. Sails for Colombo.
 May 3. Arrives in Colombo.
 25. Sails for Europe.
 June 12. Arrives in Marseille.
 19. Arrives in Paris.
 July 1. Arrives in London.
 Aug. 14. Leaves for Paris.
 Sept. 3. Returns to England.
 19. Leaves for Amsterdam.
 22. Leaves for Paris.
 26. Leaves for Marseille.
 27. Sails for India.
 Oct. 14. Arrives in Colombo.
 18. Returns to Adyar.

1897 Mar. 24. Sails for Ceylon.
 May 3. Leaves for Tuticorin.
 5. Returns to Adyar.
 14. Leaves for Colombo.
 16. Arrives in Colombo.
 18. Sails for Townsville.
 26. Arrives in Batavia.
 28. Arrives in Samarang.
 29. Arrives in Soerabaya.
 June 9. Arrives in Townsville.
 13. Arrives in Rockhampton.
 22. Arrives in Maryborough.
 24. Arrives in Bundaberg.
 28. Arrives in Maryborough.
 July 2. Arrives in Brisbane.
 15. Arrives in Sydney.
 21. Arrives in Melbourne.
 Aug. 9. Sails for Hobart, Tasmania.
 20. Sails for Dunedin, New Zealand.
 25. Arrives in Dunedin.
 Sep. 4. Arrives in Christchurch.
 12. Arrives in Wellington.
 18. Arrives in Pahiatua.
 21. Arrives in Woodville.

1897 Sep. 23. Arrives in Wellington.
 25. Arrives in Nelson.
 29. Arrives in Auckland.
 Oct. 12. Sails for Sydney.
 17. Arrives in Sydney.
 22. Arrives in Bathurst.
 24. Arrives in Rockleigh.
 26. Arrives in Sydney.
 Nov. 1. Arrives in Melbourne.
 2. Arrives in Adelaide.
 10. Sails from Port Adelaide.
 24. Arrives in Colombo.
 Dec. 2. Sails for Madras.
 5. Returns to Adyar.

1898 July 1. Leaves for Colombo, on business of Panchama
 Buddhists.
 3. Arrives in Colombo.
 8. Leaves Colombo.
 10. Returns to Adyar.

1899 Jan. 5. Sails for Burma, with Mrs. Besant.
 9. Arrives in Rangoon.
 Feb. 1. Returns to Adyar.
 May 17. Leaves for Ceylon.
 19. Arrives in Ceylon.
 June 13. Leaves for Tuticorin.
 15. Returns to Adyar.
 Aug. 5. Sails for Ceylon.
 8. Arrives in Colombo.
 Oct. 12. Sails for Madras.
 15. Returns to Adyar.

1900 Feb. 11. Leaves for Ceylon.
 13. Arrives in Colombo.
 20. Sails from Colombo.
 Mar. 6. Arrives in Naples.
 7. Arrives in Rome.
 14. Arrives in Florence.
 20. Arrives in Milan.
 28. Arrives in Nice.
 Apr. 1. Arrives in Toulon.
 4. Arrives in Marseille.
 7. Arrives in Grenoble.
 10. Arrives in Lyon.
 13. Arrives in Paris.
 15. Arrives in London.
 17. Arrives in Edinburgh.
 19. Arrives in Glasgow.
 20. From this date till 27th, lectures in Bradford,
 Harrogate, Manchester, Liverpool, Sheffield,
 Birmingham.
 30. Leaves for Brussels.

- 1900 May 5. Arrives in Antwerp.
7. Back in Brussels.
10. Arrives in Copenhagen.
12. Arrives in Göteborg.
15. Arrives in Christiania.
19. Arrives in Stockholm.
24. Arrives in Lulea.
27. Arrives in Stockholm.
28. Arrives in Lund.
30. Leaves for Hamburg.
June 1. Arrives in Amsterdam.
7. Arrives at the Hague.
8. Returns to Amsterdam.
11. Leaves for Hanover.
13. Arrives in Leipzig.
18. Arrives in Amsterdam.
20. Arrives in Paris.
July 4. Arrives in London. Lectures in England till 30th.
31. Arrives in Paris.
Aug. 10. Arrives in London.
13. Sails for India.
Sep. 7. Arrives in Colombo.
12. Returns to Adyar.
- 1901 Jan. 7. Leaves for Ceylon.
9. Arrives in Colombo.
11. Sails from Colombo for Honolulu via Singapore, Shanghai, Nagasaki.
Feb. 13. Arrives in Honolulu.
19. Sails for San Francisco.
25. Arrives in San Francisco.
Mar. 20. Arrives in Los Angeles. Begins a tour of American Branches visiting: San Diego, Portland, Tacoma, Seattle, Vancouver, Butte, Sheridan, Denver, Lincoln, Minneapolis, St. Paul, Freeport, Streator, Muskegon, Saginaw, Toledo, Cleveland, Dayton, Washington, Philadelphia.
May 25. Arrives in Chicago.
June 14. Leaves Chicago to continue tour to Freeport, Streator, Muskegon, Saginaw, Lansing, Toledo, Cleveland, Dayton, Washington D. C., Philadelphia, Ridgewood, N. J.
July 27. Sails for Liverpool from Philadelphia.
Aug. 8. Arrives in Liverpool.
12. Leaves for Rotterdam.
14. Arrives in Bâle.
17. Arrives at the Hague.
19. Arrives in London.
22. Sails for Buenos Aires.
Sep. 15. Arrives in Buenos Aires.

- 1901 Sep. 26. Sails for England.
Oct. 19. Arrives in London.
22. Arrives at the Hague.
24. Arrives in Amsterdam.
27. Leaves for Genoa, to sail for India.
Nov. 15. Arrives in Colombo.
19. Arrives in Tuticorin.
21. Returns to Adyar.
- 1902 Oct. 27. Sails for Ceylon.
30. Arrives in Colombo.
Nov. 5. Sails for Madras.
8. Returns to Adyar.
- 1903 Mar. 3. Leaves for Europe on business of S. de la Fuente legacy.
5. Arrives in Colombo.
7. Sails for Marseille.
23. Arrives in Paris.
June 7. Arrives in Geneva.
13. Arrives in Amsterdam.
July 2. Arrives in London.
11. Arrives in Paris.
30. Arrives at the Hague.
Aug. 28. Arrives in Paris.
Sep. 4. Arrives in London.
19. Sails for New York.
26. Sails for Cuba.
30. Arrives in Havana.
Oct. 24. Sails for New York.
27. Arrives in New York.
28. Sails for Liverpool.
Nov. 5. Arrives in London.
8. Arrives in Paris.
14. Arrives in Marseille.
15. Sails for Colombo.
Dec. 2. Arrives in Colombo.
5. Returns to Adyar.
- 1904 Aug. 29. Leaves for Colombo.
Sep. 1. Arrives in Colombo.
18. Leaves for Madras.
21. Returns to Adyar.
- 1906 Mar. 15. Leaves for Ceylon.
17. Arrives in Colombo.
25. Sails for Europe.
Apr. 16. Arrives in London. Visits English and Scotch Branches.
May 17. Arrives in Paris.
July 1. Arrives in London.
13. Arrives in Brussels.
17. Arrives in Amsterdam.

- 1906 Aug. 16. Arrives in Liverpool.
 17. Leaves for Boston.
 25. Arrives in Boston.
 Sep. 4. Arrives in Toledo.
 9. Arrives in Chicago.
 20. Arrives in New York.
 25. Sails for Genoa.
 Oct. 3. Accident on board the steamer: falls down a flight of fourteen steps.
 9. Arrives in Genoa. Taken to hospital.
 Nov. 7. Sails for Colombo.
 24. Arrives in Colombo.
 25. Taken to Nursing Home, very ill with heart disease.
 Dec. 8. Sails for Madras.
 11. Returns to Adyar.
 14. Return of heart trouble; heart very weak.
 28. Mrs. Besant arrives late for Convention, delayed by a washout on the Calcutta line.
 31. Colonel Olcott carried downstairs from his room to read his Inaugural Address.
- 1907 Jan. 8. Mrs. Besant leaves for Benares.
 19. Mrs. Besant arrives at Adyar.
 Feb. 17. H. S. Olcott passed away at 7:17 a.m.

ACKNOWLEDGMENT

All the illustrations in this Centenary Number are the work of Messrs. Klein and Peyerl, Mount Road, Madras. For many years this firm has produced all the process blocks for THE THEOSOPHIST and for the Theosophical Publishing House. I desire particularly to thank the Manager, Mr. M. Peyerl for the hearty co-operation with which he has assisted me in the preparation of this number, placing unreservedly at my service his staff of expert photographers, draughtsmen, engravers and block makers.

ADYAR

C. JINARAJADĀSA

July 30, 1932



*The Future of the Theosophical Society
 by Annie Besant, D.L.*

This is a question which every Theosophist should address to his own heart & brain. We claim to be a nucleus of Universal Brotherhood, & that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces ~~around~~ around us, as is our duty, in order that the nucleus may shape ~~around~~ an appropriate body around it, a temple for the Spirit of Life, the creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate, Hate, which is Death.

ON THE WATCH-TOWER

ON the first of October, Dr. Besant enters her eighty-sixth year, and THE THEOSOPHIST its fifty-fourth volume.

The President.

For the birthdays of the two fall on the same day. Dr. Besant is perhaps a shade stronger; she has had enough energy to leave her room and go up five steps and along a long corridor to visit Bishop Leadbeater in his room. She has paid this visit daily on several occasions.

* * *

Her Message.

The message to Theosophists overleaf, with which this new volume of THE THEOSOPHIST begins, was written by her last year and put away. It has been resuscitated from among other papers on her desk. It is reproduced in exact size; it was however written in pencil. That she wrote it to go into print is evidenced by the three strokes under the letter "c" of the word "creator"; she wrote "creator" with a small "c," and the three strokes is the mark to the printer to make it a capital C.

* * *

Dr. Besant's Biography.

At the end of this issue will be found a sixteen page pamphlet which is a short biography of Dr. Besant. So many have appealed to Mr. Jinarājadāsa for "something to give to the newspapers," and "something to read at our Lodge celebration on October 1st," that he hurriedly prepared the pamphlet for distribution. A biography of Dr. Besant in sixteen pages seems ludicrous, but since newspapers desire even less, the pamphlet is the hurried answer to the call. It was read in manuscript at a meeting of the Adyar residents, and suggestions were invited regarding omissions, or corrections. Some helpful suggestions have been incorporated, within the limit set by the printer—sixteen pages, and no more! The pamphlet has already been sent to every Theosophical Lodge and Centre in India, and

newspapers and magazines also, to reach them before October 1st. It will be sent as early as possible to every Theosophical Lodge in the world, whose address has been filed at Adyar by its General Secretary, according to the Rules of the Society.

* * *

The Acting-Editor has toiled hard for nearly two years to follow in Dr. Besant's footsteps to make the *The Theosophist* magazine attractive and representative of the ideals for which she stands. Heartfelt thanks are due to a few devoted friends, especially in Karachi, who have striven to get new subscribers, and to a few others who have sent donations to help to cover the loss on its production. Without a single month's break the magazine has appeared since it began on October 1, 1879, when H. P. B. was its editor.

* * *

In our last issue an announcement was made that probably Krishnaji would hold a "Camp" at Adyar, to follow the Theosophical Convention

Krishnaji.

to be held from December 24—27. The probability is made a certainty by Krishnaji accepting the President's offer to use the conveniences of Theosophical Headquarters for the Camp. "Headquarters" is an expansible institution; with a few days' notice it can accommodate (*i.e.*, lodge, feed and bathe) several hundreds. On the occasion of the Jubilee Convention 3,000 persons resided on the Estate for a week. Krishnaji's meetings will be organised by the Rishi Valley Trust, the organization which represents in India the international Star Publishing Trust. Fuller particulars will be announced in the Rishi Valley Bulletin published in Benares, and also in November and December THEOSOPHIST.

* * *

The eyes of the world have been focussed for the last *Gandhiji* week on Gandhiji and his fast. He has been well-known for the idea of fasting as an act of

penance for the sins committed *by others*. He did it in South Africa at his Ashrama when its inmates did some action which was contrary to its spirit. Yet it is not easy to understand, in a world of Karma where whoso sows inevitably reaps, and there is no way of escape from reaping, what penance for another achieves, except to drive home to him the heinousness of his action. Penance as a *personal* purification is well-known in Hinduism and Christianity, though it is foreign to the spirit of Buddhism.

The occasion of Gandhiji's fast, as explained by him, is to prevent the creation of "separate electorates" for the "untouchables" called the Depressed or Suppressed classes. He has said he did not desire to coerce anyone by his fast, and no one can doubt his sincerity on this point. He has however exercised a very acute moral pressure on all Indians concerned, and created a precedent which will be quickly used by others less pure of heart than he. Apart from the mere matter of political electorates—which matter seems to be settled at the time of writing these notes—Gandhiji has stated that he means to continue till he abolishes all "untouchability" from Hinduism, even if it means further penances till he dies. In enunciating the ideal of a Hinduism free from the inhuman curse of untouchability, Gandhiji has spoken from prison in the highest spirit of brotherhood and spirituality; so lofty and noble indeed are his words that no Theosophist has one word to supplement the magnificence of his utterance. But, as so often before, Gandhiji has a vision of the ordinary man somewhat out of touch with reality; what men see mentally they are not always ready to put into practice, *as he is*. Untouchability is rooted in a long past of ages, and round it exists many an observance which is woven into caste customs. Long rooted evils—whose roots too spread far—can scarce be uprooted in a day, nor by any kind of moral coercion. Men's hearts and minds have to change to

produce a *will to change*, before lasting reforms can be ushered in. Still, Gandhiji's act is a magnificent gesture of what ought to be done, though of such a forced mating of touchable and untouchable one is reminded of Friar Laurence's rumination:

These violent delights have violent ends,
And in their triumph die: like fire and powder,
Which, as they kiss, consume.

* * *

George Lansbury is a beloved figure to hundreds of thousands of the poor and lowly in Britain. And to thousands, too, rich and well-born. A fighter to the manner born, espousing every cause where any man, of his country or of another, was oppressed, no lover of the wealthy or the wastrel class, yet Brother Lansbury (for he is a member of the Theosophical Society) has long had the reputation of being "the only Christian in the Labour Party". For he has made no secret of the fact that, revolutionary though he is, he looks to one and one only as his Master, even the Christ Himself. Now, it is well known that in the British House of Commons particularly, the things which a man feels most about—religion or his affections—must be kept sedulously in the background; for to reveal these aspects of one's self is "not the thing". All the more is the conclusion of a speech of Brother Lansbury in the House of Commons noteworthy, and equally so the shorter speech of Mr. Stanley Baldwin. Unimaginative "Reuter" never sent them to India, and we republish them here by way of the United States from the *Literary Digest*. If only there were more such testimonies in public life of the *real* life that a man hopes to live, "government of the people by the people and for the people" would not be the mockery that it is.

The last thing I want to say is this, and I ask the House to forgive me, because I know that in this case, probably, I ought not to say it; but I am my age, and I have not a long number of years, perhaps only days or weeks; I want to say something which is very

much on my mind and which, I hope, the House will take in the spirit in which I am going to say it.

I sit at home occasionally on Sunday evenings and hear Pat Mc. Cormick. I heard previously a doctor, whose name I forget, lecturing on the subject which is now before the House. Both of them said that what was needed was a new spirit in life, something which would bind men and women together in the bonds of comradeship and brotherhood.

I said to my wife, "I wish all the House of Commons could hear this," and I meant it, because, believe me, that is the root thing I wish to say this afternoon. This old world is in its present condition because we have all been living—all of us, you and I and everybody—the wrong way. We thought that we did the best for ourselves by only thinking of ourselves. We believed that the aim of life was what we got and not what we gave.

I believe that the British Parliament and the British nation, if they really believe in the Gospel and in doing to others as they would be done unto, could lead the world in a new campaign. I have tried to put this point of view to meetings all over the country for twenty odd years or more.

The poor people listen to it. Lots of people believe it, but they do not see their way to do it. You believe it, and if you have the will, believe me, you can do it. We can do it if we have the will, but it must be done on the basis of working in the service of one another, and none of us asking from the world more than we are prepared, according to our ability, to give back to the world.

Mr. Stanley Baldwin, the leader of the Conservative party, added :

I am sure that the right honourable gentleman need make no apology to the House for the concluding words of his speech. I know that they will find an echo in many hearts throughout the House, and I think I can say that I have advocated, perhaps not so ably as the right honourable gentleman this afternoon, the general principles of what he has said on many platforms during the last twelve or fourteen years.

The British Association that meets each year speaks to the layman with the authoritative voice of modern Science. The address of the President for the year is usually an indication of the trend of the thought of scientists. Unusual significance lies in the address of this year delivered at York by Sir Alfred Ewing, F.R.S., the President for 1932. In these days when Youth brushes aside old age, it is not without significance that the scientists

of Britain should have selected him to preside over their deliberations, the oldest President which the Association has had. His address has already drawn attention, because he has said several things concerning Science which are exactly what was indicated by the Adept Teachers who communicated with Mr. Sinnett in 1881. Professor Ewing draws attention to the wholesome change which has come about among the scientists to-day, in that they are much more cautious in their conclusions :

I am old enough to remember a time when some of the spokesmen of science (never, indeed, the greatest) displayed a cocksureness that was curiously out of keeping with the spirit of to-day. Among contemporary leaders nothing is more general than the frank admission that they are groping in a half-light, tentatively grasping what at best are only half-truths.

Then further he points out what every scientist has known, and that is the difficulty of knowing to-day what really Science has to say. Specialization is so marked that it is impossible for any worker in Science to get abreast of the main trend.

It is true that the sciences included in our purview have become specialised and differentiated to a degree that would make ridiculous any claim to the qualified omniscience which was possible in our early days. It is also true that each department of science now has its own society of votaries who meet, as it were, in a masonic temple and converse in a jargon that has little if any meaning for the general ear.

But more important than these is his pointing out what Science has *not* achieved. Professor Ewing shows us how great a change has been brought about in man's environment by the plethora of mechanical inventions. Most graphically he says :

The cornucopia of the engineer has been shaken over all the earth, scattering everywhere an endowment of previously unpossessed and unimagined capacities and powers.

At last we have a man of Professor Ewing's eminence beginning to see the problem, as did the Adepts in 1881, for Professor Ewing notes that :

Man was ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous

responsibility it entails. The command of Nature has been put into his hands before he knows how to command himself.

No wonder, therefore, that one who believes in Science and its message, as he does, yet should look somewhat aghast at what is happening to-day with the enormous mass of output from machinery.

We invent the machinery of mass-production, and for the sake of cheapening the unit we develop output on a gigantic scale. Almost automatically the machine delivers a stream of articles in the creation of which the workman has had little part. He has lost the joy of craftsmanship, the old satisfaction in something accomplished through the conscientious exercise of care and skill. In many cases unemployment is thrust upon him, an unemployment that is more saddening than any drudgery. And the world finds itself glutted with competitive commodities, produced in a quantity too great to be absorbed, though every nation strives to secure at least a home market by erecting tariff walls.

Therefore, naturally enough, he asks the question which many of us have asked again and again—those of us, that is, who have looked upon man not as the body but as a spiritual entity whose purpose in life is to discover that he is a soul and that there is a larger life beyond the grave.

An old exponent of applied mechanics may be forgiven if he expresses something of the disillusion with which, now standing aside, he watches the sweeping pageant of discovery and invention in which he used to take unbounded delight. It is impossible not to ask, Whither does this tremendous procession tend? What, after all, is its goal? What its probable influence upon the future of the human race?

A charming bit of romance is described by Professor Ewing when he mentions that 65 years ago, as a boy of 12, he asked his mother to take him to a meeting of the Association. He could understand little of what he heard, but thinking over that past incident and the present as the President of the British Association, he says:

There is no boundary to a mother's dreams, but in their wildest excursion they can scarcely then have pictured what is happening in this hall to-night.

ANNIE BESANT—1879

A GREETING

BY GERALD MASSEY

[This poem occurs in Gerald Massey's "My Lyrical Life", published in 1879. He was born in 1828 and died in 1907. Though he was a poet, he was better known as an Egyptologist and the author of "The Book of Beginnings", "The Natural Genesis", and "Ancient Egypt: The Light of the World". Gerald Massey, though a great admirer of Mrs. Besant, never met her.]

ANNIE BESANT, brave and dear,
May some message uttered here
Reach you, ringing golden clear.

Though we stand not side by side
In the front of battle wide,
Oft I think of you with pride.

Fellow soldier in the fight!
Oft I see you flash by night
Fiery-hearted for the Right!

You for others sow the grain;
Yours the tears of ripening rain;
Theirs the smiling harvest gain!

Fellow workers we shall be,
Workers for eternity;
Such my faith. And you shall see

Life's no bubble blown of breath
To delude the sight till death,
Whatsoe'er the unseeing saith.

Love that closes dying eyes,
Wakes them too, in glad surprise,
Love that makes forever wise.

Soul—whilst murmuring "There's no soul"—
Shall upspring like flame from coal,
Death is not life's final goal.

Bruno lives! Such spirits come,
Swords immortal, tempered from
Fire and Forge of Martyrdom.

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create heaven!

One of God's own faithful few,
Whilst unknowing it are you,
Annie Besant, bravely true.

DR. BESANT'S FIRST USE OF CLAIRVOYANCE

In the year 1895, Dr. Besant and her colleague C. W. Leadbeater, accompanied by Mr. Bertram Keightley, went for a short holiday to Box Hill, Surrey. The holiday lasted from Friday, August 16, till Wednesday 21st. What happened during the trip was reported at the time in a letter received by Miss F. Arundale in Benares.—C. J.

From C. W. Leadbeater to F. Arundale

August 25, 1895

TURNING to other matters, we had a capital time at Box Hill. The weather was splendidly fine all the time we were there (from Friday night to Wednesday evening) so we simply climbed the hill directly after breakfast (which was always at eight), took a rug with us to sit upon, and remained there either all day, if we had taken up some lunch, or at any rate till two o'clock. When we descended for lunch we camped out in the garden (which was large) directly after it, had our tea out there about five, and came into dinner about seven, after which we took a two hours walk and went to bed. That was our life all the while we were there, and we did nothing but talk Theosophy the whole time. I wished very much you could have been with us for I am sure you would have enjoyed it all immensely.

We stayed at a house called "The Cottage", a real old fashioned place, delightfully clean and quiet, but possessing modern conveniences as far as baths and good cooking are

concerned. We were visited more than once by the Masters, also by D. K. and H. P. B., and while we were there Mrs. Besant learnt to use astral vision, which is not only a never-ceasing delight to her, but a great help to me, as I have now another person to help to check my recollection of things. She plunged into it all with the greatest ardour, and we made some very interesting investigations together, the results of which will no doubt materialize themselves presently in the form of papers or articles.

We got some unexpected new lights upon Devachan, shewing possibilities which to me at least had been quite unexpected before. The subject was fairly fully worked out, and a series of examples were shown to us, but the whole explanation is far too long to write here, and the conclusions without the explanation are startling.

Very shortly and roughly put, it comes to this that as a man evolves in goodness and intelligence, he generally develops his consciousness on that plane; the images of him which enter into the Devachan of his various departed friends are no longer mere reflections (which are really illusions) but become a part of his extended consciousness, so that the dead man is not deceiving himself when he thinks that he meets and talks with a friend still on earth; and the higher a man rises the more truly he is present in his friend's Devachan.

Of course this crude statement requires considerable modification, but I am giving the merest outline, and I must say it was a great relief to me to find that it was so. Another interesting point was the extent to which the contemplation in Devachan of a noble idea to which one looks up with love and gratitude may perfect and spiritualize one's character during that period; the example given being that of a sempstress who had been a kind of ministering angel in the slum in which she was. The feelings that her ministrations

aroused among these unfortunates was the only thing, in some cases, that gave them any Devachan at all, so that her earthly help was as nothing beside the impulse she gave them on a higher plane, though of this she was naturally entirely unconscious¹.

We also made further investigations into the different orders of atoms and molecules, the arrival of the first class *pitris* from the Moon, and the manners, customs, religion and history of some Lemurian and early Atlantean races, to say nothing of a few casual incarnation hints. During the latter we witnessed the first birth of Mahatma Morya on this earth, on arrival from the spiritual state following the Lunar Chain, and found him again about a million years ago as one of the great dynasty of "the Divine Rulers of the Golden Gate" in Atlantis.

So you see we did not altogether waste our time though we were taking a holiday. A little rest and change did Mrs. Besant a great deal of good. She is down at Harrogate lecturing to-day and will return tomorrow. She delivered a very fine address here last Thursday evening, sweeping away all the absurd and almost blasphemous exaggerations with which the Path of spiritual advancement has been often described as a "Path of Woe", of ever increasing agony from age to age, and insisting on the sane aspect—the joyous confidence, the serenity and bliss which can be given only by the widening knowledge of the disciple.

C. W. LEADBEATER

¹ Further investigations were made after the return to London; they were incorporated in the "Theosophical Manual", No VI. *The Devachanic Plane*. This incident of the sempstress is described at length on pp. 40, 41.—C. J.

A PAGE IN THE LIFE OF DR. BESANT

BY C. JINARAJADĀSA

MANY Indians know well that Dr. Besant, though she has a white body, is far more fiery in her pride of Indian nationality than they are. Again and again she has given public expression to the deepest feelings of Indians, which they themselves have been loath to manifest. One such dramatic occasion arose in the year 1910.

For many long years, indeed practically since the days of the East India Company, the attitude of the British in India towards the Indian was one of haughty superiority. This attitude became more marked and more bitter after the Indian Mutiny. In spite of the proclamation of Queen Victoria, which outlined how the two Nations, the British and the Indian, should work together in India, the real situation was one of complete division between the two. The administration of the country was by a small handful of Britons who were the executive heads, but it was their Indian subordinates in various grades who did most of the work. Though in the administration the British and the Indian met constantly in office and in camp, yet a very rigid line was marked between the two races, and the British kept the gap as wide as possible. A very slight indication of the state of things is recorded by Colonel Olcott in his diary of date March 4, 1880.

Mrs. Frances Murray, of Simla, arrived this morning, dined with us at 7, and in the evening was initiated in presence of the

Society. Gopalrao, Hurry Deshmukh's son-in-law, Chintamon Rao Narayan, Moojumdar of Baroda, was also initiated. After the ceremony I called on various Fellows—Seervai, Deshmukh, Mooljee Patwardhan, etc., and they made speeches expressive of their appreciation of Theosophy and sent messages by Mrs. Murray to the London Society. Mrs. M. was astonished and delighted, as she told the Society, to find so much intelligence among the Natives; in her 18 years of life in India she had never spoken to any Native but her servants!

If there had been merely a gap of indifference between the two races, later events might possibly have taken a different trend. But unfortunately the white administrators were not only haughty but they were often indifferent to the brutality and ill-treatment which the Indians met at the hands of some of the white residents in India. This is not to say that every white man or woman was naturally insolent towards the Indian, but that, except in a very few cases, there was a callousness on the matter which it will take many generations to efface from the memory of Indians. If anyone desires to get some details concerning all this, he has only to ask any old European resident of India, not to mention the thousands of Indians themselves who could describe many an incident which they have witnessed. A striking record of what one Englishman saw and knew of is published in the book: *Must England lose India?* by Lieut.-Col. Arthur Osborn, D. S. O., which has been banned by the Government of India, so that it is not on sale in this country. Dr. Besant has approved this action of the Government, *but for a different reason*. The Government bans it as containing lies or as tending to sedition; Dr. Besant desires it to be kept out of India lest the terrible truths in it produce a wave of hatred among Indians that will need many generations before it dies down.

With the rise of the sense of Nationalism, the philosophical disposition and the meekness of the Indian began to change. From that change dates the beginning of the deplorable anarchical wave of assassination still so strong in

Bengal, which is one of the blots on the Indian National Movement. I have myself had a slight glimpse into the mentality of these violent revolutionaries. Some 16 years ago, when I was on a visit to Dacca, in Bengal, there came one day to see me a youth who seemed a thin, anæmic individual with glassy eyes, and evidently of very little stamina. The conversation having come to politics, I tried to explain to him that bomb-throwing and assassination would never cause any Briton to modify his attitude, because no Englishman could be *frightened* into doing the just thing. I said in brief: "The more you throw bombs the more the Englishman will have his back against the wall. You will achieve nothing in that way." He retorted: "You think we have done nothing? We have done this—we *have made the English behave.*" I had no answer.

Let me here state that I think I know well the great services which the Indian Civil Service has rendered to the peoples of India. As a body of organized administrators guided by a high ideal of service they stand unequalled; if lacking in intuition and understanding, they have not lacked in devotion. I have always stood firmly for the "British connection" as necessary for the welfare of *both* peoples, and proclaimed that gospel in Britain, Australia and New Zealand. It is because I have lived with Englishmen and Englishwomen *in England* and know what they are in their own land, that I am utterly convinced that English people will be the first to denounce as un-English any discourtesies towards the Indian. Happily, matters are mending slowly. The "gap" is lessening, and some at least of the English residents in India are finding out, as did Mrs. Murray in 1880, that there is "so much intelligence among the Natives".

Dr. Besant from her first appearance in India drew out from nearly every Indian whom she met a remarkable trust. They told her in a way probably no British administrator has

ever been told by his subordinates what really happened in the country. She suffered much on hearing these things, but went on quietly planning in her own way. One part of her plan was the creation of the Central Hindu College, where the high-spirited new generation of boys could be given some vent for the expression of their Nationalism. While the "C. H. C.," as it was affectionately called, was infused with a lofty Nationalism, Dr. Besant took care that the boys were not involved in politics. It was for this reason that, when the partition of Bengal took place, and feeling among the Bengal lads at the C. H. C. was bitter, she would allow no demonstration in the College, no wearing of signs of mourning, nor would she allow any boy to attend a political meeting. She laid down the principle that since lads were sent for their education as the result of many great sacrifices on the part of their parents, the first duty of the lads was to finish their education, before they took active part in public life in the department of politics. They could study and observe national events, but the time for them to play their part would be after they had done their duty by their parents, who had sacrificed much to place before them the opportunities of education and entering upon a career.

It was in these days of the C. H. C. that an incident was reported to her by one of the lads of the College. He had come up to a second-class carriage at a station and was about to enter it, when an Englishman already in it objected, and shouted at him: "Get out, you Indian dog." There being elsewhere at the same time a similar incident, Dr. Besant issued an appeal to all Europeans and to the Government, on this matter of the outrageous behaviour often shown to Indians. She called upon the Briton "to be loyal to the Emperor, to whose race you have the privilege of belonging, and do not shame his name and undermine his Empire". She appealed

to the Viceroy to "proclaim the reign of peace; bid all, officials and non-officials, to forget that their races differ, that their creeds differ, and to remember that their humanity is one. . . Mutual trust, mutual sympathy, mutual respect—these alone can bind the Rulers and peoples together, and insult breeding outrage and outrage breeding insult will cease, when all know that your high displeasure will fall on each alike". She pointed out how incidents of this kind strengthened the anarchical movement of Bengal, for they convinced susceptible lads that nothing was to be had in the way of justice from Britain by constitutional means, and so drove them into the camp of violence.

The appeal was of course published in all the newspapers. It caused a profound indignation on the part of the British in India. Its re-action was quickly seen in an attempt on the part of the British official in Benares, the Collector. The College at this time had as donors the Maharajah of Benares (who had given a munificent gift of one of his palaces to the College), and many other Indian Princes. Dr. Besant was in Adyar at the time, and so could not herself be present at Benares, when the Collector called the Committee of the C. H. C. to him and bullied them on the matter. The Lieutenant Governor of the United Provinces, Sir John Hewett, was deeply irritated, and subtle influences were brought to bear upon the Maharajah of Benares and on others to withdraw their patronage from the College. Rumours flew that the Government would proceed against Dr. Besant for sedition.

The story can here be taken up by the following documents. The first is from the great Indian patriot Gopal Krishna Gokhale, who founded the Servants of India Society, and commanded the respect of all the British Administrators. He served several terms as a member of the Central

Legislature, and was one of its most valuable members, for his wealth of information and pure patriotism. The letter to Dr. Besant is now published for the first time because it reveals what happened, and particularly for the noble testimony which he who was not a Theosophist¹ gave to Dr. Besant.

I. *G. K. Gokhale to Annie Besant*

2 Auckland Place, Calcutta.

10 March, 1910

DEAR MRS. BESANT,

Your letter of the 23rd. February reached me here on the 26th. I sent you a wire immediately to acknowledge its receipt, which you must have duly received. On getting your letter, I first consulted Mr. Sinha and Sir Lawrence Jenkins and then as the matter belonged to the Home Department of the Government of India, I saw Sir Harvey Adamson. He first took a line of strong disapproval of your appeal, saying that it was unfair to the great body of Englishmen in the country and that the impression it left on one's mind was that a large proportion of Englishmen were habitually guilty of the kind of conduct complained of. He also said that you should not have accepted the Indian gentleman's version without further inquiry and that as regards the other incident referred to by you, the assault had been committed not by an Englishman but by an Indian. Ultimately, however, after a good deal of discussion, he agreed that it was preposterous for anyone to suggest that your object in making the appeal was anything but the highest and he also agreed that it would cause a perfect storm in the Hindu community throughout the country, if the Government tried to touch either you or the Central Hindu College. As I was about to leave, he told me that there was really no official reference made by Sir John Hewett at all in the

¹ He joined the Society, but seems never to have been "active" in it.

matter, that he had only written demi-officially to the Viceroy and that the Viceroy had sent the letter down to the Home Department for minuting on it. I next saw Col. Pinhey, the Viceroy's Private Secretary, who told me that Sir John Hewett's letter had been addressed to him and not to the Viceroy, and that the matter would have to be dealt with by him and not by the Home Department. I left your letter with him and he undertook to lay all that I said before the Viceroy and if necessary to give me an opportunity to talk over the matter with H. E. before it was disposed of. I learnt afterwards that the Government had decided to drop the matter and yesterday morning I got the enclosed letter from Col. Pinhey. Since then I have seen him personally and he said he was going to write to you direct and probably he has already done so.

I am sure Sir John Hewett would never have dared take any action against you personally, and I believe what he wanted to do was to frighten the Ruling Chiefs and others who support the Central Hindu College. Sir Lawrence Jenkins thinks that Lord Morley should see your letter to me. Have I your permission to send it to him? Probably you have already written to him direct. In that case of course it is not necessary to send this one. Sir Lawrence's idea is that Lord Morley should know what manner of man Sir John Hewett is and how he and his officials do not hesitate to treat even one in your position and of your eminence. Sir John Hewett is shortly going to England and it will be an advantage if Lord Morley sees this letter before Sir John meets him.

I need hardly say what you have no doubt noticed—that the hearts of millions and millions of Indians have been with you in this affair. Your appeal has no doubt caused some unpleasantness, but it has on the whole done a great deal of good and the insults and vexation you have had to endure on

its account will be repaid a hundredfold by the gratitude of Indians for the way you have spoken out.

With kind regards

Yours sincerely,

G. K. GOKHALE

P. S. I suggested to the Government that they should allow a question to be put to them in this matter and should give a friendly reply, as that would have a good effect over the public mind. They have however expressed their inability to do this for fear of offending Sir John Hewett.

II. *The Viceroy's Private Secretary to G. K. Gokhale*

Government House

Calcutta

8 March, 1910

DEAR MR. GOKHALE,

I return herewith Mrs. Besant's letter to you. You will be glad to hear that there has apparently never been any idea of a prosecution under the Press Act and Mrs. Besant has been informed accordingly.

All that was done was to consider the advisability of asking the Patrons of the College to repudiate any sort of sympathy with the "Appeal" and to try and have it recalled. The "Appeal" has undoubtedly created a great stir and there was a good article on it in the "Indian Spectator". The matter has now been dropped at any rate as far as the Govt. of India is concerned—and I hope we shall hear very little more about it.

I hope to see you to-morrow.

Yours sincerely

A. T. PINHEY

III. *Extract from Two Letters from Dr. Besant
to C. W. Leadbeater*

I

March 22nd, 1910.

I had a very busy day in Calcutta; after the durbar, Lord Minto came and chatted to me for some time, and then I had a long talk with his private Secretary. In the afternoon Gokhale came to see me, and later I saw also the Vice-Chancellor of the University about the Charter.

II

March 27th, 1910.

On Saturday I had over an hour's talk with Lady Minto on Theosophy and have promised to send her some books. She asked me to stay to lunch, and after lunch the Viceroy took me aside for half an hour's talk. He had not disapproved my par,¹ but when I found that he had quashed everything and had himself written to the Lieut. Governor, and that he wanted the thing "closed", I volunteered to say no more.

¹ Paragraph, referring not to the "Appeal," but to a subsequent paragraph on the matter.—C. J.

MRS. BESANT AT WOODVILLE, N.Z.

Woodville Examiner, November 7th, 1894

THERE was a large audience assembled at the Alexandra Hall last evening, when Mrs. Besant delivered a lecture on "Theosophy and Its Teachings". There were many visitors from Pahiatua, Kumeroa, Dannevirke and Palmerston North. The stage was neatly decorated and curtained, with pretty arrangements of flowers and ferns, the work of Mesdames Florance, Nicholson, and Grant and Messrs. Nicholson and Florance. Mr. Haggen occupied the chair, and, in briefly introducing Mrs. Besant, intimated that the proceeds would be handed to the Wairarapa Wreck Relief Fund.

Mrs. Besant's lecture was a wondrous deliverance, clear, logical and forcible, and a masterpiece of oratory. She took her hearers back to the dark ages, to the religions of days past and present. She showed that one great principle was at the basis of all, however much they differed in name and form. She claimed that great principle to be the same as that underlying the teachings of Theosophy. She showed from Scriptural quotations that it was the same in Christianity, but the teaching of Jesus Christ had not been followed by the Church. When divested of the semblances given them by the Churches, the teachings of Christ were properly and simply teachings of Theosophy. She claimed that Science was on the side of Theosophy, that the principles of Theosophy could be proved beyond question. She explained in

brilliant language and simile the theory of Reincarnation, and the progress of the soul by the human will. She claimed that there could be no higher and nobler incentive in life than that given in the teachings of Theosophy, which would place a future state wholly within the control of human beings themselves. She concluded in a beautiful peroration with an appeal to men to help their erring brothers who were a part of the one great whole human family, indissolubly linked together.

During the delivery of the very powerful oration, the audience listened with intense interest to the clear and forcible argument, and one and all enjoyed the feast of reason and the flow of soul. The Chairman intimated that Mr. Florance would be glad to receive the names of those who wished to pursue the inquiry further, and on his motion a hearty vote of thanks was accorded Mrs. Besant for her kind visit, and for the treat she had afforded them.

Mr. Chadwick paid an eloquent and lofty tribute to the noble work Mrs. Besant had done in her lifetime, and referred to the great sufferings she had undergone for conscience sake. His eulogy of her was frequently cheered, and on Mr. Chadwick's motion, a hearty vote of thanks was accorded those who had been instrumental in bringing Mrs. Besant there that evening.

TWO POEMS

BY ANNIE BESANT

(Written in 1875)

I

NEVER yet has been broken
The silence eternal;
Never yet has been spoken
In accents supernal
God's thought of Himself.

We grope in our blindness,
The darkness enfolds Him:
O fatherly kindness!
That he who beholds Him
May see with the soul.

Still the veil is unriven
That hides the All-holy:
Still no token is given
That satisfies wholly
The cravings of man.

But unhasting advances
The march of the ages,
The truth-seekers' glances
Unrolling the pages
Of God's revelation.

Impatience unheeding,
 Time, slowly revolving,
 Unresting, unspeeding,
 Is ever evolving
 Fresh truth about God.

Human speech has not broken
 The stillness supernal,
 Yet there ever is spoken,
Through silence eternal,
 With growing distinctness
 God's thought of Himself.

II

PRAYER

Who pants and struggles to be free,
 Who strives for others' liberty,
 Who, failing, still works patiently,
 He truly prays.

Who, loving all, dare none despise,
 But with the worst can sympathize,
 Who for a truth a martyr dies,
 He truly prays.

Who, when a truth to him is known,
 Embraces it through smile or frown,
 Who dares to hold it, though alone,
 He truly prays.

In musing strength must come to dare,
 Petitions are but empty air,
 Brave action is the only prayer,
 Thus learn to pray.

THE SECRET DOCTRINE

BY H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885 *

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

INTRODUCING the Reader and leading him to Chapter II. The evidence of Profane and Sacred History, to an Antediluvian Wisdom-Religion; Divine and Human,¹ or White and Black Magic and Adepts of the same. Old Fragments and Manuscripts known and unknown.

§ I

Archaic Fragments and their Authors—Hermetic Books—Orphic Hymns—The Argonauts—and their probable date—The Cainites and the Noachians—The two Teachers—Chemesua=Zoroaster.

1—Explanation of the 1st page of *Isis Unveiled*—The Teachers and The Doctrine of Self—The "Souls" of the Stars.

* [The first part of the foreword, "To the Readers" was published in THE THEOSOPHIST, H. P. B. Centenary Number, August, 1931.]

¹ "Human" means in esoteric parlance "evil" magic; being materiality.

Volume I of *Isis* begins with a reference to an old Book—so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning—the Siphra Dzeniouta—was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from Adam¹ like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable Glory bends back again and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy until upon touching the ground it is as black as night. Further on it is stated that “A conviction founded upon *seventy* thousand years of experience as they allege, has been entertained by hermetic philosophers of all periods that matter has in time become, through sin, more gross and dense than it was at man’s first formation; that at the beginning the human body was of a half-ethereal nature; and that, before the fall, mankind communed freely with the now unseen universes. But since that time matter has become the formidable barrier between us and the world of spirits. The oldest esoteric traditions also teach that, before the mystic Adam, many races of human beings lived and died out, each giving place in its turn to another.”

Not one word would be changed in the above statements. Only the few lines may grow into Chapters—the logical and scientific necessity for accepting these hermetic views having to be shown.

The short allusion to “the seventy thousand years of experience” has also to be vindicated and shown correct and

¹ The name is used in the sense of the Greek word *ANTHROPOS*.

the claims of the Kabalists and the Occultists more definitely stated. The Eastern Adepts claim most decidedly their science to be older than that; for they place its origin with the First Race of men “whose thoughts were objectively expressed in colour” as Speech descended later on, on Earth. The query in *Isis*: “Were these precedent types more perfect? Did any of them belong to the *winged* race of men mentioned by Plato in *Phaedrus*?” having remained unanswered, a reply has to be given now. A ten year old experience, however, having shown that Science is as unwilling as ever to solve problems of this nature, nor is the general public quite ready to follow the landmarks left by the old Occultists and accepted by those of our modern days, the present work is intended for neither of the two. It is offered to the students of Occultism alone. It is the special task of the writer to prove what was stated in *Isis* as true. For instance the following sentence has to be explained:

As the cycle proceeded, man’s eyes were more and more opened, until he came to know “good and evil” as well as the Elohim themselves. Having reached its summit, the cycle began to go downward. When the arc attained a certain point which brought it parallel with the fixed line of our terrestrial plane, the man was furnished by nature with “coats of *skin*,” and the Lord God “clothed them”.

The cycle having to follow its downward course for some time yet, and man—though his eyes are still opening every day more and more owing to his alleged knowledge of “good and evil”—evidently preferring the latter, it has to be explained how it is that “redemption of sin” and salvation notwithstanding, he has so little progressed in “good” and is actually becoming more sinful with every century since the year A.D. 33—indeed, *worse than he ever was when a pagan*. This can be made plain only by showing *who* the “Lord the Gods” was (or were) who “clothed” men in Eden.

The problems will be solved, on the esoteric plane only now; for *Isis* was a first and cautious attempt to acquaint the public with Occultism. Having proved as unpalatable to many of those interested in psychic phenomena as to the sceptical, the present work will have in view the theosophists alone and those who have welcomed the first one.

Although the few lines cited from *Isis* have grown since into a volume known as *Esoteric Buddhism*,¹ the latter work might yet be very easily amplified into 24 such volumes and still the hundredth part of the subject not be exhausted.

The very "old Book" is the original work from which the many volumes of *Kiu-te* were compiled. Not only this, and the *Sepher Dzeniouta*, but even the *Sepher Jezirah*² attributed by the Hebrew Kabalists to their Patriarch Abraham, and the book of *Shu-King*, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Chaldean Book of *Numbers* and the *Pentateuch* itself, are all due to that small Parent Volume. Tradition tells us that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Being who dictated it to the Sons of Light in Central Asia at the very beginning of the 5th (our) Race. For there was a time when its language—the *Senzar*—was known to the Initiates of every nation, and that the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis who inherited it in their turn from the sages of the 3rd Race, the *Manooshis*, who learnt it by heart from the *Devas* of the 1st and 2nd Races. The "illustration" spoken of, relates to the evolution of these Races in our "Vaivasvata Manvantara" composed

¹ By A. P. Sinnett. Fifth Edition with annotations. Chapman and Hall, London.

² Rabbi Jehoshua ben Chananea who died about A.D. 72, openly declared that he had performed "miracles" by means of the *Book of Sepher Jezirah*, and challenged every skeptic. Franck, quoting from the Babylonian *Talmud*, names two other thaumaturgists, Rabbis Chanina and Oshai (see *Jerusalem Talmud, Synhedrin*, c. 7, etc.; and *Franck*, pp. 55, 56). Many of the Mediæval Occultists claimed the same, and even our modern Kabbalist Eliphas Levi proclaims in print the same thing.

of the Yugas of the seven periods of Humanity; four of which are now passed, and nearly the middle point of the 5th is reached. The illustration is symbolical. When it is said that as it approaches nearer to our planet the emanation becomes more shadowy, until upon touching the ground it becomes as black as night, two facts are meant: *the falling of spirit into matter*, or that which always mars its purity, and the state of our present Humanity especially in *Kali-Yug* or the "Iron Age" we are in. The "old Book" having described Cosmic Evolution, and explained the origin of everything on earth including man, and given the true history of the Races, from the 1st down to the 5th Race, goes no further. It stops short at the beginning of Kali-Yuga, just 4,986 years ago at the death of Krishna—the bright *Sun-god* and the once living hero and reformer.

But there exists another book. None of its possessors regard it as very ancient as it was born with, and is only as old as, the Black Age, namely about 5,000 years ago. In about 13 to 14 years hence, the first cycle of the first five millenniums that began with the great Cycle of the *Kali-Yuga* will end. And then the last prophecy contained in that Book Volume I of the prophetic Record for the Black Age will be accomplished. We have not long to wait and many of us will witness the dawn of the new Cycle, at the end of which not a few accounts will be settled and squared between the races.

Volume II of the Prophecies is nearly ready, having been in preparation since Gautama Buddha's time. But this work is really concerned only with the first one. It contains all and much more of that which is permitted to be known to the Humanities of our Fifth Root Race, with the sole exception of its recorders—the INITIATES.

"What do they know—what *can* they know, those Initiates—more than any profane man of science knows," the reader is

often asked. "The imagery of the ancients, their mythology and theories are at best poetic fancies—imagination." Probably some of them are. But poetry—said Campbell—is also "the eloquence of truth." It may sometimes be no doubt the natural language of excited feeling, and "a work of *imagination* wrought into form by art". But imagination, as Pythagoras justly expressed it, *is the memory of our preceding births*. And if "imagination" leads us, as it has led the Samian Sage, to discover and proclaim such great truths as he has—one of which [is] the heliocentric System—then it may be not altogether empty of meaning. Furthermore it is complained—by those who do believe in both the teachers and their science—that the latter is withheld from the public. The reason for this secrecy was stated in *Isis Unveiled* and elsewhere.

Says *Isis*: From the very day when the first mystic found the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive batteries, and furnishing them with matches. The first self-made Adept initiated but a select few and kept silence with the multitudes. He recognized *his "God"* and felt the great UNIT within himself. The "Atman," the Self,¹ the mighty

¹ This "self" which the Greek philosophers called *Augoeides*, the "Shining One," is impressively and beautifully described in Max Müller's *Veda*. Showing the "Veda" to be the first book of the Aryan nations, the Professor adds that "we have in it a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the 'Veda' we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him." The only name he can find for this mysterious power is "Brahman"; for Brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal Brahman too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods,

Lord and Protector, once that man knew him as the "I Am," the "Ego Sum," the "Ahmi," showed its full power to him who could recognize the "still small voice". From the days of the Primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating to himself as well as to his fellow-men, the noble injunction, "Oh man, know thyself," he succeeded in recognizing his God within himself. "Ye are Gods," the king-psalmist tells us, and we find Jesus reminding the scribes that the expression, "Ye are Gods," was addressed to other mortal men, claiming for himself the same privilege without any blasphemy.¹ And as a faithful echo, Paul, while asserting that we are all "the temple of the living God," cautiously adds that after all these things are only for the "wise," and it is "unlawful" to speak of them.²

We must accept the reminder and simply add that throughout the mystic literature of the whole ancient world we detect the same idea of esotericism and of the *personal* God existing *within* nowhere *outside* of us. But that *personal* God is no vain breath or a fiction, but an immortal Entity—the INITIATOR of the Initiates now that the Heavenly or Celestial Initiators of primitive Humanity—

one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it "Atman" for Atman, originally breath or spirit, comes to mean Self and Self alone; *Self* whether divine or human; *Self*, whether creating or suffering; *Self*, whether one or all; but always *Self*, independent and free. "Who has seen the first-born," says the poet, "when he who had no bones (form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from anyone who knew it?" (*Rig-Veda*, 1, 164, 4.) This idea of a Divine Self once expressed, everything else must acknowledge its supremacy; *Self* is the Lord of all things. As all the spokes of a wheel are contained in the nave and circumference, all things are contained in this Self; *all Selves are contained in this Self*. (*Ibid.*, p. 478. *Chhandogya Upanishad*, viii. 3, 3, 4.)

¹ John. x. 34, 35.

² 2 Corinth. vi. 16.

the SISHTA of the preceding Cycles—are no more among us. Like an undercurrent rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced Anthropomorphic Deity and religious intolerance. We find the idea in the tortured and barbarous phraseology of the *Codex Nazareus*, and the superb Neoplatonic language of the Fourth Gospel of the later religions; in the oldest *Veda* and in the *Avesta*, in the *Abhidharma* and Kapila's *Sāṅkhya*, in the *Bhagavad-Gītā* and in Patanjali. We cannot attain Adeptship and Nirvana, Bliss and the Kingdom of Heaven unless we link ourselves indissolubly with our *Rex Lux*, the Lord of Splendour and of Light, our immortal God *within* us. AHAM EVA PARAM BRAHMA, "I am myself a God," has ever been the one living truth in the heart and mind of the Adept,¹ and it is that, which helped him to become one. We must first recognize our immortality and then conquer it and "take the Kingdom of Heaven by violence" offered to our *material* selves—never reached by the latter. The first man is of [the] earth earthy: the *second* (inner) man from heaven. "Behold, I shew you a mystery," says St. Paul in Corinthians (I, xv. 47).

It stands to reason, therefore, that in such a work as this one, the true meaning of expressions hitherto misinterpreted, such as "God, *the Gods*, the God of Gods," etc., should be given. They are met with in the symbolism of every great religion and nation. Moreover, truth has to be vindicated by showing also the distinction to be made—one that has always existed—between bodies and their souls or what we call the "informing principles" in nature. Saturn the "Father of the Gods," and Saturn the planet with its *seven* moons and then rings, must be separated and yet shown *virtually* united

¹ Ye are "the temple of God" addressed by St. Paul to the Corinthians means precisely the same thing. Only the Vedantists who never refer to their *bodies* as being *themselves* formulate the idea still better, who then would identify himself with his house or lodging? And Paul adds: "Ye are God's *building* and the Spirit of God *dwelleth* in you." But fanciful interpretation will go a long way!

—as man and his Spirit are two, yet only *One*. Thus with regard to the stars, as heavenly bodies, and the "host of the stars," *Sabaoth Elohim*;¹ or again, the stars of the Great Bear, the Riksha and the *Chitra* Sikhandina "the bright-crested," and the Rishis, the mortals and Sages who have appeared on earth during the Satya-Yuga. If all of these have been so closely united in the visions of the Seer of every age—the Bible Seers included—there must have been a reason for it. Nor need we go back so far into the periods of superstition and unscientific fancies, to find great men in our epoch sharing in them. It is well known that Kepler, the eminent astronomer, as many other great men who believed the heavenly bodies ruling favorably or adversely the fates of men and nations, fully credited besides this the idea that all heavenly bodies—even our own earth—are endowed *with living and thinking Souls*.

So far, the conquests achieved by astronomy in the domain of material infinitudes have only led the profane to the utter loss of any conception of spiritual infinitudes—in our present century at any rate. As remarked somewhere, by Baron du Potet, Spirit sees better than the eye.

Perchance the day is not far off when the spiritual telescope of the ancients may thus be shown superior—for the increase of human knowledge—to its successor of wood, glass and brass.

With a view of preparing the reader to understand more clearly the teachings on Cosmic Evolution and the birth of man in Chapter II, we will show on the authority of numberless works, ancient, mediæval and modern, the actual existence of a WISDOM-RELIGION whose origin is lost in prehistoric periods. By introducing also to the Reader, for his reminder, some of the most celebrated proficients in the so-called

¹ The meaning of *Sabaoth* or *Tzabaoth* from the Hebrew word *Tzaba* (army) shall be explained further on, and the relation of the Hebrew Angelology—the Chaldaic and Magian rather—to the Dhyān-Chohans shown.

"Magic Art," whose existence and fame, (the latter having crossed, in some cases, two millenniums) cannot be denied, though their *post-mortem* memory is still slandered, we shall pave the better the way to what follows. If the independent and often unwilling testimony of modern historians and scholars is added to all this, the minds of the readers unacquainted, so far, with the archaic doctrine as propounded by the Teachers.¹ We have to show that the numerous and often (to the profane) contradictory Cosmogonies of various nations are all based upon one *primitive* Revelation to mankind as taught in the oldest record in the world, now in possession and the safe keeping of the few surviving Initiates in Central Asia.

(To be continued)

¹[By the Editor. This sentence is obviously incomplete. As in the Manuscript this paragraph has been pasted over an earlier rendering, the Editor un-pasted it, and found the original sentence to be as follows :

"With a view of preparing the reader to understand the better the teachings on Cosmic Evolution and the birth of man in Chapter II, we will show on the authority of numberless works, ancient, mediæval and modern, the actual existence of a WISDOM-RELIGION from the first Races of mankind; we shall devote this chapter to noticing the most remarkable among the works of that kind, adding to them the independent testimony of more than one man of science. Thus we shall have prepared the student for more confidence in the archaic doctrine propounded by the Teachers."]

THE COMING OF ALCYONE TO ADYAR

BY RT. REV. C. W. LEADBEATER

(Continued from Vol. LIII, Part II, p. 742)

XXII

January 8th, 1910

I TELEGRAPHED you this morning the information given to me last night, lest by any chance you should not bring it clearly through. As you surmised, Krishna's initiation is to be on Tuesday, the Lord Maitreya Himself will officiate in person, and after it is over we are ordered to take him before the LORD Himself at Shamballa. The necessary work can be compressed into 36 hours, because he already knows the astral work thoroughly and has passed its tests, so that there remain only the ceremony itself and the Buddhic experience.

Many thanks for your consideration in postponing for another week the recommencement of the evening meetings; with this business on hand it will be a great relief. I can arrange it so that I shall miss nothing but one 8.15 meditation on the Tuesday evening, and no one here need know what is transpiring except the family—Mrs. Russak, Mrs. Van Hook and Ruspoli, and of course the father.¹ The latter tells me that since the voice in the train he has felt quite a different man, and he cannot

¹ Mr. G. Narayaniah.

now understand his former attitude. It appears that long ago he took as a kind of motto some words of yours about being an intelligent co-operator with the LOGOS, and the Master seems to have said to him: "How can you co-operate with the LOGOS whom you have not seen if you will not co-operate with His servants, Mrs. Besant and Mr. L., whom you *have* seen?" The common-sense of this struck him, and he reformed accordingly. I had a pleasant talk to him this morning. From Monday evening until Wednesday morning Krishna and I shall be shut up in your room. Please send us your good thoughts. We shall need the strength which they will give us. Krishna is deeply impressed, but thinks he can do what is necessary.

He continues to ride each day, and his cyclometer now marks 369 miles. With very much love.

[P. S.]

I send very much love to you. This which is coming is very wonderful, but I know you will help me.

Krishna.

XXIII

January 12th, 1910

I think you will have brought through enough to know that everything went most marvellously well. Very many thanks for your telegram giving me authority to close the Shrine-Room. I did not go quite so far as that, for I felt that I could manage without it. I turned out — and had her room cleaned and white-washed, and then locked the wooden gate between your room and the Shrine, and had cloth nailed over the entrance from Dr. English's room to the drawing-room. In that way I had perfect seclusion, yet the people could get to the Shrine to meditate. I asked them to be specially quiet,

and everybody co-operated most kindly. Subbiah took a holiday especially to see that the gardeners were kept quiet, Subramania sat up all night to repress the watchmen, and Ruspoli slept outside the Shrine-Room to see that the early morning meditators did not bang their lanterns too vigorously.

Of course all the usual astral training had been done long ago, so They could proceed straight to the ceremony, and all that was finished by Tuesday morning. He woke then crying out eagerly: "I remember! I remember!" and I at once said: "Tell me what you remember". What he then spoke I have written down, correcting his tenses where they were wrong, and supplying a word here and there when he could not express himself, but carefully *not* adding anything from my own knowledge, or in any way modifying his expressions. All that about the strength of the sea and the smile like the sunlight is word for word as he said it, and it seems quite an inspiration for a boy of thirteen writing in a foreign language. His intention was to write all this out by hand as a letter to you, but it would have taken him two days, and he was so tired that Mrs. Russak offered to type it for him from my notes. But it is entirely his choice of words, not hers, and I think it is a striking account, considering how little English he knows, so I send it to you just as it is.

He does not mention that after our return from the great audience last night to the Master's house, the Master admitted him to Sonship, and accepted Nitya "because of his overflowing love and his unselfish devotion to My son Krishna", as He said. So we have very great cause for rejoicing all round.

He is tired with the strain of it all, but very well and radiantly happy. The father behaved capitally, embraced him affectionately, prostrated himself before me, rejoiced exceedingly and generally acted quite like a human being. I told only very few what was to happen, but somehow it seems

to have leaked out, and I think almost everyone here knows. So far as I have heard they all take it in the right way, and are very happy over it, but I have not had time to see any of them yet.

The ceremony for the dead mother came to nothing after all. I got the boys ready and sent them off at ten o'clock according to the arrangement, but they found that the whole affair was already over, and their presence had not been required, so all difficulties were avoided. Now they will never attend any more of such ceremonies, and all will go well.

Sivaram¹ had no ill-feeling about his brothers' bicycles; he is not at all that sort of youth. Not unnaturally, he wanted one for himself also, and his father has bought one for him, so he now accompanies the others when they ride. Krishna's cyclometer stands to-day at 444 miles. Hubert and Wedgwood have also bought cycles. I am quite sure that Sivaram will have no ill-feeling about the silver plates; why should he? He fully recognises Krishna's advancement, and is enthusiastic over it . . .

If I am to catch the post I have not time for more. This letter may be somewhat disconnected, for it is hard to get quite back to the physical plane again after all this.

XXIV

EXTRACT FROM A LETTER OF KRISHNAJI
TO THE PRESIDENT

January 23rd, 1910

Indeed I remember the King very clearly, and I shall never forget Him. He is so glorious, so strong that all the world is just like a ball in His Hands, and yet He was kind just to a boy like me. But in this new life everybody is so kind—the Lord Maitreya and all the Masters, and the members who work for Them at Adyar; all are

¹ Elder brother of J. Krishnamurti.

quite different from the people that I used to know, so that it is a different world for me. Even my father is different now, and every thing is beautiful. I hope I may be good enough for it all.¹

XXV

April 18th, 1916

Very many thanks for yours of the 14th. It is good that old Naraniah has to work hard at Besant Gardens for on the whole it keeps him out of some of his mischief, and gives him less time to brood over imaginary wrongs.

He seems to have had a bad fit of his insanity two days ago, but it did not last long. He said nothing to me (he never does so) but he was rude to the boys, and he wrote a long crazy letter to Wadia, saying that as he had induced him to sign the document² he held him responsible for seeing that all that he wished should be done. He pretended just now to have discovered that the boys took milk in the morning, and to be much horrified at it. Of course we know that the milk was for some time sent to his own house, and that he knew all about it, but he did not know that we were aware of that. It horrified him also that they should drink before meditation, but I feel quite serene on that, for you remember the special caution of the Master:

"Do not forget that India is not England, and that these young bodies are not so strong as yours; see to it that they always have food immediately on rising, before they do anything

¹ The original of this letter was among the papers handed over by Dr. Besant to the opposing lawyers. I do not know what became of them afterwards. But they appear in the Privy Council Record of the case, No. 23 of 1914, "In the Privy Council. On appeal from the High Court of Judicature at Madras. Between Annie Besant (Defendant), Appellant, and G. Narayaniah (Plaintiff) and J. Krishnamurti, J. Nityananda, Added by Order in Council, Respondents".

In the letters published in THE THEOSOPHIST, the following are copied from the Privy Council Record: XV, Dec. 24; XVI, Dec. 27; XVII, Dec. 30; XIX, Jan. 3; XX, Jan. 6; XXIV, Jan. 23 (Krishnamurti's); XXV, April 18; XXVI, April 21. All the remaining letters are copied from the originals at Adyar, including Krishnamurti's account of Dr. Besant's arrival, No. IX.

² This was a document handing over to Dr. Besant the guardianship of the two boys in order that they might have the advantages of a fine education.

else whatever and do not neglect to administer it at frequent intervals each day, for what you have to do with them means a severe strain on the physical vehicle for young boys." I have fulfilled these instructions—no, I mean carried them out—most sedulously, especially with Krishna, upon whom the strain has been so much greater than Nitya, and I am proposing to continue to do so, whatever queer old superstitions the parent may have. But is it not odd that he cannot let things alone? It seems such an easy thing to do, just to keep quiet and mind one's own business. However, as I said, he spoke no word to me. Wadia did not answer his letter and now the boys report he is quite reasonable and friendly again.

XXVI

April 21st, 1910

. . . I mentioned to you yesterday that the Master had spoken very kindly and encouragingly about the recent disturbance here, but I had no time to tell you what He said, and I should like you to know it exactly as soon as possible, lest by chance you should not have remembered fully, though I think you do generally remember anything that concerns the boys. I wrote it all down as soon as I woke, so as to be sure to have it accurately, for every word of His is precious.

"You are passing through a troubled time; but do not fear; you know all will be well. The work which you are doing for me is of such importance that you cannot hope that it will escape the attention of the darker powers, and the nominal father by his anger and jealousy offers them a convenient instrument. I regretfully reiterate what my brother said to you before; the less he sees of the boys for the next few years the better. He must kindly but firmly be made to understand that he must no more interfere with them in any way whatever than with their brother Hubert, that in word

and deed he must leave them absolutely to follow their own will and your instructions. I approve the careful arrangements that you have made with regard to bathing, eating and sleeping; when any change is needed I will myself tell you. Again I thank my young friend Mr. Clarke for his assistance to you in all this, and for his hearty devotion to my dear boys. My brother Krishna has shown wisdom in his decisive yet tactful management of the case; but he must never allow himself to feel the least agitation, nor to forget even for a moment that the power of the Brotherhood now stands behind him and the Star of the KING shines over him. I send my thanks also to your Vice-President¹, and to my young friend Wadia², for their ready and whole-souled support of them when danger seemed to threaten them."

All seems quiet at present, but after the specimen of his insanity that we have had we shall never feel secure until a definite understanding has been arrived at, and even then he will not keep to it. He promises on his honour (I wonder whether he has any) that he will make no further disturbance and will not try to interfere in any way with the boys until you come back, but then he says he is going to dictate his terms. He has not yet come to see me since this outburst, though I sent for him, but Krishna says that he will bring him one day soon, and I have no doubt he will prevail upon him to do what he wishes. I am sorry that all this lunacy should trouble you when you have so many other things to think about . . .

(To be concluded)

¹ Dr. S. Subramania Iyer.

² B. P. Wadia.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(Continued from Vol. LIII, Part II, p. 735)

X

Rangoon, B. Burma, 27-2-'85

DEAR THERESA REGINA

I must answer in the one note to you those of dear Grandmother, of Mohini (to D.K.M.) and of yourself about the new building. I have pondered your arguments in all lights and cannot see for the life of me how a "Temple of Religions" over whose portal is to be read "There is *no* Religion higher than Truth", and upon whose walls are to hang the portraits of the Founders of all the great world-faiths and many of the great philosophers, ancient and modern, who have been the wisest teachers of the race, could *harm* the Society. Why, if it doesn't mirror the whole image of Theosophy, then what could? You seem to shudder at the very sound of the word Religion—as tho' it had no other meaning than "Sect"; and—worse yet—as though the exaltation of one sect were meant—that of the *Mahatmarians*—despite the fact of all the religions being given equal representation!

Well, my dear Theresa, we shall not quarrel over a title—the more so as no official title has been fixed upon for the new building. Titles are plenty in the Alphabet and I can cook you fifty within fifty minutes. Call it "Hall", or "Gallery", or "Library", or "Cook House" or whatever you like, the building is under weigh, and if nobody cares for those superb portraits but myself I can hang them in my bedroom, and convert the Pantheon into a carpenter shop or

1932 LETTERS OF H. S. O. TO FRANCESCA ARUNDALE 45

laundry, if so ordered. The Convention received the suggestion for the building with a cheer, and subscribed over Rs. 3,000 on the spot, so my original guilt is shifted to its shoulders. Now if any one thing is true, it is that I hate, abhor, loathe and rebel against sectarianism, and especially the possibility of turning the T.S. into a sect. From the first my voice and pen have been used against it, and in the very Convention (as you will read in the Report of the debates), when H.P.B. said, "her Master said so-and-so about a certain measure, I replied that nothing could be debated in that Convention save upon its *merits*, and whatever might be my personal loyalty to any Teacher or Teachers, the T. S. as a body was absolutely independent of all authority except its own." So, in the plan of the Pantheon (?) was expressed the true character of the Society, and so viewing it the Delegates of various religions vied with each other in enthusiastic support of the idea. And the European Delegates subscribed as readily as the Asiatics. (Here is Leadbeater writing at this same table with me and I shall ask him to write you his views independently.)¹

As to the blank cheque, next. Our London bank balance has been so largely drawn upon to defray current expenses—owing to the large deficit of 1884—that I dare not send you

¹ The proposed "Pantheon" finally materialised itself as the present Lecture Hall at the Adyar Headquarters. With the genius of a great builder, Colonel Olcott transformed the drawing-room and verandah into a magnificent Hall, and in four niches placed four large figures of Jesus Christ, Gautama Buddha, Shri Krishna and Zoroaster. There were also various mystical emblems on the walls. In large letters was the motto, "There is no Religion higher than Truth".

During the time I acted as Vice-President, and in view of the coming Jubilee Convention of 1925, I developed Colonel Olcott's idea by placing an Arabic inscription for Muhammadanism (no image of the Prophet could be put, as against Islamic tradition). The old symbols were replaced by clearly recognised symbols of Judaism, Jainism, Sikhism, Taoism, Confucianism, and Shinto among existing faiths, and of vanished faiths, symbols for Mithraism, the religions of Greece and Egypt, Atlantis, Chaldea and Assyria. The Masonic Square and Compasses, and also a symbol for Bahaism were placed. Underneath each figure or symbol there appeared for the first time its name, so that all could clearly understand.

A further development of the "Pantheon" idea was the beginning during the Jubilee Convention by various religious communities small buildings to represent their faiths. The first to be completed was the temple for Hinduism, followed by those for Buddhism and Zoroastrianism. The Christian Church is still a thatched hut, and there are only the foundations as yet of a Mosque and a Synagogue.—C. J.

what you want just now. Let H. P. B.'s £ 15 order wait for the present. You can simply say you will fill it when you are in funds, and then do nothing until you hear from Headquarters again (from the Manager or Treasurer.) We do not even know that the poor old woman¹ will be alive when the parcel could reach her: she may live a year, or may go off of heart-disease between two days. Practically, she has almost ceased to be a factor in the movement owing to this uncertainty, and an active correspondence is already in progress between the Oakleys, Hartmann, L. F.² and myself, as to proposed changes in the management in case the apprehended calamity should occur. It is no time for her to be incurring fresh debts, and certainly not such large ones as £15 for books that she might never live to read and that we could do without.

You know that I go to Calcutta from here and shall there see Mohini's family and friends and know what must be done in his case. My most earnest hope is that enough may be realised from his or other literary work to warrant our keeping him in Europe and America, where he can be so useful; but the future will show. You may depend upon my doing my best to make it practicable to keep him there.

Farewell for this time, my dear sister Teresa: you're a loyal girl tho' you do abuse me so severely!

My love and duty to your Mother, love to Mohini, Padshah, Bertram and all friends young and old.

Faithfully yours,

H. S. OLCOTT

XI

Adyar, I. VI. 85

MY DEAR TERESA,

Trouble; excitement; fresh plots exposed; other snakes discovered in the grass; my Bengal trip indefinitely postponed;

¹ H. P. B.

² Lane-Fox.

H. P. B.'s resignation put in and accepted; she gone to Europe yesterday accompanied by Miss Flynn, Darbaghiri Nath, and Dr. Hartmann; T. S. to be incorporated (with the consent of the Branches); an Executive Council forming by myself to be, with the President, the administrative managers of the T. S.; the Missionaries and their fragrant allies, the Coulombs, baffled in a plot to drag everybody into Court as witnesses in a threatened prosecution against General Morgan; Bawaji sent with H. P. B. (by direct orders from his own Guru) and a consequent reorganisation of the business department, with Leadbeater as Recording Secretary and Manager, *pro. tem* in Bawaji's & Damodar's place; the expenses of Headquarters cut down to the lowest practicable point; all the responsibility thrown upon me to get the ship through the breakers; the Committee's Report on H. P. B. ordered to be held back—no more copies to be issued; . . . Lane Fox off on a mad scramble to Ladak, in the hope of finding the Masters, from whom he got a bogus message at Calcutta through a pretended Chela of K. H. who turns out to be a mere chela of the Swami of Almora—Hume's Guru—(who jerked him into the Akaz by the coat-collar in short order—as H. pretended—after he was paternally snubbed by our Masters); L. F. failing to induce the Oakleys and Hartmann to quit Adyar and come and form a new Society and start a new journal, with Headquarters at Darjeeling or Simla (alas! poor vain victim of self-delusion); Hartmann confessing his falsehood about the disappearance of the Shrine, to Hodgson, and so absolutely ruining his testimony; (Bawaji sent as H. P. B.'s guardian to protect her from him, as much as anything else: *this for the most private ear of the most discreet only.*) H. with all his talent, boldness, and other good qualities, has proved to be a sorry friend and ally. He not only destroyed the Shrine and thus harmed the T.S. enormously, but he has confessed that he dropped upon Judge's head a bogus Mahatma

letter ordering him back to America, and so did Judge vast harm as well as deprived us of one who under my influence would have been a most useful helper, just at this crisis.) We have had no row with him as yet, and he has gone away with H.P.B. making all sorts of promises, but not a soul of us here now trusts him, and we would not be surprised at any act of treachery he might be guilty of hereafter. As for Mrs. Oakley, she abhors him, and as she is to sail for home in the *Navarino* shortly, she can give you all that is in her heart stored away.

This is a portion of this week's budget of news. Now, Teresa, don't get disheartened: it's a black cloud before the sun—that's all. The T.S. will come out purified of all its past sensationalism, and stronger and more useful than ever. I shall place myself under such administrative restraints as to make it impossible for me to harm the Society by my incompetency and childishness. The expenditure will be reduced—for now H.P.B. has no official connection with the Society, and so no pretext of authority to order money squandered. And speaking of this, I'm afraid you did buy that £15 worth of books, on borrowed money, before getting my Rangoon letter: if so, I shall probably sell them *if* I get the chance. Henceforth, dear girl, you must not take *any* orders for the expenditure of money of the T.S. except they are first submitted to me. A subscription is started here to defray the cost of poor H.P.B.'s illness (over £70) and her present change of residence, including her support until she gets money due her and becoming due at Moscow, for literary work. But with her gouty fingers, and weak heart, and albuminaria I doubt if she will ever be able to do much henceforth. We must regard her as our Pensioner, and see that she is kindly cared. Poor woman—after slaving so hard for the world, that she should under such circumstances be driven away from home, perhaps to die and with a stigma of disgrace fastened upon her brilliant name!

Dear Teresa, the time has come to try your devotion to Truth and to the Cause our Society represents. Stick to me, though I may be far less than an ideal President. Give me the support of your sympathy and best counsel. I shall try my best to do what the situation demands. I shall die at my post, unless some better man comes to the front. For a few days after my return from Rangoon I was awfully depressed—nearer to despair than ever before because of a fresh discovery of H. P. B.'s idiotic imprudence in writing as she did long ago to Hurrichund. But that passed and I am so much myself again, that I feel as firm as a rock even at so disturbing a crisis as this. You will see an article of mine in the April *Theosophist* which gives you the key to my position. The T.S. is in the crucible, and the pure gold is being separated: a great nugget.

Up to date we have not seen a copy of "Man", "5 Years of Theosophy", or my book. Nor received copies for sale of M. C.'s "Light on the Path" What is all this mystery? And why has not Mrs. Cook written me one word since her two magnificent books were out? Do ask her. And please warn her from me against intimate alliances with all Lodges, Brotherhoods, etc., which profess to offer short cuts to Adeptship. She will fall victim to Dug-pas. Do warn her. I am writing a letter to the *Mirror* to expose the humbugs of this sort, who are at work here and abroad. They spoiled Hume, are spoiling Lane Fox, have got hold of Mrs. Holloway, and are plotting everywhere.

My best love and loyalty to dear Grandmother and to all friends. Use a careful discretion as to the persons you impart this information to.

Affectionately yours,

H. S. OLCOTT

(To be continued)

THE PROBATIONARY PATH

BY F. M. LEE

IN a previous article¹ the writer endeavoured to show the changes in the world to-day consequent on the beginnings of the sixth sub-race of our Fifth (or Aryan) root-race, on the new order of consciousness now to be developed corresponding to the sixth principle, *Buddhi* in Theosophical terminology, and the connection of this with the mission of Krishnamurti. In the present article endeavour will be made to show the effect of these changes on the task to be accomplished by the pupil on the Probationary Path, and to explain the nature of the steps on this path from the statements made by Krishnamurti. It is necessary to repeat what was said before that the views expressed are the writer's own and carry no authority whatever.

Hitherto Buddhist consciousness was not touched until the first great Initiation except in a few very exceptional cases. This consciousness, or "liberation" as Krishnamurti terms it, is now open to normal humanity, given due preparation and rightly directed effort, as explained by him in recent talks. Obviously this must make a tremendous change in the work that can be accomplished by the pupil without the direct individual help given by formal Initiation, and what *can* be done *must* be done before that direct link is made to enable the pupil to do what he could not otherwise accomplish. This appears to account for the advice given by Krishnamurti to disregard Masters and Paths and to concentrate on the immediate task of attaining the liberation of which he speaks. The following are the steps necessary for the attainment of spiritual consciousness or liberation, as understood by the writer from the descriptions given by Krishnamurti.

1. *Mental Freedom.* A picture that was popular some years ago depicted a mediæval fugitive who had just gained the sanctuary of the Church. He had sunk to the floor gasping with terror and fatigue while the priest with upraised crucifix held back the officers of the law. The fugitive had gained sanctuary, he was safe. The state of mind of this fugitive was almost exactly that of many good people in the Victorian era who searched desperately for a mental sanctuary in which to shut themselves up, some religious system or creed in which they could take shelter and feel safe; and if for any reason they grew dissatisfied with one and had not decided on another they suffered agonies of doubt and suspense. This terrible obsession has almost disappeared; a man can now live quite happily without the shelter of any formal creed or code of religious belief, and to the younger generation the state of mind described above seems so remote as to be almost beyond belief.

The movement of recent years towards camping, hiking and an open air life is in striking contrast to the stuffiness of Victorian times and, important though it is from the point of view of physical health, it is the natural result of a far more important mental change. We must respond whole-heartedly to this change and learn to live in the open air mentally. We can admire the magnificent thought-structures made by the great religions and systems of philosophy but we need not shut ourselves up in any one of them. Outworn beliefs, mental corpses from which the life has departed, exercise a very serious cramping effect on growth and development, and "intelligent revolt" as recommended by Krishnamurti is vitally necessary.

In our strivings towards mental freedom what should be our attitude to the great body of Theosophical teachings that has been for so many the dawn of reason over a world of chaos? Theosophy is a magnificent philosophic framework

into which the whole of the facts of life, spiritual and material, can be fitted in their right relationship so as to make sense. The Victorians suffered severely because of the mental conflict between religion and science; Theosophy resolves all such conflicts and enables us to integrate our entire mental content into a coherent whole. Theosophy is a weapon, a power, a solver of problems, but it should not be a shelter or a refuge. Should any person say in effect, "I have joined the Theosophical Society, I have read the books, I have accepted the teachings, I am linked with the Great Ones and I am *safe*, safe in this world and in the next," that would be to convert Theosophy into a shelter, and in so doing to erect a barrier to mental freedom. This very probably has been the attitude of many who have left the Society because of the challenge of Krishnamurti. They may return when they have effected the necessary psychological readjustments.

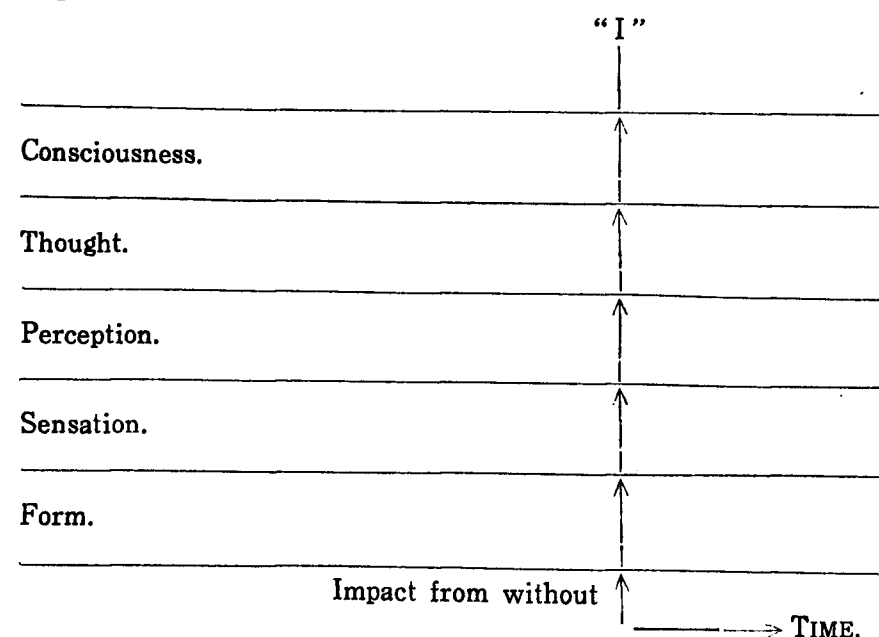
Belief is now out-of-date in the sense in which it has been employed hitherto, *viz.*, a strong preference for certain selected thought systems or mental structures which are considered to be true and of necessity a rejection of others as untrue. "Belief is not necessary for the understanding of Truth," says Krishnamurti. In fact it is a definite barrier and it is necessary to shed all such accretions, as a chicken sheds the egg-shell that enclosed him, in order to step forth into the light of pure reason which will express itself naturally and spontaneously in appropriate mental terms as and when required. Our attitude to any system of thought or belief should be that of the ordinary cultured person looking round a church or cathedral. He would admire the architectural beauties, read with interest the history of the past written in stone, and perhaps sit down and rest awhile enjoying the calm and peace, but he would not be seeking shelter in the attitude of mind of the mediæval fugitive.

2. *A Purified Subconscious.* The "subconscious" or "unconscious" of modern psychology is described as a region of the psyche not accessible to ordinary everyday consciousness, in which the deposits of the past are stored. All difficulties not faced and conquered, desires not expressed in action, fears not resolved by knowledge, stored-up resentments, etc., as they fade out of ordinary consciousness form deposits in the subconscious, and if the emotional associations of these "complexes" are strong a considerable amount of energy may be locked up. This stored energy is just as real as an electric charge and behaves in much the same way. The whole psyche is in a state of strain which communicates itself to the physical body, producing nervous and muscular tension. Further, the stored energy tends to discharge itself, and, given a suitable opportunity, an impulsive action occurs before the man realizes what is happening; then, after the event, he constructs a beautiful logical reason as to why he acted thus. This process can be reproduced by a simple experiment in hypnosis. The victim is hypnotised and then has impressed on his subconscious an instruction to do some simple action, such as to drink a glass of water at a stated time. On being awakened he remembers nothing of this, but at the stated time he feels thirsty and drinks a glass of water. The interesting point is however that he can always give a perfectly good reason why he should feel thirsty; obviously in such an experiment the real cause of the action is the impression on the subconscious, the logical reason is an afterthought.

Most of the actions of the ordinary person are of this nature, *i.e.*, they are prompted by impulses arising from the subconscious, and clearly this state of affairs must be remedied before any right action is possible. Krishnamurti advises an attitude of sustained awareness of all our thoughts and feelings; the impulses are then brought before the bar of our rational judgment and resolved. In the earlier stages the impulse

may give rise to action unawares, but we can at least avoid deceiving ourselves by constructing a logical reason. When the process of purification is complete man is fully conscious, fully responsible and perfectly natural, and is therefore equipped for right action. A good test of the purity of the subconscious is the ability to be perfectly natural, and any "service" rendered before this stage has been attained is likely to do more harm than good.

3. *Freedom from the Illusion of the "I"*. The "I" says Krishnamurti is not the central nucleus around which the personality is built; it is not something real that endures through time, it is an illusion stimulated into activity by impacts from without.



Krishnamurti employs Buddhist terminology in classifying the transitory states of consciousness of the personality, as shewn in the diagram above.

Form is the physical body.

Sensation is the messages received through the five senses, sight, hearing, taste, touch and smell.

Perception is an activity at a mental level below ordinary waking consciousness where the various messages received through the different senses are integrated into the images of physical objects.

Thought is a self-conscious activity of the mind in which these images are deliberately used.

Consciousness is the pure white light of awareness permeating all the other levels.

According to Krishnamurti impacts from without on the form awaken sensation, perception, etc., and finally create the "I". Once created it seeks to maintain separateness and endure through time by grasping, holding, surrounding itself with possessions and with friends who echo its pet theories and settled beliefs.

The following considerations may enable the illusory nature of the "I" to be more clearly understood. Sometimes, *e.g.*, in illness on first awakening in the morning, the room seems different, it is turned round and the window is in the wrong place. This is a very unpleasant experience because not only is our situation in doubt but our personal identity also. Then, with a more complete return to the body, the surroundings suddenly become familiar, thought and feeling flow out in glad recognition and the "I", the personal identity, is restored as it is once more surrounded with its familiar environment. A man might be driven insane by a practical joke if he were unexpectedly removed during deep sleep to totally different and unfamiliar surroundings where there was nothing that he could recognize which would serve to link him with his experiences of yesterday. The "I" of yesterday would then be stripped naked of all that hitherto sustained it and disastrous results would probably ensue. We cannot kill the "I" but we can understand it, get behind it so to speak, and see how it acts. When once the illusory nature of this "I" is clearly recognised we cease to use it as a centre of reference from which to judge the external world. The building of virtues seems to find no part

in this scheme of preparatory work, in fact this course of action is definitely rejected. As Krishnamurti says:

Do not seek a right conduct, which becomes a stereotyped behaviour and therefore lifeless.¹

All virtues and sins make up this bundle which we call the ego, the "I". It is of no value to get rid of a sin or acquire a virtue. What is essential is that you free yourself from the cause of distinction; distinction being created through self-consciousness.²

Life has no temperament, life has no colour, life has no limitations, life has no barriers; these exist only for the one who tries to utilise life as the background, and not himself as the background, the canvas upon which life will paint the picture.³

This is not to deny the importance of correcting obvious defects of character and behaviour, but it does bring out the absurdity of drilling the personality into a rigid code of conduct which destroys all sympathetic response, and the impertinence of determining the modes of action of Life. That is working from the wrong end; painting the lily is bad enough, but this is painting the sunbeam. Life when awakened will speak for itself.

What is the state of consciousness of the man who has accomplished the three steps described above? He ranges freely through the world of ideas, interested in all but not confined to any. He does not refer the facts of the external world to the illusory centre of the personal "I," but perceives them in their right relationship. His universe is the right shape. He is fully conscious of, although detached from, the great tides of elemental life which sweep through the three worlds and through his bodies built of the materials of those worlds, for he has ceased to blind himself by identification with certain aspects as pleasurable and rejection of others as painful. This is Buddhist Consciousness expressed in terms of its mode of manifestation in lower worlds, and when the shrine is so prepared the God will manifest.

¹ The Message of Krishnamurti. THE THEOSOPHIST, July, 1932.

² Star Bulletin, March-April, 1932, page 43.

³ Life the Goal, page 9.

⁴ Star Bulletin, March-April, 1932, page 48.

THE ORIGINS OF MODERN MASONRY

RECORDED BY RT. REV. C. W. LEADBEATER

MANY Theosophists are familiar with the idea that all the ceremonial activities in connection with Masonry are under the supervision of one of the Adepts of the Great White Brotherhood. The Ceremonial Ray is the Seventh Ray, and as its work moulds the growth of humanity throughout the ages, the work of the Ray is directed by the Chohan of that Ray. There are of course many other types of ceremonial influence other than that of Masonry, but all of them are supervised by the Chohan of the Seventh Ray. This office is held by Adepts of the Seventh Ray in succession one after the other, according to the needs of the work.

For several centuries the Chohan of this Ray is the Adept who played a striking rôle just before the French Revolution. He worked under many names, but he is best known as the Comte de St. Germain. All the biographies of him term him a charlatan, but this does not very much matter, so far as the flippant and prejudiced public is concerned. But those who are seeking the truths of Occultism know that He has the political development of Europe in His charge, and did His utmost to balance the forces of good and evil at the time, so that the French Revolution might be avoided. He did not achieve success in that work, which however was attempted by Him only as a last resort, for the forces of the misery of generations could scarce be adjusted so quickly. Before this incarnation he was Francis Bacon, and before that the mysterious personality called Christian Rosenkreutz. It was the same Adept who earlier still was Roger Bacon the monk, whose experiments in chemistry and physics were precursors of the scientific development of later centuries. Among His activities are those in connection with the Ceremonial Ray. All Masonic activities throughout the world are being used by Him for the dissemination of beneficent influences to humanity.

Anyone who tries to understand the origins of Masonry finds himself lost in a maze of traditions and assumptions, till he scarce

knows which writer to believe. In order to understand more clearly the possibilities in modern Masonry, particularly of that division which is known as Co-Masonry, help was asked from the Master. The necessary questions were formulated by Bro. J. I. Wedgwood 33°. The reply of the Master was recorded by Bro. C. W. Leadbeater 33°. The interview took place in the year 1915. I have placed Bro. Leadbeater's name as "author" merely for purpose of indexing in THE THEOSOPHIST; he is, as will be seen, only a recorder, not author.

C. JINARAJADASA.

Questions placed before the Master the Comte de St. Germain

1. Assuming Masonry to be derived from the Ancient Mysteries, how did the philosophy get into the mediæval Operative Guilds?

2. Was it through the Roman Collegia? Was St. Alban connected with these, and was he an earlier incarnation of the Count?

3. Is there another stream of tradition through the Templars from the Johannite Christians (of the "children of the widow")?

4. Is the Athelstan Charter to the York Masonic Assembly 926 A.D. authentic?

5. Did we lose much in the changes of 1717, and should we find a better version of Masonry in the York workings?

6. How did those degrees originate which afterwards became the Scottish Rite? Had most of the intermediate degrees of that Rite any real value originally?

7. Had the Rites of Memphis and Misraim any substantial basis?

8. Can we get hold of Cagliostro's ritual?

9. How should the Wardens be seated, and the Altar situated?

As to Co-Masonry:

1. Is it desired that we should draw in large numbers of non-Theosophists, and is it well to give them as much esotericism as we have in the Emulation Lodge workings?

2. Is there a likelihood that the genuine esoteric Masonry may be restored for the few; how might we work for that?

3. Has the great Masculine body a future in political and social work?

The Answer of the Master

I was myself largely responsible for its introduction; it was one of many endeavours to keep alive the true traditions. As Christianity became narrower, and less tolerant of fact, those who knew something of the truth, and wished to preserve its enshrinement in the form of ancient religion, had more and more to keep their meetings secret. Such retirement took place simultaneously in various countries, and so several lines of tradition arose. We have always encouraged what was good in all of these, to provide sanctuary for such of the egos born in Europe as could not develop under the cruder teachings which were misnamed Christianity. The philosophy gradually fades out of them, and now and then we take advantage of some favourable opportunity to restore a little of it—sometimes by instigating the establishment of additional degrees in an existing Rite, sometimes by founding a new Rite. Most of those which you mention had originally some such meaning.

I was he whom you now call St. Alban, and I did what I could for the religion of my day, but many of your traditions about me do not agree exactly with my own recollection of the facts. The Knights Templar did find in the East and bring back to the West a different set of symbols and ceremonies. There was a Charter given at York about the time which you mention; you may find different workings there, but you will understand the situation better if you do not try to classify all these varieties as "better" or "worse".

It is not a case of an original orthodoxy and a gradual declension from it, but rather of a number of parallel streams of tradition which frequently crossed and became confused with one another. The losses were earlier than 1717, and the portion which Anderson brought with him was perhaps fairly representative of the general chaos. You are fully at liberty to look back and study Cagliostro's ritual if you wish, but it is only one of many attempts at revival.

The seating of your officials and the placing of your altar depend upon the ancient religion from which your Rite happens to be derived. Your present system is based upon those of Egypt and Judaea, and is as good as any other. The triangular plan was originally Chaldean. Remember that the altar was not in its origin the Christian altar upon which rests the Deity, which is consequently always in the East; it is in its genesis a combination of the altar of incense and of the fald-stool, both of which were always in the central square, and *before* the place of the hierophant.

It is obviously desirable that you should have as many suitable members as possible from the outer darkness, for the Theosophists already have in another form most of what Masonry is designed to give. You ask whether it is well to give them esotericism; for what other purpose do you exist as a separate body?

Your new Ritual for the Blue Degrees is satisfactory, and should be retained just as it is, except that it would be desirable to shorten some of the Charges. I should recommend you to avoid the use of specially Theosophical terms and the introduction of Sanskrit words. I do not wish to be erected into a dogma; there are some of your Lodges which desire openly to recognize Me and to use My portrait. I have no objection to this except that the portrait is a very bad one; I can utilize it and pour force through it. But there may be other Lodges which do not wish to take exactly this line;

leave them free to follow their own devices, and do not in any way treat them differently, or slight or look down upon them. We must be all things to all men, if we may by any means save some. For those who desire it and show themselves worthy of it, the Esoteric Masonry should be given in higher degrees, in which the ritual of the lower Degrees might be explained.

We hope to be able to use the Masculine Masonry in various ways; you can help us in this by making your own body strong and efficient. There should be some among ordinary Masons who would welcome a rational explanation of their mysteries, and the idea of being able to share them with their wives.

I HAVE said that one axiom in all true ceremonial is: "As above, so below". That is why each Masonic Lodge is symbolically a miniature universe, and its roof is said to represent the sky. The Master of each Lodge is a representative of King Solomon who once built a perfect Temple; but then, in so building that Temple, King Solomon himself was only a representative of the Great Architect. The great truth in all Mysticism, that God dwells in us, taught in Christianity in the words of St. Paul, "Christ in you the hope of glory", taught in Hinduism in the words, *Tat tvam asi*, "That art thou", that same truth appears in Masonry, in the reverence given to the Master of the Lodge in his symbolical capacity, and in the opportunity given to every entered apprentice to become a Master of his Lodge by faithful service.

In Masonry—Blue, Red, Black, or White—each higher degree teaches new truths which reveal the hidden meaning in the maxim "As above, so below". Grade by grade, the Mason learns to unfold new aspects of his character. But he unfolds these latent faculties, not only for himself, but also *as for humanity*. For just as the priest at the Mass is the intercessor before God on behalf of the people, so the true Mason does his work in Lodge, not for himself but for the world. It is because in each meeting, of each Masonic Lodge which does its work well, something helpful and inspiring is irradiated to the world, that Masonry cannot be suppressed though Governments have tried to suppress it.—C. Jinarajadasa.

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

BY E. L. GARDNER

(Concluded from Vol. LIII, Part II, p. 758)

The Nature of Mind. The field in which science appears to be most closely approaching the teachings of *The Secret Doctrine* is that relating to mind and matter, their connection and constitution—for the old dualism has disappeared¹. In Vol. I. Mme. Blavatsky makes these statements about *Mahat, the Universal Mind*:

Mahat . . . is no other than the Logos . . . He is, in short, the "Creator," or the Divine Mind in creative operation, "the cause of all things". (p. 277.)

Coupling these extracts from *The Secret Doctrine* together with the exposition of centripetal and centrifugal forces on p. 288 and elsewhere, it is clear that, within the planes of the personal nature, *i.e.*, the lower mental, the astral, and the physical planes, the physical may be considered as centripetal in its flow of energy, and the lower mental as centrifugal. In other words, the physical manifests as a vast number of intuned units, as atoms, molecules and their compounds, and the lower mental as a uniform space-filling structure, rigidly held in being as a perfectly constructed unit. The physical manifests as many, the lower mental as one.

¹ See Notes at the end of the article.—C. J.

In view of the more usual conceptions of the lower manas, as being separative and isolating, embodying the Rajasic or active principle in nature, this view of a rigid three-dimensional net, mesh or basket-work structure may be regarded at first sight as a reversal of the facts.

Consider, however, for a moment, the reversals we consistently have made as the higher mental faculty has developed and become an active principle of human consciousness. The flat earth of limited personal judgment has become a sphere; our planet is not stationary, geocentric, as once held, but circles the sun; a child is not an empty vessel needing to be filled, but an abounding treasure-house needing release; healing is becoming an interior mental art rather than an exterior physical science; the Deity is vacating the skies for the heart of man—these and others are all reversals accomplished, or in process of accomplishment, as the higher mental functions of insight and synthesis begin to operate.

Let us then add another reversal in regard to the lower mental activities. It may help us to understand more fully the world in which we live if we interpret in some measure H. P. B.'s exclamation: "There are enormous mysteries connected with the lower manas." (Vol. III, 592). I may be permitted perhaps here to add something which lies between the lines, more than in the actual text.

In the third *Stanza of Dzyan*, appears—"Father-Mother spin a Web"—and in her short comment on this H. P. B. quotes with approval Goethe's couplet:

* Thus at the roaring loom of Time I ply
And weave for God the garment thou seest Him by.

The garment woven for the manifestation of forms may well be held to be the mental plane, for the only *forms* which exist (forth-stand) are thought-forms! A statue hewn from marble is the externalised thought-form of the sculptor. You

and I, who see the statue, by long practice are able to reproduce in our minds a copy of the artist's thought-form—though probably an incomplete copy of the original vision. We, as human beings, can never know more than this reproduction which we make in our mental bodies. This thought-form alone, for us, built up from sense impacts, constitutes our knowledge of the statue.

The vast significance of the lower mental web is that it provides the material bridge by which the archetypal content of the Divine Mind can be carried over into the outer world of things.² It is the canvas for every picture, the clay for every form. And how? In the same manner as the retina of the eye holds and responds to light rays, as a white screen holds and reflects the light and shade of a lantern slide, as a cloud at night reveals an electric beam. Without the retina, the screen, the cloud, there would be no light and shade, no form, no manifestation.

The concrete or dense mind-structure of our universe would seem to be the background for every phenomenon, yet, like the retina and lantern screen, itself remaining unmoved, unaffected, rigid, its action being vibratory only, like a harp. The personal life of man, the swiftly changing, flowing, fluidic astral plays upon and through the lower manas, is localised and formed thereby, and the lit-up, responsive, trembling fragment of the mental web becomes the human mental body of the moment.

Watch an illuminated electric sign at night in the broadway of a city—moving figures, water fountains, soaring fireworks, falling rain, the flashing lights faithfully convey every illusion of movement a clever electrician can devise. Examine the sign the next morning and it is seen to be a rigid framework of metal and unmoving glass bulbs! Similarly, we are the flashing lights on the finely drawn meshwork of the mental plane, our one hope and stay in solving the

problem of realization being the resistant inertia of the physical body.³

H.P.B. cites in Vol. I, p. 111, even more appropriately in illustration the web of the spider. To the spider the web is one and indivisible. Wherever he places himself within it the slightest disturbance is instantly felt, he is omnipresent in this his home. The spider has the freedom of the web, he travels over it easily, rapidly. Other insects, unwary, blunderful, are held, caught, imprisoned. Such illustrations assist, though, with the possible exception of the retina of the eye with its rods and cones, no physical correspondence is adequate to convey a picture of the infinitesimal gossamer-steel fabric which provides the screen for form-projection on the scale of our planet.

It would seem to be the very rigidity of this structure that enables the subtle concepts of the creative world to be held and contemplated, accurately contemplated only if the web be "surface still". The clarity of the projection depends for its definition and precision upon physical inertia which acts as ballast to the mental mesh by localising its flashing astral current of life. This temporary immobility, this time-lag, thus provided, enables us as H. P. B. says "to analyse the reflection" to become aware of our existence and of our nature.

The world as Mind is the vision presented by H. P. B. In this Mind we are caught as the unwary and ignorant are caught in every net. It is we who distort the web, by the strain of our desire, and thereby learn the nature of our own individuality through the very separateness occasioned by the distortion. Any reaction to the strain we impose is the gentle protest of the perfectly tuned web. To the disharmony we generate we owe our early education. It is the necessity for the readjustment of the web to its original purity that we call Karma.

As we learn the technique of mental freedom, and develop the delicacy of touch required in dealing with mental material,

we may learn how to "inhibit the modifications of the thinking principle," as Patanjali puts it, and thus erase by deletion our own karmic distortions. The technique of this practice is usually called development by detachment or dispassion.

We may then conceive of the thought-mesh as the Universal Mind which unites every one of us intimately together. That fragment of it which we at any moment use constitutes *our* mental body. Nothing, obviously, can stir in any human mind which does not travel throughout the whole mental fabric. Nothing can be thought by any one of us which is not radiographed automatically through the Universal Mind. Fortunately, indeed, our brain consciousness is at present somewhat deaf, or we should be overwhelmed by the confusion of the world's thinking!

Mme. Blavatsky quotes Descartes as having asserted that there could be no possible connection between mind and matter, and this was a very general view in 1890. But listen to the following from Sir James Jeans in *The Mysterious Universe* published last year:

We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds . . . p. 137.

The universe can be best pictured . . . as consisting of pure thought, the thought of what for want of a wider word we must describe as a mathematical thinker. p. 124.

A thought or idea cannot exist without a mind in which to exist. We may say an object exists in our minds while we are conscious of it, but this will not account for its existence during the time we are not conscious of it. The planet Pluto, for instance, was in existence before any human mind suspected it, and was recording its existence on photographic plates long before any human eye saw it. Considerations such as these led Berkeley to postulate an Eternal Being in whose mind all objects existed . . . Modern science seems to me to lead, by a very different road, to a not altogether dissimilar conclusion. p. 125-6.

As we win poise, and consequently some control of the mental principle, we perceive a wonder as the mystery of its

qualities is in part unveiled. Reversing our first conceptions, we see it as a vast and static unity, immeasurably, amazingly, susceptible and responsive to the fluidic astral—and to Buddhi! The lightning flash of its transmissive power seems to spell activity, mobility—but as well describe the sea-wave to be literally flowing water, or a fast spinning top to be idle.

The cognition and realization of all this must be naturally a matter of experience and, as we accomplish that, we "slay the slayer of the real". And the slaying is a letting go, a negative rather than a positive operation, for it consists really in "restraining the mind stuff from taking various forms" to quote Patanjali again—a restraint that can be imposed by will alone.

Our world to-day is being viewed as a mighty mental structure, a thought-built stage, on which humanity plays its evolutionary rôle. A new world opens indeed with the enthronement of Thought, and the foremost pioneer of modern times has been she whom we honour to-day.

NOTES BY THE ACTING-EDITOR

¹ A consummation devoutly to be wished. I am a regular reader of *Nature*, the most authoritative journal in English voicing the opinions of scientists, and so far I have seen no indication in what has appeared in it of such a revolutionary change. It is true that Jeans, Eddington, Lodge in England, and Millikan in U. S. A., and a few others are definitely committed to a philosophy that recognises a spiritual basis for the material universe, but in order to be fair to scientists in general we should remember that "one swallow does not make a summer".

² We owe to Plato the concept of the Archetype. According to him, the archetype is sensed only through generals, not through particulars; in other words, it is the *higher* mind, and not the lower, which senses the Archetypes of the Divine Mind. From the occult standpoint, it is the highest atomic subplane of the Mental Plane which is in relation to the Divine Mind. The consciousness therefore must function in the causal body, not in the mental body, to sense the "Web".

³ While from *one* angle it is true that the physical body is our "one hope and stay in solving the problem of realization," from another equally true standpoint it is the physical body which bars the way. Of course Devas who have no physical bodies come to "realization" too. If I might be permitted to raise my voice—rather a solitary one among Theosophists—the usual glorification of the physical plane is to me "curiouser and curiouser". For there is such a thing as Māya. I see it night and day, and I know that for myself the physical is not my "hope and stay". When I shall be free at last from it, then I shall see truly for the first time. The physical plane is where "all we have the wit to see is a straight staff bent in a pool". See *Isis Unveiled*, at its conclusion: "It but needs the right perception of things objective to finally discover that the only world of reality is the subjective."

THE PURIFICATION OF A TREE AT ADYAR

August 16, 1932

BY C. JINARĀJADĀSA

THE sacred land of India has many elements quite the reverse of sacred. This perhaps is natural, as we are dealing with the oldest civilization in the world, having in it ingredients which go back to the far off days of Lemuria and Atlantis. The coming of the Aryans to India is a comparatively recent event, being only 20,000 years ago. When they came, India was even then an ancient land, which for thousands of years had been under the influence of Atlantis, with its cults good and bad.

When the Aryans came to India from beyond the Himālayas with their White Gods, they found the inhabitants already worshipping some of the dark divinities which belonged to the black cults of Atlantis. These dark divinities always claim blood sacrifices, and sometimes, even when there is no actual shedding of blood, a sacrifice of human lives takes place of devotees who immolate themselves in some manner, as some generations ago under great cars, or starve themselves to death in the name of their God.

Though the cult of the White Gods of the Aryans is the prevalent religion in India, much still remains of the more primitive worship. In fact, the story of Hinduism has been in many ways the record of a never-ending struggle between the White Gods and the dark gods—who are no Gods

at all, but powerful artificial elementals. For the sake of conquest and domination of the subject non-Aryan peoples, the Aryans have compromised on this matter and incorporated some part of the cult of the dark gods with pure Aryan worship. Thus, for instance, all the ceremonies involving blood sacrifice to Kāli have been permitted as an excrescence on Hinduism, with the statement that Kāli, the dark goddess, is an expression of the White Goddess Parvatī, the consort of Shiva. Priestly ingenuity has been most expert in finding excuses for horrors which are flatly against the purest tradition of Hinduism, but have been tolerated for the sake of neighbourly peace with non-Aryan peoples.

Thus we find in India, side by side with the pure and beautiful invocations to the White Gods, who are worshipped only with oils, flowers, fruits and such bloodless offerings, many types of worship which require the slaughter of buffaloes, goats, pigs, cocks and hens and other creatures. The sense of fear is always associated with this cult of blood, and the ignorant in India—unfortunately sometimes the cultured also—always lie under a subtle threat that if blood sacrifices are not performed calamities will come upon them. Very often the particular calamity is that of smallpox, which is considered as a special affliction sent by the dark goddess in retaliation for the non-observance of her cult.

A relic of this dark cult exists near Adyar. The property of the Theosophical Society stands in a village called Urur. In this village there are three small shrines, and among them two where, for generations, the dark cult of blood sacrifices has been taking place. The goddess is called "Amman", which is Tamil for "lady", and she is stated to be the consort of Shiva. For some not clear reason she appears twice, as Mari Amman, "health lady", and Ponni Amman, "gold lady", and each has a separate shrine. In one dark temple, that of Ponni Amman, on a particular day in the month in

August, a festival is celebrated which takes us back to far off days in Atlantis. The festival lasts three days, but on the crowning day a boy enters on the scene as a part of the ritual. He has been selected as having the possibility of being obsessed by the goddess. He fasts for three days, and when night comes on the last day—all the dark cults require night time for the success of their nefarious ceremonies—he is needed at a special place.

It is here that the Theosophical residents at Adyar become involved in the matter. For within the Estate, opposite to Vasantā Press, and 200 yards from the river bank, there is a Neem (Margosa) Tree. This Tree has become associated, for reasons which will be explained later, with the dark cult. The villagers of Urur therefore consider that they have an obligation to perform a ceremony under this Tree on the last day of their festival. The ceremony consists of coming in procession, and making certain incantations at the Tree in the presence of the boy. Before the procession arrives at the Tree, the boy has bathed in Adyar River, and from that moment care is taken that no one touches him as he comes to the Tree. The priest—who is *not* a Brahman—wears the red *dhoti* or loin cloth—a sign of the type of magic involved, because in connection with the worship of the Aryan Gods the colour red is never worn by the Brahman priests, but only white. While the incantations continue, it is expected that “Amman” will enter into the boy, who will fall then into a trance. Questions are then asked of him, and he replies.

There is in connection with all this a curious unhealthy emotional excitement, as if the audience were all unbalanced with a kind of psychic intoxication, distinctly suggesting the influences of black magic. After the ceremony of worshipping the dark goddess at the Tree is over, the procession returns to the temple. A ring of hands is made round the boy, so that

the obsessing entity may not be contaminated as the boy returns. By this time, perhaps, it is 8 or 9 o'clock at night. Then continue further ceremonies until past midnight, when between 2 a.m. and 4 a.m. a goat is sacrificed.

Whenever an animal is sacrificed, it is not inside the shrine, but outside, at its gate. The doors of the shrine are *closed* when a blood sacrifice takes place. This evidently reflects a faint intuition that the *white* aspect of Shiva's consort disapproves. That aspect has usually as priest a Brahman. But since there is a dark aspect also, another individual, the “invoker” of the blood-thirsty deity, appears on certain occasions. He is always non-Brahman. Nor does he himself cut the throats of the victims. This must be done by a Panchama, who is caste-less. Other Panchamas are also required. One of them kills the goat, and sprinkles its blood on a heap of cooked rice, and wears its entrails as a garland round his neck; a second bears a sword. A third is necessary as drummer, and the particular rhythm of the drumming reveals at once to those who know that the worship is non-Aryan. There is also a torch-bearer, and of course the invoking priest. With the rice on the head of the man bedecked with entrails, the procession moves, the priest behind, “marking the bounds” by sprinkling blood on the boundary stones of the village. This is supposed to keep out smallpox and other evils.

Of course such a “marking the bounds” within the Headquarters Estate is incompatible with the ideals of Theosophists. Hitherto in the past, by a donation to the temple, the villagers have been induced not to perform this sprinkling of blood on the boundary of the Theosophical Estate towards the Adyar River, which is also the northern boundary of the village. For several years, Dr. Besant had given a donation for this purpose.

The little temple has, as its patron, a resident of the village, called the Dharmakartā, or patron of worship. It is

his custom, in connection with expenses, to collect donations from the villages round about. A few years ago, owing to some local difficulties and want of funds in the village, the ceremony had not been performed twice. Then the functions were begun again in 1925, and here I enter on the scene as a factor. I was privately warned by friends that not only would the ceremony take place under the Tree—the Society has no objection to this part, and grants permission to the villagers to enter the Estate once a year for this purpose—but that a cock or hen might be sacrificed. As there is no right-of-way in the matter, the Society could forbid entrance to the villagers; but instead the Executive of the Society exacted from the villagers concerned a promise that no blood offering should be made. This promise was formally given. But it was pointed out to me that though no sacrifice might take place at the time of the ceremony, there was no guarantee whatsoever that *during the night*, in order to propitiate the offended goddess, a cock or two might not be sacrificed privately. Since there is no enclosing wall round the Estate, undoubtedly anyone who wanted to do so might perform these private blood sacrifices. The problem then was how to arrange matters so that such nefarious doings should not happen.

Now among the worshippers of the dark cult, it is recognized that their practices are incompatible with the worship of the White Gods. The blood-sacrificing worshippers will therefore take care to keep away at a certain distance, and not erect a temple anywhere near a white temple. In Urur village, there is one shrine to Shiva and two shrines to "Amman." But while the two latter shrines are close to each other, Shiva's shrine is clearly at a distance, and furthermore the two Amman shrines have not been placed on a line with Shiva's. Knowing this ancient belief, I determined to circumvent any clandestine offerings of blood at the Tree. I had only 12 hours'

notice, but with the co-operation of the heads of various departments, we did an unusual thing. Next to the Tree, in a few hours and very hurriedly, a tiny temple was built of brick, about 8 ft. by 6 ft. It was to be dedicated to Shri Ganesha, the well-known God with the elephant trunk. He is, moreover, one of the White Gods, and in the Hindu Pantheon he is one of the two sons of Shiva. There was no time to procure an image of Shri Ganesha, but one was quickly made by masons in clay. In the afternoon Brahman priests from the Adyar Library formally consecrated the little shrine as a temple to the God. Later, a stone image was installed.

That evening the procession came from the village, from the dark temple. Naturally the consecration of the small temple to the White Gods became known to the villagers; in fact, in the village there was already a party which had decided to abolish animal sacrifices. So, in some ways, the occasion was looked upon as a kind of tussle between the White Gods and the dark gods. Our Adyar residents were present, and naturally I was there to see that no kind of obsession took place. I knew that no blood sacrifices would take place, at least openly, as an undertaking had been given; but it was undesirable that there should occur anything like an evil obsession of the boy. There was, however, no need for me to do anything overtly, as what had been done by the Brahman priests with their consecration was sufficient.

The dark priest began his usual ceremonies, with a kind of fury in his invocations to the goddess. Then, with eyes upon the boy who stood in front, the priest aimed the incantations at him. But the boy did not fall into a trance. This seemed to annoy the priest very much, and he went on hurling the prayers at the boy more vigorously, as if blaming him for not going off into the trance, as he should have normally done.

But the trance did not come. It was then suggested that possibly the boy had been touched and his magnetism contaminated as he returned from his bath in the river. So off he was sent to the Adyar River again to bathe, and he came back dripping and stood before the priest, who was standing under the Tree. But all in vain, for the boy refused to be entranced, though the poor lad felt that somehow he was not doing his proper part, and seemed frightened. Parenthetically it may be remarked, that the employees at our Headquarters knew that a struggle was taking place between the White Gods and the dark gods, and one of them remarked to me in a whisper: "Goddess not come, Sir!"

This was perfectly true, because the elemental—of whom more later—found that as a matter of fact she—for it has the form of an old hag—could not come anywhere nearer than the Estate gate, because the magnetism prevented her from approaching the Tree to obsess the boy as she used to do in olden days. Of course the procession had to return to the temple with the boy not having been obsessed.

I was told, however, that after he passed the gate, some kind of obsession did take place, which was natural, as the magnetic boundary ended at the gate. Later on, at the temple itself, a full obsession took place, when the goddess was asked why she did not speak through the boy as usual. She put the blame on the villagers for the divisions among them, but naturally she did not give the real explanation.

So the evil chain established by the dark magic was broken for the time. The employees of Vasantā Press then took the little Ganesha Temple under their charge, and once a week have been performing the usual Pūja of the Aryans.

Ever since, year by year, the ceremony has taken place at the Tree, but there has been no obsession. The Adyar residents have been usually present. But unfortunately, after the procession returns to the village, and at the dead of

night, the old dark cult has been continued, with the ceremony of "marking the bounds" with blood. Rovers and Boy Scouts have kept guard to see that the procession did not enter the Estate to "mark the bounds" with blood.

Slowly things have been changing in the village, and strange to say, the first people to break away from animal sacrifices have been the Panchamas, who are called the "Depressed Classes". Their abandonment of animal sacrifices has naturally brought some pressure to bear on the caste people, who have supported such practices. A few months' ago the caste people in the village organized the "Urur Village Improvement Society". This incipient organization has the idea of collecting funds to put up village lamps, to sweep the lanes, etc. A few days ago this Society, as the result of the growing sentiment against animal sacrifices, helped by the propaganda of the South Indian Humanitarian League of Madras¹, issued the following notice:

This is to inform the generous public that under the auspices of the above Society the old custom of sacrificing animals before the temples of Urur Village Deities Shri Ponniamman and Mariamman has been utterly stopped from the annual festival of 1932 forward. Our beloved Mother and President of the Theosophical Society Dr. Annie Besant and her Colleagues Right Rev. Bishop C. W. Leadbeater and Mr. C. Jinarajadasa of the T. S. have frequently advised the village People to put an end to this miserable custom of sacrificing nature. To comply with their exhortations the Villagers of Urur have now taken this into account and resolved on several occasions by means of frequent Lectures, especially by the Madras South Indian Jivaraksha Pracharak Sabha members and other allied Lectures and Dramas conducted and staged by Mr. P. S. Krishnaswami Iyer, Scout-Master and a Member of the T. S.

As a result of these, the Urur Village Improvement Society have now succeeded in avoiding the old and sinful act of sacrifice to the Deities, which is quite unsuited to the modern way of worshipping, and further the Committee Members of the Urur Village Improvement Society beg the temple authorities of the neighbouring

¹ I am the President of that Society for this year. One of its special activities is to send some of its members to temple festivals where animal sacrifices take place, and to preach against the evil practice.

Villages to consider the demerits of sacrifice before the temples and to avoid thoroughly this bad custom.

A. KUPPUSWAMI MUDALIAR,

President.

A. P. JEEVARATNAM,

Secretary

Urur Village }
Adyar. }
8-8-1932. }

In the Tamil circular issued by the Village Improvement Society, a special clause stated that: "The Committee members of the Village Improvement Society are requested to arrange and conduct the festivities". The Dharmakartā of the Temple, Mr. Kuppaswami Mudaliar, appealed to Dr. Besant and me for some assistance with funds, because he pointed out that probably few of the villagers would now be inclined to contribute to the expenses of the festival. A donation was given.

But in order to clinch the matter once and for all, and particularly to remove all trace of evil magnetism in connection with the Tree, something radical and dramatic was planned. It had to be organised hurriedly, as the idea came to me unexpectedly on the 15th afternoon. I found that next day the 16th of August was a Full Moon day—which is a sacred day generally in Buddhism, and also this year a very particular festival of Hinduism. The annual ceremony under the Tree by the dark priest was not to take place till the 21st, yet for the particular purpose in my mind the 16th was excellent. My plan was to request the representatives of Hinduism, Buddhism and Christianity to perform certain ceremonies at the Tree, which would both purify the spot, and also intensify all the new thought sprung up among the villagers to have done with animal sacrifices for good.

A Buddhist Bhikkhu was invited to come, and the Rev. Nilwakke Somānanda, of Ceylon, who was residing at Perambur, at the Āshrama of the Mahā Bodhi Society, was

invited to assist. He came, and the following short ceremony took place, at 8 a.m. on the 16th.

On the arrival of the Bhikku at the Tree, I as a Buddhist and in accordance with custom washed his feet and dried them, after which he was conducted to a seat on the platform which had been built round the Tree¹. There a chair had been placed on which a white covering lay, according to Buddhist custom, so that the Bhikku's robe might not be in touch with the magnetism of previous occupiers of the chair. The residents assembled were at a lower level, as by tradition a Buddhist monk is placed a little higher as he recites the Scriptures. Then Bishop Leadbeater and myself, as Buddhists, "took Pancha Sila" from the Bhikku. After this was over, the laity sat down while the Bhikku repeated three Suttas or Discourses of the Lord Buddha used on such occasions of Blessing. They are: Mahāmangala, Ratana and Metta Suttas. The first is the Sermon which describes the "Greatest Blessing"; the second enumerates the excellencies of the "Three Gems"; and the last is "the Discourse on Pity". Though these are sermons of the Lord Buddha, yet they are repeated with strong intention to spread the power of the great thoughts in them. The second Discourse begins by calling upon all creatures of earth and the invisible worlds who are present at the spot to attend, and to give their good-will and assistance to human beings. It is in this Discourse that, after each verse describing the excellencies of each of the "Three Gems"—the Buddha, the Dhamma and the Sangha—there comes a strong affirmation of power in the words: "By virtue of this Truth, may there be blessing".

There is no attempt at exorcism, or the creating of a magnetic centre in any magical way. But the gentle and

¹ When I constructed this platform last year, I arranged for it on one side to touch the Ganesha Temple, so that the Tree might be magnetically linked with the Temple.

beautiful forces of Buddhist influence are evoked and they create such an atmosphere as puts a barrier for the time to all noxious influences. The ceremony lasted 20 minutes, and after it the members dispersed for the time.

In the afternoon a Christian ceremony took place, with the similar purpose of removing whatever evil influences still persisted in connection with the Tree. Bishop Leadbeater, assisted by the Rev. C. D. T. Shores, went in full vestments, with mitre and crozier, to the Tree. There, according to the Christian ritual, he magnetized salt and water, and then asperged the Tree, circumambulating it. The residents present sang as the opening hymn, "All people that on earth do dwell". After the Asperges, the Bishop exorcised and drove away all evil influences, and prevented the spot ever being used again by the invisible entity of the dark cult. The Tree was already protected in a semicircle to the eastward by the Ganesha Temple, and the elemental could not approach from that side. Bishop Leadbeater therefore barred the way from the westward, and placed the Tree under the guardianship of a minor Deva. The members ended the brief ceremony with "O God, our help in ages past."

Later in the evening, at 5.30, four Brahman priests performed the Hindu ceremony. They repeated Vedic verses, and at the end of half an hour of these chants, the water, which was in a brass pot, and had become magnetised in the process, was sprinkled by one of the priests, using mango leaves as a sprinkler. The Tree was sprinkled all round, and the ceremony ended. All these simple ceremonies of the three Religions were performed, partly to free the spot from evil influences, but more to give aid to the efforts of the villagers to abolish blood sacrifices as part of their religion.

The occult side of this unpleasant cult was described by Bishop Leadbeater on August 27 of last year in a letter which

he sent to some correspondents narrating what he witnessed on the last occasion.

They [the worshippers] seemed to think that this abominable entity was the spirit of the Tree; it was nothing of the kind, but an artificial elemental formed long ago (not so very long, perhaps two hundred years) by a local leader who knew something of the darker magic, and attached by him to that particular spot because a peculiarly atrocious murder had been committed there. It appears at present in a most loathsome form—that of a leering and unspeakably disreputable old woman, full of cruelty and insatiable greed—half human in shape, yet rough-hewn and indescribably distorted, like an image cut with a blunt tool by some primitive savage—an incarnation of incredible evil, craving ever for more and more of the blood which alone enables her to prolong her baneful existence.

The spirit of the Neem Tree recoils from her with horror, and is exceedingly thankful for the erection of the little temple of Ganesh. The demon's devotees fear her, because they credit her with the power to bring small-pox and cholera upon them when she is dissatisfied; for example, they attribute Mr. Aria's death to her, because he was Recording Secretary when the Ganesha temple was built. Weird superstitions still survive, even in the twentieth century!

To conclude: when each year henceforth in August the tom-toms beat, I shall not need to send my thought to protect my friend the Tree. We have also added one more beautiful spot to Adyar. And if other villages want a similar purification, we will assist them to get rid of this frightful incubus of an evil cult in their midst.

MARGARET SANGER

REBEL, SCIENTIST, LIBERATOR

By MARGARET E. COUSINS

THERE is a peculiar satisfaction enjoyed when one has come to an independent opinion and later finds that the world and his wife express the same opinion.

Since I came to the United States I have had the privileged opportunity of meeting many of America's women leaders, and of addressing many meetings of the cross-sections of America's average womanhood. Amongst all these, two women of the younger generation—I myself having crossed the 50-50 line—have seemed to me predominantly creative and directive of the forces of the New Age.

One of these has intertwined herself amongst my roots. The other, Margaret Sanger, captured my imagination the moment I saw her and felt her firm hand-clasp. She is of the quality best described as "radio-active" with the connotation of all that radium itself stands for. Something about the auburn tint of her wavy hair, the fleckings in her wide-apart expressive eyes, something in her fairness and her taut and willowy form seemed to express a radiance of spirit which struck fire in me as a flint on a tinder-box. "Here," I thought, "is an Original, here is an Unique, here is an Ego, one of the pioneers of the type who made America, and who now through America is pioneering the whole

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human race into a New World"! In this free soul who had suffered obloquy, persecution and imprisonment for her Cause of Family Limitation, I was satisfied that the World Mother had found the fitting liberator of the mothers of the world from one phase of human serfdom to one of Nature's laws without relation to Nature's other laws. In my mind I at once ranked Margaret Sanger as the most magnetic, significant and famous woman of an international order thrown up by the age emergent after the War.

It was natural then that I purred with pleasure when I read in the Press some time later that the American Woman's Association had chosen this same Margaret Sanger, founder in 1921 of the American Birth Control League, out of all the millions of New York's womanhood as the first recipient of the medal they intend to award annually to the woman in the metropolitan area who has gained outstanding distinction in the arts, science, business or professions. In making this remarkable award the President stated that they consider that Mrs. Sanger's contribution to humanity, achieved single-handed against the State, church, schools, the press and society, has "changed the entire social structure of the world and opened the doors of knowledge to give light, freedom and happiness to millions. She has shown the qualities of vision, integrity and valour".

A woman who gets such praise from an influential association of New York business and professional women, and against odds which for over a period of twenty years had used every weapon to defeat her and her mission, is worthy of study. It happened that Mrs. Sanger's latest book came into my hands as unsought and as seemingly by chance as my personal introduction to her, and it has completed my appreciation of her character, courage and crusade. It is typical that its authoress does not call it her "Autobiography"—which it is—but sinks her personality in her mission and

calls it "My Fight for Birth Control". In reading its fascinating pages one is reminded of the scene in Maeterlinck's "Blue Bird" where the souls about to be born on earth discuss their futures, and some are shown as commissioned to reveal to the world a certain idea, and they know that everything in the earth life will help them to fulfil their mission. Mrs. Sanger's book describes the forces of nature and nurture which have given her the character and circumstances necessary for liberating womanhood from the Curse of Eve. No one should pass a final judgment on her or her message without reading that life story, so vivid, so linked with human destinies and philosophies that it carries on the Great Tradition of "sacrificial living". The message made the messenger. It is easy to see that Margaret Sanger is supremely a Lover of humanity.

Throughout her experiences her heart has directed her intuition, and her actions many a time have preceded her intellectual perceptions of all the issues and detailed steps involved. She is simple, pure, thorough, consecrated through and through. "Life has taught me one supreme lesson," she writes. "If we are really to *live* at all, if we are to enjoy the life more abundant promised by the Sages of Wisdom—we must put our convictions into action." Her Clinical Research Bureau in New York is such a demonstration of her convictions and action. In it can be felt her own atmosphere of moral cleanliness, modesty, human helpfulness, efficiency. In it science is applied to one of the most pressing and heart-breaking problems of life. But it is a science of life, not of licence; it gives knowledge and trained aid to those in ignorance, fear, disease and helplessness. Mrs. Sanger's motherly heart has answered the agonised cry for help of mothers immolated on the altars of the sex-habit of their mates. She has made science their handmaid because she values children too highly to allow them to be cheapened by

the old-fashioned, casual, thoughtless method of mass production without reference to good health or good sense. Since 1913 she has devoted her life to this Promethean task. She has borne insult, persecution, poverty, suffered in prisonment, experienced the most poignant personal losses, but through all she has raised her cause to publicity and popularity, and become through her world travels the internationally respected champion of family limitation. In America she has carried the campaign successfully through its stages of agitation, education and organisation. She is now concentrating on its legislative stage. It is imperative that the old American law of 1873 be repealed, or made non-effective by a new law. That law makes it a crime to mail or supply information, or any articles relating to the prevention of pregnancy. Therefore the legal aspect in America is at the point where Bradlaugh and Mrs. Annie Besant took it up and reformed it in England in 1876. There are so many points of resemblance between the autobiography of Annie Besant and Margaret Sanger that one does not wonder that the younger rebel is just now following in the steps of the older crusader. She will undoubtedly win her battle for freedom of knowledge from the fetters of out-of-date law. She has already won in the fields of medicine, education, and the Protestant religion. She is born for victory.

But when that battle at Washington is over I think she will again follow, consciously or unconsciously, the Free-thinker who became the Theosophist. She is just the age that Annie Besant was when the latter deepened the currents of her life. Margaret Sanger is too essentially a spiritual visionary to be content with securing *conditions* only by which every member of the future race will be a welcomed, planned-for, healthy baby. I sense from the revelations in her life story that having made possible the regulation of the quantity of population she will, like Mrs. Besant, turn her brilliant and

mystical Irish nature to the investigation, realization and propaganda of the "things that are more excellent". She will want to set free the imprisoned Divinity in even the physically best-born child. Till now she has not been the idealist of ultimate perfection. As she herself has written, "There in that field (Eugenics) I took such care to plant the seeds of an idea. There is the little garden I tried to cultivate." Her objectives have been for immediate amelioration of suffering and the solution of world population problems. Her sense of logic and real values is too keen to be satisfied with the releasing of knowledge which applies to the sociological and emotional strata of life only. She has it in her nature to delve into the mysteries and to soar into the ecstasies of the Divine Marriage, and to realize that there can be a transmutation of sex into that union with life in all its beings and manifestations so absolute that no necessity is felt for any separated specific Beloved. She is greater, and so is every one potentially greater, than to be satisfied merely with such a middle term in spiritual evolution as objective control of the desire nature. Remembering what realms of light Dr. Besant entered at the same stage of her strenuous career, may we not look forward to a similar expansion of the kingdom of the human Spirit to its full circumference in this radiant personality from the apprenticeship of caring for the "little garden" in which she has scotched the serpent, and see her take her place amongst the little band who are leading humanity to a Paradise regained where Perfect Love will have cast out fear?

OCCULT RESEARCH INTO THE EARLY AMERICAN INHABITANTS

BY GEOFFREY HODSON

ON May 16, 1931, a small party interested in archæology took Mr. and Mrs. Geoffrey Hodson to "house-site ruins" recently excavated in Hummel Park, three miles north of Omaha, Nebraska. These excavations were made under the leadership of Dr. Robert F. Gilder, the internationally known archæologist and discoverer of the Nebraska Cultural Man. Dr. Gilder himself was present during the clairvoyant investigation, and was accompanied by his friend, Mr. A. L. Bishop, a brother archæologist. Also present were Dr. Edith Pettegrew and two representatives of the Omaha *World Herald*. Precautions were taken by Dr. Gilder to prevent any other member of the party knowing in which direction and to what discoveries he intended taking them.

The party sat down inside the house-site of the previous findings, concerning which Mr. Hodson had no knowledge whatever, and he was handed a grooved mandible of the mule deer, which had been excavated from a cache at the side of the house. The cause and purpose of the groove was conjectural.

A verbatim report of Mr. Hodson's findings was made by Mrs. Hodson and is offered herewith, together with the comments of Mr. Bishop.

A. I get a picture of a man weaving with this bone; he is using it to push his cross threads up tight. He is sitting in the sun, outside of a group of buildings, and working on a kind of loom. The whole contour of the country was utterly different then from now. There were here a number of earth houses, making a community. This man is using the woof and warp principle and keeps tapping the new threads up against the old, with this bone.

Comment on "A" by Mr. Bishop: Archæologically, these sites are recognized as semi-subterranean. This suggestion as to the use of the bone and cause of the grooving is very convincing, the hand polish being still visible.

B. He has a number of other instruments beside him, some of which are made from the pointed antler of a deer. There is also a flat, bone-shaped instrument with a sharp edge resembling a knife.

Comment on "B": The pointed antler implements have actually been found and are in the possession of Dr. Gilder and Mr. Bishop.

C. This is a group of hill-side dwellings cut out of clay. The general architecture is plain and square. There is very little attempt at ornamentation. The uppermost houses have pole roofs over which is a hard earth covering.

Comment on "C": Each of these three statements is amply borne out by actual discoveries.

D. These people possess a certain refinement of culture, shown by the presence of some quite well-made pottery, decorated in colours and consisting chiefly of large pots and jars.

Comment on "D": Fragments of pottery of this kind have been found, though so far all in this district have been uncoloured.

E. These houses are built in terraces, each house being cut back into a kind of cliff of hard earth with the openings on the cliff's face. These particular groups extend for at least one hundred yards on either side of this site and the system was extended further in a chain of similar groups.

Comment on "E": Actually, five similar house-sites have already been discovered and explored within one hundred yards on each side of this group.

F. These people show a refinement which suggests that they are the remnants of a highly cultured civilization

centred some hundreds of miles east of here. They have language and considerable domestic development. They are lighter of skin than the later Indians, to whom they bear no resemblance, belonging obviously to another race. There are blonds among them. I see one white haired old man who is undoubtedly a venerated tribal figure. He belongs to the religious side of the community and presides over certain ceremonies, at which fires are lit. Then he, entering into a lucid state, speaks to the people.

This community appears to be the decadent remains of a once more highly developed civilization. The American continent was shaped differently at that time. The Eastern coast extended right out into the Atlantic where the centre of this civilization was established. These people, though still cultured, are somewhat effete. I see no signs of military activity among them, the communities being religious and cultural.

Comment on "F": We had already concluded for a fact that these communities were small, isolated and without any evidence of protection; that their inhabitants were peace-loving people.

At this point Mr. Bishop sought information as to the origin and final destiny of these people and the period in which they lived.

G. These people are the relics of a great colony, immigrating from the south-east—from a land now under the Atlantic ocean. They were led by very highly evolved men and came in from the direction of Florida, then a part of the Atlantic mainland. They spread out fanwise and gradually travelled westwards to the Rocky Mountains. Thousands of years passed, during which they settled the country. The sinking of their land cut them off from their original centre, after which a decadence set in. Then began the decline—physically, mentally and in numbers. Finally a concerted movement south-west toward Central America began, gradually

denuding America of this type of man. This was caused by a general change in the climate, this region becoming extremely cold. This country would lie under snow for three parts of the year, when this change had reached its height.

Comment on "G": Geologically, there is evidence that the ice-caps have descended at least six times over the northern continent, at unknown periods.

H. These people tamed types of deer and used them as carriers on this migration. Large numbers died on the journey and the race seems to have almost become extinct. I think the scene I have described is at least 5,000 years old.

Comment on "H": Lime accretions and other evidence had already brought us to the same conclusions regarding the age of the pre-historic house-sites.

The newspaper report, which included Mr. Hodson's statements, verbatim, but not Mr. Bishop's comments, concludes its account of the expedition with the following:

"Mr. Bishop and Dr. Pettegrew were outspoken in their commendation regarding Mr. Hodson's efforts.

"Dr. Gilder added: I was much impressed with what Mr. Hodson had to say. Many of his utterances tally with my findings and theories. I cannot take exception to anything he said. I have found antler implements such as he described. These dwellings, when excavated, were rectangular and were not made round as some in the east have maintained. It is also my belief that these earlier people may have come from the east and been related to the mound builders of the Ohio Valley. Mandan Indians were reported to have had blue-eyed children among them, and some with light hair. I am glad I came on this expedition. It was decidedly interesting!"

THEOSOPHICAL "PIONEERS" IN NEW ZEALAND

BY S. A. GILBERT

I HAVE often thought how the seeds of the age-old Divine Wisdom came to the then small isolated Township of Woodville in New Zealand; but we find that when the time is ripe for advanced thought the pioneers are always found.

The first, I think, was the late Mr. E. T. Sturdy who brought the knowledge of Theosophy to the Wellington and Hanks Bay districts. I met him twice on his occasional visits to Woodville where he owned some property. He had done some work in Wellington and had published, at his own expense, a small Theosophical Magazine, but there was then not sufficient response and he discontinued the publication of *Hestia*. Nevertheless seeds were sown that bore fruit later on. One day hearing about him from a friend I felt that he could tell me something of that for which I was seeking. At the time we were very isolated, for there was as yet no New Zealand Section and we had no literature. Through correspondence I heard that Mrs. Isabel Cooper-Oakley had paid a short visit to Woodville, but as Theosophy was not understood at the time the visit was kept very quiet.

Mrs. Besant visited New Zealand later, in 1894, and lectured in Woodville. I have in my possession the correspondence in

connection with this visit. The then owner and editor of *The Woodville Examiner*, the late Mr. Alex Haggan, and his wife entertained our President. The lecture was held in the Town Hall and the proceeds of the collection went to the Wairaparapa relief fund. The Hall was filled to overflowing and the audience appreciative; the account of Mrs. Besant's visit in *The Woodville Examiner* is given on p. 23. No lecture since has impressed me as that first one did. One of the things I have noticed in her lectures, particularly so in her early Convention lectures on *The Wisdom of the Upanishads* and many others, was her appeal to her hearers to ignore the lips that were so feebly trying to express some of the great Truths for our help. This especially appealed to me for the reason that, unless there was an intuitional response, I felt I could not accept anything on authority. To me it seems that we ourselves create authority by our craving to lean upon artificial props, whereas if we can but realize and touch the spring of our intuition truly do we find the answering truths within ourselves. After leaving Woodville, the President went to Napier where also she lectured.

On her second visit to New Zealand it was my good karma to meet her again, this time in Wellington, and I had a few minutes' private talk with her. Again I met her, the third time, in July 1924 in England when I stayed with my son near Birmingham. The President was to preside over a members' meeting at the Birmingham Lodge and I availed myself of the opportunity and once more came into contact with her. As was her custom, any one who wished could say goodbye to her after the meeting, and I did so, telling her I came from far-away New Zealand, thinking at the same time of her thoughtfulness in this action. Mistakes—yes, there may be some, but we can never forget or ignore the work she has done for us and for others. This will ever live

through all the misunderstandings which may arise. We know that pioneers must ever bear the burden of breaking up the rough ground, and face misrepresentations and misunderstandings of the world in general; in this, no doubt, mistakes are made, but can we not ignore the flaws and pick out the golden grain that has so freely been given out for our enlightenment?

Think of a young Colony like isolated New Zealand, the then crude and undeveloped state of both road and rail, and all the more do we feel love and gratitude for the help those pioneers of early days gave us. They gave us the hand of true fellowship in our search for truth; true, we must ever lean upon our own strength but we all realize that the hand of human fellowship is welcome. Learning of the passing over of Mr. Alex Haggan in Canada, whither he had gone finding there more scope for his abilities, I felt that I must write these lines in memory of those who helped to bring the New Zealand Section into being.

It was formed in 1895, after the President's first visit, Mr. Haggan giving much help. Mr. Staples, Australia's first General Secretary, visited New Zealand for the purpose. I was present at the meeting arranged for Mr. Staples in a room of the Council Chambers at Woodville. I can still picture him talking so earnestly to that little gathering. We were told that there must be seven Lodges with not less than seven members each before a Charter could be granted, and all those present gave their name for membership. The Lodge Charter came duly by post on July 16th, 1895; my own diploma bears the same date. At our first meeting the president of our small Lodge placed the Charter in my hands for perusal—I did not know then that later it would be my responsibility to keep the Lodge going; it has proved to be one of the privileges of my life. Nearly all those who were present at that meeting have passed over, but they live in our

own hearts as the pioneers who helped to lay the foundations of the Theosophical Society in New Zealand.

Another visit we had was from the Countess Wachtmeister, who kindly stayed for a fortnight, Mr. Haggan again helping with the arrangements. The Countess gave two public lectures, meetings were held in Mr. Haggan's house and visitors and enquirers were received. I had a private talk with her; probably I was expecting too much, telling her of my difficulties and thinking no doubt, as many young members do, to get help there and then! Very gently came the Countess's reply, that that was just what I needed to teach me, to surmount the difficulties in my own strength. Her lecture on "Death and After" was illuminating to me, as, having been all my life more or less clairvoyant, she made *clear* to me things that were already *true* to me. All our early members know how uphill the work was; hard study and self-reliance were needful. One thing which impressed me in the teachings was the call to spiritualize them, always to try to see the spiritual meaning behind the form. I found this to be of great help. For me changes have come but the old homestead "Woodlands" that entertained not a few dear "T. S. folk" is still in the family, and I trust it will ever remain a Theosophic home. Only love has prompted me to pen these lines in grateful memory of help received in the search for Truth.

MEANING AND PURPOSE OF PAIN

BY PRANLAL P. BAXI

WHAT is the meaning and purpose of pain? This is the question of questions that is ever asked. It is generally understood that pain is the opposite of pleasure, joy, and material well-being. When there is any disharmony among man's three bodies—physical, emotional or mental—the feeling of pain is at once experienced. Theosophical students are familiar with the teaching regarding the Cosmic Will—the mighty Will of the Logos of this Universe—and the individual will, which is called free-will. The latter is free, no doubt, but when it works in opposition to the mighty Will of the Logos, its freedom is checked, and then the individual finds himself entangled in various ways, *i.e.*, physically, emotionally or mentally, which he calls pain. The great Will is like an ocean, and individual wills are but as centres in it with their "evolved" freedom. When these act in harmony with the mighty rhythm, never opposing each other, there is a sense of pleasure and joy.

From the time of his individualization man seeks for the solution of this problem, and he goes on seeking until he reaches the stage of human perfection. The "Spark from the Divine Fire," or the individualized centre of consciousness, is always moving forward on its evolutionary journey until the unity and oneness with all other centres is realized. This unity is realized at last after going through the pleasurable

and painful experiences of life; beings are attracted towards, or repulsed from each other in their selfish and separative tendencies. In gathering these experiences, life after life, the ego—the real man—weaves for himself a web of causes and effects, by a process generally known as the “Law of Karma”. When a man is too self-centred and separative, the Great Will impels him to be more in tune with Unity, and the experiences thus gathered are always painful. Self-centredness is the cause of all pain.

The man possesses mind, emotions, and a physical body for experiencing pleasure and pain of his own making. The purpose of pain is to teach the individual the Wisdom of knowing himself. The self is known only by the wise. Wisdom is the essence of these pleasurable and painful experiences. Though the whole world is groaning with painful experiences, the ultimate aim of them all is to teach Wisdom bit by bit. If humanity has very little or no faith in its saviours or sages as regards what they have taught, these experiences are the practical lessons from “on high” to lead them on to the right path.

Let me describe a personal experience which fairly illustrates the meaning and purpose of physical pain. It was that of a surgical operation. The nervous system is an instrument through which the Self acts, feels and knows; it is like an inverted tree having many tender branches, beautifully arranged and preserved in the physical casing. This nervous system is spread throughout the body, and it is the medium through which the self contacts the outer world, and feels either pleasurable or painful experiences. When any portion of this nervous system is affected, either from inside or outside, it cannot perform its legitimate work.

In the case in question a surgical operation had to be performed in the abdomen. Chloroform was not given, but local anæsthetics were used to make the surrounding parts

insensible to pain. The surgeon found the mischief to lie deeper than he had expected. The patient as he lay on the table watched all the surgeon's movements as from two different angles of vision. On one side he felt very conscious of his link with his body, and on the other he seemed to be removed to some open and freer space, from which he watched what was going on below. It was a kind of “double” consciousness, feeling the pain from one side, and watching the effects of pain as a spectator from the other. The surgeon, busy with his knife amid the group of his assistants, remarked, “I have never seen a patient with such strength to bear the pain.” At first there was very little feeling of pain, but the pain increased to its maximum limit. The patient seemed to know inwardly the limit of pain at which death of the physical body would follow. He also knew in a flash all about the meaning and purpose of pain, and became thoroughly convinced as to the capacity of pain to teach and train.

The patient learnt from this experience how to feel for the sufferings of others, and also how to rise above the condition of suffering. In a word, he realized a stage beyond pleasure and pain. He also bears testimony to the help that he received during his illness and recovery from those Elder Brothers of humanity, who so very tenderly and lovingly accorded it to him.

THE "MENACE" OF COMMUNISM

BY LEONARD C. SOPER

THERE are many who consider Communism as a "menace"; this fact may be due to a wrong definition of the word or to a pre-conceived idea of the meaning of the term Communism. Some seem to identify it with "physical comfort and well-being". Now Communism in the strict sense of the word means *economic equality*, and it is this that many apparently are up against.

There is, though, an ever-increasing number of cultured intellectual people, including Mr. Bernard Shaw and Mr. Krishnamurti (if the writer has understood the latter aright) who are convinced that economic equality forms the only true and lasting basis for a state of Society, where spiritual inequality may find full freedom of expression. There is also one great State, the U. S. S. Russia, which is successfully attempting to build up a civilization *de novo* on such a basis. Of course, it is not expected that every one will believe this. The familiar arguments of those who take the opposite view have been reiterated *ad nauseam*. Still, it is suggested that they read some of the views expressed by people who have visited or sojourned in Russia, and are obviously not *parti pris*, e.g., *Seeing Soviet Russia* (Griffith), *A Scientist among the Soviets* (Huxley), *An Editor Looks at Russia* (Long).¹ Better still, they should personally examine some of those who have lived and worked in that country, Americans for preference, since they cannot be accused of having a national bias in favour of Communism. Best of all,

¹ See Notes at the end of the article.—C. J.

They should go for a tour of the country. This is only advisable if they speak German or French,² to avoid the possibility of being taken on one of those "personally conducted tours" of which one hears so much—from people who have never been!

Those interested in Astrology may be reminded that Russia is said to be ruled by the sign Aquarius, and that during the years immediately preceding and following the Revolution of 1917 the planet Uranus was passing through that sign. Also there is authority for saying that the Slavs will form the basis of the seventh sub-race of the fifth root-race.³

An inference which is drawn by the writer of an article on "Utopias" in the July THEOSOPHIST, from the fate of "Utopias" such as Peru, seems false, since there is no analogy with Communism. These "Utopias" were governed despotically from above, and their peoples had no choice but to obey their self-appointed rulers. The day of "Divine Kings" came to an end "lest one good custom should corrupt the world," which is the probable reason for the destruction of these seemingly idyllic civilizations, and humanity has to learn, through the painful process of "trial and error," to itself choose its rulers—"government of the people, for the people, by the wise" as Dr. Arundale says, and, the writer would add, "chosen by the people themselves".

It is said that "physical comfort and well-being" are a "steep descent to spiritual oblivion". But is this so? The appalling misery and wastage of human life and faculty which a poverty-stricken environment forces upon the majority of mankind under the present economic scheme of things is not a sound basis for a "steady uplift towards the super-human". We have heard sufficient of the "spiritualizing influence of poverty" from those who have more than enough of this world's goods to recognize it for the lie it is. But many are apparently misled by seeing that where *one section* of the

community is enabled to enjoy the fruits of the labour of others, that section has invariably degenerated, *not* because of the state of "physical comfort and well-being" itself, but because that state was not obtained through its own effort, but through the labour of others, which enabled it to reap where it did not sow. The economic equality of the Communistic State is based upon the common work—both of hand and brain—of all.

The standardization which is often deplored seems necessary if everyone is to be supplied with the necessities of life, but it does not follow, nor is it the fault of standardization, that mass-production should be allowed to penetrate those aspects of life where its influence is inimical to mankind. The mass-production of food and building-materials need not lead to standard meals and houses.

In the sense, therefore, that Communism means the establishing of a *classless Society*, with complete *economic equality*, the writer is proud to own himself a Communist. That is his interpretation of the meaning and purpose of the First Object of The Theosophical Society:

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

NOTES BY THE ACTING EDITOR

¹ I would recommend adding to this list, for any one who desires to hear the other side also, *Russia Unveiled (La Russie Nue)* by Panait Istrati, who worked in the U.S.S.R. workshops as a workman, and was in the "rest homes" provided for workers. The value of the book lies in the many extracts from *Russian papers* describing the tragic life of the workers.

² Surely to make a "tour of the country," an adequate knowledge of Russian is a pre-requisite, for any one who desires to get at facts for himself?

³ Where is there "authority"? The following is what *The Secret Doctrine* says:

"Now Occult Philosophy teaches that even now under our very eyes, the new Race and races are preparing to be formed, and that it is in America that the transformation will take place." (II. 463.)

"After this, in about 25,000 years they will launch into preparations for the seventh sub-race; until—in consequence of cataclysms, the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root Race will have appeared on the stage of our Round." (II. 464.)

THE GENESIS OF THE ELEMENTS:

I.

THE BUILDING OF LI, F, K, MN, RB, MA, CS,
IL, YT, RE, AND "87".

By C. JINARĀJADĀSA

VERY rapid developments are taking place to-day in the theories regarding the structure of atoms. Almost every week some new fact is discovered, and there is scarcely a university in the world where young scientists and old are not busy in this department of Science. Distinct and apart from their work, there exists a quiet, unostentatious record of other work done on the structure of the elements, of which only a few are aware. Yet this work has been proceeding since 1895.

The workers are two: Annie Besant and C. W. Leadbeater. Their method of work is unusual, for they do not use any mass spectroscope, but use the faculty of Clairvoyance which they possess. One power in highly trained Clairvoyance is the faculty to magnify far and away beyond the capacity of the ultra-microscope. This faculty has been described in the old books on Yoga as the power to be "infinitesimally small". For when the observer is infinitesimally small, then what he sees appears large. This briefly is the rationale of clairvoyant magnification. It is not the principle of the microscope which enlarges the image of the object; on the other hand, the observer minimises himself in consciousness so that his "size" is infinitesimally small.

What clairvoyant magnification records as to the structure of chemical elements was first described in 1895, in the November issue of *Lucifer* (London). Diagrams and detailed descriptions were given of Hydrogen, Oxygen and Nitrogen. After a gap of some years, the work was resumed in 1907, Dr. Besant and Bishop Leadbeater collaborating as before. Diagrams were made of 54 more elements, in their natural state, not under any electrical excitement as in the spectroscope, and their appearance when ionised or "broken up" was also recorded. Three unrecorded elements were described to which the provisional names Occultum, Kalon and Platinum B. were given. These researches were published in THE THEOSOPHIST (Madras) in its issues of January—December, 1908. In the December issue Radium was described, as also a new group of three Interperiodics, coming between Ru, Rh, Pd and Os, Ir, Pt. The main diagrams of all these elements were drawn by me. The articles appeared as the book *Occult Chemistry* by Annie Besant and C. W. Leadbeater, 1909.

In July, 1909, the work was resumed by Bishop Leadbeater when 20 more elements were mapped out. The rough drafts of drawings were made, but they were not published, as I the comprehending and enthusiastic draughtsman was in U. S. A. and was not available to do the drawings. But a general description was given in THE THEOSOPHIST of that month. Three more unrecorded elements were noted, as too an isotope of Mercury which made a solid Mercury.

Once again there is a break. But in 1920 the work was resumed, and descriptions were made, now, for the first time, of Compounds. Water, Salt and Methane were the first to be examined clairvoyantly; and others followed, diagrams of all of which were published in THE THEOSOPHIST.¹ The Carbon compounds of Ring and Chain series were examined, Benzene

¹ For all this work, see THEOSOPHIST, March, April, August, 1924; March, April, August, September, October, 1925; July, 1926.

being especially revolutionary of old ideas and fascinating. A complicated structure was the Diamond, composed of 594 Carbon atoms.

Though a second edition of *Occult Chemistry* was issued in 1919, it contained no additional matter, and gave no record of any work after 1907. Mr. A. P. Sinnett, who edited the second edition, merely wrote an introduction, and did not even see the new material filed away at Adyar. A third edition, to contain all the material to date, has long been planned, to be issued under my supervision. Part of the preliminary re-writing has been done, and if only I could be free for six months from all other duties the new edition would be an accomplished fact. Generous friends have already contributed to its cost, so the work is not being delayed for want of money.

It is as related to the proposed third edition that I publish, in a new form, some of the old material of 1907—1909, with new material of September, 1932. One group of elements, a "family" so to speak, has been selected, so as to give some idea of what Clairvoyance reveals regarding a "Genesis of the Elements," to use the phrase of the late Sir William Crookes.

It is therefore necessary to gain a general idea of what is termed the "periodicity" of the elements or their "Periodic Law". The simplest form of presentation of this law is that by Crookes himself in a lecture which he gave to the Royal Institution of London on February 18, 1887. He used then a diagram which we publish; the "block" which we print is the original one which he used in his pamphlet of the lecture. He presented it to the Occult Chemistry researchers as of possible use to them. Of course Crookes's diagram of 1887 does not record elements not then known. But all discovered since then have their place in the diagram. Crookes visualizes a cosmic energy at work on cosmic substance which he terms "protyle". We can imagine this energy as of two kinds, one tending as if downwards, from

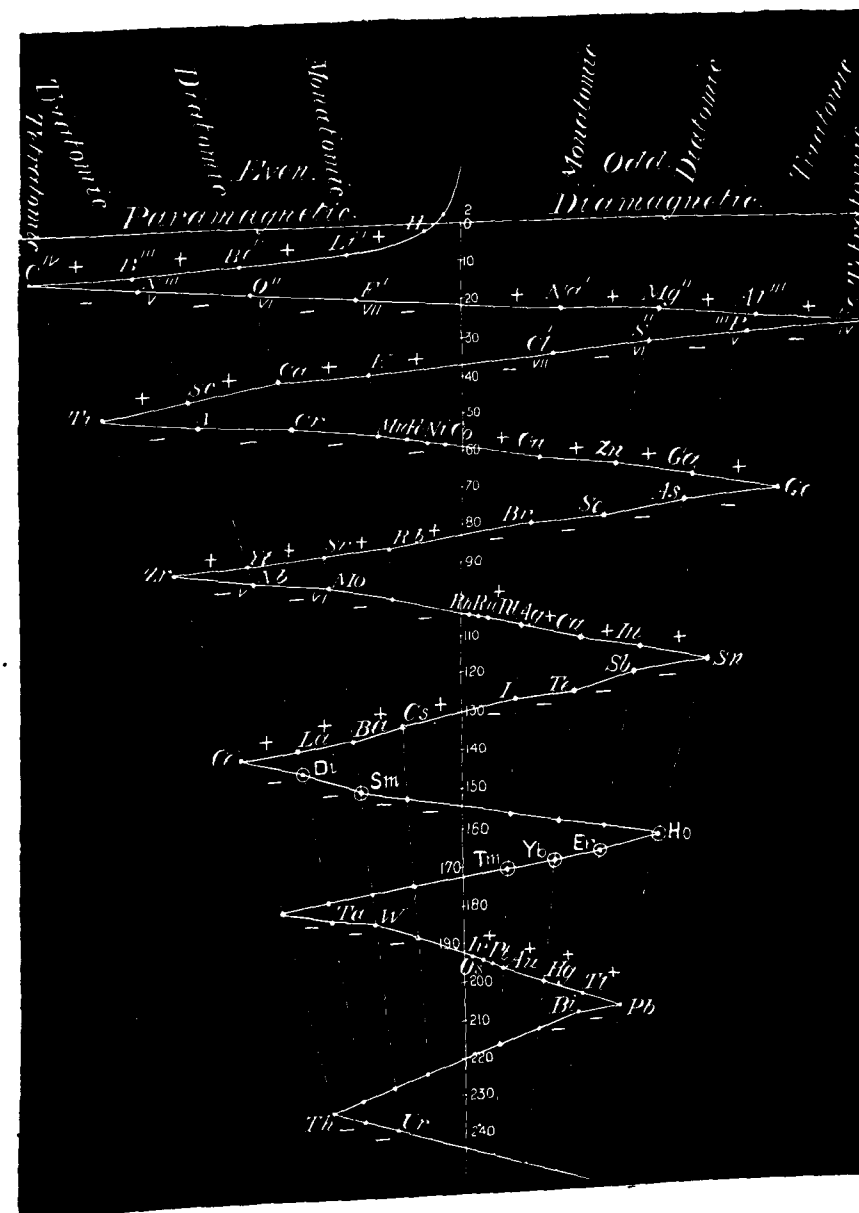
above below, the other as if swinging pendulum-wise from right to left, left to right. The swing of the pendulum slowly narrows, because of the vertical force which slowly adds resistance. Both forces are rhythmic, and they meet and cross at set places or periods. Where that happens, then "protyle" is affected, and an element is generated.

A study of the diagram will now explain the theory of the Periodic Law enunciated by Mendeléef and others; Crookes's diagram is the most graphic.¹ As it is not my purpose to describe this law in detail, I must refer the reader to other works, particularly to *Occult Chemistry*. Clairvoyance revealed that the atoms of the elements have clearly recognised shapes; among them are tetrahedra (diatomic), cubes (triatomic) and octohedra (tetraatomic). Monatomic are of two varieties; those paramagnetic have a shape termed "spikes," and diamagnetic one termed "dumb-bell". The interperiodics have been labelled "bars," the neutral gases "stars". Hydrogen, Helium, Oxygen, Nitrogen and Fluorine, as also "Occultum," have unique shapes. These are all illustrated in the book.

We take now the paramagnetic, monatomic elements of Crookes's diagram: Lithium (Li), Fluorine (F), Potassium (K), Manganese (Mn), Rubidium (Rb), Masurium (Ma), an element discovered in 1931 spectroscopically, but recorded about 1909 by the clairvoyant investigator, Caesium (Cs), Illinium (Il) discovered in 1926, Ytterbium (Ym), Rhenium (Re) discovered in 1926, and "87" discovered spectroscopically in 1931.

The diagrams of all these are given in the two charts which accompany this article. Each black "dot" is what was termed by the Occult Chemistry recorders an "ultimate

¹ He made a three-dimensional model in 2 lemniscates, and published it in the Royal Society's proceedings, Vol. 63, p. 409. Fifteen years ago I made a model in 4 lemniscates which is more graphic still. It is now in the Adyar Library. Its base is 82 cm. square, and height 166 cm.



THE PERIODIC LAW

DIAGRAM BY W. CROOKES, F.R.S., IN 1887

As the pendulum swings away from the central perpendicular, the elements which appear are electrically positive; as it swings towards the centre the elements are negative. On the central perpendicular come the neutral gases, Neon, etc., discovered from 1898 onwards.

physical atom". A full description, with a drawing, was given of it in 1907. It is neither the proton nor the electron. It may possibly be the neutron, when the present theories about it become more coherent and we know at last what a neutron is. It exists in two varieties, electrically positive and negative. Both are identical, as to general appearance of size, but the "whorls" or flow of force is reversed, and each is a looking-glass image of the other. It was described in 1907 as spinning on its axis, pulsating, revolving with others round a common centre; electricity; and a strain, for it is *not* substance, but composed of "bubbles", which are the *negation* of substance, in tension.

As it is inconvenient to use the long phrase "ultimate physical atom," I substitute the well known Sanskrit word "Anu," which has been used for ages for the unit in the "atomic" philosophy of Kaṇāda ("eater of atoms"). "Anu" is represented by the letter A. Hydrogen has 18 "Anu". For measurement, Hydrogen of 18 Anu is taken as the unit, not the usual Atomic Weight of Oxygen=16. The weights of the elements in terms of H=1 have not been reduced to this O=16; when so reduced the weights will of course be less. As there appear to be isotopes of Oxygen heavier than 16, possibly chemists will revert to H=1 as their standard. The weights quoted in the last column of O=16 are from the last list issued in 1929 by the International Committee on Atomic Weights.

The diagrams are not drawn to scale; to do so, each diagram would probably require a hectare of paper. Not only does each Anu revolve round its own axis, if with others it revolves round a common axis also. It has been found that where groups radiate, they do so along lines whose directions are marked by the corners of crystals.

In this "spike" family of eleven elements, Fluorine is only partly to type. Its mystery still awaits solution.

From Potassium onwards, a group N 110 appears (Fig. 1), as the centre from which the "spikes" radiate. It first appears as a sub-element in Nitrogen, and hence it is called N 110.

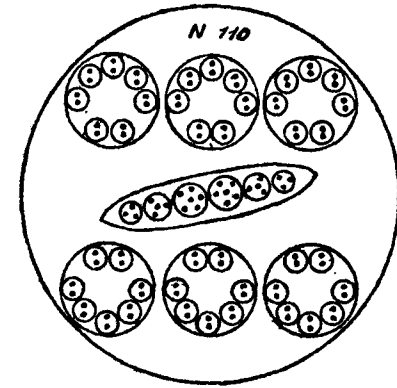


FIG. 1

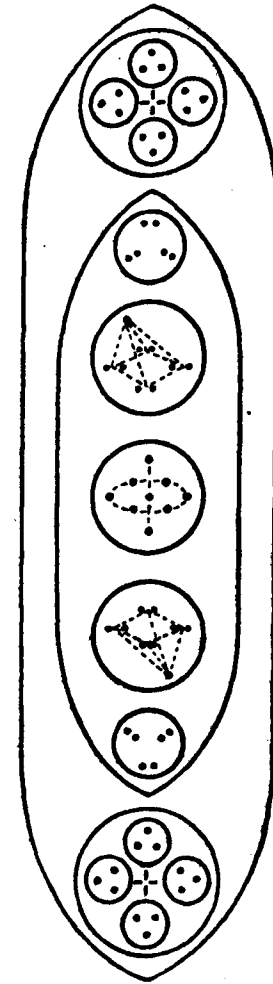


FIG. 2

The most striking figure in all the elements of this group, except Fluorine, is Figure 2 above. It contains 63 Anu, and has been termed the "Lithium cigar".

Atomic Weight O=16	Number Weight H=1		
6.94	127 A 7.05	3. <i>L.</i> <i>Lithium.</i>	
19	340 A 18.88	9. <i>F.</i> <i>Fluorine.</i>	
39.10	701 A 38.85	19. <i>K.</i> <i>Potassium.</i>	
54.95	992 A 55.11	25. <i>Mn.</i> <i>Manganese.</i>	
85.4	1530 A 85	37. <i>Rb.</i> <i>Rubidium.</i>	
—	1802 A 100.11	43. <i>Nb.</i> <i>Niobium.</i> two variants <i>a</i>	
132.8	2376 A 132	55. <i>Cs.</i> <i>Cæsium.</i>	

Atomic Weight $O=16$	—	61. <i>Fl.</i> <i>Illinium.</i>	
Number Weight $H=1.008$	2640 A 746.66	61. <i>Fl.</i> <i>Illinium. Isotope</i>	
Atomic Weight $O=16$	—	61. <i>Fl.</i> <i>Illinium. Isotope</i>	
Atomic Weight $O=16$	173	69. <i>Sm.</i> <i>Thulium.</i>	
Atomic Weight $O=16$	—	75. <i>Re.</i> <i>Rhenium.</i>	
Atomic Weight $O=16$	—	87.	

How with this Li 63 and N 110 as units, the elements of this family are generated can be studied from the diagrams. Of course, additional smaller bodies are brought in, but a wonderful symmetry appears, as if a Grand Geometrician were indeed the Builder.

			H=18A = 1	O=16 Iso- topes	
<i>Lithium</i>					
1 cigar of 63 A	...	63			
8 petals of 6 A	...	48			
1 globe of 16 A	...	16			
		127 A	7.05	6.94	7, 8
<i>Fluorine</i>					
8 small spikes of 15 A	...	120			
2 globes of N 110 A	...	220			
		340 A	18.88	19	
<i>Potassium</i>					
9 spikes of 63 A	...	567			
1 globe of 134 A	...	134			
		701 A	38.85	39.10	39, 41
<i>Manganese</i>					
14 spikes of 63 A	...	882			
1 globe N 110 A	...	110			
		992 A	55.11	54.95	55
<i>Rubidium</i>					
16 spikes of 75 A	...	1200			
1 globe with three N 110 A...	...	330			
		1530 A	85.00	85.4	85, 87
<i>Masurium</i>					
Two variants, both of the same number of A in each spike.					
16 spikes of 92 A	...	1472			
1 globe with 3 N 110 A	...	330			
		1802 A	100.11	—	

			H=18A = 1	O=16 Iso- topes
<i>Caesium</i>				
16 spikes of 117 A	...	1872		
1 globe of 4 N 110 A	...	440		
		2312 A	128.44	132.8
<i>Illinium</i>				133
16 spikes, eight of <i>a</i> variety, eight of <i>b</i> variety.				
8 spikes of 135 A	...	1080		
8 spikes of 140 A	...	1120		
		2200		
1 globe of 4 N 110 A	...	440		
		2640 A	146.66	—
<i>Illinium Isotope</i>				
8 spikes of 143 A	...	1144		
8 spikes of 144 A	...	1152		
		2296		
1 globe of 4 N 110 A	...	440		
		2736 A	152.00	—
<i>Ytterbium</i>				
16 spikes of 166 A	...	2656		
1 globe of 4 N 110 A	...	440		
		3096 A	172.00	173
<i>Rhenium</i>				
16 spikes of 183 A	...	2928		
1 globe of 4 N 110	...	440		
		3368 A	187.11	—
"87"				
16 spikes of 216 A	...	3456		
1 globe of 5 N 110 A	...	550		
		4006 A	222.55	—

(To be continued)

DETACHMENT AND A WAY TO IT

BY F. G. PEARCE

A PROFOUND wisdom, a deep understanding of the ultimate needs of human nature, underlay the ancient Hindu system of the four *Āshramas*. Till he reached the age of twenty-five years, or thereabouts, the young man was trained in the *Brahmachāri* way of life. For this, as soon as he was emotionally capable of living without his mother's care, he left the home of his birth, and went to live in the house of his *Guru*. This did not mean, however, that he was deprived of maternal affection, for it was the sacred duty of the *Guru's* wife to treat him as her own son.

In these days, unfortunately, the idea of a *Guru* is too often associated with that of an elderly scholarly solemn-faced teacher, past the prime of life, and incapable of vigorous physical activity, however muscular may be his spiritual capacities. Judging from the old stories of Indian boyhood, I think that the true picture of the *Gurus* of the past is very different from this. Dronāchārya taught his group of young princes many martial and athletic accomplishments; it is clear that he, at least, was no middle-aged pedant, or, if middle-aged, at least no mere worshipper of the Goddess of Wisdom from the seclusion of a study or a *pūja*-room, but rather a lover of her beauty in the open air. Such a life of healthy activity and eager interest in the world must have made the *Brahmachāri* way less difficult for those young men than even the wonders of our modern Indian school

class-rooms with their inspiring white-washed walls adorned with maps a dozen or so years old in dust.

At 25 years, the life of study ended, the young man was ready to enter on the *Grihastha* stage, to marry, earn his living, and support his wife and family. This was considered to be the *duty* of every man, between the ages of 25 and 50 or 60 years. There were exceptions, but they were rare, and recognized as exceptions and not the rule. Those who felt that the householder's life was not for them were even at that stage at liberty to live the solitary life. Those only would take to such a way, who felt that their work for the world was study and retirement, to seek the world within; it was not ordinary studies which made a man withdraw from the household life, for the *Gurus* themselves were in most cases married men; it was only when the inner call was so strong that it brooked no rival interest in life.

There was consequently no forced asceticism in ancient India, no unhappy victims of the self-tortures of the mind, complex-ridden and neurotic. The training in habits of self-discipline and self-control which the young man had undergone during his *Brahmachāri* period, must have stood him in good stead as a householder. When all the children had grown up and were self-supporting, the husband and the wife, (not man alone, be it noted) were ready to pass into the third stage, that of *Vānaprastha*—he who retires to the forest. This brings me to the real subject of this article.

All great religious teachers have agreed in telling mankind that perfect peace of mind is not to be attained without detachment. We are sometimes told that the rules were different in the ancient days, and that nowadays, under changed conditions, detachment is equally possible even if one be a business man working amid the bustle and turmoil of the city, or a husband concerned to support his wife and family in comfort

and decency and to educate his children to do better work for the world than he has been able to do. *I doubt it.* One may attain, it is true, to a certain emotional detachment. One may reach a point when it is possible to accept without losing one's balance any personal loss, any terrible deprivation. But, so long as one is *responsible* for the material maintenance and upbringing of those who are actually dependent upon him for the fulfilment of those fundamental needs of their lives, quite apart from their moral or emotional needs which are no less important, it is impossible, in a world in which the earning of a livelihood is so uncertain as in our world of to-day, to be really and truly and completely detached. However completely one may have banished all care or fear for one's own safety or sustenance, so long as there are others physically dependent upon one, there cannot but be a lurking fear, in a world such as ours.

In providing for this contingency lay the greatest wisdom of the ancient Hindus. Their sages did not only counsel detachment in the later stages of life; they provided the means for it. They provided for it, neither too early nor too late in life. To advocate relinquishment of the ties and responsibilities of household life, before they were completely fulfilled, would have been a grave injustice to the children. The *Vānaprastha* life was to be entered on when, and only when, all the householder's responsibilities were completely fulfilled. It was left to each man and wife to shape their own lives in such a way as to bring those responsibilities to a close, when they thought fit. No uniform law is possible, for human beings differ. Yet, it was recognized that it was best for all to have at least some years for this peaceful stage of life, not years of idleness, but years of activity of a new kind, suitable to that stage of life and to that alone.

The life prescribed is in itself of interest and significance. It is not the solitary life. That is left for the final stage, that

of *Sannyāsi*, which all are not capable of entering upon. But the very idea of *Vānaprastha* is that of a life so simplified as to be almost independent. India, perhaps, is favoured by Nature in this respect. A life of rustic simplicity and retirement is more easily possible in a country where there is but little fear of the weather, and where the climate is such that very little toil in a garden-plot will suffice to meet simple needs¹. Husband and wife do not separate at this stage, their mutual love is no longer a fierce flame, welding them in a bond of mutual responsibility, but a light to guide them on the remainder of their road together.

Wisely indeed have those Great Ones, who dedicated their whole lives to a quest for Truth and a mission to enlighten humanity, shown by their own example that he who would directly share the task with them should willingly eschew the responsibilities of the earlier stage. Detachment, such as their work demands, is impossible without utter concentration. For such, it is no sacrifice. They have set that object as their one aim and goal in life. To reach that goal, they must adopt the means. There is no other way. And this ancient Hindu way of life sets forth an ideal which is well worth more than a passing thought in the turmoil of our modern life.

There is no question of following a system, be it ancient or modern, simply because it was prescribed by *Gurus*. It was prescribed because there was a reason for it, and that reason holds good no less in these days than in theirs. Should we not, even in these days when *Vānaprastha* may no longer mean literally retirement to the forest, plan our lives with our definite goal in view, and to that end make provision for this stage, to be shared with the partner of our life, if both are true partners and sharers of the same ideal, even as we have planned the earlier parts of life, for the purpose that they serve?

¹ Whereabouts in India is this ideal soil?—C. J.

LET THEOSOPHY ENLIGHTEN OUR MINDS

By A. A. SAARNIO

MOST people become constantly disturbed about quite trifling matters. They become angry and bitter, or sad and mournful over events that occur. We all recognize how much better it would be if we could always be in good spirits! But, alas, now and then most annoying things befall a man; how, then, can he help losing his serenity? We find, however, that many people who have been ill-treated by fate are always cheery and rejoice over apparently small pieces of good fortune.

It seems to me that we ought not to permit outer circumstances so constantly to govern our state of mind, but that we should learn to master our moods. Common sense proclaims that it is no good getting angry or becoming grieved because some one has insulted us, or something annoying has befallen us. What has happened *has* happened, irretrievably, and it will not become better through indignation or lamentation; whereas those moods, which consume our strength and disturb our well-being, only increase the evil results of the annoying event. Hence, it is the wisest and most sensible thing to keep in good spirits, but—how to do it?

Observe how a child and its nurse play together. When a castle of cards many stories high tumbles down, the child in his disappointment gets angry and perhaps bursts out crying, whereas the nurse does not trouble herself about such a

trifle, but smilingly consoles the child and begins to build up a new castle. For the moment the castle of cards is all in all to the child, as if its life depended upon it, but to the nurse it does not matter, even though she takes part in the game with all her heart. The child wishes to delight in the castle itself, the nurse delights more in building it up; she knows "a larger and more real life" and considers the erecting of a castle of cards only a game and pastime.

Although we have not positive knowledge about a life which for its largeness and reality would stand to our ordinary life as the nurse's life to the child's game, yet a humorist, for instance, in looking at life would somehow unconsciously recognize that there exists some greater and more lasting plan than the one we know. Such a man would not regard an insult or an injury to himself as an irremediable evil, but would smilingly turn the laugh against the offender. For humour is based on a deep insight into life, and the attitude of a true humorist towards his fellowmen, and even towards his own life, is very similar to that of the nurse towards the child and its game.

Does there really exist some more lasting life of the soul or spirit, a life the experience of which can endow us with a wisdom as far transcending our ordinary understanding as the understanding of a nurse surpasses that of a child? To try to seek the answer to that question would take us too far away from our main subject, but it is sufficient to state that some people, certain humorists for instance, *do* possess such divine wisdom, some more, others less. Inquiring into the subject more deeply we find that many others, not humorists alone, enjoy this clear vision which expresses itself in various ways, such as heroism, self-sacrifice, veracity, faithfulness to the inward monitor, etc. It is evident that all these qualities spring from the same great and lofty Wisdom, call it what we may.

Many people nowadays have begun to call it Theosophy, a term which originally implied certain religious and philosophical theories of life, and in that sense it is still used along with its newer meaning. The word "Theosophy" nowadays does not so much connote so-called Theosophical theories or philosophical systems, but, as Dr. Besant has said, it is *Divine Wisdom* that is the Inner Light of every man who is incarnated in this world. It is not the peculiar possession of any one person, but the common possession of all men. When this Theosophy, the wisdom based on one's own inner experience, one's inner enlightenment, illuminates the mind sufficiently, then one's state of mind will be calm and tranquil under all circumstances and adversities. Then it becomes an easy matter to control our state of mind and, as common sense dictates, always to keep in good spirits without letting anything disturb or annoy us overmuch.

Although we cannot all at once reflect that Divine Wisdom, yet we can begin to clear away the things that hide it. We can learn to look at life's incidents more and more from the viewpoint of the Eternal. Life's incidents will gradually cease to disturb us, and by and by we shall get rid of the fetters of the world and lift up our consciousness to our Super-self, to Enlightenment, to that Inner Splendour which some day will blossom fully within us—the knowledge of whose existence we owe to Theosophy.

Perhaps the most effective way of calling forth Theosophy within ourselves lies in the vanquishing of our sense of separateness, for that sense is like a wall that encloses us. Let us pass beyond that separating wall and have the same attitude towards ourselves that we have towards any other form of life. Then shall we realize that we are one with Life itself. Within ourselves there will awaken a general feeling of brotherliness towards all beings, and our mind will share in the light of Theosophy radiating from within.

MARY THE MONKEY

BY THE REV. F. H. ALDHOUSE, M.A.

THE Hon. Mrs. Montray was a stout old lady with a very red face. She was a widow and childless, consequently she frequently adopted pets, but she never kept them long. She was too capricious and irritable to do that. She kept dogs, but they took the mange or bit her, or overate like herself and succumbed. Cats did the same. A parrot she procured swore so fearfully that the Bishop, who was at tea, got up and left the house in horror. The bird was therefore returned to the vendors. Mrs. Montray was petless for a while, but the appearance of an Italian with a barrel organ and a monkey suddenly filled her with the wish to have the animal for her own. The barrel organ man was very willing and the monkey changed hands for a five-pound note. The Hon. Mrs. Montray named her purchase "George Bernard" after a well-known writer whom she did not like.

The monkey did not prove a greater success than Mrs. Montray's other adoptions. He frequently bit people, several times escaped and did considerable damage in the house, and finally came behind his mistress at a tea party and snatched a wig off her head before the entire company. This last episode ended his career at Milverton House, for his mistress gave him away next day to Mary Sullivan—the daughter of a poultry farmer who lived not far from the house. Mary, who helped her father in his business, had the reputation of being able to handle or tame any animal. She was a pretty Irish

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girl with dark shingled hair and blue eyes, and even cross old Mrs. Montray liked her. Mary thanked her and, perhaps thinking that his not liking Mrs. Montray was not a conclusive proof of similar iniquity, accepted. After that Mary and George Bernard became inseparable companions. The animal was completely amenable to her wishes, resumed a number of tricks he had learned from the Italian but abandoned when at Milverton House, and was a constant source of amusement to Mary and her father.

The village people christened Mary, Mary the Monkey, in consequence. In Ireland that is the custom, Paddy the Horse means Paddy the horse dealer. Willy the Post is Willy the Postman, etc. Mary had previously been called the Chicken in connection with her family occupation. So if you asked in Milverton about Mary Sullivan, people would say is it "Mary the Monkey" ye mean, or "Mary the Sweep"? For there was a "Chimney Doctor" of the name of Sullivan (two ll's) who also had a daughter called Mary. Mary the Monkey grew very fond of George Bernard, he used to go with her on a lead like a dog, or free and jumping from branch to branch of trees in the wood. But the best of friends must part and George Bernard took a chill one awful spring. In vain Mary nursed him like a child, in vain the Vet. did his best. The chill became pneumonia and with a look of love a child might give its mother the poor creature died in his mistress' arms. Mary was inconsolable, she nearly cried her eyes out—she was only seventeen and soft-hearted. Her father tried everything he could think of to comfort her; even a new hat failed, and the offer to buy her another monkey only caused her to weep the more. But time is a great healer of wounds, and Mary the Monkey—as she was still called—if not cured, was at least resigned, and with her old capacity and briskness helped feed the fowls and sold eggs and poultry as of yore.

Mr. Sullivan had a fondness for trying new breeds of fowl, and hearing that another poultry keeper in a village twenty miles away had started keeping an Australian breed of speckled hens, arranged to exchange a sitting of Sicilian Buttercups' eggs for a sitting of the Australobes. He was invited to go over one evening, make the exchange and sleep the night. He left Mary the Monkey in charge of his establishment with confidence that all would be well. As a rule there was another girl, Fanny Hair, in the fowl farm, but she was gone to her home for a few days, her mother being ill. That evening Mary was alone in the house, but she was not at all disturbed by that; it had happened before and would happen again. She read a book till ten o'clock, saw that all was quiet in the chicken pens, and went to bed and soon was asleep.

Young girls who have been up at six o'clock in the morning and have been engaged in varied occupations for a fourteen-hour day are generally sound sleepers, and Mary was no exception to the rule, and the gradual entry of thin wisps of smoke did not arouse her. Suddenly a small hairy paw caught her hand. It pulled but she only moved slightly. It pulled harder and Mary awoke. She said afterwards:

I was broad awake at once, and I saw George Bernard. I knew he was dead, but I also knew he had come back because he loved me and wished to help me in some way. I was not in the least afraid of him. "What is it, my pet?" I said. He looked at me just as he did when he died in my arms, so soft and loving and sad. And he chattered and ran to the door and I saw smoke. The kitchen was on fire, but not badly. I was able to put it out with father's chemical extinguisher. It must have been a cigarette-end that Fanny Hair threw down before she went home. She was always such a careless thing there was no trusting her. I'm glad she's giving up the poultry business and going to stop with her mother in future. I only wish George the monkey could come back every day, I know he loved me and I know he loves me still. Death can end life but not love, and whatever dies in man or beast, love is immortal and will outlive the stars.

I do not wonder people still call Mary, Mary the Monkey, and I am not surprised she does not mind a bit. What does astonish me is that people suppose that man's race alone survives the change we call death. I am certain that the loyal, generous, and true, be their status what it may, have as good a right to persistence, and that sometimes they can still help those who were good to them. Perhaps not by return, but somehow, somewhere.

THE VISION OF THE FAIRY HOST

THERE was a sense of lightness
Like sunbeams gleaming nigh,
A heart of joy and brightness,
A clarity of eye;
And then the fairy host showed clear,
A sight all radiant, wondrous, dear.

Brief was the moment splendid,
But with it vision woke,
The old blind life is ended
By one sweet sun-bright stroke.
Though Beauty fled on glancing wings,
Yet I have known the Heart of things.

Oh Joy, beyond earth's sorrows!
Oh Life, that truly lives!
Welcome those glad to-morrows,
Which Vision to us gives.
Transformed to Beauty we shall be,
From loving the fair Love we see.

F. H. A.

ANNIE BESANT,
THE HEROIC ENTHUSIAST¹

A SOUL that knows no defeat—such is Annie Besant, now white-haired and venerable, the world-honoured President of the Theosophical Society. Teacher, Orator, Statesman, Guide, these she is, as all know; but perhaps only a few have had the privilege of seeing glimpses of the dauntless fiery soul who never acknowledges defeat. Life has been hard for her, with every year some battle to encounter; and fate has not given her in every case the success which is her due. Many a time when some long-planned scheme has been nearly brought to completion, the action of foes or of misguided friends has broken the plan, and left only ruins for her to contemplate. But her gaze on the wreck of her plans is only for a moment; a second plan is at once made and the full strength of soul is once again directed to the new plan.

It is this fiery enthusiasm of hers which has made of some of us, her disciples, such men and women as we would never have become but for her. The world taunts us with being her "followers"; we are proud to be that. But why do we follow her? Not because we have no individuality of our own; nay the rather just because we have great dreams, and to be her follower is to see each of those dreams come to fruition. Out of our weaknesses she teaches us how to forge strength; she fans our little flame of aspiration till it becomes a beacon to help thousands. She teaches us how to become bigger, nobler, more capable than we thought it was in us. She teaches us the glorious mystery of sacrifice, and infects us with heroism.

The world will honour her for her gift of wisdom and for her dauntless fights in all good causes. We, her disciples, revere her and love her, because she has made of us heroic enthusiasts, and taught us to look up, and not down, and in the day of defeat never to acknowledge that defeat as final. She has infected us with her supreme conviction of victory, and life is all different for us now because henceforth in the myriads of struggles which lie ahead of us we see only Victory.

C. JINARAJADĀSA.

¹ Written in 1928. The term "heroic enthusiasts" is a translation of a phrase of Bruno, "gli eroici furori".

THE MASTER SPEAKS TO
HUMANITY

BY CHARLOTTE WEAVER

EARTH borne, Aum conceived,
Traveller in realms of mist,
Darkness with its gleaming colour-forms,
Its radiant movement,
Its deep sounds,
Beguileth thee.

Wouldst thou arise?
Wouldst breathe thine Aum?
Wouldst merge thine earth-born atoms in
their dance-of-death
With Monad stuff?

Arise then. Clothe thyself.
Take up thy seven veils.
Nor shed them one by one;
But wear them.

Fantasy and patience,
Movement and design,
Ceremonial—these hide not truth.
These weave her
Even as thou, their wearer, make a weaving.

Truth's seven veils?
Thy seven bodies where through
Deep-limbed trouble steps with exaltation,
Knowing Siva,
The Creator,
The Defender,
The Destroyer.

The One Other—the Great Aum
 Wherein children grow from innocence
 Through error into wisdom
 By way of aspiration,
 And flesh transmutes its energies eternally
 By way of will,
 By way of pure desire,
 By way of action self-controlled.
 Thus is Great Aum attained.

Wouldst know this Aum?
 Thou wouldst?

Arise then. Clothe thyself.
 Take up thy seven veils.
 Nor shed them one by one—
 But wear them.

For through their perfect wearing
 Dost thou become that miracle of Siva,
 Wherein Great Aum's created atoms
 Are defended,
 Are destroyed,
 Become transmuted,
 Through thee alone, O traveller in realms of mist;
 Through thee alone, by thy evolving consciousness;
 Through thee alone, thou Saviour of great energies.

Look!
 By way of self,
 Creating with thy seven veils,
 Wilt thou find union with Great Aum made possible.

THE THEOSOPHICAL FIELD

Africa is a continent where it is perhaps particularly difficult to run a well-organized Section of our Society, the enormous distances which separate Lodges, and the distinction of nationalities inhabiting the country being obstacles to co-operative work. But to-day as ever in the past are to be found there faithful and valiant tillers of the Theosophical field. Mr. Sidney Ransom who occupies the position of General Secretary of the Central South African Section issues in his *Bulletin* a stirring call to action, that the new Life in our Movement may be utilized to the full. The President of the Johannesburg and Pretoria Lodges add their programmes of work and activity, all of which suggest a busy autumn of propaganda. No journal has appeared for some time of the older South African Section.

Many will read with pleasure a personal paragraph in the *News Bulletin* which records the celebration of Mr. and Mrs. Ransom's Silver Wedding, on which occasion evidently a cake was presented by the Pretoria Lodge. Mrs. Ransom who was away working in America, and who is now returning to England, writes to record her thanks to the Lodge and her appreciation of the kindly action of her old colleagues.

Netherlands Indies. The August number of the official organ of the Society in the Netherlands Indies gives an account of three Theosophical schools in Java, called the Arjuna Schools. They seem to correspond somewhat to our Panchama Free Schools at Adyar. The number of pupils varies between 32 and 220 and local Fellows of the Society conduct them and give of their best to the schools.

We must add the remark that the use of initials only instead of the full name saves space for the editor, but it has its disadvantages for the reader! In this case at least it seems as if "H. I. S." would indicate the standard attained by the larger one of the schools.

The acting President of the Society in Java regrets that the notice of the Olcott Centenary was not received earlier¹ so that the second of August might have been commemorated by the Lodges;

¹ The date was mentioned last year. See pp. 554-5, THEOSOPHIST, August, 1931.—C. J.

he invites the Lodges to make a point of devoting as yet one evening to the memory of our President-Founder and suggests that a public lecture be given that his work may be better known.

Austria. The official bulletin of this Section, *Die Theosophischen Nachrichten*, is edited by Mr. Riedel of Vienna; it aims at giving the members of the Society in Austria some information about the activities of our leaders and of important events taking place in the Society. Articles will be translated from THE THEOSOPHIST and other English magazines. The *Nachrichten* are also meant specially as a link between the Lodges in neighbouring countries and the centre at Vienna.

U. S. America. Most people like the "personal touch" as the editor of *The Messenger* no doubt realizes, for in the July and August issues snapshots are given of the President of the American Section and the Headquarters staff with vivid little pen portraits, and of the visitors at Wheaton who would take part in the Summer School and Convention.

The August number contains an address by Dr. Arundale on "The Wide Field of Theosophical Work" and the opening address by Mr. Sidney Cook. It is too early yet for us to have received information of the forty-sixth Convention of the American Theosophical Society. It was convened for August 15th.

Toronto, Canada, writes that a visit is expected to their city of Mr. Krishnamurti on November 4th—6th.

France. In the *Bulletin Théosophique* for July we note an interesting little story of how a young Soudanese Theosophist combated the tradition of his co-religionists who expected him to make a blood-offering on his father's grave and to invite them to eat the sacrifice afterwards. After prolonged meditation near the grave he addressed the assembled people—whose Chief he is—telling them that he believed his ancestors did not desire further blood sacrifices, and that in future they would be discontinued. The people appear to have been impressed by his firmness and to have accepted his statement.

England. Our contemporary *Service* which does such admirable work in bringing to the notice of readers what is being done in different directions for the protection of the defenceless, publishes in its last issue an interesting photograph taken at the unveiling of the statue, which has been sculptured (and partly also donated) by Mr. C. R. Hartwell, in memory of those truly great humanitarians and Theosophists—are they not the same?—Harold and Gertrude

Baillie Weaver. *The Gaothard's Daughter*, as the statue is called, will by its position in a London Park, and the inscription on its base, arouse perhaps in many generations of beholders a response to the call of chivalry, that quality which so distinguished the two friends of humanity who called it forth.

Switzerland. A programme has been sent to us of lectures given at the "International Centre for Spiritual Research" at Ascona on the Lago Maggiore during the month of August. The languages used were French, English and German, and among the names of the lecturers we find those of Dr. and Mrs. Cousins, Prof. E. Marcault, Dr. Demarquette from Paris, Dr. L. Baeck from Berlin, Mrs. A. Bailey and others. The circular states:

Our Work here is in the first place Service, based upon a realisation of the fact that spiritual force can be translated into a practical factor in every department of life. Special groups will be formed for the study of Healing, Meditation, spiritual training, *The Secret Doctrine*.

Italy. The Italian Theosophical Review *Gnosi* gives in its May-June number a page to an interesting set of questions and three short statements by Mr. J. Krishnamurti. The questions have probably been collected from Camp Talks, no references are given. It might interest many to have this collection of questions, but few read Italian. They reminded the present reader of the "Sermon on the Mount".

Greece. We read in the *Theosophikon Deltion* for April-June that the fourth Annual Meeting was held at Athens in February; the secretary reported that there had been a decrease of members, partly due to economic causes, partly to apathy. An account of the Adyar Convention is given and a summary of some of the articles in THE THEOSOPHIST. The July-September number gives an account of the visit of Mr. E. Wood and Mrs. Wood. This visit has been a great success; several public lectures were given and gatherings for members were held at the Official Quarters at Athens.

CORRESPONDENCE

WHEN, as a new subscriber to THE THEOSOPHIST, I recently received my first copies of that periodical, a peculiar blessing seemed to accompany them; and I should like to acknowledge this to you as the acting Editor. May I also express hearty thanks that we have you to do this editorial work; personally I always eagerly watch the Editor's remarks at the bottom or top of the articles, as the former often let in more light on the subject than all the rest!

HAROLD E. TYRWHITT

REVIEWS

The Mysteries of Eleusis, by Georges Méautis, Professor at the University of Neuchâtel. Translated from the original French Manuscript by J. van Isselmuden. (Theosophical Publishing House, Adyar. Price Rs. 2-4 and 1-14.)

The reference to the Mysteries of Eleusis by Greek and Roman writers show how powerfully they affected Greek civilization. All true born Greeks, both men and women, were admitted to them, and they lasted nearly 1500 years without a break. We know that they had a deep ethical significance, and that in some way they gave to their Initiates the promise of a life beyond the grave. The subject has always interested students of Greek civilization, and of course fascinated all who believe that in the Ancient Mysteries deep occult truths concerning life were to be found. There has, however, been the difficulty that what little knowledge existed about them was scattered in many books, and there was no single book which summarized it all. For the first time such a book has appeared in this work of Professor Méautis. As Professor of Hellenistic studies in the University of Neuchâtel in Switzerland, his scholarly attainments command at once respect. He has also already proved his knowledge of Greek sources by his researches into mystical tradition in various articles which he has contributed to European magazines. He brings, therefore, to the writing of this little work much specialized knowledge. All this knowledge has been put in a brief compass in this work. Professor Méautis guides us through the mass of many theories with the tiny thread of the few facts which can be ascertained from classical writers, and particularly from inscriptions on monuments.

We are given first an account of the development of modern research into the topic of Eleusian Mysteries, and then we are given a description of the place where the Mysteries were celebrated. Professor Méautis describes the ruins of the Temple of Eleusis, and four plates enable us to get some idea of the Telesterion, or the

inmost Shrine where the Mysteries took place. Then follows a most fascinating chapter describing fully how the Mysteries were celebrated—the processions, the places where they halted, and all that made the Mysteries so dramatic to the Greek.

One of the most remarkable facts about these Mysteries is that though millions witnessed them, no single Initiate has ever broken the oath revealing what they actually were. Nevertheless, from the allusions to them, and from various rules and regulations for the conduct of them, it is possible to glean some idea. One part of the Mysteries evidently dealt with a promise of a life beyond the grave, but another also with the spread of the higher cultural civilization which was embodied in Greece and which it was considered was the duty of the Greek to give to the "barbarians". This appears in the legend of Triptolemos. In an Appendix a complete translation is given of the famous *Homeric Hymn to Demeter*, which is linked to the tradition of the Mysteries. The book is illustrated by 7 plates.

Theosophists will be interested to know that during the European Congress of Theosophical National Societies in Geneva in 1930, I suggested to Professor Méautis the writing of this book. Since Mr. G. R. S. Mead has withdrawn from Theosophical work, Professor Méautis is the sole scholar of ability and repute who can help us with the ancient traditions of Greece. While he converses in English, he felt unable to write a formal thesis in English, and undertook to write the work in French if I would arrange for its translation into English. We have been fortunate in getting the aid of the Assistant Editor of *THE THEOSOPHIST*, Baroness J. van Isselmuden, who has most carefully translated from the original French manuscript.

Professor Méautis was General Secretary of the Swiss Section of the Theosophical Society during the years 1928-23, so he approaches his subject both as a classical scholar and as one who reverences the spiritual teachings in all Mysteries.

C. JINARAJADĀSA.

A Wandering Harp, Selected Poems by James H. Cousins. (Roerich Museum Press, New York.)

Dr. James Cousins needs no introduction to the reader. His book is meant to supply a long-felt need of placing before the public a representative selection of poems from his many books. And it fulfils this purpose to an eminent degree. A glance at the book is enough to show that Dr. Cousins:

Speaks the single spirit-speech
From heights where East and West are one.

The entire book is a reminder of the fact that East and West can combine and give to the world a wonderful product, a product in this case being a poetry of "new beauty and extended significance". The vision which Dr. Cousins gives us "from heights where East and West are one" is naturally a vision which all mystics have communicated to the world at different times. And one has only to read the beautiful poem on "Will" (from which I quote the following lines)

The whole in all its parts fulfils
One purpose through the warring wills.
The strength that broke thee is thine own:
Thyself thyself has overthrown.

to be reminded of a score of similar quotations from the Vedantic poets, the great Bhakta poets of India and the Persian and Sindhi mystics. The collection has a further advantage in this, that it does not merely consist of mystical poetry. The reader will enjoy the refreshing poems "Installation Ode" to the first woman magistrate in India and the two poems on "Ireland". Apart from the imaginative powers of Dr. Cousins and other merits, the reader is bound to be inspired by the broad internationalism of the poet, which is well expressed in his "Complete Love":

Read my confession here unfurled:
I am the lover of the world.
All things that cross my senses' verge
I seize and in my being merge . . .

This is indeed the gospel of Dr. Cousins' life—a gospel which he has tried to fulfil in his life by preaching and living that broad internationalism, which is the harbinger of the new world that we all feel coming so rapidly.

M. N. I.

Modern India Thinks, compiled by Keshavjee R. Luckmidas.
(Taraporivala & Sons, Bombay.)

The student of Indian thought in particular, and of human thought in general is sure to find in this book a very useful and handy compendium of the thoughts of people who matter in modern India. As the front page shows, it is meant to be a symposium of suggestions on problems of modern India. India as it is to-day, articulate India, is unhappy and poor, and there is an irrepressible urge, a dynamic impulse in every one to aspire for national freedom. The great war has left an indelible impression

on Indian thought, and it has compelled India to think seriously of her position in international life. The cleavage between our ancient philosophic beliefs and our present needs and problems is becoming increasingly obvious. We have been obsessed by our glorious past so far; and it is only this insistent aspiration for freedom that is giving us courage to think.

The quotations in the book are suitably arranged under eleven headings, indicating the main features of Indian thought. The book is not very comprehensive in its selections; the editors evidently felt they had to bring in a quotation from Mr. Jinarājadāsa, so they give him two lines, where he quotes someone else! However, the book is certainly a very good effort to crystallise Indian thought.

M. N. I.

The Philosophy of Islam, by Khan Sahib Khaja Khan, B.A.
(Hogarth Press, Madras.)

That a second edition has been called for, shows that the book has supplied a genuine demand. Indeed Mr. Khaja Khan has compressed in a hundred and ten pages an amount of information which would have necessitated at least double the space for a less judicious writer. The headings of the various Chapters will give an idea of the range and variety of the subjects treated: Cosmological Conceptions, Psychological Aspect, Ethical Basis, Historical Development, The Doctrine of Ayan-i-Thabita, Tasawwuf and Modern Research, and to these is added a Glossary of the technical terms used in the body of the book. The author is evidently a student of comparative religion, philosophy and science and his comments on the interrelation of Islamic ideas with those of other systems are illuminating, though here and there he sees differences which are really superficial.

The book will prove useful to students of Islam. There are a number of errors in the transliteration of Persian quotations which deserve to be corrected.

H. C. KUMAR

A new Buddhist Magazine *The Vesak Annual* has appeared in Ceylon. The first number is well produced and includes besides various illustrated articles on places connected with the life of Gautama, a reproduction of a carving of the Figure recently made on a branch of the historic Bo-Tree at the Kelaniya Temple, Ceylon. The editor will be well advised to see that in future numbers the too numerous small misprints of the May issue are avoided.

E. M. W.

MAGAZINES RECEIVED:

Theosophikon Deltion	...	...	April-June, July-Sept.
Theosophy in India	...	...	August-September.
Youth Lodge, T. S. Bombay	...	...	August-October.
Toronto Theos. News...	...	...	August.
The Messenger, Wheaton	...	...	August.
World Theosophy	...	...	August.
Pretoria Lodge Sheet, Africa	...	...	June quarter.
Theosophischen Nachrichten, Austria	...	...	June-July.
Theosophie in Ned.-Indie...	...	...	August.
Persatoean-Hidoep, Java	...	...	September.
Koemandang Theosophie, Java	...	...	September.
De Pionier, Java	...	...	September.
Canadian Theosophist	...	...	August.
Boletín S. T. Española	...	...	August.
Advance Australian News Service	...	...	August.
Teosofi, Finland	...	...	No. 7-8.
The Beacon	...	...	August.
Occult Review	...	...	September.
Liberal Catholic	...	...	September.
Boletín de la Estrella	...	...	June-July.
The Temple Artisan	...	...	June-July.
Radical	...	...	August.
The Young Builder	...	...	September.
Review of Reviews	...	...	August.
The Calcutta Review	...	...	September.
The Indian Review	...	...	September.
Stri Dharma	...	...	September.
Modern Review	...	...	September.
Triveni	...	...	July-August.
The Madras Christian College Magazine	...	...	September.
The Buddhist	...	...	September.
The Hindustan Review	...	...	July-September.
The Vedic Magazine	...	...	June-July.
The Bharata Dharma	...	...	September.
Vaccination Inquirer	...	...	September.

BOOKS RECEIVED:

- The Mysteries of Eleusis*, by Professor G. Méautis (illustrated), Theosophical Publishing House, Adyar.
- The Coming of the Angels*, by Geoffrey Hodson, Rider and Co., London.
- Conjurations of the Ancient Mysteries*, by M. Gaster, Ph.D., The Search Publishing Society, London.
- Life of Sri Chandra Basu*, by Phanindranath Bose, M.A., R. Chatterjee, Calcutta.
- Yogic Physical Culture*, by S. Sundaram, The Brahmacharya Publishing House, Bangalore.
- Siva-Bhoga-Saram*, by Sakkha Nata Veba, Madras.



H. P. BLAVATSKY AND H. S. OLCOTT IN LONDON, 1888, AT THEIR LAST MEETING



ON THE WATCH-TOWER

ON November 17th one more landmark is passed of the long journey which the Theosophical Society commenced with the founding of the Society. Year by year the message of the Society is being proclaimed in many a town and in nearly every country of the world. It is noteworthy that while once this message was proclaimed only by those who belonged to the Society as its members, today there are hundreds of writers and authors who expound Theosophical ideas but with labels and manner of their own. This is as it should be, because the Divine Wisdom is not the particular possession of any one group of people, though always it will be to the honour of H. S. Olcott and H. P. Blavatsky that it was under their powerful impetus that a Movement was started in 1875 to bring to the attention of the world the priceless teachings of the Ancient Wisdom. The two Founders—the term “Founders” has been applied by the Masters only to these two, though sixteen were present including W. Q. Judge at the first meeting to found the Society—had gifts which were particularly valuable for such a Society as is ours. H. P. B. had priceless knowledge, but was no organizer; whereas on the other hand, Colonel Olcott had practically no occult knowledge to give to the world, but he had an unusual gift for organizing, and particularly for inspiring men and women to work for the Society. As the Theosophical ideas spread, naturally the new generations of students are inspired by the ideas far more

than by the personalities of the Founders. Yet so long as the Theosophical Society exists, with its Headquarters at Adyar, blessed by the Masters of the Wisdom, those who belong to it will delight each year to express their gratitude to the two Founders for the blessing of the Wisdom which they brought us.

Our readers will note the frontispiece of this issue. It is the last photograph taken of the two. Soon after it was taken Colonel Olcott left for Japan, and before he could meet H. P. B. again, she passed away. On showing this frontispiece to Dr. Besant, as it was going to press, she expressed her delight that emphasis should be laid on the intimate relation of Colonel Olcott to the Society. Not once but many times since the H. P. B. Centenary, the President has said that in these days the members are apt to forget Colonel Olcott's part in the Movement, since H. P. B.'s wonderful personality has somewhat overshadowed the President-Founder. Dr. Besant desired that members should remember that Colonel Olcott also was chosen by the Masters for this special work of Theirs, and so long as the Society exists his name is inseparable from that of H. P. B. as her colleague. The President was particularly glad that the Olcott Centenary Number had made a special point of showing to members of the Society what kind of a man he was, and what was his utterly pure dedication to the welfare of the Society.

Since writing last month, there is no change to report in the President's health. She spends her time reading quietly, and is not at all anxious to keep in touch with the events of the world. Elsewhere will be found reports of celebrations in India of her last birthday, called the "85th" in Europe, but the "86th" in India, where the day of birth is quite sensibly called the first "birthday".

The President.

The residents at Adyar greeted her on October 1st, as so many times before, with flowers.

The Rishi Valley Trust announces definitely that Krishnaji will hold a Camp at Adyar from December 28th to January 1st, both days inclusive. The Theosophical Convention will be from December 24th to 27th, and immediately at its close Krishnaji's meetings will begin. As there are well organized conveniences at Adyar for holding large gatherings, and particularly for providing accommodation for hundreds of visitors, it has been found best this year to hold Krishnaji's Camp at Adyar. Other Camps are being organized in other cities of India. The programme is given elsewhere.

Many friends throughout the world desire news of Bishop Leadbeater. He is "carrying on" at Adyar, as in the old days of 1884, when he first came into residence. Though handicapped by diabetes, he manages to do a good deal of work, particularly with correspondence and the writing of articles. Miss Mary K. Neff acts as his private secretary during the absence of Mr. H. Frei. During the last few months Bishop Leadbeater has once again turned his attention to the recondite but fascinating problem of clairvoyant investigation into the construction of the chemical elements. A record of work along these lines by Dr. Besant and himself, and steadily continued by him since Dr. Besant turned her attention to Indian political work, is being summarized in THE THEOSOPHIST. This issue contains the results of investigation into one more group of elements. New investigations are being made by him as time and strength offer, always with the discovery of more and more complicated manifestations of the One Consciousness. One essential value in these investigations is to

Bishop Leadbeater.

call attention to the fact that behind everything there is Consciousness at work, and that what is called the atom or electron is in reality a Fragment of Consciousness. Till seekers for the Truth realize that the substance called "matter" is in reality Consciousness, with various "veils" over it, it will be impossible truly to understand the purpose of Life. That great purpose is revealed not only in "an expanding universe" but also in the tiniest atom conceivable. The Great Architect builds with majestic power and indescribable beauty, not only in the greatest of things but in the least of little things like the tiny atom.

* * *

Bishop Arundale has the unique distinction of having been the General Secretary of three National Societies—England, India and Australia. Any observations of his, therefore, concerning the welfare of the Society will receive the most respectful attention from all members, for he has behind him experience. In his article "On to Victory" he develops the idea which he mentioned at Adyar before his departure for Europe to the effect that, as before in 1907 at the passing of Colonel Olcott, it is devoutly to be wished that once again the Masters would nominate the next President of the Society. Obviously the corollaries to such an action are many, and therefore the subject is one which will inevitably be the basis of much discussion. As his address published in THE THEOSOPHIST has been widely circulated, the matter is open to members for consideration and discussion.

* * *

Among the cities of the world the City of Geneva has earned the unique distinction of being, as it were, the pivotal point of world administration. As long ago as 1864, when the little country of Switzerland moved the nations in the matter of new

rules for the treatment of the wounded in war and of non-belligerents, Geneva has been associated with the "Geneva Convention," which instituted the one work which hitherto has united all the Nations, and known as "Red Cross Work". In recognition of the initiative of Switzerland on behalf of mankind, all the Nations have taken the Swiss flag with reversal of colour as the symbol of this work. The Swiss flag is a white cross on a red ground, and all Red Cross work is under the sign of a red cross on a white ground (with the sole exception of Turkey, which has been allowed to substitute a red crescent and star instead of the cross). The beneficent Karma earned by Switzerland has given her, one of the smallest nations of the world, the privilege of being the centre of the largest reconstruction work in the world to-day. This is of course the League of Nations. Geneva has an aspect of Internationalism which does not greatly affect its own citizens, but profoundly affects all those 56 countries in the world who come to Geneva to take part in the many activities of the League of Nations. Several hundreds to-day are the various Associations throughout the world who have their bureaux at Geneva, not for the purpose of doing propaganda for the benefit of Swiss citizens, but for the purpose of informing the nations of the world represented by their offices in Geneva of the work that is being done. How far those representatives of the nations present at Geneva can influence the trend of thought in their far away countries remains to be seen.

In order to keep the representatives of the nations of the world in touch with the aims and objects of the Theosophical Society, several years ago there was founded in Geneva "The International Theosophical Centre," whose moving soul since its commencement has been Dr. Anna Kamensky. Our old friend Dr. J. H. Cousins, writing from

Geneva, sends us the following with regard to the work of the Centre :

The fifth year's work of The International Theosophical Centre at Geneva was opened on September 23 by an international reception, the chief guest of which was Munshi Iswar Saran of India. Members of various nationalities attended, some in their distinctive costumes which gave delightful colour and atmosphere to the meeting. A programme of music and poetry was provided. Munshi Iswar Saran gave an address on the situation in India which was much appreciated for its balance and clarity. Many questions were asked and answered. Such receptions are a feature of the Centre during the autumn session of the League of Nations. In this and other ways the Theosophical ideal is given expression in a place and at a time when the separated and not completely friendly nations are seeking ways and means to establish peace and disestablish war. I wish the members of The Theosophical Society the world over realised the need for such fundamental work as The International Theosophical Centre can do, not to mention what it has already so excellently done, and would give it a share of their sympathetic thought. The month of September each year might indeed be made a month of thought and study of what is involved in the First Object of The Theosophical Society, with daily thoughts of helpfulness towards the League of Nations and the International Theosophical Centre. The session of the League is in effect an effort to carry the First Object into practice. Unfortunately the League works only through external necessity, and lacks vision and a philosophy of life. Towards these the Centre can help. Dr. Anna Kamensky, 2 rue Cherbuliez, Eaux-Vives, Geneva, Switzerland, will gladly give information about the work of the Centre.

* * *

"Records" at the Theosophical Headquarters have only the significance of material for the archives of the Society. But this paragraph deals not with them, but with Gramophone Records. When Bishop Leadbeater was in Sydney he "recorded" two talks at the Columbia studios, one addressed "To Those Who Mourn," and the other on "The Great White Lodge". These records (both 10-inch double-sided) faithfully reproduce Bishop Leadbeater's voice and diction and they will help to spread his

views widely on these special subjects. The records are obtainable only from the Theosophical Broadcasting Station (2GB), Adyar House, Bligh Street, Sydney. The prices are as follows :

To Those Who Mourn, 10-inch double-sided, S X 84-85;
The Great White Lodge, 10-inch double-sided, S X 86-87;
 price 5 shillings each. Postage extra for two records: in Australia 2 shillings, abroad 3 shillings and 6 pence.

It is greatly to be regretted that in past years when Dr. Besant was vigorous and possessed her wonderful voice, gramophone records were not taken. The matter was once or twice suggested to her, but it has not been found possible to arrange the details necessary, particularly as Dr. Besant was so completely immersed in work and was impatient to give any time to what seemed to her an unessential.

* * *

One wonders if besides the home of the League of Nations at Geneva there is any other place in the world like Adyar to which thoughts turn from so many nations. Steadily throughout the year the telegraph office at Madras receives for "Adyar" cables from nearly all the Sections which are parts of the Theosophical Society. Nearly every Section at its Convention sends a few words of greeting to the President, to receive in return from Adyar what the Masters who founded the Society have for those who are striving to work with Them to establish a Universal Brotherhood of Humanity.

The following cables have just been received from Conventions :

Iceland : Twelfth Convention Iceland send loyal greetings.

Finland : Finnish Section members gathered at its 25th years Jubilee express profoundly grateful blessing to beloved President.

Elsewhere will be found a list of the Sections who send their greetings to Dr. Besant on her birthday.

* * *

One by one the old established Theosophical Lodges are beginning to celebrate the 50 years of their Jubilees. The Blavatsky Lodge, Bombay, celebrated its Jubilee in 1930. This year the Sanmarga Lodge of Bellary has just celebrated its Jubilee, and commemorating at the same time a devoted worker for many long years, who was responsible for the starting of the Lodge. This is the late Brother R. Jagannathiah, who since joining the Society devoted himself completely to its welfare, and was a valuable Theosophical lecturer in the Presidency of Madras. There are not many Theosophists living who can claim membership of 50 years in the Society. One of the few is Bishop Leadbeater, who next year will celebrate his 50th year as a member.

The Jubilee of the Bellary Lodge was celebrated at the same time as the annual meeting of the Andhra (Telugu) Districts Federation, and the following telegram was received from the President of the Federation, Mr. N. Sri Ram :

The Andhra Theosophical Lodges Federation meeting at Bellary affirms its unswerving loyalty to the President of the Society and its gratitude to her for the great work she has done as Leader and President both within the Society and for the cause of the National regeneration of India. The Federation expresses its deep gratitude to Brother C. W. Leadbeater for the invaluable light and guidance which he has given to the members of the Society by his writings and other activities. The Federation further sends its hearty and respectful greetings to the Society's Vice-President A. P. Warrington and Brother C. Jinarajadasa.

THE PRESIDENT'S WORK TO-DAY

BY THE RT. REV. C. W. LEADBEATER

October 2nd, 1932

MANY of you, my Brothers, had yesterday the opportunity of seeing for a few moments our President, and of offering your devotion and congratulations on her attaining 85 years. You will have noticed, of course, that her weakness is great and that therefore she is not now able (or at least it is not at all desirable that she should try) to make any appearance in public or to take any strong part in physical plane work.

Naturally we all regret that very much, but at the same time I do think that we of her Esoteric School ought very clearly to understand that even though she is not able now to do all that she used to do in that way, she is still exercising by far the greater part of her influence over us, over this place, and indeed over her School all over the world. You must not think for a moment that because the physical body fails—and I am sure it is no wonder that it should fail, after the tremendous, almost reckless work she has given it all these years,—that it makes any difference to the Power which works through her, because it does not.

It may be the will of her Master, of the Lords of Karma, that she should remain with us, and we all hope for a considerable time, even in her present condition of comparative

feebleness of body. Remember that while she does so she is a fount of blessing, a fount of influence, a radiation of power such as you have not elsewhere in the world. That truly has always been so, but what I want you to understand is that it is not any less so because of the feebleness of the physical body. Once she herself said: "I wonder whether it is any use my remaining in this body now I can no longer lecture and write as I used to do." We around her had just to bring to her notice what perhaps she had momentarily forgotten, that stupendous as was the influence of that outer work for many years, it was really the smaller part of the work that she had been doing and that had been done *through her*, and that the larger part was still going on just exactly the same as ever.

I think all you Indians will understand that more readily than some of us who come from Europe, because there is no doubt that we have been trained through long and practical lives to attach perhaps an undue weight to purely physical things. We of the west are more likely to do that, but you in India theoretically know that, as compared with the spiritual side, the physical plane is a very small matter, merely minor in many ways, and that our chief concern in it is that we should do our duty in it. It is the way we re-act to it which matters, not what happens or comes to us from outside; that is a very small part of the thing.

So you should understand that the weakness of the physical body does not at all affect the greater part of the stupendous work that our President does. When it is her Master's will that she should withdraw from that body, and that must of course come some time, you will undoubtedly lose that physical quality, the physical fulcrum as it were, from which so much comes; but she will quite surely still be watching over her Society from a higher plane, she will still influence the members of her School. Of course this Centre

Supplement to "The Theosophist"

"The Theosophist" begins each new volume in October, but, owing to its transference back again to Adyar from America in January, 1931, most of the subscriptions have been booked from January to December. Only a limited number of copies of each issue is being printed, and already several issues are out of print. To avoid disappointment, all subscribers are requested to send in their subscriptions for renewal in time so as to reach the Manager, T.P.H., before Christmas week in December, in order to enable him to send them all the January, 1933 issue. That date will also be in time for new subscribers who intend subscribing, so that the necessary number of copies of the January issue may be printed for them also.

Annual Subscription: India Rs. 9; Foreign 18sh. or \$ 4.50 cents.

Single Copies: India Re. 1; Foreign 2sh. or 50 cents.

will lose something that we cannot replace when she chooses to put aside this physical body and take another. We cannot hope that that other will be here to help us, so it certainly will make a difference to us. It will not make any difference to the work of the Masters Whom she represents, but though Their force will reach us through other channels, it will necessarily mean a certain loss to us. In the meantime I do want you all to feel and understand that the influence which radiates out over this Compound is still radiating, just as much as when she used to walk out at 5 o'clock every day and go about and see what was being done.

[More especially do we in India realize that a truly holy personage, one who has specialised in high Yoga, is a powerful centre of occult forces which, impinging on all—men, animals, plants—helps them forward in evolution. Therefore instinctively many Indians who come to Adyar ask for a "Darshan" of Dr. Besant, *i.e.*, merely to salute her from a distance. That she is old, or that she may not address them one word, or even look at them makes no difference. They know that to be in the mere presence of a great Yogi is an upliftment.—C. J.]

THE SECRET DOCTRINE

By H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(Continued from p. 36)

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2. Hermetic and other Books of Antiquity—Perfect accord of beliefs and “superstitions” among various nations—What science proclaims false, discoveries and facts show true—The two *Masters* of Clemens Alexandrinus.

Hardly in the beginning of the present century, the books called Hermetic, Alchemical and Astrological were in the sight of the profane public what they are yet now in the opinion of the average man of science: simply a *collection of tales, of fraudulent pretences and ridiculous claims*. They never existed before the Christian era, it was said; they were all written with the triple object of speculation, deceiving and pious fraud. The XVIIIth century had prepared Europe for the XIXth. In the former, everything that did not emanate from the Royal Academies was false, superstitious, foolish.

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THE SECRET DOCTRINE

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Belief in a *false* Hermes, a *false* Orpheus, a *false* Zoroaster, in *false* Oracles, *false* Sibyls, and a thrice *false* Mesmer and his ridiculous fluids, were tabooed all along the line. In our own age, all that has its genesis outside the learned and dogmatic precincts of Oxford and the *Salpêtrière* of Paris is denounced as “unscientific” and *ridiculous*. We think we see the sidereal phantom of the old philosopher and mystic of the Cambridge University, Henry More,¹ moving in the astral light over the antiquated walls of the old town in which he wrote his letter to Glanvil. The “soul” seems restless and indignant as on that day, the 5th May, 1678, when he complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. “Our new inspired Saints,” the “Soul” murmurs; “sworn advocates of the witches who against all sense and reason will have no Samuel, but a confederate knave, the inblown buffoons puffed up with ignorance, vanity and stupid infidelity.”

Rest in peace, O restless soul. Lately things are somewhat changed; and since that for ever memorable day when the Academical Committee (Franklin included) investigated Mesmer’s phenomena and proclaimed it a clever knavery, every hour brings in some fresh evidence in favour of Mesmerism and phenomena in general. But in the first decades of our century the men of science were blind as bats—as many are still even now—and Hermetic literature was denied, notwithstanding the evidence of the most erudite men of all the ages. Father Kircher for one was not even noticed; and his assertions that all the fragments known under the titles of works by Mercury Trismegistus, Berosius, Pherecydes of Scyros, etc. were rolls

¹ [By the Editor. In H.P.B.’s copy of Ennemoser’s *History of Magic* (now at Adyar) from which she quotes on p. 27, there is a reference to Henry More on p. 8, Vol. I. Underlining doubly the words “Henry More,” H.P.B. has written in pencil the words: “God bless him!”]

escaped from the fire that devoured 100,000 volumes of the great Alexandrian Library were simply laughed at. Nevertheless the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—the “marvel of the ages”—had been founded and put in order at the desire of Ptolemy Philadelphus by Aristotle, and that most of its MSS. had been carefully copied from hieratic texts and the oldest parchments, Chaldean, Phœnician, Persian, etc., which transliterations and copies amounted in their turn to another 100,000, as Josephus and Strabo assert. Moreover there was the additional evidence of Clement Alexandrinus, that ought to be credited to some extent, who testified¹ to the existence of 30,000 volumes of the Books of Thoth, placed in the library of the Tomb of Osymandius, on the entrance door of which was the inscription “The Cure for the Soul”.

Since then—as all know—Champollion founded on the most ancient monuments of Egypt the entire texts of that *Pimander* and that *Asclepias* declared by some to this day *apocryphal* and FRAUDULENT. After having devoted their whole lives to the study of the records of the old Egyptian

¹ The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes 1,200 of such books to Hermes, and Manetho 36,000. But the testimony of Iamblichus as a Neo-Platonist and theurgist is of course rejected by modern critics. Manetho who is held by Bunsen in the highest consideration as a “purely historical personage” with whom “none of the later native historians can be compared” (see *Egypte*, I. p. 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However none of the archæologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. “Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world,” says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that “if they were actual observations, they must have extended over 10,000 years” (p. 14). “We learn however,” he adds, “from one of their own old chronological works that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years.” (*Egypte*, I. p. 15.)

wisdom, both Champollion-Figeac and Champollion Junior publicly declared, notwithstanding many biassed judgments hazarded by certain hasty and unwise critics, that the Books of Hermes “truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity”¹ and that they were “the faithful echo and expression of the most ancient verities”. Since then also, some of the hymns by the *false* Orpheus and his *apocryphal* verses have been found repeated *word for word* in certain inscriptions of the fourth Dynasty, addressed to certain deities, in hieroglyphics.

Finally Creuzer has rightly pointed out the numerous passages borrowed from the Orphic hymns by Hesiod and Homer, who have hardly understood them correctly, as the great symbologist thinks; and no wonder, as the two Grecian Miltons have anthropomorphized many an abstraction, like the English poet did Satan thousands of years later. To end, Aeschylus’ *Prometheus* (V. Ch. VI, § 2) shows certainly some prescience in the Sibyls of old.

Thus gradually the ancient claims came to be vindicated. The XIXth century had to submit to evidence, and some of its critics to confess that archaic literature can never be dated *too* far back into the prehistoric ages. Moreover, that the contents of all those ancient books—Enoch included—deemed and proclaimed so loudly “apocryphal” are found in the most secret and sacred sanctuaries of Chaldea, India, Phœnicia, Egypt and Central Asia. The merit of Champollion as an Egyptologist none will question. And if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, and that his antiquity runs back into the night of time and is corroborated by him in its minutest details,¹ no one could ask for a better proof in favour of the Hermetic philosophy.

¹ *Egypte*, p. 143.

Egypt gathered the students of all countries before Alexandria was founded. How comes it, asks Ennemoser, "that so little has become known of the mysteries through so many ages and amongst so many different times and people? The answer is that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity." "Numa's books described by Livy, consisting of treatises upon natural philosophy and magic, were found in his tomb; but they were not allowed to be made known lest they should reveal the most secret mysteries of the state religion. The senate and the tribune of the people determined that the books themselves should be burned, which was done in public."¹ Cassien mentions a treatise, well known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.²

Herodotus tells us that the Mysteries were brought by Orpheus from India. Orpheus is called the inventor of letters and writing and placed anterior to both Homer and Hesiod. Nevertheless, till very lately Orphic literature and that of the Argonauts were attributed to a contemporary of Pisistratus, Solon and Pythagoras, one named Onomacritus, who is credited with having compiled them in their actual form toward the middle of the VIth Century B.C., or 800 years after the days of Orpheus. The latest researches, however, lead the Orientalists to believe that this compilation was simply a very late re-edition of the Orphic Hymns, whether ideographic or pictographic. In their original texts these Hymns are now

¹ *Hist. of Magic*, Vol. II, p. 11. [In both these quotations from Ennemoser there are elisions which are not marked in the manuscript. In line 10, the words "and magic" are additions by H. P. B.—Editor.]

² Cassien: *Conference*, 1, 21. We shall show who or what is Adam.

shown much older than the VIth Century B.C. In *Desert. Graec.* IX, 30—we are told that in the days of Pausanias there was a sacerdotal family, which like the Brahmins with regard to the Vedas and the Epic poems, had committed to memory those Orphic hymns and that the latter were usually transmitted in that way from one generation to another. As to the poem of the Argonauts, Vivien St. Martin thinks "that it really can be traced so far back as the days of Orpheus". (See *Découvertes Géologiques*, Vol. I, p. 313.)

M. Vivien St. Martin is very impartial and fair and no doubt as learned; but there are some who go still further back than that. It is not the writer's province to argue upon the dates of the many poems cited above, but only, by showing their indubitably antediluvian—rather, *prehistoric*—origin claim the same for the Occult Sciences. And how these are, aware of the diffidence shown to Asiatic *heathen* chronologists, a Christian philosopher of the early ages may be asked to express our intimate thought as to the date of—say—MAGIC. "If"—argues Clemens Alexandrinus, the ex-pupil of the Neo-Platonist—"if there is a science, there must necessarily be a professor of it". And he goes on saying that Cleanthes had Zeno to teach him, Theophrastus—Aristotle, Metrodorus—Epicurus, Plato—Socrates, etc.; and then when he arrived down to Pythagoras, Pherecydes and Thales, he had still to search and enquire who was their master or masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, to learn who it was *they* all had for their Masters. And when he, (Clemens) would have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he should reiterate once more his questioning and ask him—Adam—no doubt. "Who was *his* professor? Surely it would prove *no man* this once . . . and when we have reached the Angels, we shall have

to ask even of them who was *their* Master and doctor of science."

Just so; but the Secret Doctrine need not go to such a trouble. Her professors know well who were the *first* instructors of mankind in the *Occult Sciences*.

The *two* Masters traced out by Clemens, are of course God, and his undying enemy and opponent the Devil, the subject of his enquiry relating to the *dual* aspect of Hermetic Science, as cause and effect. Admitting the moral beauty and virtues preached in every occult book he was acquainted with, Clemens wants to know the cause of the apparent contradiction between doctrine and practice, *good* and *bad* magic, and comes to the conclusion, it seems, that magic has two origins—*divine* and *diabolical*. He perceives its *bifurcation* into two channels—hence his deduction and inference. We perceive it too, without necessarily dating such a bifurcation—the "Right" and "Left Path" we call it, to its very beginning. Otherwise judging also by the effects of his (Clemens') own religion, and the walk in life of its professors since the death of his *Master*, the Occultists would have a right to come to just the same conclusion, and say that, while Christ, the Master of all *true* Christians, was in every way godly, the Master of those who resorted to the horrors of the Inquisition, to the burning and torture of heretic witches and Occultists by Calvin and pupils, etc., must have been evidently the DEVIL—if the Occultists were silly enough to believe in one. Clemens' testimony, however, is valuable as it shows (1) the enormous number of works on Occult Sciences during his epoch; and (2) the extraordinary powers acquired owing to these Sciences by certain men.

He devotes the whole of his sixth volume of the *Stromates* to this research of the first *two* "Masters" of the *true* and the *false* philosophy respectively, both preserved in the sanctuaries of Egypt. And therewith he apostrophizes

the Greeks asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. It is Eachus, he says, obtaining through his powers a marvellous rain; it is *Aristeus* who causes the winds to blow, Empedocles quieting them and forcing them to cease,¹ etc., etc.

The Books of Mercury Trismegistus attracted the most his attention. Their extreme wisdom he remarks, ought to be in every one's mouth—*semper esse in ore*—always. He is high in his praise of Hystaspes (or Gushtasp) and of the Sibylline books.

There has been in all ages use and abuse of magic as there is use and abuse of mesmerism or *hypnotism* in our own. The ancient world had its Apolloniuses and its Pherecydeses, and intellectual people could discriminate then, as they can now. While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, not so with regard to Pherecydes. Hesychius of Miletia, Philo of Byblos and Eustathes charge him unstintingly with having built his philosophy and science on *demoniacal* traditions. Cicero declares that Pherecydes is *potens divinus quam medicus*, rather a soothsayer than a physician; and Diogenes Laertius has a vast number of stories relating to his predictions to tell us. One day Pherecydes of Scyros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedemonians by the Arcadians; finally he foresees his own wretched end.² But all such accusations prove very little except the truth of *clairvoyance* and prevision in every age. Had it not been for the testimony of his own co-religionists and countrymen, there would not be any proof at all against Pherecydes being guilty of sorcery, for those brought

¹ Therefore Empedocles is called *καλυσάνεμος*, the dominator of the wind! See *Strom.* II, vi. Ch. 3.

² Diogenes, I, 1s, 149.

forward by Christian writers are of little value indeed. Baronius for instance and de Mirville find an unanswerable proof in the belief of a philosopher "in the co-eternity of matter with spirit". Pherecydes postulating in principle the primordially of Zeus or Ether and then admitting on the same plane another principle co-eternal and co-working with the first one—that he calls the fifth element, or *ogenos*—shows, we are told, that he gets his powers from Satan. "*Ogenos* is Hades" de Mirville tells his reader, and "Hades is our Christian *Hell*"—as we all know, without his going to the trouble to explain.

The *résumé* of the views of the Church, as given out by authors of this character, is, we are told, that the Hermetic Books, their wisdom notwithstanding (admitted even in Rome)—are "the heirloom left by Cain to mankind". It is thoroughly proved, says the memorialist of *Satan in History* "that immediately after the Flood, Ham and his descendants had propagated anew the ancient teachings of the accursed *Caïnites* and of the submerged Race". This proves at any rate that Magic, or "Sorcery" as he calls it, is a *prediluvian* art. The evidence of Berossius is there (Antiq. 1, iii), Berossius he says "shows Ham *identical* with the first Zoroaster; the famous founder of Bactria, and the first author of all the magic arts of Babylonia." "He (Zoroaster) is the *Chemesenna* or Ham (Cham),¹ the *infamous* of the faithful and loyal *Noachians*, and the object of the adoration of the Egyptians, who after receiving from him their country's name Choemia (chemistry!) built in his honour a town *Choemnis* or the 'city of fire'.² Ham adored it, it is said—whence the name *Chammaïm* given to the pyramids; which in their turn, having become

¹ The English people who spell the name of Noah's wicked son "Ham" have to be reminded that the right spelling ought to be *Kham* or *Cham*.

² Choemnis, the prehistoric city, may or may not have been built by Noah's son, but it was not *his* name that was given to the town, but that of the mystery goddess *Choeman* or *Choemnis* (Greek form) that was created by the ardent fancy of the neophyte tantalised during his *twelve labours* of probation before final initiation.

vulgarised, passed on their name to our modern 'chimney'¹ (*cheminée*)".

The zealous defender of Satan anthropomorphised is wrong, we believe. Egypt was the cradle of chemistry and its birthplace, this is pretty well known. But Henrick shows the root of the word to be *chemi* or *chem*, which is not *Cham* or Ham.

The irrepressible accuser of every pagan wisdom undertakes also to find a Satanic origin to the now innocent *tarot*. "As to the means for the propagation of this magic," he goes on to say—"the *bad, diabolical magic*—tradition points it out to us in certain *runic* characters traced on metallic plates (or leaves *des lames*) which have escaped destruction from the deluge.² These might have been regarded as *legendary* had not subsequent discoveries shown it far from being so. Plates were found with other such *Runic* and *Satanic* characters traced upon them, which being exhumed were recognized. (?) They were covered with queer signs undecipherable and of undeniable antiquity to which the *Hamites* of all countries attribute marvellous and terrible powers".

We may have to leave the pious Marquis to his orthodox beliefs, as he any rate is sincere in his views, but we shall have to sap his able arguments at their foundation by showing on *mathematical* grounds and the evidence of all the ancient world *who* or rather *what* Cain *really was*. De Mirville is only the faithful Son of his Church interested in Cain's anthropomorphic character and his present place in the Bible. The student of Occultism is interested only in truth.

¹ This looks like pious philology with a vengeance. It is translated *literally* in view of its novelty. The reader must feel thankful that leading him from Zoroaster to *chimney*, the author has not added to it the picture of the traditional witch flying out of that chimney on a broomstick.

² How could they "escape" from the deluge unless *God willed it so*, according to the belief of de Mirville and his co-religionists? Was the Devil once more cleverer than God?

But the age has to follow the natural [course]¹ of evolution. We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts" owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature". When those circulations—which Eliphas Levi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The Occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period; the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone philosophizes.

(To be continued)

¹ [The word *course* has been restored by the Editor by unpasting a part of the MS., and finding the original transcription to be "the natural course of evolution".]

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(Continued from p. 49)

XII

Darjeeling 16-vi-85.

MY DEAR TERESA,

No doubt there is some letter of yours of later date than May 8th. floating towards me through the P.O. Dept. of the Govt. of India but the above is the last at hand. It is from yourself and Keightley, and reassuring in its tone of pluck and decision. I love you writers of such letters, they are infinitely consoling to a poor fellow who is carrying on a heavy fight against big odds. But, Teresa dear, we will conquer—mark that! I feel it every day more and more. Every time I face an audience and mark their applause, I feel I am getting back some of the old sympathy for the T.S. I spoke here yesterday to a large audience of educated Bengalis, and our friends tell me they were satisfied. So, we'll e'en keep on fighting to the end.

This is a splendid place to come to: the giant crests of Kanchan Junga tower up 27,000 feet into the blue; Shigatse—the seat of the Tashi Lama—is only 25 days' marches from here. Damodar went thitherward in April in the company of an "Avatari Lama", a very influential and mysterious Tibetan prelate who *happened* to be within reach, at Sikkim, just at the nick of time. If we should not hear from him for months I shall not worry: he is in the right hands.

Enclosed is the portrait of a Dugpa of Bhootan. In one hand he holds a drum made of two halves of a human skull; in the other a trumpet formed of a man's thigh-bone. Show this to Schmiechen¹ & let him compare it with the divine faces of our Gelugpa masters. If he thinks of painting it, the coarse serge robe is of a dark brick or Venetian red colour; the cap also; the beads alternately black wood and dingy coral; the open pocket-book, or "companion", of tan and blue-green leather. Is'nt it a beast of a face?

A mountaineer pedlar has just come in and I have bought of him one of those light yet warm Kashmir chudders, for my dear old Grandmother's rheumatic old shoulders. I'll send it her as soon as I get back to Calcutta. I can't add any warmth to her heart but I may to her old bones! Good bye, brave little woman. Love to Mohini and all.

Yours,

H. S. O.

XIII

Lucknow 7. viii. 85

MY DEAR THERESA,

I am your debtor for two or three letters—the latest of 3rd. July.

The lines you have gone upon with respect to the crisis are exactly the same as ours out here, and in fact the only true ones. When it is shown that "Theosophy" is but the Greek synonym for Brahma Vidya, at once the fact becomes evident that it dates from an enormous antiquity, hence is no more dependent upon our contemporary personalities than the merits of Geometry depend upon the private morals of Euclid or those of any mathematician of this day. We ciphers are now but giving voice to the principles of a philosophy perfected and taught by our forbears of the remote past: we may

¹ Who painted the two portraits of the two Masters M. and K. H.

state them well or ill, according to our respective abilities; but whether the one or the other, the hoary Doctrine itself is unaffected. As to H.P.B. the case is *not* proven against her: no one—at least no credible witness—*saw* her write the C.¹ letters; she to this day denies their authorship; her accusers are self-confessed liars, utterers of forgeries, and conspirators; and to back her own word we have the knowledge that her labours have been given to benefit mankind, to the sacrifice of her personal interests. What, then, can we do but withhold our verdict and hope that time will vindicate her and make all plain? You may imagine that I have been passing through the Valley of the Shadow on her account; and that I have been living in hourly dread of fresh revelations of her (shall I say mad?) indiscretion. Just once I felt despondent enough to go and throw myself in the sea: it was when Hodgson told me he had seen with Hurrychund² an American letter from her flippantly boasting that I was "an overgrown baby whom she could psychologize by merely looking into my face!" The dreadful use that might be made of that vain and false brag by our opponents broke in upon my mind, and I felt that all was lost. But I soon rallied—as I wrote you—and have now been some four months on tour, addressing large audiences, restoring confidence as far as I could, and clearly defining our position as yourself say it ought to be shown. Leadbeater is wrong, I am *not* lukewarm in H.P.B.'s defence. Quite the reverse; I am everywhere offsetting her acknowledged public services and the proofs of her actual psychic powers ever since childhood against these recent charges, and showing a supreme contempt for them and their authors. You complain of things I have written to correspondents about her, but if you had had the hell to pass through

¹ Coulomb.

² Hurrychund Chintamon, who corresponded with the Founders when they were in New York, and was the agent of the Arya Samāj. The letter was written about 1877 or 1878.

that I have had—what with her personal affairs, the effect upon the public, the internal dissensions among our members, Hartmann's machinations, the conspiracy of Lane Fox, Hume and those they have affected, the financial embarrassment due to largely diminished revenue and extraordinary expenses for H.P.B.—I think you would be nearly crazy and capable of writing and saying almost anything. That Hurreychund letter has loomed up like a menacing spectre of what might turn up at any moment, and naturally I have felt like preparing a few of our best and staunchest members against any eventuality.

Some of you harp much upon the mistakes I have made, and sometimes the sharpest criticisms have come from weak vessels that would have utterly come to smash under a strain one tenth as great as that I have borne after some fashion or other. You cannot deny (1) That the T.S. organization has been saved; (2) That it has purged itself to some extent of inherent dangers; (3) That new branches have been formed and new members added to old ones; (4) That my tour has been a success. Now I may be ever so much of an ass as you please, but I respectfully invite all those who have been using cheap criticisms against me to try the job one month each by turns, and then see what will be said of them. And that is the opinion of M. . . as recently expressed to me in writing, for Mr. Lane Fox's especial information.¹ (And *en passant* I may add that He pronounces utterly false the stories that L. F. has circulated that He (my Guru) was dissatisfied with me, and wanted L. F. to reform the T.S.)

I recollect you scratched my face in Mohini's defence, on some misrepresentation about my being angry with him: and Mohini wrote Bawaji some nonsense about his not being "afraid" of my anger—as though I had my mouth open to swallow him alive. All I said was that I was greatly vexed

¹ This letter of the Master M. was published in Olcott Centenary number of *The Theosophist* of last August. It is Letter 28 in *Letters from the Masters of the Wisdom*, Second Series.

at his having put forth his book as a revelation instead of letting it go upon its merits: the more so since he himself always writes that he is trying to eliminate the personal element wholly. You will have seen how "angry" I am with him from the reports of my Calcutta lectures. And thus have I talked about him all throughout my tour. Subba Row was far more outspoken than I about this feature in "Man",¹ and what I said to you about it was a greatly softened reflex of his views. For I have not as yet read the book.

Please show dear Grandmother on the map what a thundering tour I have been making from Southern India around here. And see the distance I must go still before reaching Madras via Bombay!

My dearest Theresa, if you can find any enterprising person who will take the Presidency (with Master's permission) and let me slip away into retirement, to either one of the several places I am free to choose between, you will make me the happiest of men.

Oakley seems to keep up his pluck despite his domestic troubles and writes me that he and Nivaran² were about making a foot journey of 20 or 30 miles to the Seven Pagodas: he to wear turban and dhoti! Fancy his thin legs and long lank body in that dress; ye Gods!

No fresh news from Damodar. (I think I wrote you of report brought into Darjeeling by a lama returning from Tibet, that D. had perished in the snows of the Sikkim Pass, and his frozen corpse had been found. That is a lie. He will turn up in due time I feel confident.)

Not having seen Hodgson's Report I cannot imagine what gave colour to your remarks about the stupidity of the Headquarters people. But I do believe from my heart

¹ *Man, Fragments of Forgotten History*, by Two Chelas in the Theosophical Society. (Mohini M. Chatterjee and Laura C. Holloway, 1885.)

² Nivaran Chandra Mukherjee.

that a purer, better group of men do not exist. There *may* be people in the S. P. R. fit to tie Damodar's shoes—I can't say.

Theresa, dear, my love to you : you are a superior, though giddy young woman! And my dearest love to the old Mother—bless her grey locks! See her there, sitting on the sharp edge of her arm-chair snoozing over your discussions! And to dear Mohini, and Georgie, and the servants (I suppose Louisa is married?) and the cats, and the little old monk outside the window¹, hanging by a hair like Absalom in the tree—to all these salutation. Likewise to your Uncle if he will not resent it. And to Mabel the Seeress. And to the loyal Keightleys; and the loyal Wades; and the ever staunch Mary Hamilton, my "Scotch friend". And to—but where shall I stop if I attempt to name all those who were kind to me and made me remember them as friends. Theresa Sanctissima, here away up at Lucknow, in Oudh, I take these memories out and brush them up, as that dear M. G. does her jewels now and again just for the pleasure of looking them over.

Well, Good bye.

Yours ever affy.

H. S. O.

I shall thank the donors of the £55 you report.

P. S. I think Hume is acting in a most dastardly manner. He has spread a report that poor H. P. B. had killed two illegitimate children of hers. Now, I saved his daughter from marrying a worthless adventurer when he (H.) said it was impossible. And H. P. B. got her — for a husband. What do you think of a beast like that! And he a purist and reformer. I half suspect he and Lane Fox mean to spring some surprise upon us at the December Convention. Is it absolutely hopeless that your L. L.² should send a Delegate to help us then?

(To be continued)

¹ A weather indicator, probably.

² London Lodge.

THE COMING OF ALCYONE TO ADYAR

BY RT. REV. C. W. LEADBEATER

[Concluded from p. 43]

The statements which follow are not letters to Dr. Besant from Bishop Leadbeater. They are statements of the Masters concerning Alcyone and his work, given as instructions to Dr. Besant and Bishop Leadbeater, who were responsible for Alcyone's training.—C. J.

XXVII

THE MASTER K. H.

Instructions given towards the end of 1910, and partly with a view to the first departure of Alcyone to Europe in April, 1911.

They have lived long in hell; try to show them something of Paradise. I want them to have everything exactly the opposite of their previous conditions. Instead of hostility, distrust, misery, squalor, irregularity, carelessness and foulness, I want them surrounded by an atmosphere of love and happiness, confidence, regularity, perfect physical cleanliness and mental purity. Do not forget that the evils are ingrained customs which will readily reassert themselves; they must be removed from them as much as possible, and from all that reminds them of them, for one minute of their baneful influence may undo the effect of a whole day of your patient labour.

Keep them as far as you can within your aura or Annie's, so that they may be protected from all evil or cruel thought, and that the new vibrations may presently grow strong enough to be unaffected by the upwelling of the old. I want

you to civilize them; to teach them to use spoons and forks, nail-brushes and tooth-brushes, to sit at ease upon chairs instead of crouching on the ground, to sleep rationally on a bed, not in any corner like a dog. Long hours of sleep are specially necessary; but take care that they do not sleep in the pyjamas which are responsible for so much evil in your civilisation. Underclothes must always be of silk, linen or cotton, and no wool or flannel must touch the skin. No undue tightness must be permitted anywhere, and the shape of the foot must on no account be spoiled. Keep their heads always cool, and whenever possible uncovered.

His body must be developed to be straight and strong, agile and muscular, with soldierly carriage, deep chest and great lung power. The most scrupulous cleanliness under all conditions is of primary importance.

XXVIII

THE MASTER M.

(After Alcyone passed his Second Initiation in 1912)

We are satisfied with the way in which you have carried out the onerous task imposed upon you. You were quite right to remove them entirely from the influence which has been the principal obstacle in the way of their progress¹, and the splendid success now attained is the direct result of that removal. All seems favourable for the further success which should crown your efforts a few months hence. There is room for improvement in regard to those which have seemed to some of your helpers to be minor points.

Do not let yourselves regard anything as insignificant which helps to provide a perfect vehicle for the Lord. I must again emphasize the necessity of special care of the feet and hands; this has not been so thoroughly attended to since it passed out of the charge of your young brother Clarke, and there is even a slight commencement of distortion, which must be corrected. You will clearly understand that the dictates of

¹ The father.

what is called fashion must not for a moment be allowed to interfere with perfection of form. Nor should the extremes of this Moloch of fashion be followed with regard to their dress. Dress them always in material of the best, but especially neatly and unobtrusively, avoiding everything of questionable taste. See that no compression of any kind is permitted, and remember that both head and feet should be uncovered when possible. Care should be taken that the food is nutritive and attractive, and all but the weakest of tea should be avoided. Do not allow your original watchfulness in these matters to diminish.

Beautiful handwriting is desired, and to that end I must reiterate the request that no word shall ever be written which is not well written. In all these points there is nothing new; yet I trust you to see to them for me.

You have before you a difficult, yet most interesting piece of work—that of helping him to bring the lower vehicles into harmony with the splendid development of the causal and mental bodies which has taken place to-night. To do that fully will be a work of years, but most of it can be done, and should be done, under the exceptionally happy conditions of the next few months, while you are all together. You will need to prolong that time to its utmost limit, yet every moment of it will be well spent if he is thoroughly happy in the progress which he is making. Take courage, for we shall be with you in every step of the way.

XXIX

THE BODHISATTVA

(1913)

(The following is a summary only, not a transcription of the words used)

That Alcyone and his brother should not reside in London, but that short visits may be paid when the work requires

them. He desired that they should not live there or in any other large town. If the University plan is carried through¹, they will have to live in or near a town for some months in the year, but they should escape to the sea as soon as possible.

Until the legal troubles are over, they are better away from England; after that, if they wish it, there are the Islands which He loves.²

XXX

The Bodhisattva

I send people to him [Alcyone] sometimes, because I want the body to get used to expressing Me. Remember his presence carries with it My Benediction and that of My greater Brother.³ He will send it by correspondence too, sometimes.

Last winter's residence was satisfactory; but when you are free to arrange these things for yourselves, you should always be close to the sea, and whenever possible should combine the hills with the sea as you did in Sicily. If you must be in the British Isles, the Channel Islands or the Isle of Wight are preferable, though there are many places in Devonshire or Cornwall which might do.⁴

[It was in this message that particular stress was laid that Alcyone's social training should be such that he should be at ease with people of every rank and of every race, and that his educational training should be less to make him brilliant and more to make him international. Much reading in poetry was recommended as useful in this part of the training.]

¹ This part of the plan failed.—C. J.

² The Scilly Isles, off Cornwall, where tradition says that St. Patrick was wrecked on his journey to the East.—C. J.

³ The Lord Gautama Buddha.

⁴ Bude, in Cornwall, was chosen.

NOTE BY C. JINARĀJADĀSA

I have been asked why I publish these letters and statements about Alcyone's past, especially as Krishnaji sees no value in what is termed Occultism, nor any particular use, to a man seeking Truth, in the existence of the Masters of the Wisdom. They are not published to convince those who are treading Krishnaji's way of the existence of any other way. But they are published for the information of those who have trusted in Dr. Besant and Bishop Leadbeater, and to a lesser extent in Bishop Arundale and in myself, when we worked to prepare for the Coming. The past cannot be brushed aside as non-existent; thousands in that past sacrificed at our call time, devotion and money for Krishnaji and to help to prepare for Krishnaji's later work. Some saw directly for themselves what was the future about Alcyone the boy; for some, the mere first sight of him, or the touch of hand, was enough to show them that the boy even then had a greater Presence behind him. Others believed in our word.

In these days, when so much doubt is cast upon certain facts, as if they were mere phantasies of pragmatism, value but not real truth, we owe it to those who trusted us to show them that we did not plan blindly, but only as we were bidden. Nor have the plans "gone astray". Our sacrifices show their fruition in the response which the world is making to Krishnaji. In nearly every land our helpers prepared the way well, so that the mere name "Krishnamurti" drew the instant attention of every newspaper editor, from 1910 onwards. We have done our part of the work; Krishnaji is doing his part now.

The two parts of the work are not separate, though they seem to be. What does appearance matter? What is important is that the world should be helped. Those who love help can wait to understand. That understanding will come to those who trust in themselves, and know by first-hand knowledge that Truth which is the soul's essence comes when "listeth," and cannot be forced to appear at the mind's call.

ON TO VICTORY

BY THE RT. REV. GEORGE S. ARUNDALE

*Address to the Olcott Convention, at Wheaton, Illinois,
August 14, 1932*

THESE moments during Convention are very precious, above all because gathered together as we shall be during the next few days, working together, thinking together, planning together, we invariably attract the gracious notice of Those who are the Masters of the Wisdom. It is of the utmost importance therefore that They should find us receptive, and that we should so live during these few days that They find us drawing near to Them.

It is quite easy, of course, for me to give you an address on some subject with which I am familiar, but it is not my purpose, it ought not to be my purpose, simply to give you an address. My purpose should be to endeavour to do what I can, through some magic perhaps, to draw you near to the Elder Brethren, out of your normal everyday selves, so that this Convention may have the effect of sending you away into the outer world definitely nearer to Them, and definitely able to draw that world nearer to Them. I have been feeling around for hours during the time preceding this talk, endeavouring to discover how I could most profitably act (if one may say so without presumption) as a temporary bridge between those who know the Elder Brethren less and the Elder Brethren Themselves.

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I looked you all over in my imagination. It is my practice to see everybody with as much clearness as I can, that is, those with whom I come into contact. I wanted to see how iconoclastic I could be. As I looked at this, that and the other individual, as I looked at us all, I saw that each one of us brings to this Convention all kinds of things I hope we shall leave behind. I see that each one of us has a certain *setness*, certain *preconceived opinions*, certain *orthodoxies* and *outlooks* of our own; and these, of whatever nature they may be, however true we may think they are, must be broken down—the old order must change to give place to a new. There is little in any one of us that does not need iconoclasm.

The real purpose of this Convention, so far as I am concerned, is less its business, or the official routine through which it has to pass, less the delivering of a certain number of conventional lectures, less the setting forth of certain records of work done, of certain expressions of individual opinions; all that to me is of comparatively less importance. It does not matter so much one way or the other what business is done, or what is said, provided always that the supreme effect of the Convention is to draw the American Section nearer to the Elder Brethren and to make this Section a better instrument in Their hands. God knows America needs the Elder Brethren! True indeed it is that the American Section is one of Their instruments of service to America. And it follows that when we are gathered in a Convention assembly we ought to purify and sharpen that instrument; not for our own purposes, not inclining the Section to our own opinions and our own views, but seeking to reflect the will of the Elder Brethren, a will which can be known by those who seek to know it.

The real question is, first, How many are there here who are intent upon seeking the will of the Elder Brethren? The second question is, How many here are willing to grasp even

at a straw, if it seems to lead in the direction of the ascertaining of that will?

I know full well how little I am equipped, how little I am fitted, to suggest to you even what the will of the Elder Brethren may be. Yet I hope that there are some of you here, a few at any event, who know that my life is dedicated to the seeking of Their will, and that perchance from time to time I may perceive a dim reflection of it. Therefore, for some, may it not be better to grasp at this weak straw, since perhaps there may be little better for the moment available so far as outside indication is concerned? Truly enough, if you seek *ardently*, there should be that within you which always, at critical times (and often at other times), should show you the nature of Their will. But if you tend to lead a life which you are expressing in the ordinary circumstances of your everyday affairs, if you tend normally to be the centre of your own circumference, so that there is little room for the Elder Brethren at that centre, then the within is often insufficiently educated to perceive those delicate and infinitely refined vibrations which come down so wonderfully from the Elder Brethren into this outer world. So I frankly and without any modesty (as perhaps some of you may think) ask you to grasp this straw, but far more, of course, to seek within. It is because I knew I should be asking you to grasp this straw that I had to grope and grope and grope to seek what kind of a straw I might perchance present to you.

I am immensely sensible here this evening that everything I can give, the very best I am able to offer to you, is far less than They have the right to expect from me. But They must do the best They can with the material at Their disposal. Above all things remember you are here during these few days to lead a dedicated life, and, I beg of you, remember also that one of the best ways in which to lead that dedicated life is to indulge as often as possible in that silence in

which the voice of the Master can alone be effectively heard.

How much more dignity we should have, how much more power we should gain, if we took every available opportunity for silence or for quiet and restrained conversation! Of course the difficulty is that the tongue is one of the last organs to be controlled. People do not realize that perhaps sometimes, even against their will, the tongue gets the better of them. But one does feel that if there may be much silence at this Convention, there will be greater opportunity for the Elder Brethren to pour down Their blessing. Thus would come a far greater opportunity for us to receive Their blessing and spread it far and wide. Now I will share with you the nature of such gropings as happened to end in something definite.

The first thought that came to me when I was surveying the whole of the field was this: *Be not blinded by authority, nor be sightless within the prison of your own experience.* Let authority and experience be the feet on which your will moves forward to the goal of spiritual attainment. He is a cripple who depends upon authority or upon experience *alone*.

So much stress is being laid in this world to-day upon experience as a kind of god, upon experience as the sole arbitrator of an individual's light and faith and destiny, that it is necessary perhaps to make it clear that *authority* is no less necessary to an individual than is *experience*. I think each one of us would do well, while gaining all he can from experience, to have the wisdom also to gain all he can from such authority as he recognizes.

There are three modes for the disclosures of truth: first, the mode of experiment or experience; second, the mode of authority; and third, the mode of ceremony or symbol. There is the call of *symbolology*, the call of *revelation*, the call of *experience*, and to all three calls each

one of us should have his ears open. And if you are probing into the truths of Theosophy you will realize that some of its greater aspects, for example, can only be expressed in formulæ, in symbols, in terms which cannot be resolved into their component parts, because one has not the means to do it.

I can say to you for example that the symbol of the Nirvanic plane is *Light*. Perhaps you yourself may be able to perceive that *Light*. Yes, that is the essence of Nirvana. But practically speaking, to the average individual that word *Light* is but a word, and what it means in Nirvanic terms must, at present, surely remain incomprehensible to him. Similarly, if one thinks of monadic consciousness, the word, perhaps, is *rhythm*. It means an infinite variety of truths, as does the word *Light*. So there is symbology, ceremonial, and form, and we must not be deaf to the call of that mode of truth's approach.

Then, as I said, there is another mode: that of *revelation* from on high, and of *experience* from below. So is it that I ask all of you neither to be blinded by *authority* nor to allow yourself to become sightless within the prison of your own *experience*. So many people are there who remain hard and fast in the views they hold. They say, "I believe this, that and the other." You cannot budge them from it. You cannot disentangle them from that which they ought to realize is an *imprisonment*, because of the ignorance which dogs the footsteps of each one of us here, and so often masquerades as the truth enshrined in *opinion*, *belief* and *view*. At best we are all imprisoned, and the truest experience is only the best from below. What about the best from above? So far as I am concerned, while eager to listen to my own experience, to the voice of my own conscience, I can make my experience more fruitful, my conscience less foolish, if I endeavour to draw from above that which the below lacks. So whatever

you believe, with however great intensity, remember it is at the very best a dark and feeble shadow of the real. No one has the real in his possession. The average individual in the outside world may say, "This truth is enough for me, I cannot see any other, I am content with that." The individual who is seeking to take the Kingdom of Heaven by storm is not content with what he has, whatever it may be. But out of this discontent he may rise to higher truth. I myself believe in my beloved President-Mother, I believe in this, that and the other. You all know perfectly well I do not hesitate to express my beliefs, but I know in the background that even my most profound conviction is but a dark shadow of the reality as yet to come. I must express myself boldly, truly, forcefully, without seeking to make any reservations whatever. I must hit from the shoulder with all the truth I have, but I must ever know that that very truth is less than that which I shall some day know; and you must know that, too. So while you can profit from my keen, emphatic utterance, while you can profit even from that which I declare with the utmost certainty, yet you must constantly remember that no one is right more than up to a certain point. Nevertheless, one must express one's truth, and if this reservation is always understood, then the speaker is free to give his best, and he will be heard wisely.

How many of us here, who are just happy, contented, and satisfied, know where we stand? How many of us are there here who proudly say we are consistent, that when we discover a truth we follow it evermore, that when coming to such and such a conclusion, at such a stage, we have never wavered from that conclusion? If so, so much the worse for you. In the first place, not only must we gain the freedom to make sudden changes in ourselves, but we must be at work seeing to it that a similar freedom is opening out in everybody else. Again I say, be not blinded by *authority*, nor remain

sightless in the prison of your own *experience*. If you can realize that, it may possibly lead you to gain, both from authority and from experience, that wisdom so urgently needed here to-day in the world's distress. That is one thought, one possibly fruitful groping.

Another groping is a little more subtle, and deals with the relation of the individual to Theosophy and to the Theosophical Society. The Theosophical Society is greater than the individual and his knowledge. Were we to be equal one to another, the Society would die and the individual would fall back into obscurity. I want to stress the fact that *the Society and its teachings are greater, nobler and more wonderful than any one of us, than the most profound knowledge which you and I may think we possess*. That, to me, is a very important truth. The whole being greater than its part, the individual in the midst of his knowledge must realize that the Society offers more to him than he is *ready* to receive, more than he is *prepared* to receive, more than he is *willing* to receive.

Hence the relationship between an individual and the Society should be a sense of modesty on the part of the individual, a feeling of all that the Society and its teachings have constantly to offer him, even though at the moment he may refuse them, be unable to understand them. I feel profoundly convinced of the fact that the teachings of Theosophy, as we know them, are of a wisdom *infinitely* greater than my own poor knowledge which does not even yet amount to wisdom, being still but knowledge that I must constantly be readjusting in my ignorance to the wisdom of Theosophy as expressed in our literature.

So the attitude of the individual member must be that of always looking up to the Society, giving to it the dignity it ought to have, helping to reflect its own splendour, recognizing it as an entity—a consciousness and organism which can

bestow blessings upon him. Thus does membership of the Society become a priceless privilege.

Not only that: the individual grows conscious of the distinction between the Society and himself, as he should be no less conscious of the distinction between Theosophy and his poor gropings *after* its priceless teachings. He should accept the Society and its greater leaders, for example our President and Bishop Leadbeater, to declare a Theosophy which he does not know, and which he cannot at present accept. Those two are great people. One represents the heart of the Society and the other the head. One represents, let us say, the wisdom and science of the Society and the other the will. Through the will, the wisdom, head and heart, must come knowledge which no individual cell in the body can by any means possess. It should, therefore, be the wisdom on the part of every member to concentrate with infinite attention upon what these leaders say and declare. Not that that which they say should necessarily be believed, but there should be an instinctive attitude of reverence and open-mindedness which tends to recognize the source from which the will and wisdom of each flows: at least to accept, perhaps as a working hypothesis, that which is outside the individual's own personal experience.

Therefore to every Theosophist, H.P.B., the great messenger of the wisdom, C. W. L., another great messenger of the wisdom, A. B. and H. S. O., great messengers of the will, should be heard gladly, the more so, I repeat, if that which they declare is outside the experience of the individual.

It follows from my original statement that we depend upon *authority* as well as upon *experience*. *We depend upon revelation from above, no less than upon experience here below*. We need revelation, we need the sunlight from above! We need the power which ascends from below. Some say, "Never mind the power that descends from above, but

concern yourself with the power that ascends from below." That alone will not take us far. As far as our Theosophical Society is concerned, it shines through those Elders who have given us of Their wisdom, and of Their will, the great beneficent effects of which we have been able to perceive in the outer world.

So the modest individual knows where he is, and where he is not. The individual Theosophist who has a sense of proportion, and a sense of that reverence which is due to his leaders, not merely to them but to all life, specifically to life further unfolded in its Divinity, is indeed a true member of the Society. I feel strongly about that because I feel we are missing magnificent opportunities when we have these splendid, fiery teachers, pillars in our midst. We can always look back into our past and say: "What a great person there was then; how I should have liked to follow this, that or the other person! If only I had lived at such a time!" As I have said before from this platform, we are living in the greatest time the world has ever known! We are living in the midst of great personages. I will not say the greatest that the world has ever known, but whom the world but rarely knows. There is greatness in our midst to-day, which those alone who are not self-centred will find and recognize and utilize.

We must rise out of our mediocrity. We must hold lightly our beliefs, opinions, and even our most fervent convictions. We must hold them lightly so that, perchance, there may be something better to take their place. And even that which takes their place we must hold no less lightly, for, as we are constituted at present, we see but in part: it is not yet for us to see face to face.

The wise Theosophist expects to receive from Theosophy and the Society that which is outside of his experience, and his own personal affirmation. Hence, I think it is of the utmost importance that every new member of the

Theosophical Society should be inclined by his fellow-members not only to look back upon the Society's past, not merely to be brought face to face with the Society's present, with its statement of Objects as we have them, with the teachings as we have them to-day, but should realize that membership in the Theosophical Society and the teachings of Theosophy will affect, if they were assimilated by him as they should be, a revolution in his entire nature, so that he may be prepared for catastrophes, cataclysms, and for the descent upon him even of an avalanche of Karma which the Elder Brethren in Their graciousness may cause to descend upon him, if They feel his shoulders are strong enough to bear that Karma. They are helping the Theosophist to grow, to be made ready to bear the burdens of the world, and if this is to be, he must learn quickly the teachings of Theosophy, quickly getting rid of his own burdens, thereby becoming ready to bear the burdens of others. The Elder Brethren will concentrate, perhaps in two or three of his lives, the Karma which otherwise might be stretched over many years and many lives.

I should like every new member of the Society to realize he enters an army where *freedom* is the watchword, but where *service* is the call. I should like him to realize that he is in an army of servers where there are *Generals*. If he does not choose to recognize Them, he need not do so; but that will not alter the fact that these Generals have ordained a means of approach to Them—special training which we call the Esoteric School of Theosophy. I personally do not hesitate to say to you that, save for exceptional conditions, I should be sorry if a member, after a certain number of years of the realization of Theosophy, did not as a willing soldier move eagerly forward to take advantage of every opportunity that the Elder Brethren offer. I could not imagine myself to be outside such a School as that. Whether or not my temperament is suited to meditation, whether or not my temperament

is suited to discipline, whether or not my temperament is suited to that mode of approach—what does that matter? If I am a member of the Theosophical Society, if I am a true Theosophist, it is that I may grasp, not only at every straw, but that I may grasp at every opportunity to serve in *any capacity*, no matter along what line the work may lie.

Of course I know full well it is always easier for an individual to say, "That is not *my* way or mode of approach." So long as he is dominantly thinking of *his* way, of *his* own mode of approach, of what suits *him* and *his* own convictions of truth, of all that a particular truth means to *him*, and of placing his feet carefully on *his own pathway alone*, by all means let him say, "This is not my way. I will do this, that or the other, or I will *not* do this, that or the other." Let him say, if he will, "Are there not seven Rays, with a Master at the head of each Ray? Will the Master of the First Ray do the work of the Master of the Second Ray?" Yes, sometimes They work on *all* of them. The work that the White Lodge does is work that a Great Teacher on any Ray can do, and does when the need arises.

In the world to-day *the need is urgent*. The world is at the parting of the ways, one leading down to destruction, and the other to happiness and prosperity. Does it matter on what Ray or line you or I are? If only we can grasp many opportunities, that we may, in some measure, not only be some things to some men, but many things to many men: that is very valuable service to Theosophy and to the Society.

Yet the Society is greater than any outside, subsidiary Movements. The Society must not be confounded with them. We need a membership in the Society strong enough to draw in *all* good Movements, not to exclude them.

The wise Theosophist tries to do this. He expects attacks upon the walls of his truth, for the work of the Society is to break down wall after wall, to disclose freedom after

freedom, to break down ignorance and disclose truth, to break down certainty and disclose reality.

So the wise Theosophist presents his prison to Theosophy and the Theosophical Society, and says, "No matter what the nature of my prison is, the real 'I' says, Break it all down so that I may be free. Break down my truths, certainties, and fundamental realities, and let me know a greater truth, certainty, and fundamental reality. Let me enter into a larger prison; let my prison be broken down time after time."

Do not let any of us fashion the Theosophical Society or Theosophy in our image. We laugh at people who make out God to be a venerable gentleman with a long white beard, sitting comfortably on a throne. This conception is, perhaps, necessary to the earlier stages of civilization. Members do the very same thing with regard to the Theosophical Society. They say the Society ought to do this, that or the other, that which they think it ought to do. But it is not *our* Society, it is *the Masters'* Society, and some of us must constantly recognize that fact.

We are honoured with membership in Their Society, we are privileged to be Their young comrades; but when we tire and resign from the Society, when we choose to have nothing more to do with it, it still continues to serve the world, it still remains Their Society. God forbid that it should be only ours!

That is why I have said very frequently, and repeat now, that whenever in Their own good time there comes the necessity for the choice of a new President, so far as I am concerned, I pray fervently They may indicate their choice, even though, of course, I know full well the difficulties of such an eventuality. But I believe that the vast majority of members of the Society, who constantly look to the Elder Brethren, whose hearts and service are at Their feet, would be *infinitely* thankful and encouraged if there could be

indicated, in such a critical moment as the present, Their choice, as was given to Colonel Olcott before his death.

You may say, if you like, that this Society is a democracy and must be conducted on democratic lines. But I hold that our Society must not be the kind of futile democracy which we know in the outer world, but a democracy in which the wisdom of aristocracy has its place also. Since we have the Elder Brethren in our midst, since we know They are constantly with us, then, at every critical moment, we have a right no less than an opportunity to ask Them to be gracious enough to vouchsafe Their guidance for Their Society.

I do not want to see our next President democratically elected *from the standpoint of the outer world*. It can be done, of course. The rules of the Society say you can have a number of nominees, choose, and elect some one of them. But so far as I am concerned, I pray to know whom our Elder Brethren wish to lead Their Movement. I want Their choice to be presented to the suffrages of the Society, and then let them elect whom they will.

Be sure, if the members do *not* elect the nominee of the Elder Brethren (should They answer our prayers and graciously make a choice), They would not turn away from the Society because the majority chose differently. They respect us and such knowledge and wisdom as we have, and would of a certainty honour and bless the majority's choice, whoever it may be.

As for the question whether we could rely on the accuracy of a message giving Their nomination (if such is given), I believe that in each one of us there is sufficient intuition awake to enable us to know in all surety. Messages may sometimes be regarded with suspicion, for various reasons, but I am sure that such a message at a truly supreme moment would bear on its very face its own truth. Most of us, especially

the older members, ought to have that intuition. But if our President-Mother herself gave an indication of her own choice, it would not matter to me that it did not come from the Masters, it would be enough for me that it came from her, the greatest living Theosophist in the world to-day—her words, even uttered through that feeble physical body, are priceless, and I should prostrate myself before her in acceptance of her choice.

But let me also say that *I pray with all my heart* that the time may be far distant when such a nomination, if it be made at all, if our Elder Brethren deem it wise to make it, will be given to us. Our President-Mother, feeble physically as she is, unable to give us overt guidance in the outer world, is ever the embodiment of that magnificent power which, displayed aforetime in the outer world, has led us on to victory. Silent as she is, she still remains the power of our Society, and while she lives we need no other President. May she live long to be among us, I would almost selfishly pray, for her presence is the greatest benediction we can ever have! We need her more than we need anyone else, except Those whose faithful servant she is. No one can ever replace her, no one can ever be to the Society a tithe of that which she has been. Great indeed is our President-Mother, long may she reign over us!

But when the time comes for her to leave us physically, let Their aristocratic word be spoken, and let the democratic machinery respond! What are we in the Theosophical Society for if not to lead the world out of *ignorant* democracy into *wise* democracy? And wise democracy means *that we open our hearts to Them at every moment of our lives, and surely above all in times of crises*.

I believe that if each one of us utters his heart-felt truth with all the conviction possible to him, with all the reverence that he has for the Elder Brethren, and for the greater glory

of Their service for the world (but not *in* Their name, for he has no right to speak in Their name), he gives utterance to truth as it comes from his heart. Thus he renders a greater service to the virility of the Society than if he were seeking to make ends meet by compromising with this or that, or by seeking to be in this camp and in that camp simultaneously. Let anyone who has something to say, say it truthfully, and with all the power he has to give.

Thus have I come to you, and though all of you may not perhaps agree with what I have said, I hope you will feel and realize that there are *great relationships* between each one of us, between Theosophy and the Theosophical Society, and that membership in the Society is a precious honour to be guarded with infinite care, and to be used with infinite wisdom for service in the outer world.

I hope you will realize always that the Elder Brethren have Their place in our midst. Though They desire that any thought or belief in Them should not be "imposed" upon any member of the Society—this would be utterly foreign to Their great will or our intention—*yet the fact remains that They are in our midst, and when a great battle is upon us, to whom should we look if not to our Generals for that victory which will send Their Society, and every member in it, on its way rejoicing?*

QUESTIONS AND ANSWERS

BY PROF. ERNEST WOOD

(Answers given at the Convention of the Theosophical Society at Bucharest, Roumania, May, 1932)

Question: How can we get first-hand knowledge about Karma and Reincarnation and especially about Masters? Is it very important to have such knowledge?

Answer: First, a few words about "first-hand knowledge". Things are not what they seem to the senses on the astral and mental planes any more than on the physical plane. Common sense would say the earth is flat, but reason steps in and shows that it is a ball. So let us not disparage *reason* as a means to knowledge about Reincarnation, Karma and the existence of Masters. Psychic visions relating to such matters are not of initial value as evidence, unless independently seen by a number of witnesses who have had no previous thought or expectation regarding the thing seen. This applies more to psychic than to physical testimony, because of the well-known influence of imagination, often, and indeed usually, working quite sub-consciously, as it does in dreams or when one is writing a novel. So, if you see or remember incidents of a previous life, it is not necessarily more reliable evidence for Reincarnation than if you infer it by reasoning.

Such incidents may be seen or remembered as a result of a practice of meditation, which will be longer or shorter according to our heredity in such connection. Experiment first in seeing ordinary things without eyes. For example, take five playing cards; after looking at them, place them

face downwards on a table in front of you, and then with eyes closed, move one near to you, and gently try to see which one it is. Do not be passive, but be in the mood of one sitting at a window and looking out to see what passes by. Wait patiently, and do not try to force the pace. Look perfectly calmly and quietly, without any kind of tension, and without caring whether you succeed or fail. If one of the forms comes up, even vaguely, but with a slight impressiveness, note it down. Do this from ten to twenty times at a sitting, and at the end of each sitting note down the number of times correct and the number of times wrong. Use the same five cards all through one sitting. Or you may use little pictures of familiar objects drawn by yourself or cut out and pasted on visiting cards. At the end of each month calculate the percentage of correct impressions. After about six months I think you will begin to find something interesting. But you must not *care* about results, and you must not be at all tense.

If all this turns out well, you will be able to extend your vision to other things, and probably to past lives, by further efforts. It should be mentioned, however, that Karma cannot be seen, as its working is not objective. You may see some outstanding incident in one life which is probably the result of some incident to be seen in a previous life, but that this is the Karma of that remains an inference.

As regards the seeing of Masters—do you mean the Master's body on any plane, or the Master himself? The former a cat or a dog may see, without any particular profit, but to know the latter we must go "from our world to theirs," which is not troubled with limitations of forms characterized by space-qualities and time-qualities. Even if one contacts the Master's mind, one will find that the directions received therefrom are to seek the real, which is not *represented* by that mind any more than by his body. The Master is an M.L.

(Master of Life—not Master of Arts) and he calls us to that Life, and I think He is not interested in having temporal power.

Finally—"Is it important to have such knowledge?" No, except that I must make this proviso—"unless you are especially interested in it." It is important that every person should seek the experience in which he finds himself most interested. To put aside what we are interested in, because someone else thinks it not as valuable as some other matter, would be a mistake, because you would not then be as fully awake, as fully feeling and thinking, in that other matter. If it is asked: "Is it possible to come to that state in which we no more seek or need the limited conditions of this world, without having had any such visions?", I believe the answer is "Yes," and that that will be the case with most people. As is said in the *Gītā*: by attending to his own Karma a man reaches perfection. Each must live his own life. We are all learning to live, each playing with his own toys. When we really live, that will be liberation, as a child is ultimately released from the four walls of the class room in which it has been limiting its attention in order to learn. We are in the *learning* state; Masters are in the *living* state. What can be seen of Them on any plane is a kind of mouthpiece in the form of a man. If we think of those human forms, it should be with the idea that in those minds there is not the forgetfulness of the free or divine state which characterizes the learners. It should be remembered also that the Masters are always near to us, as near as two clasped hands, so no clairvoyance of their forms brings us any nearer to Them than we were before.

Question: Does the Theosophical Society aim at the development of its members, or only at the service of mankind? What is the work of the Society as a body?

Answer: Clearly the Society was started to serve the world, by serving the individuals in it. I think I represent

the idea of the Founders by saying that they wanted people to realise that they could obtain nothing by chance on the one side or favour on the other. The Western world was dividing itself into two camps—(1) those who considered that life was a very small by-product of material machinery accidentally produced, and that what happens to a man is mainly accidental and very little within his own power, and (2) those who held that protection, bounty and salvation could come only from a superior power, who would respond to the call of his name or to the needs of those consciously devoted to him. But the founders wished to show that man is the only power in his own life, he alone can achieve happiness and perfection for himself, and nothing can stand in his way.

Naturally, if one has found such valuable knowledge, one will want to give it to others. It is not a question of knowing a lot, but of knowing this essential thing in life. This is the difference between the Theosophists on the one side and the materialist and the advocate of blind faith on the other. And surely for this the Society exists, and not directly or as a body to attend to the external cure of individual or social ills. We would cure the *cause* of the disease which surrounds us, with the aid of the old maxim: "Man, know thyself." I like much the idea contained in one of the precipitated letters to a lady about to engage in external work: "But will you not help us to cure the *minds* of men? Your action will be your response."

The question then is: "What about the benefit of the individual when he has accepted the main principle?" The answer to that is also given in one of those letters: "He who does his best does enough for us." If a man will do *his* best, he will be making the maximum "progress"—and what more can anybody want? It does not matter whether we win or lose a game of tennis or of chess, but it matters that we

play the game and do our best. I might almost say: "A Theosophist is a person who is doing his best."

Question: What is the place of the Masters in the Theosophical Society, and how can we approach them?

Answer: I think their function is what it was in the beginning, to remind man of his own true nature and power. When they appear objectively—which they seem to avoid as much as possible—they teach this lesson, as may be seen in the lives of Krishna, Buddha and Christ, and thus they form the "Guardian Wall"—as Madame Blavatsky expressed it—to protect mankind from further and far greater misery and sorrow. The Theosophical Society is assisting in that function. Their world is the world of life; they cannot bring that down, or rather express it in our limitations, but they call us from our world to theirs. They "care little for external intercourse" and the forms which they take for this purpose do not truly represent them. If men respond to this teaching of being true to themselves they will make less pain for themselves in this world, and will also come quickly to the condition where they do not want even the world's pleasures, which are really only milder pains, *all* limitations being felt as bondage by us as we awaken to our true desire and our true nature.

In the letters to Mr. Sinnett it is forcibly stated that the Masters will never give convincing proofs of their existence, so it is evident that they did not want to be taken as authorities, even when they assisted Madame Blavatsky and Mr. Sinnett with some knowledge, as in the writing of *The Secret Doctrine* and *Esoteric Buddhism*. The world-processes therein described are not of their making—as one might open a school with a definite curriculum and time-table—but represent the necessities, or desire and Karma, of a collection of Monads, as may be seen by reference to *The Secret Doctrine*, where in the first stanza, it is made clear that the

Logos could not produce the world until the unliberated Monads were all ready to contribute their portions of Karma, representing their psychological states. Indeed, it is probable that a Logos is but a collection of unliberated Monads going together—what I call the omnibus theory—just as a party of tourists may charter a steamer, or as a nation may take possession of a country and develop it.¹ This perfect democracy is inevitable if every spark of the divine is divine. I do not think we ought to attribute to the Masters any desire to govern others, even secretly, and even “for their good”.

Then comes the point—how to approach the Masters? Only, it seems to me, by doing our best, as was stated: “He who does his best does enough for us.” He who does his best will soon find that he has illuminating thoughts which he can put to the test of experience, and which represent a contact with the Masters’ mind-plane. Sometimes the Masters appear in, or through, an objective human form, when they choose to do so, but it seems to me best to leave that choice to Them, and not to ask Them to do it. If, nevertheless, we do wish to pay Them a visit, I think the usual means for the development of clairvoyance, coupled with a good motive, would be the best way. Certainly the best thing is to go from our world to theirs, from the world of forms to the world of life. The life story of Madame Blavatsky shows that Masters appeared in form to her for a special and temporary purpose, and that she served Them faithfully and well, but They indicated that this was an unusual effort and They did not ask her to collect a band of devotees to Them. The question speaks of approach. From their bright world, which is our own true world, They look into our sombre valley of limitations. There is no need to go to Them. “There is no travelling on that road.”

¹ See Note at the end of the article.—C. J.

Question: If we study Krishnamurti in the Lodge, does it mean that we are going away from the aims of the Theosophical Society?

Answer: Not at all. The Society consists of a band of students, in the broadest sense of the term, and we may study the writings or doings of anybody. There are no official teachers in the Society. All the officers—President, Vice-President, Treasurer, Recording Secretary, General Secretaries and officers of Lodges—are merely executives, for carrying on the business of the Society. The writings of Madame Blavatsky and others are put forward in a purely individual capacity. The Society has no dogma or doctrine, except, what is indicated in its name, that we are trying to realize the Theos—call it the Truth, the Reality, the Beautiful, the Supreme Good, the Divine, the Beloved, God, or what we will, according to individual choice. Madame Blavatsky called Theosophy a synthesis of religion, philosophy and science, indicating that in her view, these lines of inquiry *taken separately* could not bring men to know the real or the true.

A Lodge may at any given time study any teachings its members may select, but it can never corporately declare belief in a doctrine or in a person. That would conflict with the first object of the Society, which is binding on all Sections and Lodges—we gather together without distinctions of sex, race, creed, caste or colour. That is why I have also occasionally taken strong exception to the expression “Our Leaders,” which is frequently heard in Lodges. The Society has no leaders, but each member can have his own beliefs and his own Leader or Leaders, if he wishes. In that case, he may rightly get up and say: “My Leader declares so-and-so,” and his Leader may be Madame Blavatsky, Dr. Besant, Mr. Krishnamurti, Dr. Steiner, Mr. Sinnett, Bishop Leadbeater, Mr. Judge, Mr. Mead or anybody else whom he chooses, living or dead.

I should mention that though a Lodge cannot declare a belief, it can determine the range of its activities. It can apply itself to any kind of work not contrary to Brotherhood, and help any other organization, as it may choose. It can also choose its own members, though not, I think, on grounds of sex, race, creed, caste or colour.

As Krishnamurti's name comes into this question, I should like to give my personal opinion that his central teaching that each man must depend upon himself for his happiness, enlightenment and perfection is entirely in accordance with the theme of the Founders of our Society. He appears to think that the Society is not maintaining that position, but is leaning heavily towards salvation by external means, personal connections, faith, favours and other such things. Such mistakes may be widespread, may damage the Society in the eyes of the world, may ultimately increase and ruin it, but the fact remains that the Society has still an entirely democratic constitution, and is intended to be a mere machine, an organization for studying and trying to advance knowledge about life and the world.

Question: But the President of the Society, Dr. Besant, has proclaimed Krishnamurti to be the World-Teacher?

Answer: Dr. Besant has made that statement entirely in a personal and private capacity, not in the name of the Theosophical Society. It should be understood that we members of the Society have elected our President in an executive capacity, and not to give the Society's majority opinion upon its teachings and thus establish a temporary set of dogmas for the Society.¹ In our Society, all members are equal, and we meet "on the level". Every speaker's utterances, on the platform or in print, are given in a purely private capacity. If this were not so, we should soon have party politics in the Society, and Leaders trying to gain office for the sake of their own views, instead of officers who care above

everything to preserve the open platform for the study of reality.

Question: Who then can speak in the name of the Society?

Answer: Nobody. The President of the Society, the General Secretaries of Sections or National Societies, and the Presidents of Lodges, acting constitutionally, can arrange lectures or conduct magazines under the auspices of the Society, the Sections and the Lodges respectively, but even then what is said or written, except upon business matters officially signed, is only an individual expression of opinion. No member can use the name of the Society for his lectures or activities, but any person whatsoever can lecture or write on Theosophy, for we have no copyright in the word.

It may be mentioned in this connection that the Theosophical Society is in this matter in the same position as any good Scientific Society. Such a Society has an open mind on all subjects. It invites eminent men to put before it or from its platform the results of their researches and their thoughts, but does not commit itself to any belief in them, or to any common creed. This is where it differs fundamentally from most religious organisations, which start with a creed. Because of this error, many religions have split up into many separative sects and churches, instead of uniting in one Society to ventilate and try to understand and realize the religion to the full.

NOTES BY THE ACTING-EDITOR

¹ This "omnibus theory" of God is of course only one theory of Indian philosophy. I should like to draw attention to the other theory, which is just as much Theosophy, that the Logos is an Entity independent of us, "in whom we live and move and have our being". There are some of us who know that He exists, "very God of very God," and that He is not just a mere "omnibus" of Monads.

² I have italicised this statement, as it is well put, and deserves to be known widely.

ARCHITECTURE AND THE ECONOMIC IMPASSE

BY WALTER BURLEY GRIFFIN

ARCHITECTURE is an original, free expression of man's own unique power, set up in front of the populace, whether they wish it or not, all the time. It stands out of doors, and as it becomes increasingly a part of the clothing of the world, it constitutes the environment of urban civilization that the people cannot at any time escape. Other demonstrations of Art are to be turned on or shut off, like the radio, at will. The depictive arts, painting and sculpture, do not form a serious part of the environment on their present inadequate scale; one has to go out of one's way to enjoy them, except as appurtenant to architecture, where they properly belong but where they are so seldom to be found as yet. Neither reading nor listening-in is so completely compulsory as is architecture.

Thus architecture can be most important, because it is ubiquitous and is the most continuous or persistent agency for impressing upon the world the unique message of the arts. How vastly important, then, that it should carry a positive message, though frequently it offers one that is quite negative. This subject is thus of vital concern to the public, who, whether they know it or not, are more competent than professional architects to consider this matter, yet in modern

life architectural creation is rarely demanded and architectural practice has been confined to a merely intellectual cult.

In practice, architecture has to all intents and purposes come to be regarded as among the sciences and industries—quite contrary to its nature, which is not essentially scientific, though equal in value to any science or industry. Indeed, I would claim for it an even more important rôle in life at the present juncture of civilization, for we have reached a point where the development of Art becomes necessary for the simple reason that exclusive concentration on science for the last four hundred years has now brought about greater physical power and larger material advantages than society is able to assimilate. The application of modern science to production has in fact produced much more than we can utilize. It has glutted our lives with things—comforts and luxuries—so that we have to endure forced periods of stagnation, starvation and suffering, being unable to utilize our power and the production derived from it—energy authoritatively estimated to represent an equivalent of thirty slaves for each individual. In fact we are less free from work and worry and suffering than were the primitives even before the slaves came.

The only end for which this vast power can be exercised without such disastrous effect is that of Art, because for one thing it offers the only direction in which there is no limit to our consuming capacities. It must of course be admitted that a deeper education is necessary for the fuller awakening of this capacity. The physical man, with his physical appetites and the ordinary five senses, is actually a limited thing, but as an enspirited being his capacity is infinite. Now he has reached a point in his development where he must as a whole divert his attention from mere satisfaction of material wants and comforts to the satisfaction of his "esprit" cravings, starved during so many centuries, particularly in the field of his environment, which the scientific industrial age has

rendered ugly and depressing, inescapably so in the cities where that industrialism has forced him to live.

Unfortunately the architects of to-day are in no position to satisfy this craving, because like all others they have been educated only for the material phases of the building art. Accepting Art as factual science they have even adopted and striven to apply forms of appearances that signified altogether different periods of human growth, evolution and powers. This includes the cult of historic styles and periods. Even to discard these, while limiting creative scope to the intellect, and what the intellect derives from the five senses, leads to the equally barren results found in the most modernistic work—the self-conscious attempt to create a style for our own time. This effort largely has taken the form of houses as “machines to live in” as Corbusier aptly describes his modern dwellings, forgetting that humanity requires a satisfaction of all fundamental desires and sensibilities, metaphysical as well as physical and intellectual.¹

Human needs involve that intuitive unique creative process which we recognize as validating poetry or music. The advanced technique, as well as the augmented powers of our time, offer now the greatest scope of all times for the expression of the Spirit through building, and to secure that it is quite sufficient to realize that for every case a perfect solution is to be derived from the conscious formulation of each individual problem on the broadest basis of significance. The answer to that problem will in each case bring to light a human significance, additional to all factual realities. Technical skill and knowledge need only the instinctive capacity common to mankind to perceive and enjoy such a solution in every individual case.

Moreover, there never can be any possibility of satisfying the real human need, which is possessed by the whole of the

¹ See note at the end of the article.—C. J.

people, through the idiosyncrasy or the product of one individual or personality, or indeed of any culture embracing less than the whole of the people. That is why acquiescence in authority, or the acceptance of any claim that taste is arbitrary, or admission that the unique semblance of beauty is not as universal as truth, will preclude general harmony and therefore any real improvement in our architectural environment.

The understanding that beauty is only the most perfect expression of reality is all that is necessary to create that harmony in our external relationships which is necessary to make full our spiritual fellowship on earth, supplanting outmoded religious efforts.

In America associations and companies are already being formed with the intention of affording employment by the replacement of two-thirds of the habitations of the people, to bring them up to a standard that will meet the requirements of living in keeping with the possibilities of our times. As an indication that this reform is appreciated, there are various recommendations, from President Hoover and the Architect's Institutes down, for the substitution of adequate for inadequate architecture on as large a scale as the erstwhile motor industry, to afford a new avenue of human effort, in science, invention and art, out of the depression which lower aims have led us into. We have the plant that enables us to make everything we need to enjoy, but the “thirty slave power per person” has led us into a complication of conflicting efforts and the correspondingly discordant and oppressive ugliness of our industrial surroundings. Ancient India and China on the contrary have made their countries interesting and beautiful, because the expressions, which must be different in every age and place, go on for ever making for increasing richness, whereas the satisfaction of our physical wants has found but a constricted meaningless monotony. We can go all over the

modern world, without finding anything of interest, because of the accompanying flight of our industrialization. We can speak all round the world, but there is little to say and hear that has not been told already. Our task now is to make it worth while to go, or to speak at a distance.

The whole of our difficulty is that we have taken these things as matters of course, unthinkingly. Now we have to think about them, speak about them creatively. Each country is devoting its efforts to confine and curb the scope of commerce, amounting to a reciprocal frustration, that has precipitated our present industrial paralysis. Even if we should do away with that frustration, not knowing what to do with our powers, we would still either loaf or starve. Where we have evolved such powers the only alternative is to use them in a new way, and the only possible and only disinterested non-proprietary unlimited field is Art and education leading thereto. And the only scope in Art for absolutely unlimited work is outdoors, where all visual Art is architecture essentially, in improvement of the environment.

Here is a general principle, that would not, of course, affect Russia, for instance, where the people have not the economic power. For us, however, who have it, it is too big to use as we have thought. To give a man, say, a thousand pounds a year for three hours a day would not solve our problem. We have been working along that line, and we have only made men or women idle in one way or the other, fat or lean, absorbed in routine or bored stiff. Every idle man is eventually a dissatisfied man, for his nature requires incessant outlet for his spirit. Nothing short of turning our economic power, to the service of such needs will lift him; and the opportunity for which he just now has the requisite power, technique, and equipment is the untilled field of his artificial environment, to make it as consistent with his driving free spirit as is that of nature with natural law.

NOTE

May I have the privilege of adding a note to this article, as Mr. Griffin has written upon such an important theme. As I view the unfolding characteristics of our race, it appears that at present we have a great development of pure and applied science, but we are suffering dreadfully, through unemployment, from selfishness or selfish competition. At present, the power of man animates the lower mind, and this shows as science. But this paves the way for the coming of that power of man into the region of feeling in the near future, when co-operation and goodwill will rule, and there will be great prosperity and fellowship. The ego of man will govern the astral, and when the bulk of men with power do this we shall call it the sixth sub-race. Following that, how can man employ himself in this world? What will there be to do when science has made our material existence rich and safe, the unkind inhuman struggle has departed, and men are full of prosperity and peace? Nothing remains but the manifestation of human ego in action—and that is Art, the pursuit and enjoyment of beauty in our own bodies and all things. This we shall call the seventh sub-race. In the psychological cycle which causes manifestation the power of man or ego shows its increasing strength by taking control successively of things of greater density.

Mr. Griffin is touching upon an essential change which is due to appear. He is also no mere theorist, but an architect who has produced a dream in houses which perfectly harmonise with their natural surroundings in a new suburb outside Sydney, New South Wales.

ERNEST WOOD

NOTE BY THE ACTING EDITOR

¹ The author has summed up in this paragraph the present situation in Architecture. But I would like to point out that if architects "have been educated only for the material phases of the building art," it is because the average man and woman, "Everyman" in other words, asks for little else except the material phase. As in business where men will get what they ask for, so too in Architecture. They are getting what they deserve, and since architects must live, they must supply what appeals to Everyman. It is only a really original architect like Mr. Griffin who will sacrifice his material opportunities in order to convince Everyman that there is something better than what he is contented with at the moment. I once said in Australia that the real Australia will arrive only when there is the typically beautiful *Australian saucepan* in the kitchen. Happily for us still in India, beautiful and *cheap, handmade* utensils and toys are to be had easily. I wish I could show the readers of THE THEOSOPHIST my little exhibition of these things from the bazaars, whose prices ranged from one-third of a farthing to three rupees. Some of these things are on my desk, as for instance beautiful toy brass chatters four annas each to hold my editorial pencils. But it is India's tragedy to-day that the so-called "educated" have no eyes to see them, and the craftsmen are dying out for want of support. As to present day architecture in India, there is still hope; that is all one can say to dispel an oppressive gloom.—C. J.

THE PROBLEM OF COMMUNITIES

BY C. HELMBOLDT

IN all times people have attempted to create Communities. Thus, people have gathered together, holding in common religious beliefs, and the wish to serve God by prayer, fasting, and austerity. In this way arose monasteries, which in by-gone times were centres of enlightenment. G. R. S. Mead, the author of *The Life of Apollonius of Tyana*, says that in the century before Christ and for about a hundred years after, Syria and Palestine, and the whole eastern coast of the Mediterranean Sea were covered with Communities. One sees the same phenomenon at the beginning of a New Era. We are going now through a time when all things crash down, when one has to seek new ways, build the life on new lines, solve the questions which have not yet been solved; and during this transition time it is perhaps more than ever necessary to have spiritual centres, which should spread the beneficent power in the same way as do the churches during their services. The creation of communities is in the present time one of the tasks of Theosophists who should be the vanguard of Humanity. Thus all our efforts in this respect will coincide with the will of the Manu. Such a community should not be crystallised, as it must answer all the burning questions of life. It must become a centre of real wisdom, strength, cheerfulness, and it must aim at the realization of God's Plan.

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If the ideal of a community, its soul, lies in activity and in the creation of a new life, so its realisation lies in the work which embraces all realms of life. But one ought not to forget that to live in a community is much more difficult—especially in the beginning—than to live in a family or in solitude. It is so much easier to be patient and filled with love when one sits in one's own room. This reminds me of the words of the writer Dostoievsky, who said that it is easy to love humanity abstractly but when he sees in his room the cook, who is part of humanity, then the love rapidly disappears.

It is necessary in a community to live as one spiritual family, to work out "the beauty of human relationship" and to knock off the sharp corners which can hurt others. Such knocking off does not mean a loss of individuality; on the contrary, the more manifold they are, the more alive is the community. I am using here the words "knocking off" in the sense of subordinating the personality to the higher principles, when it ceases to dominate and begins to work for the good of all and not for personal pleasure.

Several people living together cannot create a spiritual centre at once; but two or three people who have lived together for some time, and have got used to each other, and have collected a certain strength in the spiritual world, may become a nucleus, a stronghold to which gradually other members will be drawn.

Of course, a Theosophical community could not be quite like a monastery, with a severe code and rules, but there ought to be a certain discipline, and the cultivation of a creative silence. The idea of a community must be carried for some time in the heart before it can become a reality on the physical plane and find its harmonious realization in life. Communities may be of different types one, such, for instance, being the Theosophical community "Monada" in Brussels, which has existed for several years, supported entirely by

the work of its members and accepting no gifts from outside. I think that possibly in future spiritual centres of a higher type will emulate the new aspects of life which are to characterise the new civilization.

[I venture to add to this thoughtful article on an important subject one thought which has occurred to me repeatedly. On several occasions my advice has been asked by groups of enthusiasts desirous of making an ideal Community. They usually had excellent schemes on paper. As enthusiasts for a new cause they had all much "ego in their cosmos," for otherwise they would not attempt to dare new things. But to me the root of the matter was: Who will be recognized as the head of the community? For obviously strong individualities would quickly clash. That head may or may not be elected by the others, but his authority must be derived, not from rules, but from himself, because he represents by his character more truly than any other the true soul of the Community. How many Community experiments are there not which after a few years have collapsed? Yet their schemes were excellent, on paper. It is not the paper plan that matters, but that the ideal should reveal itself in a leader, whose advice or order will be regarded by all as final, because all look on him as the true spirit of the Community. That is why "Adyar," which is a Community, has succeeded so well during the last 25 years that Dr. Besant has been its head. As in all other things, so too in a Community, it is personality that counts.—C. J.]

CHAINS

"Shall there be evil in a city, and the Lord hath not done it?" (Amos, 3. 6.)

"The threefold descendants of Prajapati, angels, demons, and men, dwell as students with their father Prajapati." (Brihad Aranyaka Upanishad, V. 2.)

By many a chain the world is hung
About the feet of God;
Their links are songs that men have sung
As each the Way he trod.

Among the chains are some of joy,
But others are of woe;
He needs them all in His employ,
For magic-tragic show.

As men in bliss or anguish toil,
From each He asks a link;
Their deeds now aid His plan, now foil,
But His the thoughts they think.

And some must forge bright links of gold,
And some of iron dark;
But bides in heaven or hell their mould,
He stamps on each His mark.

In courts of joy as king He bides,
His hermit cell each pain;
The flow of iron or gold He guides,
If we but forge a chain.

Never is time He does not work,
A-forging endlessly;
And all must help, and none must shirk,
For joy and pain are He.

From heaven's expanse to farthest hell,
He labours with His plan;
On all with zest He casts His spell,
Angel, devil, or man.

C. J.

THE AGE OF KALASASAYA

By C. ERCK

(Occult Investigation corroborated by Scientific Research)

ON the shores of the Titicaca, the great lake on the highlands of Bolivia and Peru, exist the relics of a forgotten civilization, remnants of vast buildings which in past ages were part of the legendary city of Tihuanacu.¹ When the Spaniards conquered Peru and saw those colossal ruins, the inhabitants of the country could give them no explanation about their origin or antiquity. All memory of the builders of those architectural wonders was lost and it was only by way of occult investigation that we became acquainted with the splendid Peruvian civilization of prehistoric times, whose first spiritual and politic centre well might have been Tihuanacu or, as it was formerly called, Taipicala.

In *Man: Whence, How and Whither* we are told that this Peruvian civilization flourished about 12000 B.C., its inception dating back several hundreds of years. Thus, what remains of the buildings of that time to-day bears an age of fourteen thousand years.

Among the ruined structures of Tihuanacu there is one group of monolithic pillars which, according to tradition, are the relics of a great temple of the Sun, known as Kalasasaya

¹ See notes at the end of the article.—C. J.

among the Indians of the country. (Kalasasaya is a word of the Aymarà language and signifies "Upright standing stones".) In 1912 Prof. Arthur Posnansky, whose research work with regard to the riddle of Tihuanacu is well known among scientists, pointed out the possibility of determining the age of Kalasasaya by means of astronomic observation, but this idea materialized only when Dr. Rolf Müller was the leader of a station of astronomic observations, which the observatories of Potsdam and Bonn in Germany maintained at La Paz, the capital of Bolivia, from 1926 to 1929. Dr. Müller, together with Prof. Posnansky, gave much time and labour to observation and survey work at Kalasasaya, the result of which he recently published in the *Baessler-Archiv* under the title, "The Temple of the Sun among the ruins of Tihuanacu. An attempt of determining its age by means of astronomical observation".

The interesting report is well illustrated and provided with diagrams which demonstrate most clearly the facts established by Dr. Müller. Space prevents reproducing the report at full length, so that I shall quote only the most essential points and the important conclusions at which the author arrives.

The building of Kalasasaya is adjusted almost exactly to the four cardinal points, the western and eastern side corresponding very nearly to the meridian, while the south and north walls run very nearly in direction west to east. The front (east) and back (west) wall are parallel to one another within limits of survey accuracy, and so are the lateral (north and south) walls. But the four angles are not of 90 degrees exactly and thus the declination from the cardinal points is greater for the east and west walls than for the south and north walls.

The triangulation of Kalasasaya, accomplished by Prof. Posnansky as well as by Dr. Müller, yielded the following mean values for the length of the four sides:

East wall	118'39	metres
West wall	118'23	"
South wall	128'76	"
North wall	128'57	"

Dr. Müller writes further :

It is astonishing to see the exactness employed in making the length of opposite walls almost equal, and it may well be supposed that in reality they coincided even better, for owing to the pillars being weather-worn the determination of the corners depends greatly on personal interpretation.

Supposing an observer to be looking from the middle point of the west wall, . . . at the corner pillars of the opposite east wall, then the limitation of sight will be measured by the angle α . The value of this opening angle can be calculated trigonometrically from the proportional length of the side walls of the temple.

The result is $\alpha = 49^\circ 22' 9''$ and if the oblique disposition of the walls which amounts to $23'$ is being accounted for, the value of the angle is $\alpha = 49^\circ 22' 8''$. This angle has been measured frequently with the theodolite. The mean value resulting from six modern measurements is $49^\circ 22' 7''$.

The point of the rising sun, whose direction (*azimuth*) at the time of the equinoxes on March 21st and September 23rd lies exactly east, is shifting to the greatest amount north or south until the day of the solstice in June and December. The size of the amplitude from solstice to solstice depends on the obliquity of the ecliptic with regard to the equator of the earth and on the geographical latitude of the place of observation. On the solstice of June 1930 the rising sun—half the disc above the real horizon—shows, at Tihuanacu, a declination of $24^\circ 32' 1''$ north of the east point. On the solstice of December the sun rises with the same declination south. Thus the amplitude between the two dates of the solstices amounts to $49^\circ 4'$, and the angle $\alpha = 49^\circ 22' 8''$, . . . contained within the temple is of almost the same size. Considering that a difference of length of one of the pairs of walls of but 2% alters the size of the angle α for nearly one degree (0.9°), the equality is not very likely to be a casual one. Therefore the disposition of the building, almost on the meridian, as well as the proportion of length of the temple walls, adjusted to the apparent course of the sun, scarcely leave it open to doubt that here we have to do it with an ancient observatory of the sun.

It seems thus that the priestly astronomers of Tihuanacu were in possession of means for the determination of geographical orientation, or that they even had knowledge of the obliquity of the ecliptic towards the plane of the earth's equator.

Dr. Müller's explanation of the observations and considerations which resulted in the building of Kalasasaya with no exactly right angles, and how survey corroborated his

statements is highly interesting, but I must refer the reader to the original. From his interesting exposition how to determinate astronomically the age of the building I quote the following :

There is a way to determine the age of the building by comparing the amplitude given within the temple with the rising sun's present amplitude between the solstices.

The obliquity of the ecliptic was greatest about 7000 B.C. with the value $\epsilon = 24^\circ 15'$ Comparing the amplitude contained within the temple, namely

$$49^\circ 23'$$

with the value for 1930, of

$$49^\circ 59'$$

there is a difference of $36'$, the half of which is $18'$. The mean obliquity of the ecliptic is

$$\epsilon (1930) = 20^\circ 27',$$

so that we should establish a value of

$$\epsilon (Tih) = 23^\circ 9'$$

for the time of the erection of Kalasasaya.

In a diagram Dr. Müller shows the variation of the obliquity of the ecliptic, in the form of two curves. From various calculations demonstrated by this diagram the professor arrives at the conclusion that the Temple of the Sun belongs to a remote period.

Dr. Müller states that in his opinion, founded on his exposition and the interpretation of the data of survey the age of 15000 B.C. is the more likely one. But it seems as if 15000 B.C. is too remote a date for the erection of the Temple of the Sun, at least if Tihuanacu belonged to the great Peruvian empire of old so vividly described in *Man: Whence, How and Whither*. In this relation no mention is made of the capital of the empire,² but we are told that its territory was of much greater extension than the country which we now call Peru. Therefore Tihuanacu must have been situated within the borders of the empire, though it remains open to question whether it was its capital. If Kalasasaya was indeed built about 15000 B.C. it existed prior to the foundation of the

prehistoric Inca empire, and in this case the city, of which it was part, might have been something like a colony of the civilization which had its seat in the Amazon valley, where a great religious reform took place about 19400 B.C. As the son of the reformer spent his life in travelling about the continent on missionary work, colonies are likely to have been established, more so as "from the work done at this time and from the organization set on foot was developed that wonderful Peruvian civilization".¹

Be that as it may, Kalasasaya and the surrounding city—if such it was—seem to have been a great religious or spiritual centre, perhaps *the* centre whence life and light radiated upon the country until a mighty empire, where understanding was the law, grew up around this temple or temple city in the once so beautiful valley of Lake Inticaca,² the "Cup of the Sun".

NOTES BY C. JINARĀJADĀSA

¹ Tihuanacu is not on the shores of Lake Titicaca, but 13 miles from it. I visited the place with a party of Bolivian Theosophists during my stay in Bolivia in 1929.

² It was Cuzco, as is mentioned in other investigations of the authors of the book. The whole region is troublesome for those with weak hearts; Cuzco is 11,440 feet above sea level and Tihuanacu 1,100 feet more.

¹ *The Lives of Alcyone*, I, 321.

² This is said to be the ancient and real name of the lake Titicaca, and means "cup (or bowl) of the sun".

DR. BESANT'S BIRTHDAY

CELEBRATIONS IN INDIA

[It has been customary for several years for public workers in India to make a celebration of the birthday of Dr. Besant. But in an unusual way the celebrations of this year have attested the deep gratitude which Indians feel towards her for the work which she has done for the cause of India. In India itself most educated people know the record of her work, but few outside India know how great it is. We publish the following reports of public meetings held on October 1st to show that though she is old and retired from public life, her memory is still one that inspires, particularly young workers. The report of the meeting in Madras is taken from *The Hindu*; the other reports were those issued by the Associated Press. Among the many speakers at the meeting in Madras, only three were members of the Society. In the Benares meeting Pandit I. N. Gurtu and Dr. Bhagavan Das are old friends and co-workers of Dr. Besant. But at meetings in honour of her, non-Theosophists are ever eager to express their full praise, even though just now they differ from her attitude on Indian politics.]

Bombay

GLORIOUS tributes were paid to Dr. Annie Besant on the occasion of her eighty-sixth birthday¹ at a largely attended public meeting held at the Blavatsky Lodge this evening.

Pandit Madan Mohan Malaviya,² who presided, referred to the various activities of Dr. Besant, and declared that she was the founder of modern Indian Nationalism. However much she might differ from the views of certain schools of Indian political thought, she was a true and patriotic servant of India, which she had adopted as her motherland.

¹ Throughout India, the day was celebrated as her 86th Birthday, as more correctly the first day of birth is here accounted the "first birthday". In the West, "birthday" signifies the celebration day of the birth.

² The patriot with the longest record of public service in India; Vice-Chancellor of the Benares Hindu University; for many terms member of the Imperial Legislative Council; twice President of the Indian National Congress.

Pandit Malaviya also referred to Dr. Besant's educational, social and other activities, and paid encomiums to her work in those fields.

Mr. K. Natarajan¹ also paid a tribute to Dr. Besant's work in many fields.

The meeting resolved to send a telegram congratulating Dr. Besant on her eighty-sixth birthday, and wishing her many happy returns of the day.

Benares

Glowing tributes to the various services of Dr. Annie Besant were paid on the occasion of her eighty-sixth birthday at a meeting held in the local Theosophical Society this evening, under the presidentship of Pandit Iqbal Narain Gurtu, Chairman of the Benares Municipal Board.

A portrait of Dr. Besant covered with garlands and flowers was placed prominently in the hall.

Dr. Bhagavan Das emphasized the necessity of carrying on the work in which she had been engaged throughout her life.

Madras

Eloquent tributes were paid to the services rendered by Dr. Annie Besant at the public meeting held on Saturday at the Gokhale Hall to celebrate her 86th birthday. The meeting was convened under the auspices of several public associations in the city and was attended by a large and distinguished gathering of ladies and gentlemen. Sir P. S. Sivaswami Aiyar, K. C. S. I.² presided. At the conclusion of the meeting it was resolved to send the following message to Dr. Besant:

"This meeting representing the citizens of Madras expresses its deep and heartfelt gratitude to Dr. Annie Besant,

¹ Distinguished publicist of Bombay and editor of the *Indian Social Reformer*.

² The most distinguished political leader in the Madras Presidency; formerly member of the Executive Council of the Governor of Madras; formerly member of the Central Legislative Assembly.

for her splendid services to India in all the varied spheres of activities essential to the regeneration of India, and to the richness of her national life, and desires to offer their cordial felicitations to her on her 86th birthday, and prays that she may be spared to witness the fruition of her labour."

Pandit P. N. Ramanatha Sastri of the Adyar Library first read a few Sanskrit stanzas of appreciation of the services of Dr. Besant. Messages regretting their inability to be present on the occasion and wishing the function every success from the Hon'ble Sir C. P. Ramaswami Aiyar, Dewan Bahadurs T. Rangachari and L. A. Govindaraghava Aiyar, Sir Sankaran Nair, Sir C. V. Kumaraswami Sastri, Mr. Sami Venkatachalam Chetti, Mr. V. P. Madhava Rao and Mr. A. P. Warrington were read by the Secretary of the Y. M. I. A.

DR. BESANT AND MAHATMA GANDHI

SIR P. S. SIVASWAMI AIYAR said that they were fortunate in being able to celebrate the eighty-sixth birthday of Dr. Annie Besant and to convey to her their gratitude for her services to India. The country was now rejoicing over the miracle wrought by Mahatma Gandhi, one of the greatest of their nation-builders. He hoped that that miracle was the forerunner of yet greater miracles in the rapprochement of Hindus and Muslims. The fact that they were now rejoicing at this great moral triumph should not lead them to forget the earlier workers in the field. Dr. Besant entered the field of political and social reform much earlier than Mahatma Gandhi, and she was one of the first to contribute to the revival of Indian culture and to restore their sense of national self-respect. On occasions like these, he could not help comparing the two great personalities who figured so largely in the life of India. Each of them had worked for the benefit and for the uplift of the country. Dr. Besant followed

methods and aims practically the same as these which Mahatma Gandhi set before himself. Both of them had taken a most prominent part in the struggle of India for freedom.

No great struggle could be won without the two-fold endeavour of purifying and strengthening themselves and convincing their opponents of the justice of their claims. There might be some difference of emphasis laid by them. Dr. Besant knew her countrymen and their mentality better, and Mahatma Gandhi knew the mentality of his countrymen better. Mahatma Gandhi was endeavouring to purify and uplift the Nation morally. Dr. Besant while pursuing these objects also carried on a vigorous propaganda in England and elsewhere for convincing the powers that be of the justice of their demands. She started the Home Rule movement in 1915 and did tireless propaganda to spread the idea of Home Rule. The gospel of civil disobedience and passive resistance was not discovered by Mahatma Gandhi. In 1915 and in the years that followed Dr. Besant and her followers preached the same doctrine. What was new in Mahatma Gandhi's campaign was the quality of *tapas* or self-mortification as a means of appealing to the conscience of the world at large and of those people in whose hands lay the control of their destiny. In this direction also it could not be said that it was a new discovery. In times of old their Rishis practised *tapas*. In the field of social reform she was an early worker. In the treatment of the so-called Depressed Classes and in the measures taken to educate them the Theosophical Society under her guidance had taken a very prominent part. She would have joined the present struggle in this direction but for her age and health. What she had already done for the country entitled her to their everlasting gratitude. Both of these great personalities were beacon lights to humanity and both of them had guided the steps of India on the path to freedom and self-realisation. The speaker hoped that Dr. Besant would long

be spared to witness the triumph of the agitation which she started and to witness the dawn of Responsible Government. Not merely that, to witness the completion of the moral awakening among the masses in India which she tried to bring about.

RELIGION AND POLITICS

SIR ALLADI KRISHNASWAMI AIYAR¹ next addressing the gathering said that Dr. Besant belonged to the generation that believed that there was a great spiritual significance in the contact between the two branches of the Aryan Race, the English and the Indian. She felt that each Nation had a real contribution to make to the world and that India could not make any real progress if it was merely a fifth-rate Nation. Dr. Besant also belonged to that Victorian era in which people felt liberty as a passion and that liberty, if it was worth having at all, must be possessed as much by all as by the British people. The land that produced Byron and gave refuge to Mazzini ought to be proud that India was claiming to be an honourable partner and that she would no longer be a fifth-rate imitation of the West. This feeling animated her whole life. With this object she started the Home Rule movement and did a great deal.

Her life had many aspects. She believed that if religion was to be a vital force in the national life of the country it should enter into the life of the people. Otherwise it had no place in the life of the country. Her life fully illustrated this point. She defied these people who believed that Hinduism could afford solace only to people belonging to a particular caste, for she showed how it was all-embracing. The history of political and civilised India for the last fifty years was associated with the life and activity of Dr. Annie Besant, whether it was the emancipation of the Depressed Classes or

¹ The Advocate-General of the Government of Madras.

whether ennobling Indian women to the stature and dignity which they were rightly entitled to, or whether in the field of self-realisation of Hindus also. Life could not be divided into compartments. Religion divorced from politics and society would not be worth having, and if religion was to function it must enter into every detail of a man's existence. It was not as if their ancients were not alive to this fact. The history of India was replete with Hindu revival movements and Dr. Besant worked for this also. The speaker had every hope that the Hindu community would be animated by her example and learn the great secret of her life. She exemplified in her life that Englishmen could not win the respect and regard of Indians by assuming a domineering attitude. Only by service could they win this, and the speaker hoped that her example would be followed by other people.

A VISION OF A STRONGER INDIA

MR. C. JINARĀJADĀSA said that when Dr. Besant came to India she not only threw in a power of tremendous enthusiasm to inspire all that was best in Hinduism, but far more significant was the fact that she saw that the stronger India was the greater would be the stability of the whole world, for India and Britain united could throw an overwhelming weight on the side of World Peace. She saw that the tides of Materialism from the West were sweeping the world and that India alone could save the world. She saw that for the salvation of the world India should be recognised as the leader of the East, and not Japan as many thought after the Russian-Japanese war. Japan was strong in material power; but even Japan and China knew of the spiritual power of India. Dr. Besant proclaimed to the world that when India was recognised at her true worth she would be a beacon light to guide the world away from disaster.

MR. K. S. KAMATH¹ stated that Dr. Besant started the Boy Scout movement in the Presidency, and but for her efforts the movement would not have attained that strength and influence it had to-day. The call of Dr. Besant to the youth of the province to serve their Motherland had a spontaneous response.

MR. E. VINAYAKA RAO said that no other foreigner had done so much as Dr. Besant for the educational advancement of the men, women and children of India. She was a veteran journalist and led the Home Rule movement and also worked for a unified Congress.

She had said several times that she would not die till she saw her dear India free and the speaker prayed that God Almighty would spare her life to see her ambition fulfilled.

DR. MUTHULAKSHMI REDDI² said that that day would be celebrated by millions of people not only in India but throughout the world. India wanted a personality like Dr. Besant and she came at an opportune time. Their religion was being forgotten, their culture was fading and young men were beginning to lose faith in their country, and at this time she came over to India, interpreted Hinduism and Indian philosophy, and published several tracts in easy English such as could be read and understood by young boys and girls. If Indian women had political rights to-day, it was through her initiative and labour in the field. She set a fine example that women were capable of leading men and taking initiative in political action. She was the first woman to preside over the Indian National Congress. The Women's Indian Association, which had now branches all over the country, was founded by her disciples. While she loved the Hindu religion she severely condemned the evils found in the practice of Hinduism. May she be spared long to see the triumph of her efforts.

¹ Organising Secretary of the Boy Scout Movement in South India.

² Formerly Deputy President of the Madras Legislative Council, the first woman to hold such a position.

A TRUE "GNANI"

MR. K. NAGESWARA RAO¹ stated that the best tribute which one could pay to the services of Dr. Annie Besant was to follow her example in all activities which she loved.

MR. K. V. SESA IYENGAR² said that throughout her life and her tours in the world she was India's ambassador. She was a personification of power. She worked for the rationalisation of Hindu thought and for communal helpfulness. She was a true gnani and a tapasi.

MR. K. S. VENKATARAMANI³ said that Dr. Besant was a pioneer in the Indian Renaissance. He considered Dr. Besant, Dr. Tagore and Mahatma Gandhi as the three great nation builders. She first awakened Indian religious consciousness and entered politics as she found that without political freedom she could not succeed in her efforts. Mahatma Gandhi had also to do this. Both of these great leaders would have confined themselves to the field of religion had they not found that politics stood in their way. Dr. Besant was a true "advaitin". She came to quick decisions and released her full energy for the attainment of that end. She did selfless work and was the personification of a true Hindu.

MRS. HENSMAN⁴ stated that the life of Dr. Besant could be divided into four great periods. During the first period she devoted herself in seeking after truth in religion. In the second period she showed intense interest in education and afterwards she devoted herself to social reform and politics. She exemplified in herself the great ideals of Indian womanhood. She also worked against colour prejudice. Her services to humanity were invaluable and it must be the

¹ A highly respected political leader, editor of *Andhra Patrika* of Madras.

² A distinguished Social Welfare worker.

³ A writer well-known for his romances on Indian life.

⁴ A leading worker for educational and political reforms.

fervent wish of everybody that she should be spared long to see her endeavours successful.

MR. K. R. BASHYAM IYENGAR said that Dr. Besant was a great writer and an orator and used her pen and tongue to the best advantage of humanity. She was a brilliant journalist and edited *New India*, which served the country very well. By her efforts in the political field she brought India nearer Swaraj.

MR. V. T. ARASU stated that the key note of the success of Dr. Besant as a public worker was that she fully believed that hatred could not be conquered by hatred, but by love.

MRS. ALAMELUMANGATHAYARAMMAL¹ said that by her life, Dr. Besant had proved true the proverb that the hand that rocked the cradle could rock the world also.

MR. V. VENKATASUBBIAH² said that Dr. Besant was a great idealist, a practical leader and a great organiser of world movements.

MR. B. SHIVA RAO³ said that none else in India had done so much for the country as she. She created on her entry into India an intense momentum for educational, social and political work. In all her great works, she first worked single-handed and in the teeth of opposition, but she worked unflinchingly for that cause till she created opinion in her favour. She had indomitable faith in the ultimate victory of her ideals.

MR. T. R. VENKATARAMA SASTRI⁴ moved that a message of congratulations be sent to Dr. Besant. (The text of the message has been given above.) The speaker said that in the steadfastness to the call of truth during her whole life, in her response to the call of duty as she saw it and in the indomitable courage and irrepressible will and strenuous labour she

¹ A member of the Legislative Council of Madras.

² Member of the Servants of India Society.

³ Member of the Round Table Conference, one of Dr. Besant's well-known servers in the political field, president of the Madras Labour Union.

⁴ Formerly Advocate-General, and one of the foremost advocates of Madras.

put forth in every cause that she espoused as worthy of her endeavour, Dr. Besant furnished an example which all should follow. Her statements made as early as 1878 and 1916 regarding liberty of the press were forceful and most applicable to the present day.

The speaker associated himself with the fervent prayer of the previous speakers that Dr. Besant be spared for many more years to come.

MR. P. R. NARAYANAN of the Y.M.I.A. Parliament seconded the resolution to send the message to Dr. Besant. He said that the gift by her of the hall in which they were gathered would for ever remind the young generations to come what services she had rendered to the youth of Madras.

The message was accepted by the gathering.

With a vote of thanks to the chairman by Mr. K. V. Venkataraman, the meeting terminated.

CELEBRATION AT ADYAR

At 10.30 Brahmin priests came in procession from the Bhārata Samāj Temple with "Pūrṇa Kumbha" (sacred vessel of magnetized water) and Dr. Besant received them at the door of her apartment. They chanted Vedic verses invoking upon her the blessings of the Devas. At 3.45 all the residents filed past her, where she sat on her verandah; they laid flowers in her hands, and she greeted each, touching their hands. At 4.30 there was a tea-party at the Banyan Tree; Dr. Besant did not attend, but Bishop Leadbeater presided. In the morning, Mr. Jinarājadāsa on her behalf presented to each employee of Vasanta Press a pair of *dhoties* or cloths; in the afternoon in Madras he gave the presents to the employees of the Young Men's Indian Association of which Dr. Besant is chairman. Each employee on the Theosophical Estate received as usual from Dr. Besant one week's wages as a present.

WHAT C. W. LEADBEATER SAW

Meantime we had here on the roof a curious and very ancient form of salutation from a number of Brahmans. It is a custom handed down from time immemorial to celebrate any special occasion in the life of a distinguished person by solemnly invoking upon his head the blessings of various deities (or rather, various Aspects of the One Deity), and also of the great Devas who are the heads of different departments—Agni, Indra, Varuna and others. And this is done by the recitation of prehistoric Vedic hymns in archaic Sanskrit; and at the same time by offering to him a huge vessel full of highly magnetized water, in the mouth of which is placed a cocoanut surrounded by mango leaves, sprinkled over with saffron rice, and decked with flowers. Only those Brahmans who make a speciality of learning how it is to be done can recite these primitive mantras properly, so it becomes a kind of profession.

The President came out on to the roof in front of her room, and stood for about ten minutes during this recitation. We tried to induce her to sit, but she thought it would not be respectful. Some 30 Brahmans took part in the function (all strangers to us except Dr. Srinivasamurti, who led them and carried the *lotah*) and it was exceedingly interesting to watch the strange thought and sound-forms made by those weird archaic mantras—forms of great grace and beauty, yet all somehow imperfect, reminding one of vast and wonderful ruined temples, belonging to some other world, some form of civilization utterly remote from ours. Yet they were still effective, in that they brought down influences of considerable power and variety. One had the feeling that they could be revived—that if they were recited with more life and understanding, they would introduce something new to us, though incredibly old—something long forgotten and alien

to the life of to-day, not by any means necessarily all good, though it could be a tremendous force for good if rightly used. Words fail me in trying to describe the impression that it made upon me.

When this was over they descended to much more common-place levels, and chanted another Sanskrit poem composed for the occasion by one of our library pandits—still in praise of our President, but bringing in her name, and mentioning her many good deeds and qualities. She sat through that, and she was really not unduly tired by the whole function; after a cup of coffee she was quite bright again.

COLONEL OLCOTT wrote in 1894, *Old Diary Leaves* V, after Annie Besant's first tour in India:

"Unlike as H. P. B. and I were in many respects, we were akin more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervor and devotion personified, the ideal female devotee who in time evolves into the saint and martyr . . . Her Hinduism is the lofty spiritual concept of the *Bhagavad Gītā*; a splendid, perhaps unattainable, ideal . . . Like the flower burgeoning out when the pressure can be removed and sunlight can be drunk in, so she burst out of the iron cage of Materialistic Atheism the moment her Karma brought her within the sphere of the Eastern Wisdom and of its transcriber H. P. B. . . . A more consistently religious woman I never met nor one whose life is a more joyful self-sacrifice. My blessing attend her wherever she goes!"

THE WORLD-TEACHER

BY D. SRINIVASA IYENGAR

TO a reflective mind, one of the most inspiring and fascinating doctrines of Theosophy is that of the existence and functions of the World-Teacher—next in importance only to that of the existence of the Masters, of which indeed it is to a certain extent a logical development. All that ordinary religionists mean by God, and very much more, finds its real philosophical basis or justification in this truth. I was reading the other day—for perhaps the 6th or 7th time—the illuminating article on this subject by Mr. C. Jinarājadāsa in the April THEOSOPHIST, under the title, "A Vision of the Teacher of Gods and Men". Students of Theosophy are aware how "the body of truths" called "Ancient Wisdom" by our President, "illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings". Perhaps to no other religion has Theosophy done this service in greater measure than to Hinduism. Many truths and beliefs to which we Hindus assent in a mechanical mood, or as matters of conventional piety ("polite fictions," as Bishop Leadbeater once expressed) become living realities in the light of Theosophic knowledge; their drabness and respectability disappear, and the truths become ennobled, beautified and spiritualised.

Such was my feeling, and such, I am sure, must have been the feeling of many readers on reading "A Vision of the Teachers of Gods and Men" referred to above in the April THEOSOPHIST. I wish to draw attention to one particular

point, the seventh "aspect" of the Lord, as described on p. 26. It seemed to me to explain, or at least throw light on, why it is that some, perhaps the majority, of Shri Krishna's *bhaktas* are to be found among women, commencing from the Gopīs down to such great saints as Queen Mīra Bai in the Middle Ages, and those of the present day. Observe any Hindu household; watch the worshippers in a Vaishnavite temple; or listen to the household songs and hymns. It is generally the women who feel the most passionate devotion to the Lord, though it may oftentimes be called "ignorant" by the superior male.

I have in mind a particular phrase in one of the books, in which Shri Krishna is described as "*Strīnām manojñam ruchiram smayena*"—"He who understands the heart of woman, who fascinates (or dazzles) by His smile". It is only when I read the seventh paragraph in the article referred to that I seemed to grasp some of the underlying meaning of that shloka. It is true to say that it is a fragment of the beauty of Child Krishna which a Hindu mother sees in her child when she idealises and idolises him.

The fourth "aspect" (see p. 25) is also one of fascinating interest. "His Love is not a quiescent Love; He is the incarnation of Love Militant . . . His Love makes men into leaders . . . His Love not only commands; it commands with a plan of action. That is why He is a leader, a commander-in-chief, one who must be obeyed by those who have bent the knee to His service." That is to say, not merely the "Gentle Jesus, meek and mild," or "turning the left cheek when smitten on the right" (though there is a certain amount of truth behind the idea) but a great "Spiritual Power," radiating strength and energy, "throned in Glory, robed in Might". The constant association of "Jaya," victory, with the name of Shri Krishna in Hindu books should be recalled in this connexion. There is a beautiful and

celebrated hymn sung among Vaishnavites, called the "Hymn of Victory," beginning with the words, *Jitam te Pundarikāksha*, Victory to thee, thou Lotus-eyed, etc. Another celebrated verse, describing the birth of Shri Krishna:

Abhijit-nāma nakshatram jayanti-nāma sharvari
Muhurto vijayo-nāma yatra jāto Janārdanaḥ

"Victorious was the name of the star, victorious the name of the night, and all-victorious the name of the hour, in which Janārdana was born." (Abhijit, "all-victorious," is another name for Rohinī, the "rising or ascending," the star under which according to tradition our Lord was born. Jayanti is of course His birthday. I do not know what is "vijaya muhurta," the victorious hour. Will some scholar explain?

Similar in sentiment is the famous Mahābhārata verse: "Where righteousness is, there is Shri Krishna; and where He is, there is victory."

Likewise, it is stated of those saints who are devoted to the Lord:

Labhas-teshām jayas-teshām kutas-teshām parājayaḥ.
Yeshām-indivara-shyāmo hridayastho Janārdanaḥ.

"Theirs is the profit, theirs is the victory; whence indeed can there be defeat for those in whose heart is seated Janārdana, dark as the blue lotus?" These and many other favorite passages seemed to me to acquire a new beauty and significance when regarded in the light of the "Vision".

If only we would all read, re-read, and ponder over our monthly THEOSOPHIST, we should perhaps need very little more of "teaching"!

One interesting question is whether the nature or quality of the answering Grace from on high differs according to the particular Form or Incarnation (such as Christ, Krishna, Metteya, etc.), to which the devotion is offered. Since the Lord in His lovingkindness is all things to all men, that seems likely. Would the seer of the Vision explain?

NOTE BY C. JINARAJADĀSA

It is difficult to answer this question because such a small consciousness as mine can scarcely understand a World Consciousness who is the embodiment of the Second Aspect of the Logos for His work on this globe. But briefly, the answer would be along the line of Truth enunciated by Shri Krishna when He said: "By whatsoever path men approach Me, even so I receive them, for the path that men take from every side is Mine." Since the Bodhisattva began His work, when He took that work over from the Lord Buddha, He has manifested as Shri Krishna and the Christ. Later He sent His messenger, the Prophet Muhammad, and now He is once again doing the work with Krishnamurti as His vehicle. In the course of the 25 centuries already of His work, He has revealed several new paths of acceptance of men's offering to the Divine, while keeping open the paths established by His Predecessor. Along each of these paths old and new the return "Grace" comes down from the Logos through Him. The vision of yet other modes of Grace for the future needs of humanity is one that would almost blind the consciousness of any but an Adept; and we could scarce understand them *now*.

He is indeed all things to all men, with an intimacy of relation between the two that we can scarce describe in words. As the sunlight enters in through any aperture, large or small square or circular, and will fill a tiny cell as the largest edifice, so is this answering Grace of His. One can hardly speak more on the matter without emphasizing the helplessness of words. This much, however, is true, that the ways of Grace so far known by mankind are not the only modes and that there are many new and wonderful modes awaiting mankind which He, as the Embodiment of the life and wisdom of the Logos, will reveal to mankind during the long age of His dispensation.

THE FOUNDING OF
THE THEOSOPHICAL SOCIETY

By C. JINARAJADĀSA

Colonel Olcott states that the formation of the Society was due to a sudden inspiration which came to him on the evening of September 7, 1875, when a group of friends had gathered to listen to an address by Mr. G. H. Felt on the secrets of the Pyramids. His statement is as follows (*Old Diary Leaves*, I. 117-8).

I

OF course we passed an informal vote of hearty thanks for his highly interesting lecture, and an animated discussion followed. In the course of this, the idea occurred to me that it would be a good thing to form a society to pursue and promote such occult research, and, after turning it over in my mind, I wrote on a scrap of paper the following: "*Would it not be a good thing to form a Society for this kind of study?*"—and gave it to Mr. Judge, at the moment standing between me and H.P.B., sitting opposite, to pass over to her. She read it and nodded assent. Thereupon I rose and, with some prefatory remarks, broached the subject. It pleased the company and when Mr. Felt, replying to a question to that effect, said he would be willing to teach us how to evoke and control the elementals, it was unanimously agreed that the society should be formed. Upon motion of Mr. Judge, I was elected Chairman, and upon my motion Mr. Judge was elected Secretary of the meeting. The hour being late, an adjournment was had to the following evening, when formal

action should be taken. Those present were requested to bring sympathisers who would like to join the proposed society.

This same idea that it was "entirely unpremeditated" is also stated in the *Spiritual Scientist*, a paper supported liberally by money and articles by both H. P. B. and Colonel Olcott. The following account occurs in a rare book on Spiritualism, *Nineteenth Century Miracles*, by Emma Hardinge Britten, Manchester, 1883. Mrs. Britten was a "seer," and a friend of H. P. B.

II

As offering the most impartial information concerning the origin of this Society that can be laid before the reader, the following extract is given from one of the New York daily journals, subsequently reprinted in the Boston *Spiritual Scientist* of 1876. It reads as follows :

"A THEOSOPHICAL SOCIETY"

"One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society to be known as 'The Theosophical Society.' The suggestion was entirely unpremeditated, and was made on the evening of the 7th instant, in the parlors of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabbala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The managing editor of two religious papers; the co-editors of two literary magazines; an Oxford LL.D.; a venerable Jewish scholar and traveller of repute; an editorial writer of one of the New York morning dailies; the president of the New York Society of Spiritualists;

Mr. C. C. Massey, an English visitor; Mrs. Emma Hardinge Britten and Dr. Britten; two New York lawyers, besides Colonel Olcott; a partner in a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse, an animated discussion ensued. During a convenient pause in the conversation, Colonel Olcott rose, and after briefly sketching the present condition of the Spiritualistic movement, the attitude of its antagonists, the materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient theosophies, and their sufficiency to reconcile all existing antagonisms, and the apparently sublime achievement of Mr. Felt in extracting the key to the architecture of Nature from the scanty fragments of ancient lore left us by the devastating hands of the Moslem and Christian fanatics of the early centuries, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists and begin at once to collect a library, and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

"Mr. Felt said, in reply to questions, that communion of mortals with the dead, and the reciprocal intervention of each in the affairs of the other, was not a mere conjecture among the ancient Egyptians, but reduced to a positive science, and he himself had been able to cause the materialization of human forms in full daylight, by magical appliance.

"It was unanimously voted to organise the proposed society forthwith. Colonel Olcott was elected temporary president, and a committee was appointed to draft a constitution and by-laws.

"We hail the movement with great satisfaction, as likely to aid in bringing order out of our present chaos, furnish us a true philosophy of spirit-intercourse, and afford a neutral ground upon which the tired wrestlers of the Church and College may rest from their cruel and illogical strife."

Shortly after the first formation of this Society, in which all the parties alluded to above took part, and filled offices, it was deemed desirable to conduct the proceedings on the basis of a secret society, from which time, the Fellows of the New York Theosophical Society were known to each other by the usual formulae of passwords, grips, signs etc. In this, as in all other associations banded together for the study of occult subjects, it may be naturally supposed there are *esoteric*, as well as merely *exoteric degrees*, and results attainable only to those who could, and would pursue, their studies, to the innermost depths of nature's laboratories. (p. 296.)

Mrs. Britten refers once again to the same gathering, and states also that some of the meetings took place at her own house.

III

"The Theosophical Society took its rise in the interest manifested by a party of ladies and gentlemen who had assembled one evening in the parlours of Madame Blavatsky to hear a reading from Mr. George H. Felt, the Egyptologist, and interpreter of the figures of the Egyptian Cabala. I have already stated, whilst defending myself through the courteous use of your columns, from the extraordinary attacks made upon me for the publication of 'Art Magic,' that at the reading to which I refer I met Madame Blavatsky and Mr. Felt for the first time in my life, and that it was the astonishment which my husband and I both felt in hearing from the discourse we listened to on the Cabala, so much similarity of ideas and aims to those which we were then busy in translating, and were about to publish in the work of an esteemed

friend, that induced us to urge forward the formation of the Theosophical Society, connect ourselves with it, and do all we could to promote its welfare . . . The initial meetings of the Society took place as before stated at the rooms of Madame Blavatsky, subsequently at my own house, and after our organization had been completed at the Mott Memorial Hall." (p. 441.)

The story is now continued by documents. The most valuable document of all, the original Minute Book of the founding of the Society, is no longer at Adyar. Colonel Olcott quotes from it, and an official document signed by two members at Convention in 1896 attested that certain extracts from the book which Colonel Olcott made in his Convention address had been checked and were found correct. But when the late Recording Secretary, Mr. J. R. Aria, took charge of his office, it was no longer among the records. The page from it which is reproduced (No. IV, see page overleaf) was photographed by Mr. W. Q. Judge before it was dispatched from New York about 1879 to Colonel Olcott, where he had left it with other papers. I am obliged to the General Secretary for Canada for a copy of the photograph. Its date is September 8th.

The next meeting was on September 18th, and Colonel Olcott quotes from the Minute Book (*Old Diary Leaves*, I. 128—132.)

"The Committee on Preamble and By-Laws reported progress, and Mr. De Lara read a paper which he had been requested to write for the Committee.

"At the suggestion of the Committee it was, upon motion

"*Resolved*, That the name of the Society be 'The Theosophical Society'.

"The chair appointed the Rev. Mr. Wiggin and Mr. Sotheran a Committee to select suitable meeting rooms; and then several new members were nominated and, upon motion, it was

"*Resolved*, That these persons be added to the list of founders.

"After which the meeting adjourned, subject to the call of the chair. The report is signed by me as Chairman and by Dr. John Storer Cobb, for C. Sotheran, Secretary."

Meeting held at
No. 6 Irving Place

at

Wednesday Evening, September 8th, 1875.

In consequence of a proposal of Col. Henry D. Olcott, that a society be formed for the study and consideration of Occultism, the ladies and gentlemen then and there present resolved themselves into a meeting, and upon motion of Mr. W. L. Judge it was

Resolved, that Col. H. D. Olcott take the chair.

Upon motion it was also

Resolved, that Mr. W. L. Judge act as secretary.

The Chair then called for the names of those persons present, who would agree to found and belong to a Society such as had been mentioned. The following persons handed their names to the Secretary:

Col. Olcott, Wm. H. P. Muratoff, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Manackin, C. C. Manney of London, W. L. Alden, G. H. Felt, D. E. Dedman, Dr. Britten, Rev. E. H. Britten, Henry J. Newton, John Storrs Cobb, J. H. H. Judge, Mrs. Stevens

Upon motion of Herbert D. Manackin it was

Resolved, that a committee of three be appointed by the chair, to draft a constitution and by-laws, and to report the same at the next meeting.

Upon motion it was

Resolved, that the chair be added to the committee.

The Chair then appointed Messrs H. J. Newton, H. M. Manackin, and C. Sotheran to be such committee.

Upon motion it was

Resolved, that we now adjourn until Monday Sept. 13th, at the same place, 8 P. M.

H. J. Newton, Chairman.
William L. Alden, Secretary.

The next link in the chain is a document which was shown to me in 1924 by its then possessor, Mr. John W. Lovell. Mr. Lovell passed away only a few months ago this year. He told me that as a young man in 1875, he had occasion to call on Mr. Sotheran on business, and when talking on many matters Mr. Sotheran mentioned the organization of the Society. Mr. Lovell then and there paid five dollars, the membership fee.

Received of Mr. John W.
Lovell the sum of \$5.00
on account of the Theosophical
Society.
Sept. 23. 75

The next document is at Adyar. The members of the Society are called "to organize and elect officers". It is a printed postcard, but the date filled in is in Colonel Olcott's handwriting.

The Theosophical Society.

NEW YORK, Oct. 13th 1875.

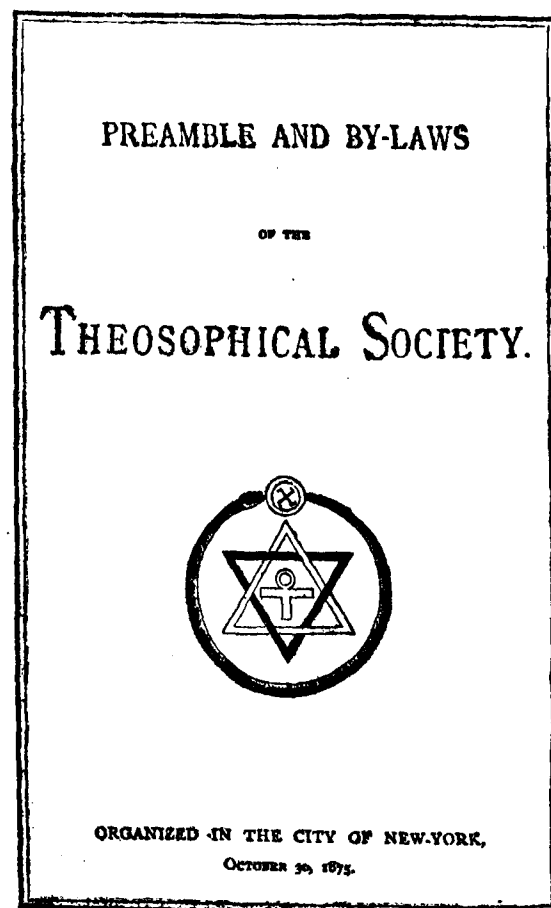
The Committee on By-Laws having completed its work, a meeting of the Theosophical Society will be held at the private residence No. 206 West 38th St., on Saturday, Oct. 16th, 1875, at 8 p. m., to organize and elect officers. If Mr. Felt should be in town, he will continue his intensely interesting account of his Egyptological discoveries. Under the By-Laws proposed, new members cannot be elected until thirty days consideration of their application. A full attendance at this preliminary meeting is therefore desirable.

The undersigned issues this call in compliance with the order adopted by the meeting of September 17th ultimo.

HENRY S. OLCOTT, President pro. tem.

The story is carried on by another document, a small pamphlet. Its front cover, and two principal pages are reproduced, exact size. The seal of the Society has been decided upon; the Society is announced as "organized" on October 30. The Society has only one Object: "to collect and diffuse knowledge of the laws which govern the universe." The phrase "Brotherhood of Humanity," by which the Society is best known among its members, seems to have been first used by Colonel Olcott in Bombay on October 12, 1879, in a humanitarian address to the Jains, in support of their well-known tenderness towards animals. (H.S.O. *Diary* for 1879.)

VII



OFFICERS AND COUNCIL

President,

HENRY S. OLCOTT.

Vice-Presidents,

S. PANCOAST, M.D., GEORGE HENRY FELT.

Corresponding Secretary,

Mrs. H. P. BLAVATSKY.

Recording Secretary,

JOHN STORER COBB.

Treasurer,

HENRY J. NEWTON.

Librarian,

CHARLES SOTHERAN.

Councillors,

Rev. J. H. WIGGIN.

Mrs. EDNA HARDINGE BRITTEN.

R. B. WESTBROOK,

C. E. SIMMONS, M.D.,

HERBERT D. MONACHESI.

Counsel to the Society,

WILLIAM Q. JUDGE.

BY-LAWS.

CHAPTER I.

The title of the society is "THE THEOSOPHICAL SOCIETY."

CHAPTER II.

The objects of the society are, to collect and diffuse knowledge of the laws which govern the universe.

CHAPTER III.

FELLOWS.

The society shall consist of active, honorary, and corresponding fellows.

1. Honorary fellows shall be chosen on account of their distinction as theosophists.

2. Corresponding fellows shall be chosen from those who have aided the advancement of theosophy.

3. Fellowship shall be conferred only upon persons in sympathy with the objects of the society.

4. Nominations for fellowship shall be made in writing by two fellows in good standing, at a regular meeting of the society, and referred without debate to the council, which shall vote thereon not sooner than thirty nor later than sixty days thereafter.

5. Any fellow may, on the recommendation of the council, and by a vote of two thirds of the fellows present at a regular meeting of the society, be expelled.

Next came the meeting on November 17th. It met in Mott Memorial Hall. Colonel Olcott delivered his "President's Inaugural Address". He remarks in *Old Diary Leaves*, I. p. 136:

"Inadvertently, in our first published document, the *Preamble and By-Laws of the Theosophical Society*, the 30th of October was given as the date of organisation, whereas, as seen above, it should properly have been November 17, 1875".

The words "as seen above" refers to his remark preceding these words of his just quoted, and they are:

"Thus the Theosophical Society, first conceived of on the 8th September and constitutionally perfected on the 17th November, 1875, after a gestatory period of seventy days,

1932 THE FOUNDING OF THE THEOSOPHICAL SOCIETY 227

came into being and started on its marvellous career of altruistic endeavour *per angusta ad angusta*."

But looking at all the documents, there was nothing "inadvertent" in stating the Society was "organized" on October 30th. It was only about the year 1880 that we hear of the date November 17th as the day of the founding. I cannot help thinking that he selected that date largely because of his great reliance on the number "7". Throughout all his Diaries one notes how the appearance of that number on a steamer berth or railway ticket, in the date of the month, and in all kinds of other ways, was to him a great encouragement that all would go well. It is true that, in the United States, its President is "elected" on the first Tuesday in November, though as a matter of fact the voters on that date elect only the individuals who compose an "electoral college". On the following year, on March 4th, the outgoing President hands over the administration to the new President, who delivers an "Inaugural Address". In the old "Colonial days" of the U. S. A., when travel was slow and on horseback, this interval of time was allowed, I am informed, in order that the legislators might duly arrive for the inauguration. Following this precedent in his country, Colonel Olcott considered that the Society was not "constitutionally perfected" till November 17th, when he delivered his Inaugural Address.

But apart from all this about the date of founding, I propose to examine his statement that the suggestion for starting a Society came from him in September. On this we have two documents at Adyar which show that a Society was intended by the Masters much earlier. H. P. B. knew that, but not Colonel Olcott.

(To be continued)

THE GENESIS OF THE ELEMENTS

II.

"Oc," NA, CL, CU, BR, AG, I, GD, ER, AU, "85".

BY C. JINARAJADASA

(Continued from p. 106)

A COMPLETELY different configuration is shown by the elements of this group, which in the Periodic Table of Crookes are marked diamagnetic, monatomic and odd. There are two elements of this group which belong to it in shape and details of construction, but whose chemical labels are not certain. They are marked as Gadolinium and Erbium, according to the weights of the Atomic Weights list; but as they appear among the rare earths, it may be found later that they are labelled incorrectly.

The first, and the lightest, of the group is an element not as yet isolated by chemists even spectroscopically, and for which there is no atomic number. In the first investigations of 1895, when Hydrogen, Oxygen and Nitrogen were seen, this element was also seen. It had 54 Anu, and therefore the atomic weight of 3. As at the time there was much in the newspapers about the rare gas Helium, the investigators thought it was that element. But when the weight for

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Helium was announced as 4, obviously it was another. It was therefore not recorded in print, though a diagram was made and put aside. In the investigations of 1907 it appeared as a part of Gold, though in a multiple of 16 of it, and disintegrated. In the investigations of 1909 it was noted as appearing in Gadolinium. It also appeared in Mercury, Hg, which is an element not of the group. In the investigations of September, 1932, it is found to appear in Erbium and "85".

The mysterious element was dubbed by me "Occultum" in 1907, only because two occultists were doing the clairvoyant investigations, and it was a convenient word.

The elements of this group are all of one type and of one configuration, *except Occultum*. What the type is will be seen from the diagram; the general shape was called a "dumb-bell," as the best word to describe the elements. Each dumb-bell is composed of:

1. a "connecting rod".
2. an upper part, or head, composed of 12 "funnels," revolving round a central globe. The twelve funnels, as they radiate outwards from the globe, point slightly upwards or downwards, alternately.
3. an exactly similar lower part, composed of 12 funnels, radiating outwards from a similar globe.

The exceptional form of Occultum is shown in the diagram. Each element has a spherical "wall," within which the various groups of Anu move. That wall is drawn as a circle in the case of Occultum; it must be imagined in the case of every other element, or sub-element, and even in the case of a single Anu. The sphere wall is depicted diagrammatically as circles, ovals, "cigars," etc., according to the modifications produced in it.

What is a sphere wall? It is a temporary effect, caused by one or more Anu in rotation. Just as a stream of air under pressure will make a hole on the surface of water, by pushing

back that water, so is it with the groups. As they revolve, the force of their motion drives back the circumambient medium. That medium thus driven back by the element as it moves round its axis is the space around it which is filled with millions of loose Anu; it also drives back denser parts of what is called "astral matter"; the medium driven back by each separate "funnel" in Sodium, Chlorine, etc., is "astral atomic matter".

The full diagram is given of Occultum. A detailed description will be found in the work *Occult Chemistry*. The ring of 15 Anu is a flat circular ring, and all the 15 are linked in a peculiar way to make a rope-circle. Of the other elements, diagrams are given of the main parts or ions: (1) of the connecting rod; (2) of the funnel; (3) of the globe round which the twelve funnels revolve, either of the upper or of the lower part.

It will be seen that in each the globe steadily increases in size; that in five elements, Cl, Cu, Br, Ag, and I, the connecting rod is the same. In the connecting rod of the succeeding elements Occultum reappears in multiples of 8, 12 and 16.

In the connecting rod, whenever there are two columns, as in Gd, they revolve perpendicularly round a common centre; when there are four columns, as in "85", they revolve similarly round a common centre, being at the corners of a square. But when there are three, as in Erbium, they revolve round a centre which is the connecting rod of Cl—I, the three columns being at the corners of a triangle.

The connecting rod of Gold is exceptional. It consists of parts of 16 Occultum arranged as two ecliptics, with the remaining parts of the 16 Occultum as the centre. As it was impossible to get the diagram of Gold to fit in with those of Gd and Er, a separate diagram is made for it, while "85" is put where Gold should appear. It will be seen that the lower

part of "85" is given, instead of the upper; this is purely for the convenience of the diagram.

One isotope, that of Chlorine, is shown. The difference is slight, seemingly; each funnel begins with 2 and 3 Anu, not with 2 and 2; and the ball from which the funnels radiate has 12 Anu instead of 10. This sends up the weight to 37.05.

As stated when dealing with the Li group, the weight given is "number weight," i.e., the number of Anu in an element divided by 18, the number of Anu in Hydrogen. Therefore it is on the scale $H=1$. The "atomic weight" is that of the International Committee on Atomic Weights, with $O=16$. The atomic weight of isotopes, if any, are given in brackets immediately following.

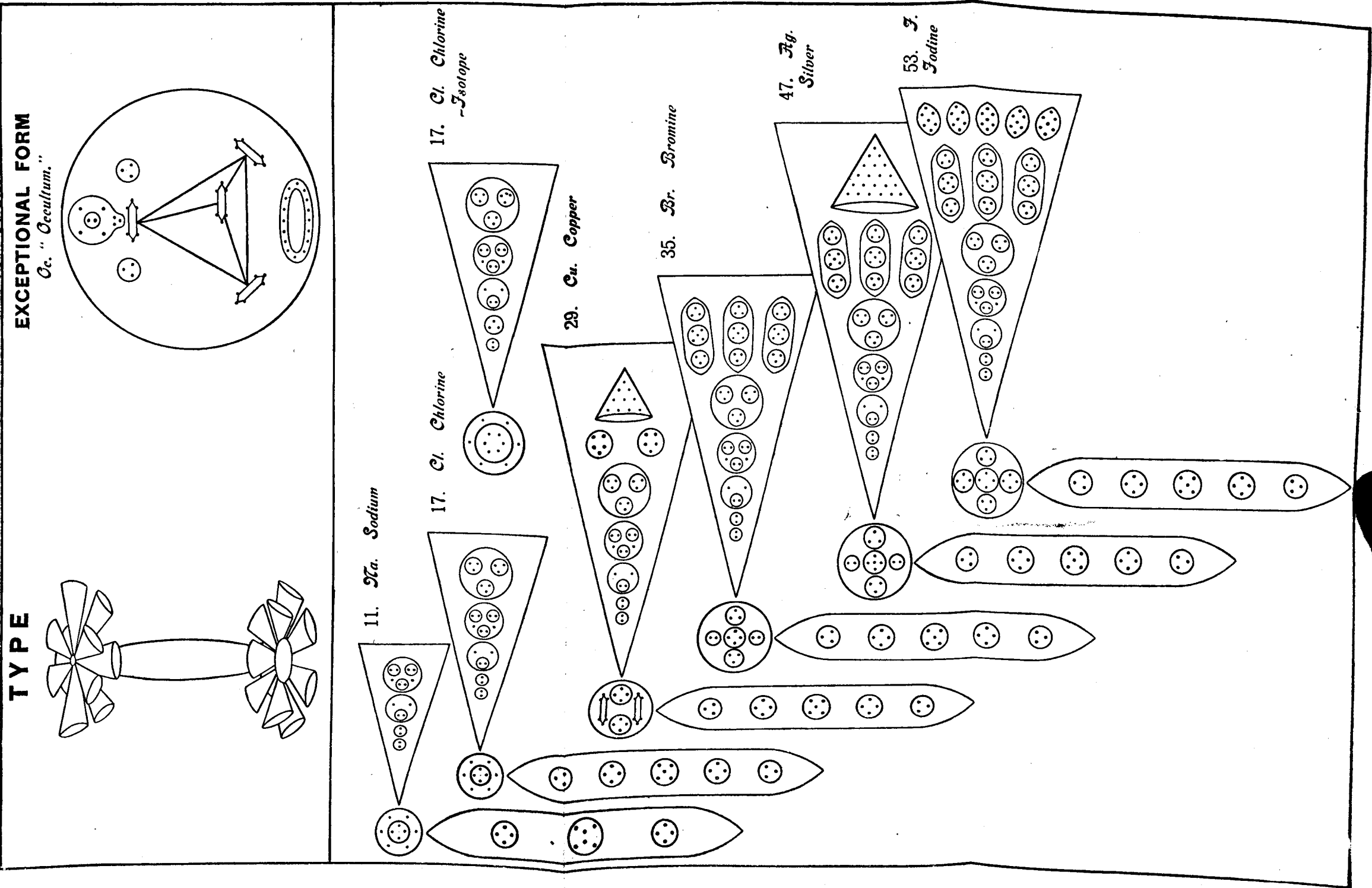
"Oc," "Occultum"

Tetrahedron	...	24
Balloon	...	9
Rope-circle	...	15
2 triplets	...	6
		54
Number Weight $\frac{54}{18}$	...	3
Atomic Weight	...	Not known.

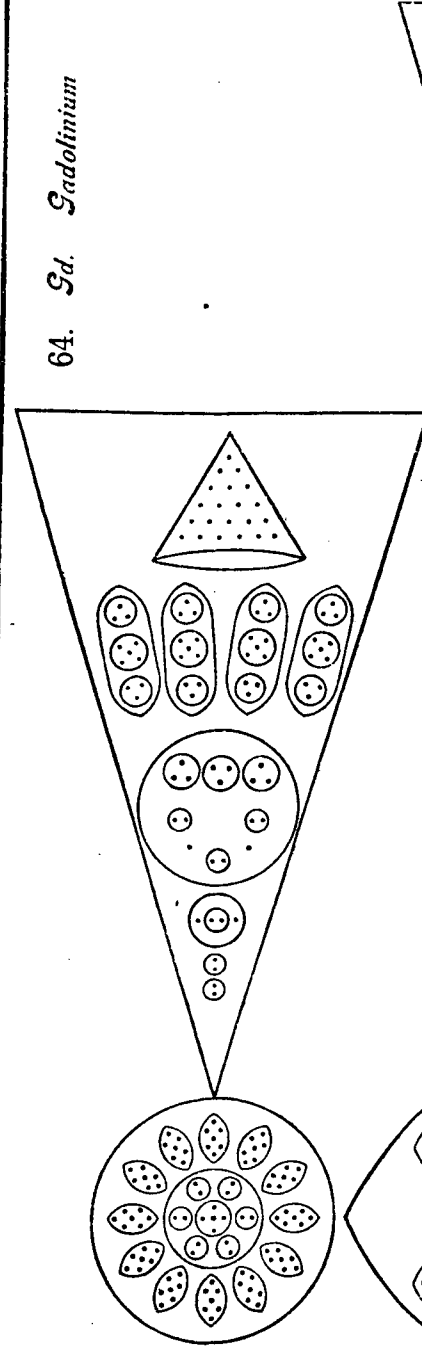
11. Na, Sodium

Connecting rod	...	14
Upper part: 12 funnels of 16 A each = 192; and central globe 10	...	202
Lower part, same	...	202
		418
Number Weight $\frac{418}{18}$	...	23.22
Atomic Weight	...	23.000 (23)

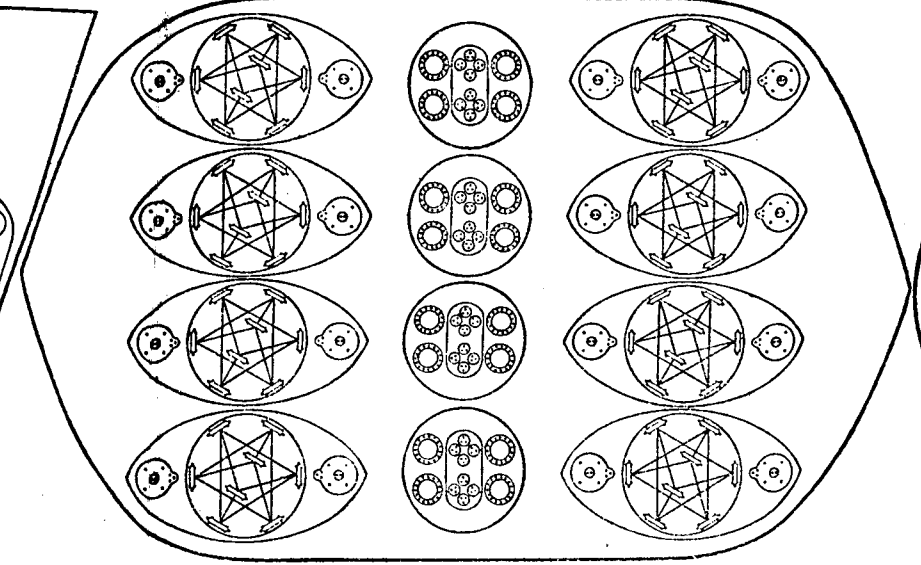
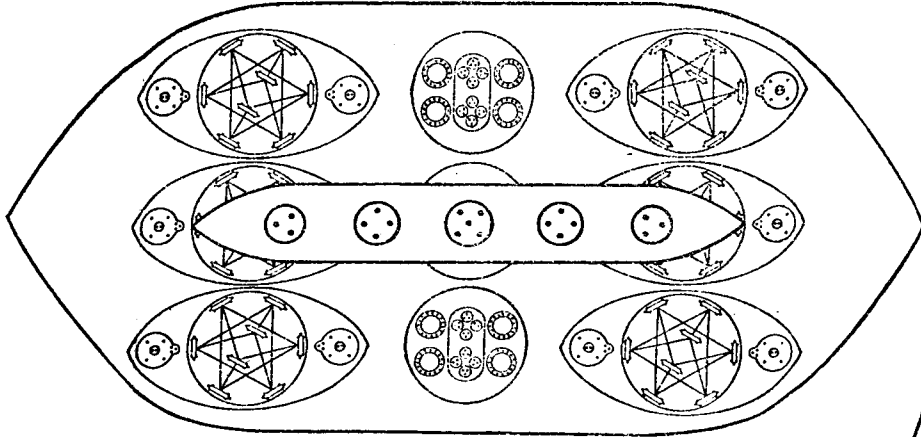
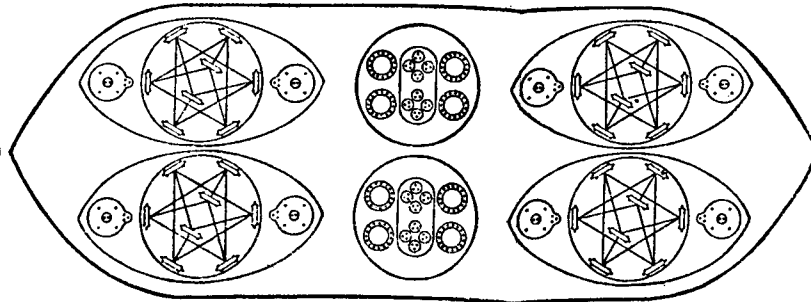
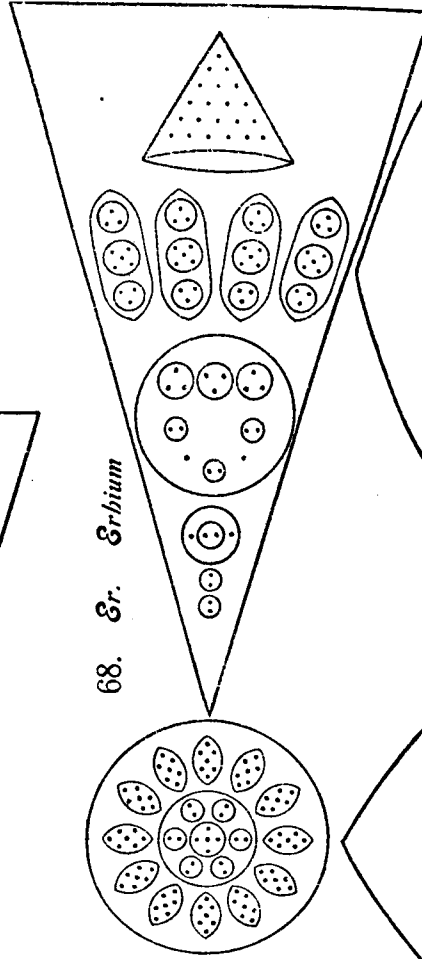
17. Cl, Chlorine		
Connecting rod	...	19
Upper part: 12 funnels of 25 A each = 300; and central globe 10	...	310
Lower part, same	...	310
		639
Number Weight $\frac{639}{18}$	...	35.50
Atomic Weight	...	35.457 (35, 37)
17. Cl, Chlorine, Isotope		
Connecting rod	...	19
Upper part: 12 funnels of 26 A each = 312; and central globe 12	...	324
Lower part, same	...	324
		667
Number Weight $\frac{667}{18}$	...	37.05
Atomic Weight	...	37
29. Cu, Copper		
Connecting rod	...	19
Upper part: 12 funnels of 45 A = 540; and central globe 20	...	560
Lower part, same	...	560
		1139
Number Weight $\frac{1139}{18}$	...	63.27
Atomic Weight	...	63.55 (63, 65)
35. Br, Bromine		
Connecting rod	...	19
Upper part: 12 funnels of 58 A = 696; and central globe 14	...	710
Lower part, same	...	710
		1439



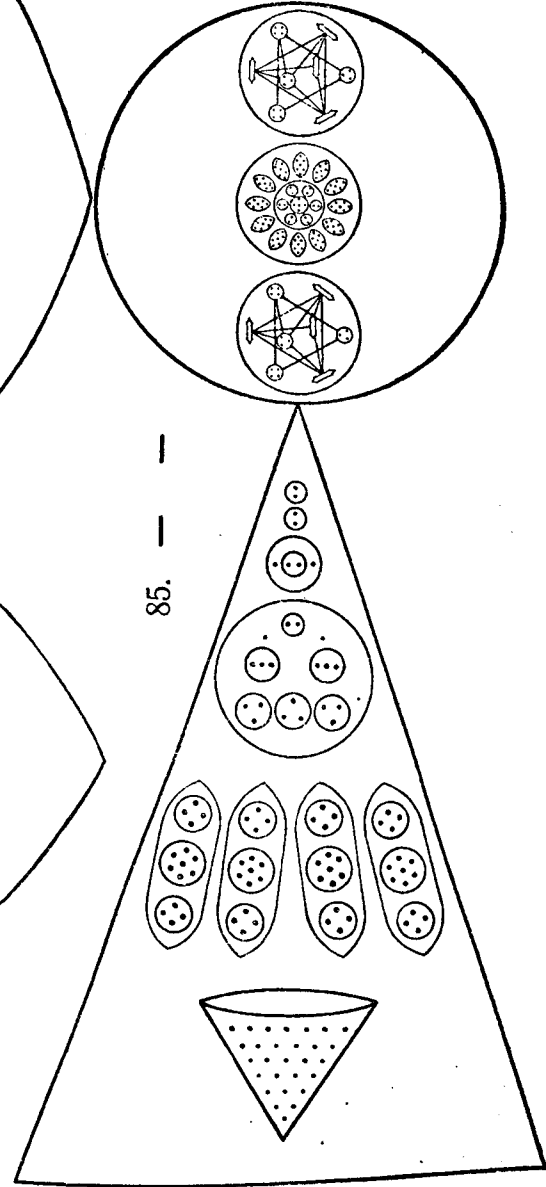
64. *Sd. Sadolinium*



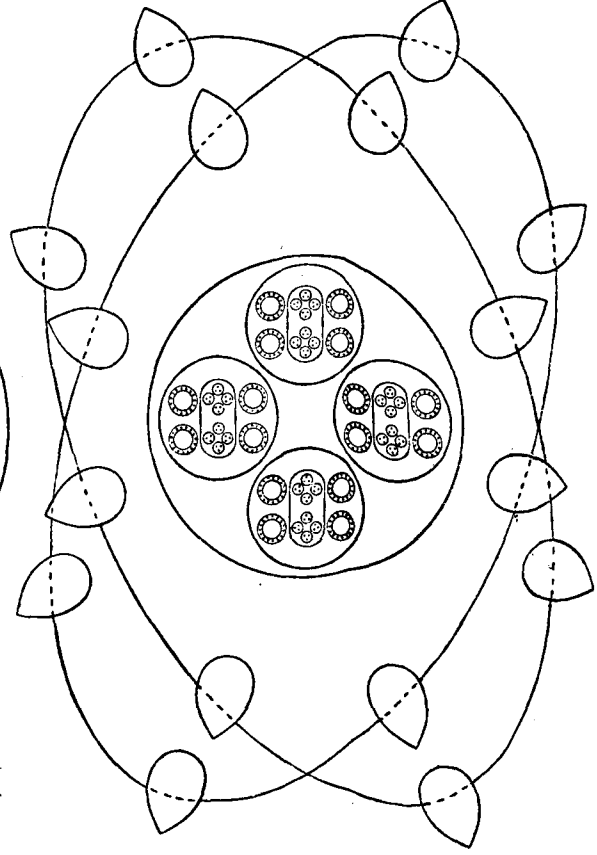
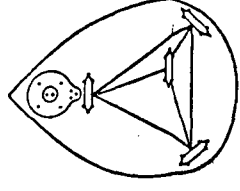
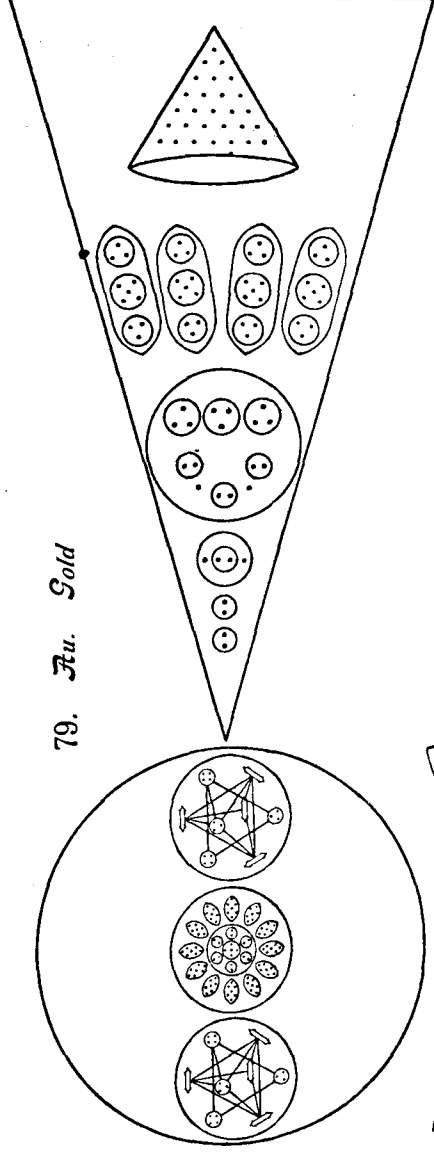
68. *Gr. Grbium*



85. — — —



79. *Æu. Sold*



Number Weight $\frac{1439}{18}$	... 79.94
Atomic Weight	... 79.91 (79, 81)

47. *Ag, Silver*

Connecting rod	... 19
Upper part: 12 funnels of 79 A=948;	
central globe 15	... 963
Lower part, same	... 963
	<u>1945</u>
Number Weight $\frac{1945}{18}$	... 108.05
Atomic Weight	... 107.88 (107, 109)

53. *I, Iodine*

Connecting rod	... 19
Upper part: 12 funnels of 93 A=1116;	
central globe 18	... 1134
Lower part, same	... 1134
	<u>2287</u>
Number Weight $\frac{2287}{18}$	... 127.05
Atomic Weight	... 126.93 (127)

64. *Gd, Gadolinium*

Connecting rod	... 432
Upper part: 12 funnels of 90 A=1080;	
central globe 101	... 1181
Lower part, same	... 1181
	<u>2794</u>
Number Weight $\frac{2794}{18}$	... 155.22
Atomic Weight	... 157.0

68. *Er, Erbium*

Connecting rod	...	667
Upper part: 12 funnels of 90 A=1080;		
central globe 101	...	1181
Lower part, same	...	1181
		3029
Number Weight $\frac{3029}{18}$	...	168.27
Atomic Weight	...	167.6

79. *Au, Gold*

Connecting rod	...	864
Upper part: 12 funnels of 97 A=1164;		
central globe 177	...	1341
Lower part, same	...	1341
		3546
Number Weight $\frac{3546}{18}$	...	197
Atomic Weight	...	197.2

"85"

Connecting rod	...	864
Upper part: 12 funnels of 115 A = 1380;		
central globe 177	...	1557
Lower part, same	...	1557
		3978
Number Weight $\frac{3978}{18}$	...	221
Atomic Weight	...	—

(To be continued)

THE MOLECULE OF
SALT, Na Cl

By C. JINARAJADASA

NOW that we have the configuration of Na, Sodium and Cl, Chlorine, we can follow the appearance of a molecule of salt, when examined by clairvoyant magnification.

Fig. 1 gives the details about Na and Cl which are given in the larger diagram; the central ball, the funnel, and the

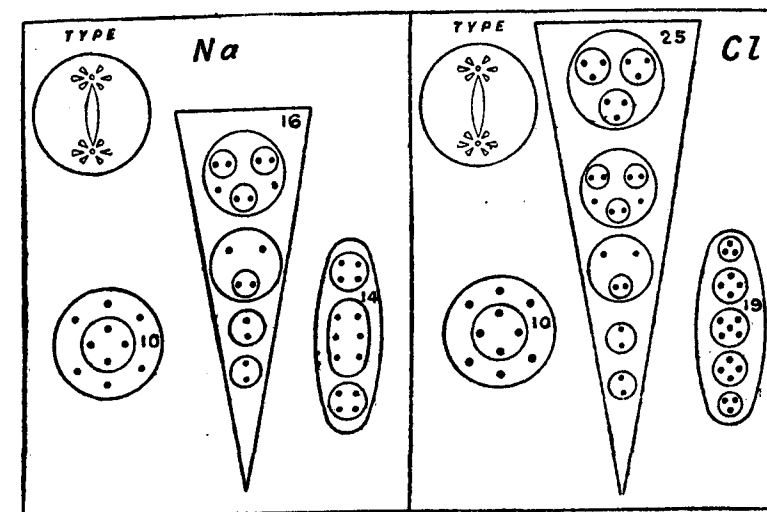


FIG. 1

connecting rod of each are described. Salt is a simple combination of one Sodium atom combined with one Chlorine atom.

The general appearance is given in Fig. 2. The molecule is a cube. It is made up as follows. The two central balls from Sodium and the two from Chlorine (all four alike) are arranged at the four corners of a tetrahedron (see Fig. 3). In the middle of the tetrahedron, and making the grand centre of all, is a group of 3 Anu.

CENTRAL SPHERE NO. 3.

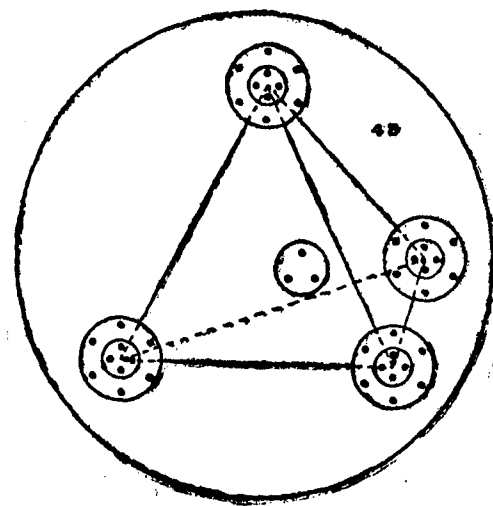


FIG. 3

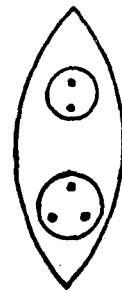


FIG. 4

From this tetrahedral centre, six bodies (see Fig. 4), all alike, point to the six centres of the square faces of the cube. From that same centre the 24 funnels of Sodium and the 24 funnels of Chlorine radiate. The Sodium funnels, in groups of *two*, radiate towards the middle point of each of the 12 boundary lines of the cube; the Chlorine funnels, in groups of *three*, radiate to the 8 corners of the cube.

The funnels and the central spheres, though redistributed, remain intact; but there is a considerable re-arrangement of the bodies which compose the two connecting rods. The number of Anu, however, still remains the same.

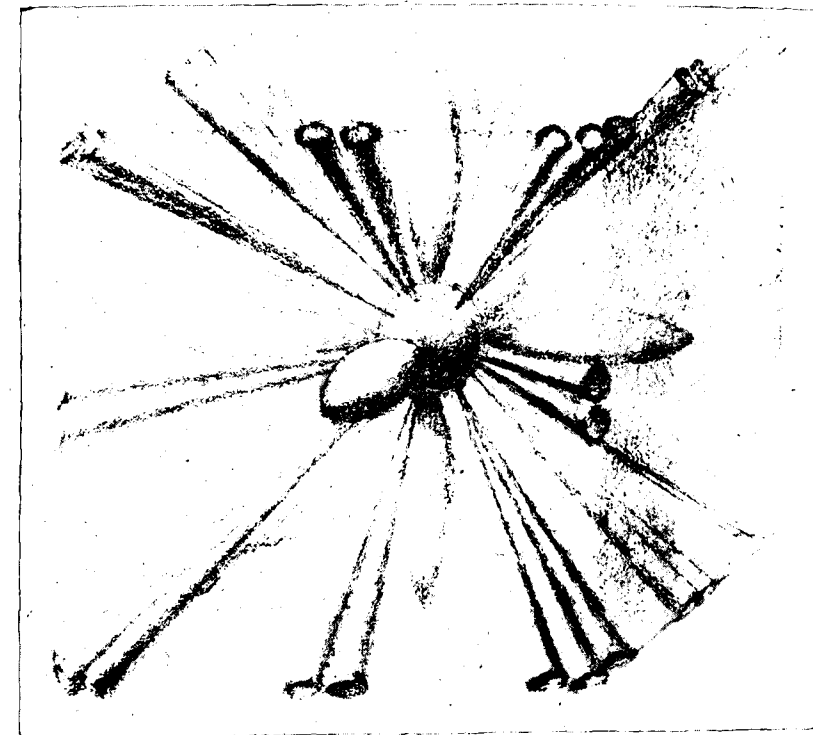


FIG. 2

THE MOLECULE OF SALT, NaCl.

TORTURING BABIES

By J. L. DAVIDGE

DR. JOHN B. WATSON'S reports of his own experiments on babies in the John Hopkins Hospital completely invalidate the disclaimer by Dr. Joseph S. Ames, President of the John Hopkins University, Baltimore, Maryland, U.S.A., published in September THEOSOPHIST number, and they vindicate Mr. James Douglas, literary editor of the *Sunday Express* (London), who challenged Dr. Watson, and whom I quoted in my *Advance Australia News Service* article dated March 22, 1932, reproduced in THE THEOSOPHIST for May. Dr. Watson describes his experiments in *The Psychological Care of Infant and Child*, a book published by Geo. Allen and Unwin, London, in 1928, and freely illustrated with photographs of children in whom fear is being built up.¹ I will recall the following passage from Principal Ames' disclaimer, dated May 28, 1931, and repeated to another correspondent on June 15, 1932:

Dr. Watson was for some time a professor of psychology in this University, but his connection was severed in 1920. I have never seen his books, and I am not able to say whether the experiments which he describes, as noted in the newspaper clipping that you sent me, were performed here or elsewhere. I am positive in asserting that no experiments of this kind were performed in the John Hopkins University, and equally certain in saying that no experiments or anything approaching cruelty would ever be permitted in connection with the John Hopkins Hospital. . . . Dr. Watson has had one or two children of his own since leaving John Hopkins, and it may be

¹ I refer to a copy in the Sydney Public Library.

that what he is describing is something he felt justified in trying on his own babies.

The fact is that Dr. Watson admits having experimented at the John Hopkins Hospital, and on other people's children. In *The Psychological Care of Infant and Child* he writes :

The Setting for Experimental Work: To get a picture of what we are doing I shall ask you to think of a lying-in hospital where forty or fifty children are born per month. Near by the ward where the babies are kept there is a psychological laboratory. After the infants are washed and dressed, they are brought to the laboratory and put under observation. . . . These infants are kept under daily and sometimes hourly observation from birth. Selected infants (those whose mothers are to be kept in the hospital as wet nurses) are retained for observation sometimes for more than a year. In our experiments at the John Hopkins Hospital, which mark the beginning of such work, we observed more than five hundred infants Possibly the easiest way to give an impression of the kind of work the behaviourist is doing is to show actual photographs of some of the infants undergoing tests. The photographs are enlargements made from motion picture study of the work at Hopkins.

These tests are taken quite at random just to make clear what we are doing in the laboratory. We are testing literally hundreds of such infant responses. (pp. 19-20.)

Dr. Watson¹ details his experiments in fear building. On page 49 he describes the child's reaction to the noise made by hammering a steel bar about a foot behind the child's head just as the child reaches out to touch a toy rabbit handed to him by an attendant :

But this fear of the rabbit is not the only building stone we have laid in the child's life of fear. After this one experience, and with no further contact with animals, all furry animals, such as the dog, the cat, the rat, the guinea-pig, may one and all call out fear. He becomes even afraid of a fur coat, a rug, or a Santa Claus mask. He does not have to touch them ; just seeing them will call out fear.

Illustrations on page 42, *et seq.*, depict the torture of children, the building-in of lifelong fears in order to establish the obvious fact that fears are originated in the home by noises—the slamming of doors, the honking of motor horns, the barking of dogs, by parents' "don'ts" and by parental

¹Dr. Watson holds the degree of Ph. D. He is a psychologist, not a medical man. He has written other books, "Behaviour" and "Behaviourism".

slappings. My purpose is not to comment on the immorality of these atrocities, and their violation of the law of Brotherhood, but merely to record them ; the following experiment carries its own comment :

Conditioned rages and tempers grow up in the same way. Here is a youngster in front of me whose movements I have interfered with from the day of his birth. In order to carry out a certain test upon him, I hold his hands until they begin to stiffen. I shake him a little, sometimes hold his nose. This brings out the grasping reflex in the hands. I then slip a tiny stick into his hands. He grasps it tightly. I lift him and let him support himself over a feather pillow. Just the instant he begins to release his hold my assistant catches him. Nearly always he goes into a rage the moment this test starts. After three or four such tests *the mere sight of my face* drove the youngster into a rage. *I no longer have to hamper his movement.* A conditioned rage response has been built in. After this experiment had been in progress twice weekly for two months, I tried to find out how close I could get to him without calling out this behaviour. I found I couldn't get closer than eight to ten feet. At that distance the mere sight of my face was too much for him and the tantrum began. You see how simple it was to build in this behaviour even in a new born. (pp. 83-84. Author's italics.)

There in Dr. Watson's own words is full disproof of President Ames's uncertain certainties, and vindication of the facts circulated by the *Advance Australia News Service*.

By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong.
By ourselves become we pure.
No one saves us but ourselves :
No one can, and no one may
We ourselves must walk the path—
Buddhas merely teach the way.

Dhammapada

BULLESHAH

THE PRINCE OF PUNJABI MYSTICS

ONE of the charges levelled against mystics is that they are reticent about themselves, and that thereby they handicap the inquirer. But there is a reason for this sphinx-like silence. They seem to say: Life is not a catalogue of the events which happen in every day existence in the world, but an unending effort in search and eventual experience of Reality, and of that you have a record in our writing. Consequently, if in the following lines the reader looks for an account of Bulleshah—the man—he will be disappointed. But I promise that joy will be found in listening to the mystic's songs. And so I draw aside, and let Bulleshah sing:

Brother, salvation lies in knowing the One. From Him proceeded the many. Alpha is the King of Alphabets, and He is wonderful. The study of scriptures gives you a glass, but it leaves you hollow within. Says the mystic, he sowed a seed, it sprouted into a mighty tree. The tree perished, but the seed survived.

Here is another song:

Love and Law (Scriptural Law) were at logger-heads. Has that made you sad? Come brother, I shall dispel the delusion of your heart.

Says the Law, "Let us go to the priest and learn of him the ritual of life." And Love replied, "Shut up your books. I am contented with Alpha alone."

Says the Law, "Take five baths daily and turn the prayer-wheel in your temple." Love replied, "Your mode of worship is false. It pre-supposes duality."

MR. KRISHNAMURTI

*(The following has been sent to us for publication by the
Rishi Valley Trust)*

MR. KRISHNAMURTI, the President of the Rishi Valley Trust, will arrive in Bombay from Europe on the 5th December by S. S. "Vittoria". He is coming after an absence of nearly three years from India. He has just completed a strenuous tour in America. He is a man who would have us always guess at the meaning and significance of his words. He tosses at us a few flaming ideas and dazzles us by his brilliance and originality. His message does not lull us into a quiet acceptance of the past nor does it encourage us to look forward to a comforting future. His aim is to disabuse the human heart and mind of all their useless accumulations and illusions, to free the individual from a corrupting past and a promiseless future. He claims he has attained that Freedom which is the result of the conscious rejection of all fetters that bind humanity to various institutions it has built for itself. As one would expect he is up against conformists of all kinds, a formidable body of people.

Mr. Krishnamurti will be staying in India till June, 1933, and during his stay will be visiting a number of places. The following is the programme of his tour.

Address

Dec. 5—8.	Bombay.	Mr. Ratansi D. Morarji, Vasant Vihar, Nepean Sea Road, Malabar Hill, Bombay.
Dec. 8—11.	Poona.	Miss Godavari Gokhale, Ganesh Wadi, Deccan Gymkhana, Poona, 4.
Dec. 13—27.	Adyar, Madras, and Rishi Valley, Madras.	Mr. C. Jinarajadasa, Adyar, Madanapalle.

Dec. 28—Jan. 1.	Camp, Adyar, Madras.	
Jan. 8—9.	Bombay.	
Jan. 10—13.	Ahmedabad.	Dr. Jacob Solomon, L.M.S., Rai- khad, Ahmedabad.
Jan. 14—17.	Bhavnagar.	Mr. Pranjivan Odhavji, Panvadi Road, Bhavnagar.
Jan. 20—31.	Karachi and Hyderabad (Sind).	Mr. Jamshed N. R. Mehta. Bonus Road, Karachi.
Feb. 1—9.	Lahore and Kangra Valley.	Mrs. Norah Richards, Banuri, Palampore, Kangra Valley, Punjab.
Feb. 10—13.	Allahabad.	Dr. Taimini, Krishnashrama, Knox Road, Allahabad.
Feb. 14—Mar. 4.	Benares.	Mr. B. Sanjiva Rao, Shanti Kunj, Benares City, U.P.
March 5—9.	Indore.	Mr. L. Arathoon, Indore Bank, Indore.
Mar. 30—Apl. 6.	Rajahmundry Camp.	Mr. A. Rama Rao, Govt. Pleader, Shamballa, Rajah- mundry.
April 13—20.	Camp, Rishi Valley, Madana- palle.	Mr. G. V. Subba Rao, The School, Rishi Valley, Kuru- balakota P.O., Chittoor Dt.
April 25—29.	Trichinopoly.	Mr. R. Madhavachari, Asst. En- gineer, Golden Rock, Trichi- nopoly.

Note: For details of lectures and meetings in each place, apply to the persons whose addresses are given above. Any other information regarding Mr. Krishnamurti's movements can be had from Mrs. Malati Patwardhan, "Harinivas," Vile Parle, Bombay, till 7th December, after which date letters should be addressed to Adyar, Madras.

V. P. A.

Says the Law, "Let us go to the Holy Shrine and be blessed." Love replied, "Pooh, I would rather stay in the tavern and say my prayer to the tune of the glistening goblet."

Says the Law, "What is this heresy? You forget it was I who crucified Him on the Cross." Love replied. "Ha! Ha! it was a triumph for Him, because death opened out to Him the door of the chamber of His Beloved."

Says the mystic, "Love is of heaven. Its glory shines through the whole universe. And of Love was I born—I—an idol of clay."

But the Beloved of the mystic is not He who walks the waters, rides in the chariot of clouds, but one who travels with him on the dusty road. Bulleshah sings:

The Beloved has come to my door to-day in the guise of an ascetic. But His eyes! They are as big as those of the falcon—the King of birds. They survey in one sweep the whole world. He is a guest in my house, but He is wonderful. He draweth water and hews the wood with me, and with me also He doth sweep the floor.

O for a touch of the Mystic!

WAYFARER

ALL ARE BUT PARTS

"ALL are but *parts* of one stupendous *whole*." It would seem as if no "body" is a hundred per cent efficient unless all its parts are working a hundred per cent efficiently. For example, the *hand* is proportionally as important to the efficient working of the human machine as the *foot*, the *mouth* as the *nose*, etc., *ad infinitum*. Yet I have little doubt that if we could hold conversation with the *hand* it is just possible it would judge itself to be of more importance than the *foot*, and vice versa.

I am wondering whether we, Fellows of The Theosophical Society, have forgotten that the Society is only a part of the stupendous whole—*The Theosophical Movement*; and whether being, as we have been taught, the *brain* of the Movement, we, as members, are thinking the *brain* of paramount importance? What of the *heart*? "Better the Heart Doctrine than the Head Learning, Oh beloved." To me both are equally important—in balance.

The thought has come to me that *now* is the time when we, Fellows of The Theosophical Society, should have hearts and minds open to the recognition of any new parts coming into manifestation of this great Theosophical Movement. The Masters have need of adaptability.

To such members who cannot find their expression within the Society this message should be helpful. Students who have studied at a University do not all find their expression of service within its walls. They are not expected to do so and go forth in happiness to new fields of endeavour. They do not leave in a disgruntled frame of mind and in dissatisfaction, neither do they of necessity sever all connection with their Alma Mater. If, therefore, we have "to go forth" in service let it be with a song of gratitude on our lips for information and inspiration received. There is no need to leave the Society because it may not include within its walls the line of service the Masters need of us.

I am not advocating running helter skelter after every new scheme which the mind of man is capable of conceiving, although in these new avenues often may be found "expression in service" of the great Truths taught us in our Society. Let us be worthy of having been taught and prove worthy of the privilege of further teaching, lest in our ingratitude and our blindness we lose the opportunity of co-operating with the Masters in the new avenues of service launched at Their bidding.

Mr. Bernard Old, the president of the Lodge at Birmingham, where I entered the Theosophical Society, rendered us what seems to me the incalculable service of bringing to our notice the *whole* Theosophical Movement and the Society as but a *part*. None who knew him would accuse him of disloyalty to the Society, but I am wondering whether in a mistaken sense of loyalty some of us may not be losing sight of the whole in the part?

To me this shortsightedness is disloyalty, and surely the Society which has done so much for all of us is worthy of our best, *i.e.*, broadness of vision and tolerance. Let us then demonstrate that study has fitted us for clarity and keenness of vision, thereby making us practical in applying its teachings to the solution of the immediate needs of the present—when and where we can. *They* would have us not just where we would choose to be. Above all let us hope that our study has rendered us capable of:

"Hearing His faintest whisper
Above earth's loudest song."

ELLEN S. HOOPER

THE FOURTH DIMENSION

(Mr. J. H. Carnes was an intimate friend of the late C. H. Hinton, whose works on the *Fourth Dimension*, and the method worked out by him for its cognition by the aid of coloured blocks, is unique.—C. J.)

I THINK my training in the higher mathematics and the dealing with variables of different orders such as one has to do in the study of Differential and Integral Calculus, has helped me to get some understanding however feeble of the underlying Unity, the nature of *Samsara* (world process) and the Macrocosm and the Microcosm.

I have known for some time that I could fill space to some extent as the Point, Tetrahedron and Cube, even though the latter be regarded as a rough ashlar. I also knew that I was endeavouring now to lay out the beginning of an Octohedron. I did not know however until I recently made some calculations that the end of my present series (as a sphere) should land me somewhere upon the Cosmic Mental as a cell, probably in some organ of the Entity having a vehicle of that matter. To some this may not seem a very flattering ending of the trail. After all everything is relative. Short of the Absolute, to be even such a cell must be some accomplishment as we poor cubes now look at it. Moreover it does not preclude the starting of *another* trail in much the same manner as we did when we were a mental Monad.

An incidental benefit which comes to mathematikoi is the dissipation, at least temporarily, of the fog of emotionalism. It is something like sitting on a rock high up on a mountain and looking across the extensive plain or valley below to the next mountain in the distance beyond, which became visible only upon this dissipation of the intervening fog. Well, this is enough of this, but you will see that I have some material to work up and over in the Heaven World when, if and as I get there.

By the way, in the letter I mailed to you the other day and concerning the possibility of an excursion into the Cosmic Atom as a sphere, I do not want you to think that I have overlooked the other more interesting possibility inseparately connected with the first one. The latter is a possibility by reason of our being Octohedrons of a higher order than we are as a Sphere. Our career as an Octohedron begins in the Mental and is completed on the Atmic, as I understand it. When completed, a new and higher order of consciousness may begin to which this Octohedron appears as a Tetrahedron of the same order.

J. H. CARNES

VILLAGE IMPROVEMENT SOCIETY, ADYAR

HALF-YEARLY REPORT

A YEAR'S WORK

"Teach us delight in simple things,
And mirth that has no bitter springs,
Forgiveness free of evil done
And love to all men 'neath the sun."

THE Village Improvement Society was started on January 25th, 1932. The objects of the Society are obvious in the name of the organisation. They are to do anything that will aid in the educational, social and civic life of the village. Under the headings of education, hygiene, scouting, temperance and religion, lectures and songs have been given.

During the six months under review the work of the Society has been concentrated on 16 villages in a radius of three miles from Adyar. There have been given in these six months 32 lectures on temperance, 16 lectures on travel in India, 12 lectures on maternity and child welfare, 10 entertainments with gramophone records, 4 lectures on scouting, 3 lectures on the life of Swami Ramalingam, and 10 lectures against animal sacrifices. All the above lectures but the last two groups were illustrated with lantern slides. The audiences at the different villages each time averaged 150 to 200 people.

In June the Society staged the drama Jeevapalan in the Urur village. This was a great success, at least a thousand villagers from the surrounding villages attending. The moral of the drama is the sin of animal sacrifices. The entertainment lasted three hours.

A Scout troop has been formed in one of the villages and also a Volley Ball Club was started by the help of voluntary contributions. These are much appreciated and the Club looks as if it would be a permanent institution.

A fine achievement of the Society was its success in prevailing upon two of the men who usually kill animals for sacrifice in village temples to allow the printing and publishing of signed declarations in which they promised to refrain from killing animals for sacrifice in the future. The Society is concentrating its activities in this current month (August) on this subject of animal sacrifices and at the request of surrounding villages our band of workers has been singing songs and speaking against the killing of animals. This does not really come under the review of this Report, but we would like to say that the villagers visited have been much impressed and splendid work has already been done.

Our thanks are offered to the friends who helped us at the very beginning of our activities when help was so very much needed. To Mr. Joshua of the Christian College, who kindly lent us his lantern for a month, to Mrs. Lakshmipati who offered us her gramophone, and to the ever-ready help of Dr. Mathew of the Health Department.

The continued usefulness of the Society is assured. Everywhere we are in demand and our reputation is growing. Our great need at the moment is to buy the magic lantern that has kindly been lent to us by the Servants of India Society. And also we are in need of a little fund with which to publish leaflets and songs now and again. One such small leaflet with temperance songs has been published only. But the Society has now justified its existence, and all this work has been done on practically no money at all. Much more could be done with its aid. We hope to start an animal show day on Pongal Festival and give prizes to the best looked after animal in the surrounding villages, so as to encourage the villagers to look after their animals even better than they are doing. The progress of India depends very largely on her village life. When that is richer and more enlightened the future of this great land will be assured.

P. S. KRISHNASWAMI IYER,
Secretary.

HILDA WOOD,
President.

July, 1932

BIRTHDAY GREETINGS TO DR. ANNIE BESANT ON HER 85TH BIRTHDAY

GREETINGS have been received from the following:

Their Excellencies the Viceroy and the Countess of Willingdon, Simla.

National Societies of the Theosophical Society: New Zealand; England; Wales; Spain; India; Russia (outside Russia); Porto Rico; Norway; Australia; Scotland; Sweden; Holland; Ireland; Hungary; Denmark; Burma; Java; United States of America; Cuba.

Theosophical Lodges outside India: Holloway Lodge (London); Annie Besant Lodge, Birmingham (England); Batavia Lodge, Lawan, Malang (Java); Eindhoven Lodge (Holland); Djokjakarta Lodge (Java); Blavatsky Lodge, Sydney (Australia); Brisbane Lodge (Australia); Claremont Lodge (Australia); Kuringgai (Australia); Singapore Lodge; Shanghai Lodge (China); Caversham (New Zealand); Hispana Lodge (New York); Omaha Lodge (U.S.A.); Panama Lodge, Panama; Duesseldorf Lodge (Germany); Cheshire Group Conference, England; Amsterdam Federation Meeting, Holland; Mulhouse Lodge, France; Nairobi Lodge, Africa; Toowoomba (Queensland).

Theosophical Lodges in India: Amraoti, Bhagalpur, Bareilly, Calcutta, Kolhapur, Vizagapatam, Vile Parle (Bombay), Ananda (Juhu), Ahmedabad, Darbhanga, Hyderabad Deccan, (Nawab Nazir Yar Jung, Chairman), Karachi, Cawnpore, Quetta, Gaya, Patna, Mainpuri, Trichinopoly, Chitaldrug, Sangli, Karur, Chennapatna, Andheri (Bombay), Broach, Cuddalore, Rajpipla, Bowringpet, Conjeeveram, Sivaganga, Tanjore, Murshidabad, Kumbhakonam, Trivandrum, Madhipura (Bihar), Kodarma, Chittoor, Bhavnagar, Palghat, Cocanada, Berhampur, Lucknow, Indore, Annamalai, Dewas Senior, Motihari, Nagpur, Moradabad, Calicut, Molkalmuru, Nidadavole, Gwalior, Navasari, Chapra, Bangalore, Bangalore City, Baroda, Muzaffarpur, Midnapur, Cuttack, Gorakhpur, Surat, Arrah, Etawah, Alleppey, Gadwal (Hyd. Dec.), Ujjain, Madanapalli, Kolhapur, Women's Branch Kolhapur, Markapur, Madura, Salem, Ootacamund, Mettur, Vriddhachalam, Masourhi, Chicacole, Sivaganga, Cannanore, Jhansi, Bezwada.

Burma Lodges: Rangoon, Maymyo, Mandalay, Pyinmana.

Theosophical Federations in India: Bihar; Bombay; Bangalore.

Youth Lodges: Bangalore, Triplicane, Madras Young Theosophists.

Order of Service: Karachi.

Round Table: Round Table throughout the world; Australian Round Table.

Co-Masonic Lodges: Karachi, Baroda, Benares, Bombay, Vile Parle, Pretoria and Johannesburg, S. Africa.

Liberal Catholic Church: St. Michael, Huizen, (Holland); St. Alban, Sydney, (Australia).

Boy Scout Movement: Karachi.

Journalists Association, Calcutta.

Colleges and Schools: Burma Educational Trust School; Theosophical College and High School, Madanapalle; Rishi Valley School, Madanapalle; Old Boys of Theosophical School, Benares; Students and Staff Theosophical National Boys School, Benares; Bandu Ashram, Hyderabad, Sind; Vasant School, Amalsad; Benares Group; Vidyapeetha, Kolhapur; Triplicane Students' Union; Triumph Tutorial College Boys' Association.

Public Meetings: Bombay (Pandit M. M. Malaviya, Chairman); Mannargudi; Allahabad (Mr. C. Y. Chintamani, Chairman); Hajipur; Calicut; Jayankonda; Rangoon; Calicut (Home Rule League); Madras (Sir P. S. Sivaswamy Aiyar, Chairman); Markapur; Salem.

Individuals outside India: J. Krishnamurti, St. Paul, Minnesota, U.S.A.; Prof. J. E. Marcault, London; Mr. A. Digby Besant, London; Mrs. Mabel Besant-Scott, London; Miss Esther Bright, London; Mrs. Sylvia Besant-Lewis, London; Commander C. Lewis, London; Mrs. D. E. Lauder, London; Dr. G. S. and Mrs. Rukmini Arundale, Los Angeles; Mr. and Mrs. H. Hotchener, Los Angeles; Mr. and Mrs. Sellon, Rye, N. Y.; Mr. and Mrs. G. Hodson, Rye, N. Y.; Mr. and Mrs. R. Logan, Pennsylvania; Mr. J. C. Chatterjee, New York; Miss Dykgraaf, Amsterdam, Holland; Dr. A. G. Vreede, Java.

From Individuals in India: Mr. D. K. Telang; U. Maung Ji; Mr. Hla Maung; Mr. Hridaya Narain; Rai Bahadur G. N. Chakravarti; Mr. Sankar Saran; Mr. Dharadhar; Mr. G. N. Mallik; Mr. F. J. Ginwala; Mr. M. V. Venkateswaran; Mrs. Avabai; Mr. Govind Paranjpye and family; Miss Maina Shahani; Mr. L. Arathoon; Mr. and Mrs. J. V. Joshi; Mrs. Tehmina J. Romer; Mr. Gilder; Mr. Kothandapany; Mr. Harjivan K. Mehta; Mr. M. S. Dikshit; Mr. Kanji Dwarkadas; Mr. Manjeri Ramayyar; Mr. Arasu; Mr. Kyaw Hla; Mr. Manick; Mr. Dorabjee; Mr. Karandi; Mr. Ramaswami, Dr. Manickam.

Letters: Mr. and Mrs. V. G. Pitale and family; Mrs. Poudwal and family; Miss Gladys Carey; Mrs. S. Chellamma Devi; Mr. M. G. Kanitkar; Mr. Adi K. Sett; Dr. Anna Kamensky; Mlle. Serge Brisly; Miss C. Kofel; Miss Dorothy Codd; E. R. Panchapakesan; S. K. Basu; C. Krishna Menon; Rao Sarad; Elliot and Dorothy Holbrook; Lule C. Samuel; Dr. A. L. Simha.

CORRESPONDENCE

Corroborations of H. P. B.'s Teachings

THE article appearing under this title (Sept., Oct.) is the report, a revised report, of a lecture given at this year's Annual Convention of the T.S. in England. Many references and calculations were necessarily omitted from a spoken exposition but I had hoped enough were included to enable the reader to verify the statements made if he wished. May I beg a short space in reply to your foot-notes?

Page 753. "This Day of Brahma may be taken as meaning the period of a Chain." Your note asks for data, and questions the relation of Yugas to Chains, Rounds, etc. In the S.D. vol. II pages 72 and 3 (not 723 as printed) are certain time scales. One line reads—*One Day of Brahma, a complete Manvantara, 4,320,000,000 years.* This "complete Manvantara" works out from the figures given in the S.D. and shown in detail in Miss Preston's book *The Earth and its Cycles* as the time-period of a Chain. About half that period has passed, according to modern science.

In vol. II page 156 is the following—in the *Puranas* a reference to a *Yuga* may mean a *Round*, a *Root-Race*, and often a *sub-race*—and on the same page H. P. B. expresses surprise that no Orientalist seemed to have discerned that fact.

Page 756. "The fifth root-race began about one million years ago" Your note discredits this by referring the reader to page 703 of the same issue on which is the statement that the Manu led His followers from Atlantis about 80,000 years ago. But see S.D. vol. I page 714: *1,000,000 years are allowed for our present Root-Race, the Fifth*; also vol. II page 453: *our Fifth Root-Race has already been in existence sui generis about 1,000,000 years.* This does not mean that your reference contradicts the S.D., the distinction is obvious for "*sui generis*" explains it, but why the footnote?

Page 757. "Our fifth root-race was born in the Kali Yuga or Iron Age." Your comment implies that the only Kali Yuga known is the one computed as beginning 5033 years ago! In the S.D. vol. I page 227 H. P. B. in an informing paragraph writes of *our small Yugas*, implying at least that there are various scales of Yugas. And in vol. II on page 660 at bottom appears—*such cycles or Yugas . . . vary from*

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the cycle of five years . . . to the famous cycle of 4,320,000 years. A glance at the equation and scale I used (p. 755 Sept.) shows this "famous cycle or Yuga," of over four million years, to be the world-period Kali Yuga to which I referred. It is marked "Iron" and indicated as the tenth part of the whole world-period. I was also careful to state (same page) that the sub-yugas were intentionally omitted. Why, therefore, such a misleading foot-note?

Page 758. Your final foot-notes challenge the conclusions submitted in the lecture concerning the comparatively short term remaining of our world-occupation in this Round. I can only reply that the inferences and conclusions are based, as explained, on the S. D.; they are, I believe, fairly and reasonably reached from the evidence of the occult figures, and nothing more is claimed. The first comment on this page, questioning the time allowed for new continents to rise, may be adequately answered by the acceleration principle familiar in geometrical progression. And your second foot-note, relating to atomic evolution, surely applies to ROUNDS, not, certainly not in any full measure, to our Root-Races.

While refraining from touching on the principle of adding comments as foot-notes to a magazine article, I would like to point out that an Editor's prestige naturally tends to discredit or strengthen a contributor's views. And surely such comments should be unimpeachable when dealing with questions of fact.

With every good wish and heartiest congratulations on the splendid OLCOTT number.

September 21, 1932

Very sincerely yours,

E. L. GARDNER

As one who is fast becoming one of the small band of the oldest Theosophists alive, (having come under its influence in 1882 in India), may I express the hope that Mr. Jinarajadasa will continue his practice of making his fair and illuminating foot-notes to the articles that appear in the THEOSOPHIST. His notes are never dictatorial and are always helpful. Comparisons are odious and in this case to compare a Chairman and an Editor does not hold because the interruption by a Chairman in the middle of a speaker's address would inevitably cause annoyance to the audience whilst the foot-note of an Editor need not be noticed till the article is read. Personally, I never read foot-notes till I have finished reading the whole article.

Clever people like Miss K. Browning may have seen at a glance that Mr. Bhagavan Das had developed "Congress Mentality" but I, for one, did not see that he had done so till Mr. Jinarajadasa pointed it out. I trust this is only a passing phase of Mr. Bhagavan Das' mentality and that it will retain its strength and clarity as revealed in the several books he has produced. Certainly we do not want "Authority" in the THEOSOPHIST but do let us have light thrown

on any subject dealt with from all sides, and how can an Editor help us better in this respect than by making timely foot-notes, clearly and fairly expressed?

September 21, 1932

Yours faithfully.

JAS. S. McCONECHY

Because of the criticism of your foot-notes in THE THEOSOPHIST I would like you to know that here they are found extremely interesting and of great value to many, both of the older and younger students. We are grateful to you for sharing with others your specialised knowledge. The notes also help to make a very living link with Adyar.

September 26, 1932

M. T. GRIFFITH

It has been very interesting to me to read the recent comments in the September THEOSOPHIST re the Editorial comments which are placed at the foot of some of the contributions in the Magazine.

Personally, I feel that they are helpful both to the reader and to the writer for we are all questers for fuller knowledge and these annotations stimulate thought which, after all, is what really matters.

None of us have yet arrived at any high stage in evolutionary advancement and some are obsessed with some particular aspect of a given truth; some, however, see it from another point of view and anything which throws a new ray of light upon it is bound to be helpful to all concerned.

Miss Browning is quite right in stressing the importance of each individual thinking out the results for himself; but the fact is that the system under discussion provides increased material on which to form a judgment; and this I think should determine the decision.

23rd September, 1932

JOSEPH BIBBY

COMMENT BY C. JINARAJADASA

1. It is best *not* to omit references, in a serious thesis intended for students. A lecture may produce the desired effect when delivered direct to an audience, and yet fail of that effect on readers who only read it with their eyes. Except when of an ethical or inspirational kind, a lecture should be greatly revised into a *literary* form.

2. Mr. Gardner gives just the data required, referring to the S.D. My footnotes have had that excellent result.

3. "Your note discredits." The Person who gave the date 80,000 years is fairly distinguished, and so I ventured to put in my caveat. wonder what existence *sui generis* means, except that it is specialised,

"of its own variety," distinct from other Root Races? I fear there is a flat contradiction.

4. Kali Yuga. So far as I understand the Yugas, they run as follows:

Satya Yuga (gold)	} = one Mahā Yuga.
Tretā Yuga (silver)	
Dvāpara Yuga (bronze)	
Kali Yuga (iron)	

Then one Mahā Yuga after another follows in cyclic succession. The present Kali Yuga began 5,033 years ago. The Kali Yuga previous to it must be that of the *last* Mahā Yuga; it ended Dvāpara + Tretā + Satya + Pralaya, which is 3,888 millions of years + 5,033 years, not counting the period of the Pralaya. From the references to the S. D., I see no indication of any other Kali Yuga (except of course that before the last Pralaya). Certainly there are any numbers of Yugas, large and small, the word being used for any cyclic period, though in popular parlance "Yuga" is used only for the four main Yugas. Does Mr. Gardner mean that each Yuga—Satya, Tretā, Dvāpara, Kali—is further subdivided, that is to say:

Satya—satya	Tretā—satya	Dvāpara—satya
Satya—tretā	Tretā—tretā	Dvāpara—tretā
Satya—dvāpara	Tretā—dvāpara	Dvāpara—dvāpara
Satya—kali	Tretā—kali	Dvāpara—kali.

Then we might hold that there is another Kali Yuga other than that which began 5,033 years ago. But the Purānas say nothing on such a sub-classification, nor the S. D. I yet fail to see what authority there is for the "world-period Kali Yuga" of four million years ago. H. P. B.'s paragraphs in S. D., I. 227, and II. 660 footnote do not settle this point of another Kali Yuga.

5. Mr. Gardner states that, according to the data of *The Secret Doctrine*, the life-wave on this globe will finish its work in 200,000 years, that is to say, within that period both the 6th and 7th Root Races will have appeared and done their work. Yet he quotes the S. D. which talks of the 6th Root Race as "millions and millions of years hence". On this he remarks: "The above reference may or may not only be rhetorical—but it should at any rate be noted." I do note it, and not as merely "rhetorical," and hence my footnotes. Surely it is recognised in any examination of facts, that while many positives do not necessarily prove the conclusion beyond cavilling, one clear and undisputed *negative* disproves it utterly. H. P. B.'s negative is there, in black and white.

REVIEWS

Saptapadārthi of Sivāditya, by D. Gurumurti, M.A. (Honours), with a foreword by Sir S. Radhakrishnan, Kt. (Theosophical Publishing House, Adyar. Price Rs. 2.)

The elegant volume before us is the seventh in the T. P. H. Oriental Series. The *Saptapadārthi* of Sivāditya is one of the early attempts at synthesising the two systems of Hindu Philosophy, the Nyāya of Rishi Gotama and the Vaiseshika of Rishi Kanāda (atom-eater). Sivāditya presents the principles of these two systems as parts of one whole. He starts with an exposition of the seven padārthas or categories and brings in Nyāya or Logic under the category of the Guna or quality of cognition. The Sūtras reveal in flashes the wonderful intuitive grasp Kanāda had of the basic truths of Physics. He anticipated long ago some of the startling conclusions of modern mathematical and physical research. We note with glad surprise Sūtra 18, page 19: "Ākasāditrayam tu vastuta ekameva upādibhedan navabhutam." (The three substances beginning with Ether, Time and Space are in fact only one but appear as different owing to differences of condition.) Modern Science is beginning to echo this. Students of the Geometry of many dimensions are becoming familiar with the idea that Space of a higher dimensional world reveals itself as time in a lower dimension. Matter is the stuff which fills time and space and the fundamental concept by which the Universe can be explained is Space-Time-Matter Stuff considered as an integrated unity. Mr. Gurumurti's critical introduction will be of considerable help to the student of Sivāditya's Sūtras.

The translation has been done with great care, the brevity never detracting from the lucidity. In one place we would venture to suggest whether a better rendering may not be possible. In Sūtra 22 we read "Rupam Sita Lohita Pita Krsna Harita Kapisa Citra bhedāt Saptavidham" (colour is of seven kinds, white, red, yellow, black, green, purple and variegated). Will it not be better to render Krsna as blue instead of black, or else among the seven colours of Kanāda blue, the colour of Sri Krsna, will be conspicuous by its absence. We might here also remember

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that originally there were only six categories in Kanāda's philosophy and the seventh category of abhava or negation was added by the later philosophers. In Sūtra 175, we read thus "Aropita Nilarupo abhavo andhakarah." (Darkness is the negation of light, whereon the blueness is (only) imposed (by the mind). Similarly "Kapisa" as brown would suit the content better than purple. But these little tentative suggestions of ours only serve to set off the general excellence of the translation as a whole.

Sir Radhakrishnan has no doubt that Indian Universities will find this edition of the *Saptapadārthi* a suitable textbook for the B. A. classes in Indian philosophy. The translator is of opinion that by a careful study of this manual one can legitimately hope to get an insight into the essentials of the Nyāya-Vaiseshika philosophy. We heartily agree and congratulate Mr. Gurumurti and the publishers on a substantial piece of work achieved in this volume of Indian Logic and Atomism.

M. R.

The Coming of the Angels, by Geoffrey Hodson. (Rider Co., London.)

They who believe in the existence of orders of beings other than those visible to the ordinary sight, and who are interested in the mysteries of Nature will find much that is fascinating in this book. It contains a series of "teachings" stated by the author to have been received from members of the Angelic Hosts, as well as a number of descriptions of clairvoyant investigations.

The section on "Healing Methods of the Future" is extremely interesting when considered in relation to many modern methods of healing which are now being generally recognised and freely used. A method by which the Angels work is vividly described in the "Colour Language of the Angels," while "Midsummer Eve," "The Bells of Old Malines" and "The Dance of the Sylphs" produce something of the atmosphere and glamour of the orthodox fairy tale.

I. M. P.

Conjurations and the Ancient Mysteries, by M. Gaster, Ph. D. (The Search Publishing Company, London.)

In this interesting booklet which forms part of a larger work on Rumanian and Balkan charms and conjurations on which the author is engaged, Dr. Gaster discusses the evolution of the attempts made by mankind to obtain protection against forces of evil and to gain assurance of a continuance of life after the death of the physical body.

The author develops the idea that the epic poems, found in ancient Scriptures, were originally cosmogonies which formed part of a religious liturgy, or conjurations intended to protect the worshipper in a symbolical manner. He thinks that the worshipper was supposed to pass through the same experiences as the Gods and that the stories were recited for prophylactic or magical purposes. These epic poems, he states, were in course of time dramatised and from these dramas originated the Mysteries, in which the goal of the initiate was the attainment of immortality.

The booklet closes with a translation of the story of the Passion from a Roumanian conjuration in which all the essentials of the ancient epic poems can be traced.

I. M. P.

Le Voyageur Blanc, by Serge Brisy. (Les Editions de Belgique, Brussels.)

In an Introductory Note the authoress states that her purpose in writing this story is to help some of those who are in doubt but are searching for truth. Life exists, and surpasses all bounds of belief; as an enthusiast for Life she chants the liberty thereof, and dedicates her effort to the one who awakened in her the realization of the Life, one whose existence she declares to be a living testimony to the victorious power of tolerance, nobility and love.

The story relates the struggles of a young monk written down in his Journal, which is read after his death by the Superior of the monastery, who had cruelly misunderstood and misjudged the Brother, but whose eyes are at last opened by the beauty and pathos of the story revealed therein.

Very faithfully the writer reveals the gradual process of transformation passed through by this rare and truly spiritual soul, his refusal to accept the ready-made beliefs which were offered to him and the "visions" of a psychic monk who won for himself celebrity in the monastery and foretold the coming of a great Teacher. How the purer soul received the Traveller of Light when He at last came, entering by a side-door and unheralded, whilst the whole monastery was *en fête* entertaining His brother Lucifer—the Traveller of Shadow—is beautifully told, and readers of French will find in *Made-moiselle Brisy's* allegory many passages and aphorisms which well repay consideration. The motto of the whole story is summed up in one sentence of the Journal: *C'est par l'enfer qu'on arrive au ciel.* (It is through hell that heaven is reached.)

Isopanishad (Sanskrit Text with English Translation and Commentaries by A. B. M. Sinha). (Published by the author at Patna.)

This is a free translation of the *Isha Upanishad* with the author's commentaries elucidating the religious tenets of this *Upanishad* as conceived by him. New translations of the *Upanishads* should always be welcomed, because one of the causes of the decadence of India is attributed to the neglect of the study of the original documents.

The translator says that he has offered a solution of the problems which confront mankind with regard to the great Creator in the light of this *Upanishad* "without putting on any particular religious glasses". It is doubtful whether he has succeeded in this, but anyway the religious tenets offered by him seem to be of a robust common sense kind, free from metaphysical subtleties. There will be many students who will not agree with the translation of certain verses, notably verses 12-14. There are several misprints in the Devanagari text, to which attention should be paid. The booklet can be recommended to students and we hope that Mr. Sinha will continue his studies in this direction.

V. N. A.

The Practice of Birth Control, by Enid Charles. (Williams and Norgate, London.)

The Theosophist is not the right magazine to publish a review of this book. This should be done in a technical magazine. The sub-title, *An Analysis of the Birth-Control Experiences of Nine Hundred Women* shows that the book can be judged of only by experts. The author says in her Introduction, "The impulse to the present investigation has been the individual need for reliable information about contraception." Harold J. Laski writes a sympathetic Foreword to the well got-up book.

O.

St. Michael's News, Huizen, Holland. This new monthly will be greatly appreciated by those who are members of the Liberal Catholic Church or who are interested in the special work it is doing. Bishop Arundale writes in the "Look-Out" of the first number about the ideals and objects of St. Michael's Trust; he says that many activities will be carried on; but: "The Liberal Catholic Church must needs loom largely in our activities for upon its strength was the Centre largely founded." Mrs. van Eeghen-Boissevain gives an account of how the Centre came into being.

O.

MAGAZINES RECEIVED:

Theosophy in New Zealand	...	...	July-September.
La Revue Théosophique	...	...	August-September.
De Theosofische Beweging	...	...	September.
Theosofie in Ned.-Indie...	...	...	September.
Toronto Theosophical News	...	...	September.
The Messenger, U.S.A.	...	...	September.
Teosofia, Spain	...	...	September.
The Message of Theosophy, Burma	...	...	October.
The Christian Theosophist	...	...	September-December.
World Theosophy	...	...	September.
The Beacon	...	...	September.
The American Co-Mason	...	...	July-August.
St. Michaels News	...	...	August-September.
Advance Australia News Service...	...	...	September.
The Occult Digest	...	...	October.
The Maha-Bodhi	...	...	October.
India and the World	...	...	October.
The Young Builder	...	...	October.
The Orient...	...	...	July-August.
The Peace-Maker, Madras	...	...	January, September.
Stri Dharma	...	...	October.
The Indian Review	...	...	October.
The Modern Review	...	...	October.
Review of Reviews	...	...	September.
The Calcutta Review	...	...	October.

BOOKS AND PAMPHLETS RECEIVED:

- Iskconishad, by A. P. Sinha.
 The Practice of Birth Control, by Enid Charles, M.A., Ph.D., Williams & Norgate, London.
 Le Voyageur Blanc, by Serge Brisy. Les Éditions de Belgique.
 Bhagavad-Gītā—Devanagiri and English—transl. by Annie Besant, 9th Ed. G. A. Natesan & Co., Madras.
 The Heart of Hindusthan, by Sir S. Radhakrishnan, 2nd Ed., G. A. Natesan & Co., Madras.
 Modern Astrology Ephemeris for 1933, Modern Astrology Office, London.
 Amor est Justitia, Antonie Duyckstreet, The Hague.

A SHORT BIOGRAPHY OF DR. ANNIE BESANT

President of the Theosophical Society

By C. JINARĀJADĀSA

(Late Vice-President of the Theosophical Society, 1921-1928)

ON October 1st next Dr. Annie Besant completes her 85th year. She is so well known throughout the world that any facts concerning her are eagerly read by everybody. She has lived such a dramatic life that in many ways she stands symbolic of some phases of the world's development. Her Autobiography, written in 1893, brings the story of her life to 1891, when Madame Blavatsky passed away. That book reveals such dramatic events that it is one of the most fascinating biographies to read. But since then so much more has happened in her life that there is no adequate biography to-day.

Dr. Besant's father was an Englishman, but half Irish. Her mother was fully Irish. Though technically an Englishwoman, and though herself born in London, Dr. Besant has always refused to call herself an Englishwoman, and always has said she is an Irishwoman. The Irish strain in her ancestry is seen in certain aspects of her character—in her intuitive nature, and also in a very subtle wit and instant retort. In private life particularly one of her charms is this extremely witty Irish element. She was a devout Christian, and was married to an English clergyman at the age of twenty; the awakening of her character made her challenge several

of the Christian dogmas. It was not the challenge of unfaith, but rather of a highly spiritual nature that desired intensely not only to believe but also to understand. The impossibility of making logic out of Christian traditions made her leave the Church and become a Freethinker.

She was already profoundly unhappy in her married life. Two children, a boy and a girl, had been born. She has said very little about what she suffered as a wife. In the course of the case which her husband brought against her to deprive her of her daughter, she was forced at last in defence to state how he had physically ill-treated her and turned her out of the house. So terrible was her matrimonial tragedy that once, taking some poison in her hand, she thought of drinking it and so ending the horror of it all. As she was preparing to drink it she heard a clear voice of stern reproof which said to her, "O Coward, coward, who used to dream of martyrdom and cannot stand a few years of woe." The voice was so impressive that she did not feel it as unkind. It was like a whip applied to her, who from the days of girlhood had read lives of martyred saints and dreamed of the glory of martyrdom. She instantly threw the bottle out of the window, and never forgot the voice.

She left her husband, taking with her the little daughter. In the course of literary work she came into close collaboration with Charles Bradlaugh. For many years the two worked together shoulder to shoulder, and raised the Free Thought movement to an unique height of intellectual vigour. The wonderful charm of her oratory, and the fire with which she denounced religious intolerance, made her an outstanding figure in public life, though in those Victorian days there was scarcely any calumny which was not spread about her by her orthodox opponents.

Circumstances at once plunged her into a series of dramatic struggles, the first of which was the battle for the publication of the Knowlton pamphlet. This was a pamphlet on Birth Control which had already been published in

England without let or hindrance. But some police official, egged on by the orthodox, prohibited its further sale as an "obscene" work. Mr. Bradlaugh and Mrs. Besant promptly took up the challenge against the liberty of the Press, re-printed the pamphlet and put their names as the publishers. This identified her at once with the propaganda for Birth Control, though at the time when she re-published the pamphlet her ideas were not at all clear on the matter. The publication was purely to defend the right of the public, and not for propaganda on Birth Control. Both she and Mr. Bradlaugh were prosecuted, and both of them personally made their defence, not employing any advocate. Mrs. Besant showed remarkable forensic ability, and had she chosen a lawyer's career she would have become one of the most brilliant and successful of advocates. After losing the case in a lower court, they won it finally on appeal. Then promptly the pamphlet was withdrawn from circulation, as the right of the public had been vindicated.

Then it was that her husband moved to take her little girl away from her, claiming that she was an "unfit" person because of her ideas. This plunged Mrs. Besant into a second case. The record of it makes very striking reading as revealing both Mrs. Besant's ability and the harshness of the Judge. For many days she was herself her own advocate, and met point after point of law and obstruction placed before her both by her husband's lawyer and the Judge. She lost the case, and the deprivation of her child caused her profound grief. Later, both the girl and her elder brother, when they attained their majorities, became devoted admirers of their mother and remain so still.

We find her then passing on to a new phase of her career. In 1879 she matriculated at London University and went on with her studies in Science. In 1881 she passed the Intermediate Examination of the University with Honours in Botany, taking all the subjects that were needed for the degrees of Bachelor of Science and Medicine. She would

have passed on to take her B. Sc. Degree later but for the threat by one of the professors, who was an examiner, that though all her answers were correct he would "plough" her in the examination. During this period she began giving lectures on Science to classes of working men. Her brilliant lectures on the French Revolution were commenced at this time. From 1885 she became closely associated with the Fabian Society, some of whose leaders are still alive, such as Bernard Shaw, Sidney Webb (Lord Passfield), and Sidney Olivier (Lord Olivier), Ramsay Macdonald joining them later. In 1885 she organized the strike of Match girls working in Messrs. Bryant & May's Factory, and won the fight for them. It is at this time we find her as the Secretary of the Matchmakers Union.

Began then another phase when, feeling somewhat dissatisfied with her negative standpoint of Free Thought, she made researches into Spiritualism, Hypnotism, etc. They gave her no logical and clear proof of survival after death, though the phenomena were interesting. It was, however, at this epoch that there happened to her a second experience which was then unexplainable. Whilst she was sitting in the Fleet Street Office of the *National Reformer*, and brooding over her disappointments in the search of Truth, she suddenly heard a voice say to her: "Are you willing to give up everything for the sake of learning the Truth?" She replied instantly, "Yes, Lord." She did not know who had spoken, but it was the same voice as on the earlier occasion.

Only a few days passed when Mr. W. T. Stead, the editor of the *Review of Reviews*, sent her Madame Blavatsky's *Secret Doctrine* to review. He told her that none of the young men on his staff cared to undertake the two huge volumes, and "You are quite mad enough on these subjects to make something of them". The moment she read the work it was as if a long lost synthesis of truth suddenly flashed out in her mind. She asked for an interview with the author, and from that first sight of Madame Blavatsky

Annie Besant's whole life was changed. She separated herself from her Secularist friends, and also to some extent from Socialism. The new light which she had received inspired her more firmly than ever to the service of the world, but it was now not so much to tinker at various evils in the world's organization, but rather to deal with the root of them all in the light of laws which govern all existence, so that every evil could be eliminated as the result of new outpourings of the streams of life.

Soon after she became Madame Blavatsky's disciple, she came into direct relation with the Adept known as "the Master M.," who was one of two Adept Founders of the Society. Then she knew for the first time that it was He who spoke to her when she thought of suicide as the way out of her troubles, as also later in her office in Fleet Street.

The record of her work among Theosophists needs little mention. She became the most brilliant exponent of Theosophy both as orator and author. After the death of Colonel Olcott in 1907 she was elected President for seven years, and has been re-elected three times. She threw herself into the Society's work as a practical organizer to "make Theosophy practical". Action became her "slogan" as its President. During her Presidentship, the Society has grown by leaps and bounds. When Colonel Olcott died there were only eleven Sections or National Societies; 36 more have since been added.

Dr. Besant has always been a great traveller, having visited in her Theosophical work nearly all the countries of Europe more than once. She has made several visits to the United States and to Canada, as also to Australia and New Zealand. As soon as travel by aeroplane was practicable, Dr. Besant selected this method in preference to the slower one of railways and steamers, because speed is very much a characteristic of her temperament.

Many have been the Reform movements in which Dr. Besant has worked, or to which she has given her support.

She has long been known as an ardent supporter of Women's Suffrage, not only in Britain but also in India. The League of Nations Union has received support from her steadily, as she is a firm believer in the work of the League. She is an ardent Anti-Vivisectionist, and also strenuously opposes any form of inoculation, as she considers that while such remedies are palliatives they fundamentally undermine the resistance of the body. Methods of inoculation she holds are also apt to draw attention away from the more radical method of stamping out disease by clean living and by sanitation. In India she has been an untiring worker for the uplift of women, and has pleaded again and again for a radical change in social conditions, though she has never desired any modification of the Indian woman's temperament, which she holds is one of the most spiritual in the world.

In 1893, on November 16, she landed in India for the first time. Even before this date she had talked of India as her "Motherland". As early as 1875 she had championed the cause of India in a pamphlet called "England, India and Afghanistan". The transformation of the religious life in India, among Hindus particularly, which Annie Besant brought about is one of the wonders of her life. She came as a stranger, not knowing Sanskrit; yet as she expounded the old philosophies, she poured forth a wealth of knowledge which amazed cultured Hindus. Far more than her knowledge, however, was her wonderful love of the vanished greatness of India and her indignation at India's sunken condition which she showed in every address. The older generations of Indians will testify how many of them often wept when they listened to her description of what India might again become some day.

She soon gathered round her a band of Indians to work for the regeneration of the people, and in 1898, after much planning, she founded the Central Hindu College in Benares. There came from Britain and from the United States Theosophists to help her in the work of the College. The best known among all

these were Dr. A. Richardson, Ph.D., F. C. S., who was the first principal of the College; later Dr. G. S. Arundale succeeded him. Another most valuable worker was Dr. Arundale's aunt, Miss Francesca Arundale, who started a small Girls' School, which is now the Women's College of Benares. Many were the activities of Dr. Besant for education, in the cause of which she received liberal support from many an Indian Prince and nobleman. A brilliant band of workers gathered round her to make the Central Hindu College the type of what an Indian educational institution should be; among these were Messrs. Bhagavan Das, Govinda Das, Gyanendra Nath Chakravarti, the late P. K. Telang, and many others who worked in an honorary capacity and in a spirit of wholehearted and dedicated service. After the College was taken over by Pandit M. M. Malaviya to be the nucleus of the Hindu University, her great services to the success of the College were recognized by making special legislation to give her a seat on the Governing body. The Degree of Doctor of Letters was conferred upon her as a special distinction and in recognition of her services to Indian Education. The College no longer needing her, Dr. Besant organized the Theosophical Educational Trust, with several schools and colleges. This later was transformed into the Society for the Promotion of National Education, with vast aims for a complete reconstruction of education throughout India. Almost every political leader was on its committees. Political events, however, put an end to this large scheme, and it reverted once again to the smaller Educational Trust.

Dr. Besant also organized a movement called "The Sons and Daughters of India". For children she initiated the Golden Chain Movement, now active in Scotland, Spain, U. S. A. and several countries in South America. It was she who organized the Indian Boy Scout Movement, in which the boys wore Indian turbans and sang Indian songs, while in all other ways they obeyed the Scout Law. When Lord

Baden-Powell came to India, his movement and that of Dr. Besant were amalgamated, and in recognition of her services he made her "Honorary Scout Commissioner for all India". Many attempts were made by Dr. Besant to bring about reforms in Hindu social life, and one such was the organization called "The Stalwarts," who pledged themselves not to marry their daughters under the age of 16. Very few joined, and this activity was not fruitful.

A new phase of Dr. Besant's activity was when she became attached to two Indian boys, then 14 and 11, and pronounced the elder of them, Krishnamurti, as the vehicle to be of a great "World Teacher". As the boy was not brilliant mentally, far less so than his younger brother, such a statement appeared ludicrous to all who knew the boy and his family. The father of the boys was one of her own disciples, and in the beginning he handed over the guardianship of the boys to her, in order that they might receive a far finer education than he, as a poor man, would be able to give them. Later, he quarrelled with her and desired to remove the boys from her guardianship. As the boys were far more attached to her than to their natural father, they refused to go back to him, and Dr. Besant defended their interests when a case was brought against her by the father. Once again, as twice before, Dr. Besant herself was her own advocate, and day after day pleaded her case. She lost the case in the lower Court, but costs were given against the plaintiff, and the boys were made wards of Court, and in addition their majority—eighteen years under Hindu law—was prolonged to twenty-one years. Then she took it to the High Court of Appeal, where she again lost it, but each party was ordered to pay his costs. Then she took the case up to the Privy Council, and in 1914 for the first time the boys, now 18 and 15, appeared as interveners to state their side of the case. Dr. Besant won in the Privy Council, the Council holding that the minors should have been represented in the first suit and that it should have been brought in England where the minors were

resident. The Privy Council laid down the principle that when dealing with minors who had come to an age of discrimination, no Judge should dispose of them as if they were mere "bales of goods," but that they themselves should be consulted regarding their ideas as to their welfare. The development of Krishnamurti, and particularly his taking a standpoint quite distinct from that of most Theosophists, has been one of the striking events in the last five years. While he differs from Dr. Besant, yet all realise that she had a wonderful intuition when she picked him out and said "Ecce Homo"—*This is the Man*, for Krishnamurti is undoubtedly one of the most brilliant and forceful of ethical teachers in the world to-day, if not the foremost.

In many ways Dr. Besant will perhaps be most famous in India for her political work. She has said again and again that she entered politics to save the youth of India. She knew from contact with high-spirited lads burning with a zeal of patriotism how they were slowly being captivated by the gospel of extremism of the Bengal anarchist revolutionaries. She saw how the Government merely suppressed but did nothing to remove grievances. Precious time was being lost, and more and more young men were being attracted to the gospel of violence. She entered the political arena in 1913. She started a weekly newspaper called *The Commonweal* in January, 1914, and a few months later purchased the *Madras Standard*, a daily paper. In the August of that year she changed its name to *New India*.

Some day a great historian will have to write her life in this aspect of her, as a politician. It is scarcely possible here to say more than a few words on the matter. Her first action was to use all her force to draw together the two sections of the Indian National Congress which had been divided at Surat in 1907. These two sections were represented by Mr. B. G. Tilak and Mr. G. K. Gokhale. There were certain radical points of difference between them which seemed insuperable, but Dr. Besant brought the two groups together

on a common platform of the "All-India Home Rule League". Its creed as formulated by her in 1915 was as follows:

WHAT DOES INDIA WANT?

- To be free in India, as the Englishman is free in England;
 - To be governed by her own men, freely elected by herself;
 - To make and break ministries at her will;
 - To carry arms, to have her own army, her own navy, her own volunteers;
 - To levy her own taxes, to make her own budgets;
 - To educate her own people;
 - To irrigate her own lands, to mine her own ores, to mint her own coins;
 - To be a Sovereign Nation within her own borders owning the Paramount Power of the Imperial Crown, and sending her sons to the Imperial Council.
- Britain and India hand in hand, but an India free as is her Right.

Ten months after she began her political work, the Great War broke out. It was then that British statesmen committed a radical blunder which made matters difficult for Indians as the War developed. Mr. Lloyd George turned to the Dominions and said in brief: "Help us to win the War; after it is over there shall be a 'new deal' between us and yourselves." He said openly that in all Imperial affairs after the War there should be close consultation with the Dominions. But turning to India, he said "Help us to win the War,"—and completely left out any word regarding what India's future should be after the War. India was called upon to make great sacrifices, which she gladly made, but not a single word was said by any British statesman as to India's position after the War was won. It was this vital blunder of British statesmen that convinced Dr. Besant that the political work in India had to continue, and not be modified or slackened because the Empire was at war. Had England

said one word to the effect that there would be a "new deal" between Britain and India after the War, there is little doubt that Dr. Besant would have not gone on at the time with her political agitation. Not only British statesmen in Britain, but more particularly every Briton in India, official or merchant, scoffed at the idea of Indians being fit for Home Rule or Dominion Status for generations to come—if ever at all. So the denseness of British statesmen had to be counteracted by driving harder than ever the movement for India's freedom. It will be seen from the ideals which she proclaimed that not only was there never any dream of the Independence of India, but there was a clear enunciation that India was to remain a member of the British Empire under the headship of its Sovereign.

Dr. Besant was a brilliant organizer, and brought about a great change because she always insisted and hammered. She took as her motto not only "Strike the iron while it is hot," but also "Make it hot by striking". She taught Indian journalists what they did not know before, and that was to write strong leading articles denouncing the action of the Government, yet to keep all such denunciations completely within the letter of the law. In other words, she brought to Indian journalism the method of criticism which is characteristic of the London *Times*—strong, forcible, based upon fact, yet not criticising petulantly.

In 1916 she was "externed" by the Government of Bombay so that she could not enter Bombay Presidency. The Central Provinces also externed her, and in 1917 the Government of Madras "interned" her. But so powerful was the reaction in India following upon her internment that within three months British policy had to be changed. No statesman in Britain nor the British officials in India seemed to realize that Dr. Besant was not an agitator working up an agitation, but rather a far-sighted leader who saw the need to open up a festering wound whose poison would otherwise permeate the whole organism. As soon as she was

released the popular wave of enthusiasm was such that she was elected the President of the National Congress which met in December.

But once again she started another precedent. Hitherto the President of the Congress had merely presided during four days' meetings, and then retired into inactivity. Dr. Besant made the President's office one of executive importance for the whole year. As President of the Congress she went on organizing activities and presiding at meetings of Congress Committees and so on.

Scarcely three years had passed when the great position which she had won among Indians was practically lost by her, so far as the general public was concerned. This was when Mr. M. K. Gandhi launched his campaign of "Non-Co-operation" against the British Government, calling upon lawyers, school-boys and others to "non-co-operate," because of the injustices committed by the Government. One part of his campaign was the breaking of certain laws, which would be announced to the people, and such infraction was to be a political demonstration to bring pressure to bear on the Government. To break a bad law because it was bad and to suffer for it individually with a view to changing it into a good law—that Dr. Besant could support; but, to break a bad law, not because it was bad because it was *law*—that she could not suffer, because that made for anarchy and lawlessness. Dr. Besant thoroughly believed in "Passive Resistance," where the individual pits his conscience against an evil law, dares to break that law and suffer the law's penalties, but only in order that the evil law might later be changed. But she refused to countenance the breaking of any general laws not selected by the individual, but thrust upon him at the dictation of someone else's policy, and particularly as a way of bringing pressure to bear on Government policy.

This divergence between her and Gandhiji has persisted steadily, because she has held that any movement for "mass

action" or "direct action" released forces which must degenerate into violence and will in the long run be to the detriment of India's national life. She has stood by the Constitutional method for political reforms, and has openly challenged the policies of Gandhiji on this matter, while having a profound regard for him as one who lives a most saintly life.

Though she became unpopular and lost her position as a leader, she still went on with her work for India. Hardly had the Montagu-Chelmsford Reforms been initiated in 1921, and the new Councils met in Delhi and in the Provinces, when Dr. Besant immediately organized a movement for the next and final step towards India's freedom. This movement crystallized as the "National Convention," and its aim was to draft a Bill which would represent India's conception of her place in the British Empire as *The Dominion of India*. Several gatherings of many of the leading politicians in India took place and they met at several sessions of this National Convention, and finally the "Commonwealth of India Bill" was drafted and agreed upon in 1925. This Bill was to be presented to Parliament to be passed by it. By it India was to be made a full Dominion, but with the reservation of the two departments of Army and Law and Order. The Bill however was to enact that, without any further action of Parliament, the Indian National Government could itself declare when it was ready to take over these two Departments. The Bill was accepted officially by the British Labour Party, and one of its members presented it to Parliament, where it was read for the first time. It was, however, not read a second time, and so lapsed.

It is in this Bill that there was enunciated an unique system of graded franchise, which Dr. Besant and others considered was the only system suited to India with her millions of uneducated villagers. The franchise was arranged by gradations, with first a universal franchise for men and women for Village administration. There was a more restricted franchise with higher qualifications for the Taluk, more restricted still for the District, and so on for the Province and for all India.

There was to be a complete equality as between women and men in all matters of political representation. Dr. Besant has never believed in merely counting heads without examining what is inside the heads, as is the principle of universal suffrage. She has been utterly against any system which would put upon the villagers responsibility for decisions concerning All-India legislation.

There is little need to speak further concerning Dr. Besant's political activities. She is undoubtedly no longer recognized as a leader, but on the other hand she has made practicable many a change which has made success easier for the present leaders. Her policy has been misunderstood both by the Government and by the Indian public. She has been blamed by the Government for denouncing it, and blamed by Indians for supporting it; for her policy has been "For India," and she has supported the Government in whatever was rightly done, even if it made her unpopular with Indians. The Earl of Willingdon, the Viceroy of India today, when he relinquished office in 1924 as Governor of Madras, wrote to her what is the truth on the matter:

I shall never forget our first meeting here when you referred to this incident and said, "We bear no ill-feeling for that!" Well you certainly haven't and I am sincerely grateful for it. You have criticised me when you have thought me wrong; you have generously supported me when you thought me right. If I could get all editors to deal equally honestly with this humble individual I should feel life to be much easier.

No biography, however brief, of Dr. Besant can be complete without reference to a phase of her life and activity little known to the public, but of the utmost consequences so far as she herself is concerned. This is her occult life. When Madame Blavatsky passed away, she had gathered round her a band of students dedicated to the idea of Discipleship, working under Rishis or Masters of the Wisdom. Two years after Madame Blavatsky's death, Dr. Besant became the head of the esoteric organization known as the "Esoteric School". Since then she has had a following of

several thousands of members of the Theosophical Society throughout the world who have looked to her as their spiritual instructor. Those who came into intimate contact with her have known how much she has achieved in Yoga, and how therefore her guidance is based upon first hand knowledge on many occult matters. She has constantly used certain of these Yoga powers, particularly that of Clairvoyance, to investigate the nature of the superphysical realms, and many have been her books on this recondite subject, her work being usually in collaboration with her colleague C. W. Leadbeater. A remarkable piece of work done by both was the examination of the chemical elements of Chemistry by means of Clairvoyance. This record of work, begun in 1895, is still being continued, and it has added a most striking contribution to the knowledge of the atom, parallel to that which is being discovered by physicists and chemists.

Similarly, the biographer has to note another striking activity of hers. In the year 1902 she associated herself with a French Masonic Organization called "The Supreme Council of Universal Co-Masonry". This body, composed of certain members of the Grand Scottish Symbolical Lodge of France, an offshoot of the Supreme Council of France, in 1882 admitted women as Freemasons. In 1902 Dr. Besant joined them with other friends, and the Co-Masonic Movement has since then spread into nearly all the countries where English is spoken. She is an ardent Freemason, and has thrown a great deal of her enthusiasm into the cause of Brotherhood, as developed in this secret organization. Owing to her outstanding ability and her rôle in world affairs, the French Supreme Council gave her high rank, and her official title is: The V. V. V. Illus. V. V. Bro. Annie Besant, 33°, Deputy and Vice-President of the Supreme Council, First Sovereign Lieutenant Grand Commander of the Order, and Most Puissant Grand Commander of the British Federation. Within her jurisdiction in Great Britain, the Dominions and Dependencies, there are to-day 161 Masonic groups, composed of Blue and Mark Lodges,

Holy Royal Arch and Rosy Cross Chapters, two Encampments, and one Consistory.

What are Dr. Besant's outstanding gifts? First and foremost, she is a fighter. Dash, courage, initiative, these characterize her. But she is also intuitive and far-sighted. Bernard Shaw once said of her:

Mrs. Besant is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual; she always came into a movement with a bound, and was preaching the new faith before the astonished spectators had the least suspicion that the old one was shaken.

She is intensely magnetic, but she does not dominate. She is the first to meet an opponent more than half-way. She is both fiery and dispassionate—fiery to denounce a Government's evils, yet dispassionate to see and to denounce also the excesses of Indian mobs. She is without a particle of resentment towards anyone who opposes her, for she believes he must be aiming to do his duty. She sees things in large sweeps and leaves details to others. In her technique she is the artist. The most popular and significant name for her is "Mother". Many an Indian ruler has called her that, and hundreds of thousands of lesser folk. She has always encouraged Youth in every land, never dampened its enthusiasms because some of its plans were not the wisest.

I have known her since 1895. She has encountered much obloquy and opposition; few have been her triumphs. But her warrior spirit has never been daunted. In days to come, many great biographies of her will be written. I can conceive of no truer biography of her than in these three words: *She made men.*

THE THEOSOPHICAL SOCIETY

Adyar, Madras, India

September 20, 1932.

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

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

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

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Australia, per 1931, £ 58-1-9	773	0	6
" " England, per May and June, 1932, £31-12-5	418	9	2
" " Germany, part payment per 1931	8	7	0
" " Czechoslovakia per 1931, £1-10-0	19	14	0
Hongkong Lodge, for 6 new members, £3	39	7	4
Shanghai Lodge, " 1 " member, 10s.	6	7	4
	1,265	13	4

DONATIONS

	Rs.	A.	P.
T.S. in Australia, " Adyar Day " gift, £14-8-0	191	10	8
" " Wales, £2-10-0	33	0	9
Edinburgh T.S. Lodge, £1	13	5	4
Miss Myrtice G. Leggett, Baguio, \$ 3'00	10	4	9
Mrs. Elizabeth Belcher, Toronto, " Adyar Day," \$ 1'00.	3	1	11
Miss Hilda Frampton, Adyar, for Gulistan	5	0	0
A member, Bolton, Lancashire, 10s.	6	10	0
	263	1	5

Adyar

10th September, 1932

A. SCHWARZ,

Hon. Treasurer, T.S.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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

DONATIONS

	Rs.	A.	P.
Adyar Co-operative Stores	10	6	11
Miss Hilda Frampton, Adyar, for Food Fund	25	0	0
T.S. in Wales, £2-19-6	39	5	1
„ „ England, £12-5-9 “ White Lotus Day ” gift	163	8	7
„ „ Scotland, £4-13-6	61	11	0
Satyaprakash T.S. Lodge, Jhansi	2	0	0
Madura T.S. Lodge,	1	11	0
Miss J. Glen Walker, Adyar	20	0	0
Mr. C. N. Subramaniam Aiyar, Adyar, for feeding children on October 1st	60	0	0
	383	10	7

Adyar
10th September, 1932

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Warren, Ohio, U.S. America	... Olcott Lodge, T.S.	12-5-1932
Hollywood, Calif., U.S.A.	... Blavatsky Lodge, T.S.	1-8-1932
Manila, Philippine Islands	... Jose Rizal Lodge, T.S.	2-8-1932

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LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Columbia S.C.	... Columbia Lodge, T.S.	15-5-1932
Coral Gables, Fla.	... Coral Gables „ „	„
Crookston, Minn.	... Crookston „ „	„
Chicag, Ill.	... Englewood „ „	„
Oregon	... Hood River „ „	„
California	... Inglewood „ „	„
San Pedro, Calif.	... San Pedro „ „	„
Illinois	... Quincy „ „	„
California	... San Bernardino „ „	„
Florida	... Tampa „ „	„
Waterloo, Iowa.	... Waterloo „ „	„
Cincinnati	... Cincinnati „ „	26-5-1932
Chicago, Ill.	... Rogers Park „ „	26-6-1932
Lincoln, Nebraska	... Delta „ „	„
Chicago, Ill.	... Evanston „ „	„
Laguna Beach, Calif.	... Laguna Beach „ „	„
Reno, Nev.	... Service „ „	30-6-1932
Schofield Barracks, T.H.	... Schofield Barracks Lodge, T.S.	„
Manasquan, N.J.	... Manasquan „ „	„
London, England	... Lewisham „	July, 1932
London, „	... Battersea and Clapham „	„

Adyar
10th September, 1932

ERNEST WOOD,
Recording Secretary, T.S.

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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.

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1932

SUPPLEMENT TO THE THEOSOPHIST

xvii

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

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WHAT DOES INDIA WANT?

(Written by Dr. Annie Besant in 1915, as the platform of the All India Home Rule League, and for which she was interned by the Government in 1917.)

To be free in India, as the Englishman is free in England;

To be governed by her own men, freely elected by herself;

To make and break ministries at her will;

To carry arms, to have her own army, her own navy, her own volunteers;

To levy her own taxes, to make her own budgets;

To educate her own people;

To irrigate her own lands, to mine her own ores, to mint her own coins;

To be a Sovereign Nation within her own borders owning the Paramount Power of the Imperial Crown, and sending her sons to the Imperial Council.

Britain and India hand in hand, but an India free as is her Right.

Annie Besant