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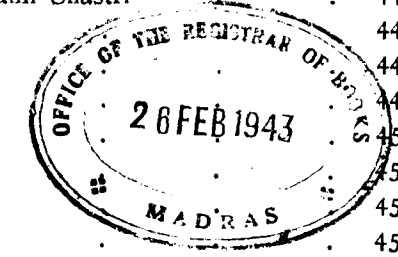
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ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the writer, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

A RECONSTRUCTION OF THE LODGES OF THE SOCIETY

[The subjoined Watch-Tower I prepared many months ago and I sent it to as many General Secretaries as I could reach in order to elicit their opinions. The Watch-Tower is, of course, only a kind of *ballon d'essai* in the forthcoming and inevitable reconstruction of our Theosophical work through The Theosophical Society, and the views I express therein, which I most certainly hold, may or may not be conducive to a reconstruction which will give added vitality to The Society in this particular branch of its activities.

The replies I have so far received, and they are very few, on the whole incline favourably to the general theme,

but one or two very experienced members doubt if our Lodges as a whole would be able to take up the groups suggested without in fact compromising their universality, and that while in the long run my proposal is sound it is better at present to leave the Theosophical Order of Service as it is to work as it is at present working. On the other hand there are some who are strongly in favour of the disbandment of the international aspect of the Order, leaving each Section to have its own autonomous Theosophical Order of Service activity. They feel that no useful purpose at all is served by having an elaborate international framework, as each Section is much more competent to manage its own Order of Service affairs and can make whatever

contacts it wants with other Sectional Orders.

In any case I now release this Watch-Tower for the eliciting of Theosophical opinion with regard to what is really an important matter, and to have such opinion ready when the time comes to be busy about Theosophical reconstruction. Members may rest assured that I only want to ascertain Theosophical opinion and to have all possible views adequately discussed. If that be done, the conclusion does not matter very much.—G.S.A.]

I HAVE been having a number of very interesting talks with Messrs. Kruisheer and van Dissel, respectively General Secretary of the Netherlands Section of The Theosophical Society and General Secretary of the Federation of Sections of The Theosophical Society in Europe. They have been our guests at Adyar for some time, and we have greatly benefited from their presence in our midst, especially with regard to information as to the conditions of our Sections in Europe. When they return home I hope they will take away with them happy memories of their stay at Adyar and will be able to assure our brethren thousands of miles away that Adyar is very much alive and as active as possible within the restrictions that necessarily limit its power to be really international.

I am very thankful, by the way, that the Theosophical Publishing House, despite the great difficulties of transport, is doing very good business with

South Africa, the United States of America, Australia, New Zealand, and to a naturally more limited degree with Britain. We have to be very careful to husband our resources, for our international income has been considerably reduced. But we are making both ends meet as far as possible, and I sincerely trust that when hostilities cease the General Council will feel able to make the grants necessary for the rehabilitation of those Sections which have suffered on account of the rigours of the war, as also for the helping of individual members in urgently necessitous cases. Such assistance, together with the contributions of the more fortunate Sections, should quickly place The Society in a position to do the work required from it as the new world begins its youth.

Our conversations dealt partly with the principles to be observed as The Society enters upon its new work, re-incarnates into it, and partly with a number of special points which constantly arise in the minds of individual members. My July Watch-Tower reflected the results of some of our deliberations and was shown both to Mynheer Kruisheer and Mynheer van Dissel before publication. In this Watch-Tower I refer to one or two special points which also came under discussion.

A PRIMARY PRINCIPLE

First, as regards the Theosophical Order of Service. A small committee was appointed at my instance, I think, to go into the question of any reconstruction of the Order which might

seem useful to make it more effective. I have not yet received the final conclusions of the committee, and Messrs. Kruisheer and van Dissel asked me to give my personal opinion on the matter.

I should like to lay down as my primary principle that the main objective of every member of The Theosophical Society must be the strengthening of The Society through The Society's units which are its Lodges. I am strongly of opinion that all other activities must be subordinated to what I regard as the imperative duty of every member to make his or her Lodge as vital as possible for Theosophy and for The Theosophical Society. All other activities, however precious they may be to members who have a fiery enthusiasm for them, must take second place if The Society is to be renewed in power and purpose. Indeed, I do not hesitate to say that every member should address himself to this work whatever may have been his preoccupations heretofore in other movements be they what they may. Theosophy and The Society are the Mother and Father of most of the activities with which most of our members are associated. Dare I say that as the time comes upon us for the revitalization of The Society, and for the more effective presentation of Theosophy, there should not be a single member who does not give a very substantial measure of his life and energy towards a splendid reincarnation of his Lodge?

No Lodge worthy of The Society of which it is a constituent element

can afford to go on as it has been going on in the past. A new world is coming to take the place of the old. All over the world new Lodges must arise out of the old Lodges: that is to say, there must be the new spirit in every Lodge—the spirit of a more real Theosophy and of a more real membership of The Theosophical Society. We must not stand still. We must move with the times. We must be ready for the new world with the kind of Theosophy the new world needs and with the kind of Theosophical Society the new world needs. And in doing this we shall by no means be departing from our eternal principles. We could not depart from them. What we are doing is to make these principles, as I have said, more real than they have ever been before, and to give them the shapes and forms whereby they may be most definitely serviceable to the new world.

In fact we go back to Blavatsky and draw from her a renewal of that life of hers which will ever be the life of The Society. For many people "Back to Blavatsky" means nothing more than back to the letter of her utterances, even if that, back to *their* interpretation of that greatest of leaders. They want to imprison people within the Blavatsky-prisons of their own fashioning. They want to erect her into an idol of their own fashioning, and they can the more easily do so since they never knew her. They imprison her in terms of time. But the task of every far-sighted member is to perceive her eternal message in her eternal leadership of

the Theosophical Movement, and to cause the scintillating river of her life to irrigate the new young world.

THE PLACE OF OTHER MOVEMENTS

And this life must first of all irrigate the Lodges of The Theosophical Society. We must not neglect those movements with which we happen to be connected. They will need renewing, too. Ours the duty to help to renew them. But I do not hesitate to say that their very renewing depends upon the renewal of The Society and its Lodges. Theosophy and The Society are the heart of the new life, and unless both are full of life themselves there will not be the life wherewith to vitalize those spiritual movements which depend, though they know it not, for their own well-being upon the virility of the greatest spiritual movement in the world.

Let all other movements take second place. Let Theosophy and The Society take the first place as the old order changeth, yielding place to new. No member should be so much absorbed in other movements that he has little or no time to devote to his Lodge. And no member should for a moment depend upon what his fellow-members are doing. If there be not a single other member to devote himself to his Lodge then all the more reason for the one whole-hearted member to supply their deficiencies. The truly loyal member will never excuse himself from helping by saying that there was nobody to help him. It is glorious to be alone if need be, though it is happy to be a

company if the fates be thus propitious. Would we not all lead a glorious life rather than just a happy one?

I would therefore put forward as my view that with regard to any movements with which members of our Society actively associate themselves there shall be a clear recognition of the fact that Theosophy and The Theosophical Society come first, and therefore that the Lodge comes first.

T. O. S. AS PART OF THE LODGE ?

Take, for example, the Theosophical Order of Service with its very intimate relations with The Society. I am half wondering if, save for a co-ordination of the work, its activities should not be made part and parcel of the normal activities of the Lodges of The Society. I am well aware that in some Sections a movement parallel with The Society has been found desirable. In the United States, for example, there is quite an elaborate organization with all kinds of functionaries, separate from the organization of The Society. But it is also true that elsewhere a separate organization does not work as well as could be wished. In India the Theosophical Order of Service has never flourished, for the reason probably that many Lodges have their own activities and do not need any organization for their furtherance.

Why cannot a Lodge of The Theosophical Society undertake every activity, if it so chooses, which the Order of Service undertakes? I suppose it will be said that the existence of a

separate organization safeguards the neutrality both of the Lodges and of their parent body. But it seems to me that we have to enter the new world with a somewhat stronger conception of what neutrality really means than that which at present prevails. I do not think that neutrality means an avoidance of particular activities. Rather does it mean an inclusion of all activities in which members of our Society may be interested, provided, of course, these activities are fully regarded as promoting that Universal Brotherhood to further which The Society exists. But I question if there be an authority within The Society to judge as to what does and what does not conform to this test.

I think that as we grow stronger and more experienced, and, above all, more and more tolerant and understanding, we shall be able to view with even an appreciative equanimity those activities of our fellow-members which run contrary to our own. We must not withhold The Society's vitalizing power from any activity which any members honestly believe to further the cause of Brotherhood and to express the power and the wisdom of Theosophy and The Theosophical Society. That every activity shall further the cause of Universal Brotherhood and shall express the power and the wisdom of Theosophy and The Theosophical Society we have a right to demand, we have the duty to demand. But just as we shut out no one from membership of The Society whatever wrongs he

may have done, whatever "sins" he may have committed, however evil a life he may have lived, so must we shut out no cause which an honest member sincerely reconciles with the Truths of Theosophy as he understands them and with the purpose of The Society as he understands it.

If we have the wisdom thus to open our ranks to all who believe in Brotherhood and are eager to work for it, then there can be no compromise of neutrality anywhere. The Society's neutrality cannot in any way be compromised by the views or actions of any individual member, for in truth The Society's neutrality is intended to be a universality including all. The neutrality it has so far been observing has in reality, as I think, been but a stepping-stone to the larger principle of universality.

Why then, save where its use is positively perceived, as I believe in the United States, need we carry the burden of another organization with its weight of office-bearers and more or less elaborate functioning? Cannot a wise and tolerant and understanding Lodge give all possible facilities for its members to engage, in the name of Theosophy and of their membership of The Theosophical Society, in such activities as may seem to them in harmony with these? If I am told that many Lodges fear the compromising of their neutrality, then I reply that these, I trust, are in the minority, and the frank and fearless understanding of the majority of Lodges must not be levelled down to the fears of a minority.

Obviously, there must be no association either of The Society or of Theosophy with any such activity. No member has the right to commit either to any views he may happen to hold. "My understanding of Theosophy tells me. . . ." "My membership of The Theosophical Society leads me to undertake such and such activities to further that Universal Brotherhood which is The Society's high purpose and which I accepted on joining. . . ." These are the ways in which neutrality mellows into universality and keeps The Society free from all commitment to the policies and principles of any individual member whoever he or she may be.

But I am not for a moment asking for the abolition of the Theosophical Order of Service, nor that there shall be agreement with my views. As I see things at present these are my opinions. That is all. I am well aware that Dr. Besant started the Order some years ago and that it has done magnificent work. It may very well be that it must continue to function, that we cannot do without it and its organization. But my submission is that the more an individual Lodge is able to cater for all the requirements of its members, so that they can derive their primary inspiration for service directly from their Mother-Lodge, the stronger will be the Section and The Society. Members may well work in all kinds of philanthropic activities in the outer world. But I should like them to begin with making a channel for the direct influence of the spiritual power which the Lodge

represents. I should like them to associate directly with the Lodge their translation of Theosophy and their membership of The Society into practice. Then they may join outside movements and infiltrate these with their Theosophical outlook as well as gain immense benefit from the splendid work these outer organizations are doing.

THE LODGE AS A HIVE OF STUDY AND SERVICE

So would I urge that the work of a Lodge consists partly in study and partly in action or service. No Lodge is a true Lodge which does not study and provide facilities for its members to translate into action the fruits of their studies. It is not concerned with the nature of such action. Indeed, it must declare its unconcern with all the actions which come forth as the fruit of the study of its individual members. It is universal in its inclusion, without committal to any particular action, and its members must be happy as their fellows express their Theosophy and their membership of The Society even in action with which they could not possibly associate themselves, in action to which neither their Theosophy nor their membership of The Society under any circumstances lead them. I would, therefore, draw within the ordinary functioning of a Lodge the activities of the Theosophical Order of Service whatever they may be. I would avoid another set of officials and rules and machinery, though each Lodge might find it convenient to have an Action

Committee to look after such activities as various members of the Lodge might care to undertake. Why not a Study Committee as well?

My views are the same with regard to Masonry and, say, the Liberal Catholic Church. These are, of course, quite definitely outside bodies, though the latter was, I believe, born within The Society in the sense that members of The Society gave it birth into the world. Why should there not be a Liberal Catholic Church Activity Committee as part of the Lodge work under the heading of Action, or any other kind of Church activity congenial to some of the members? Similarly with regard to Masonry. I am quite prepared to say that the Liberal Catholic Church gains in life and purpose as members of The Theosophical Society are attracted to it and cause to flow through it the life they are privileged to share as Theosophists and as members of The Society. I think the Church needs the Theosophist, not to dominate but to serve. So does Masonry need the Theosophist, not to dominate but to serve. So do Politics. So does Education. So does every department of human living. And the more there are channels to connect the life of Theosophy and The Society with every movement which works for Brotherhood the more will the whole world be inclined to Peace.

I visualize every Lodge of The Society, therefore, as a busy hive of Study and Service; and except for those Sections which find the Order of Service valuable not only for the

co-ordination of service among the Lodges but also as a guardian of neutrality, I would begin the new life of The Society with an absorption of the Order of Service into each individual Lodge. As many groups of service as may be needed can be formed, and, as I have written above, it is all to the good if one group works for objectives which another group repudiates in its own activity. So is neutrality-universality made manifest, and, so far as I am aware, there is nothing to prevent groups with antagonistic objectives being formed within the Order of Service itself.

THE SOCIETY'S CONCERN

The Society's concern with the individual member is constantly to remind him of the three great Objects with which he has associated himself on joining, to give him such encouragement as it can to pursue the study of Theosophy, and to assure him that he is free, absolutely free, to use his membership in whatever way he pleases, with the clear and definite understanding that he reconciles his study and his activities with the Objects to which he has given his meed of allegiance.

And The Society's concern with the world is to draw it in every way possible nearer and nearer to a practical recognition of the fact of the Universal Brotherhood of humanity, mainly by demonstrating how Theosophy is the Science of that Universal Brotherhood, revealing Universal Truth and thus the Way to Peace and Happiness for all.

TWO SLOGANS

Animal Welfare groups of various kinds, Social Service groups of various kinds, Religious groups of various kinds, Masonic groups of various kinds, Political groups of various kinds, Theosophy groups of various kinds: I can see all these, and other groups, functioning strongly and harmoniously within the aura of the Lodge, and co-operating both with their fellow-groups in other Lodges and with similar activities outside the Lodge and in the outer world. I can also see happy debates between groups which hold diametrically opposing views on some particular activity. But I also see that all these groups subordinate themselves to that study of Theosophy which is the work of the Lodge as a whole. *Theosophy comes first.* This is the slogan for our new and expanding life. And with it is coupled another slogan of equal moment, bracketed equal, so that there is a double first: *The Theosophical Society comes first.* I feel that every member must learn that his knowledge of Theosophy and his membership of The Theosophical Society are his greatest gifts to those activities which he holds dear. He must learn that in truth these activities need Theosophy and all that membership of The Theosophical Society signifies—not necessarily as to forms, but certainly as to life.

They are the centre of his being, and from them he works outwards to his circumference.

So I would as far as possible make a Lodge of The Theosophical Society

all-inclusive, universal, and thus neutral in the most positive sense of the word. I would discard the present conception of neutrality provided I can replace it by a very positive and understanding universality. The work of the Theosophical Order of Service is, in all ways, the work of a Lodge of The Theosophical Society, and I feel rather strongly that as little as possible should we in any way deflect the work of our members from concentration upon their respective Lodges in terms of Study and of Service. I would say that so far as a Lodge is concerned there must be no Study without Service, nor must there be Service without Study.

I am a Bishop of the Liberal Catholic Church and very proud and thankful for it. But The Theosophical Society must come first, and I therefore agreed to subordinate entirely my duties as Bishop to my duties as President of The Society, and in this decision I had the concurrence of my Presiding Bishop and colleagues of the Episcopate. So far as I am concerned the Liberal Catholic Church could never have flourished, as it undoubtedly has, without the fire of Theosophists. It may be that today it is able to stand on its own feet and be an entirely independent body, as it has always been in principle though not, perhaps, in fact. But even now I personally hold that it cannot achieve its true purpose without receiving from Theosophists who are ardent members of the Church the irrigation of the Truths of Theosophy, even though it may not be conscious

of receiving them. I no less hold that the same applies to the Co-Masonic movement. This movement had an origin independent of The Theosophical Society, and has always functioned independently. But I do not hesitate to say that it received a tremendous impetus from the accession of Theosophists to its ranks, in particular that of Dr. Besant who became a member of its Supreme Council. And I say, too, that for its right development the Co-Masonic movement also needs the irrigation of the Truths of Theosophy, again however unconsciously. Therefore is it to the real interest of both great Brotherhood movements that there shall be groups of Theosophists at work doing all they can in the name of Theosophy and of The Theosophical Society, overtly or otherwise, to pour the life of both into whichever movement attracts them. There may, of course, be some members who have antipathy either to Co-Masonry or to the Church or to both. Well and good. Let them form groups for such activities as they are able to approve. And let every group pay homage to the Lodge and to its Mother-movement, The Theosophical Society, for the universality which makes it possible for every member and for every group of members to give free expression to freely held opinions, as well as to rejoice that every other member and every other group is no less free.

NEUTRALITY-UNIVERSALITY

We must not say to any member that he shall not give expression to

his views for fear of compromising the neutrality of the Lodge and of The Society. Rather must we encourage him to give reverent expression to his views so that the universality of the Lodge and of The Society may be honoured and practically observed.

It is not differences that matter, however acute they may be. On the contrary, differences should make wealth. Differences must be free within due deference to those of others. What does matter is that a difference should be imprisoned for fear lest it hurt the feelings of someone else.

At present The Society stands committed to no other policy than that expressed in the three great Objects. But this is in order to give full room for every individual member to express freely his own policy or policies whatever they may be, and for every individual group to do likewise.

I am sure that no Lodge should stand committed to any specific policy, for a group can always be formed for the advancement of any special policy in which some of the members happen to be interested.

A Lodge must above all have its doors wide open for the admission of those who believe in Universal Brotherhood whatever may be the nature of their beliefs. It is infinitely more important that a Lodge should be absolutely universal than that it should in any way as a Lodge particularize its approach to Universal Brotherhood through some special channel.

I know that Lodges exist as such for the emphasis of some special

approach to the study of Theosophy and some special interpretation of membership of The Theosophical Society. Personally, I do not think that such particularization is wise. Let every Lodge be universal so as to emphasize the absolute universality of world Brotherhood, and so as to attract all who believe in Universal Brotherhood whatever may be their line of approach. Particularization should be effected by means of groups within the Lodge.

TWO MINOR POINTS

I am not at all sure that I like particularization-names being given to Lodges, such as the names of persons or of Personages or of Faiths; or of Truths, *e.g.*, Karma, etc. The members may like such names. But they ought to consider not their own individual likes and dislikes but the attracting power of their Lodges. A Lodge must never be a close corporation, but rather an open garden wherein all flowers may flourish. Nor do I like that a Lodge continues in office for years and years some individual member. Where a Lodge has as Pres-

ident, for example, for decades of years some member eminent and, perhaps, influential because of his position or wealth, there I am sure the work of the Lodge suffers, and steadily loses life as the same member continues in office year after year. There may be a few exceptions to this deterioration. But in general it is, I think, true.

THE SCHEME SIMPLIFIES

Thus have I ventured to put down on paper my own personal opinions, desirous of simplifying our work as far as possible and of making the Lodge the centre of activity whence every member derives strength and wisdom. But of course I bow to the judgment of my brethren. Certainly, in some parts of the world it will be necessary to retain the Order as such. There may, however, be other parts in which it will be found convenient to energize the Lodges with the spirit of the Order. There will doubtless be differences of point of view. Let these, as may be expedient, be differently expressed by the adoption of one plan or the other.

George S. Arundale

When one sees a mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual Ego can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency.

H. P. BLAVATSKY, *Isis Unveiled*

DR. S. SUBRAMANIA IYER

Having been privileged to enjoy the friendship of Dr. Subramania Iyer for some years, I am particularly happy to offer homage to him on the occasion of the Centenary of his birth. He was one of the greatest of our members of The Theosophical Society and also one of the greatest Theosophists. He was a tower of strength to Dr. Annie Besant during the long and difficult years of her presidentship, and he was also a very great example to his fellow-members of the life a true Theosophist should lead.

Being the great Theosophist he was, he was also an ardent patriot and never hesitated to strike whatever blow he might consider helpful in furtherance of the interests of his Motherland. He was one of the most staunch supporters of Dr. Besant's Home Rule activities and in this field once more set an example of virile and fearless patriotism to all.

His very great erudition, allied to a splendid spirit of independence, made him one of the greatest judges India has known, and I am credibly informed even when his judgments went on appeal to the Privy Council they were never upset. Madras has given to the legal world a number of great advocates and great judges, but I think I may say with confidence that it has never given one greater than Dr. Subramania Iyer.

In The Theosophical Society we ardently cherish his memory, and to many of us he seems almost physically alive when we think of his constant visits to Adyar to have consultations with Dr. Besant, and to sit in meditation under one of the great spreading trees of the Estate, afterwards to receive his friends and disciples and to hearten them with his wisdom and understanding.

29 January 1943

GEORGE S. ARUNDALE

A THEOSOPHICAL CENTENARY: DR. SUBRAMANIA IYER

A VERY distinguished Theosophist was Dr. S. Subramania Iyer, Vice-President of The Society from 1907 to 1911, whose birthday centenary fell on the 1st October 1942. On October 4th the Young Men's Indian Association, of which he was co-founder with Dr. Besant, arranged a celebration at Mylapore, where he lived, near Adyar, and among the speakers were Mr. N. Sri Ram (Vice-President), Dr. G. Srinivasa Murthi (Director of the Adyar Library), and Mr. A. Ranganatha Mudaliar (formerly member of the General Council). Other speakers, who bore testimony to Dr. Subramania Iyer's qualities as a great judge and as a man of profound learning, were eminent advocates of Madras, and the chairman of the meeting, Mr. V. V. Srinivasa Iyengar, was at one time a Judge of the Madras High Court.

It was recalled that although he was above all an Indian, Dr. Subramania Iyer exemplified in his life all that was best in East and West. Some of the lawyer-speakers remembered that he saw the truth of a complicated case with an almost "uncanny" intuition; that he was one of the first to have the courage to go to American authorities to support his legal judgments, and the same courage characterized all his activities, for example, his sending of a personal letter

to President Wilson on Indo-British relations, and in renouncing titles conferred upon him by the King-Emperor.

Dr. Subramania Iyer was not only Vice-President of The Theosophical Society and published many articles in Theosophical journals, but he was the first Indian to hold the post of Vice-Chancellor of the University of Madras, and his great genius and profound scholarship were widely recognized not only in his judgments and in his revised editions of ancient textbooks which he published, but also in his passionate propaganda for Dr. Besant's Home Rule movement.

DR. ARUNDALE

Among the numerous messages of congratulation was the following from Dr. Arundale, President of The Theosophical Society:

"I send my best wishes to the gathering which will celebrate the Centenary of our beloved Leader, Dr. S. Subramania Iyer. I had no idea that he was born so long ago. All the more reason for us to cherish a memory which is surely vivid to all who have been recently working in Indian politics and certainly to all who have studied the Indian political situation during the last twenty years.

Dr. Subramania Iyer was not only a great judge, nor was he only a learned man, he was one of the few rare warrior-ascetics who come from time to time to sound the notes of India's eternal greatness and point unerringly to her destiny.

"I doubt if Dr. Subramania Iyer was appreciated as much as he should have been in this aspect of his service to the Motherland and to the world. There was no difficulty in knowing his greatness as a judge. There was no difficulty in appreciating his learning. But how many were there—how many are there—to know him as a Messenger from the very Gods Themselves?

"Where is the nation-wide celebration of this great man—one of India's greatest? I am specially glad, therefore, that the Mylapore Branch of the Young Men's Indian Association should honour this great man, and I hope that it will be honoured in its aspect of combining the Warrior with the Ascetic which is one of India's many exclusive gifts to civilization."

Messages were received also from Professor Cousins, contemporary in Theosophy, and Sir C. P. Ramaswami Iyer (Dewan of Travancore), Sir P. S. Sivaswami Iyer and Mr. C. Vijiaraghava Chariar, who were contemporaries with Dr. Subramania Iyer in politics.

MR. N. SRI RAM

Mr. Sri Ram spoke of his knowledge of "our late leader, Dr. Subramania Iyer, both as a Theosophist and

as a worker in the field of Indian politics following the lead of Dr. Besant to whom he also looked up, as many other Theosophists did and do, as a spiritual guide." He recalled how young men like himself, just entering politics amidst the turbulence of 1917, used to visit Dr. Subramania Iyer every week in order to receive from him the support they desired, and found in him a most helpful guide, philosopher and friend. It was from him then that they took their instructions. "Though very old and a Sannyasi, he would come to every important meeting in Gokhale Hall, and sometimes visit the *New India* office in order to express his appreciation of what was being done by us and give us, zealous tyros, his sage advice. He was ardent for India's political freedom, because he knew the greatness to which India could ascend in her freedom. In his later days, after his retirement from the Bench, he was a slim and ascetic figure but full of fire and dignity, with a deep realization of the essential values of things. He combined in himself different lines of capacity. In law, politics and matters of our own ancient culture he was equally eminent and profound. If we had many Dr. Subramania Iyers to-day, how quickly could we not progress along the path appointed for the destiny of India! We do well, on such occasions, to honour these great men and elder statesmen of the past, for such reverence is an essential strand in the continuing tradition of a Nation, without which it cannot rise to its highest possibilities."

DR. SRINIVASA MURTI

Dr. Srinivasa Murti said the life of Dr. Subramania Iyer[†] furnished to his contemporaries a living example of those rare spirits and great benefactors of humanity referred to by the Royal poet and sage Bhartrihari in the well-known shloka :

मनसि वचसि काये पुण्यपीयूषपूर्णा-

स्त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।

परसुगुणपरमाण्वन्यर्वतीकृत्य नित्यं

निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥

Yes ; his mind, speech and body were veritable fountains overflowing with the ambrosia of noble thoughts, noble words and noble deeds. He was a mountain of giant intellect and

Aryan virtues whence flowed many bounteous rivers that brought him and happiness to *Thiribhuvanam*, (to use the poet's own expression), to the three worlds and not only to ours. He was constantly engaged in the miracle of making mountains out of the molehills of goodness in others by viewing them through his own virtue-finding microscope of very high power which spotted out and presented to the world at large even the *Paramanu*, the tiniest atoms, of virtue in others as though they were *Parvatham*, mountains of social and moral virtues. Very rare indeed are the great spirits whose hearts constantly open out and flower in this fashion. (Free Translation of Verse.)

OUR ILLUSTRATIONS

Our frontispiece depicts Dr. Subramania Iyer, the subject of this centenary number of THE THEOSOPHIST, with the President-Mother. It appeared in the November 1917 issue, shortly after her internment and a few weeks before the Calcutta session of the Indian National Congress over which she presided ; she was at the height of her political career. She was then 70 and he was 75.

The sculptured figure facing page 435 shows him about ten years earlier in academic robes. The statue adorns the gardens near the Adyar Headquarters and bears the following inscription :

In loving memory of
S. Subramania Iyer, LL.D.
Judge of the High Court of Madras
Past Vice-Chancellor of the University of Madras
Vice-President of The Theosophical Society, 1907-1911
Born 1st October 1842
Passed away 5th December 1924

There is a bronze replica of this statue before the Senate House of the Madras University, raised by the grateful public of Madras in memory of a great man. Both figures are the work of M. S. Nagappa.

DR. SUBRAMANIA IYER

BY ANNIE BESANT



THE GRAND OLD MAN OF INDIA

HE has cast aside his mortal body, after prolonged weakness, and lately much suffering, paying some old karmic debt, that he may enter untrammelled on rapid progress in his new physical life. Hero and Saint he was: Hero in his gallant devotion to the liberty of his Motherland, since, as "the Hon. Mr. S. Subramania Iyer," his name is recorded with those of P. Rangiah Naidu and P. Ananda Charlu, as representing Madras, among the seventeen men who formed themselves into the Provisional Committee that met in our City, at the end of December 1884, just forty years ago, in the house of Dewan Bahadur Raghunath Rao, and began the long battle for freedom which is not yet ended. In that battle he never retreated, never turned his back; as he was present at the beginning so was he ever, and he passed away still the Hon. President of the National Home Rule League. When, in the internment of G. S. Arundale, B. P. Wadia and myself, Lord Pentland gave unconscious but effective help to the Home Rule cause, Sir Subramania Iyer sent back the insignia of his rank to the Government, as he would not wear an honour given by a Government which had struck so shrewd a blow at his country's liberties. Time had its revenge, when the next Governor, Lord Willingdon, came

with Lady Willingdon to a Garden Party at Adyar, where Dr. Subramania Iyer was sitting under the Banyan Tree, and the Governor asked me to give him the honour and pleasure of being introduced to the venerable Patriot.

I need not speak of him as Judge; his worth was shown when he was chosen as Acting Chief Justice of the Madras High Court. Just, courteous, firm and learned, he was an ornament to the Bench, and the pride of the Bar.

Saint too he was. The other side of his life was his profound religion. He joined The Theosophical Society in its early days, when it was despised and rejected of men, shed lustre on it by his brilliant intelligence, his spotless life, and his profound devotion to Helena Petrovna Blavatsky. He stood by through the infamous Coulomb attack, and was a member of the Committee which investigated the charges and declared her innocence of the accusation of fraudulent phenomena brought against her. Now every one knows that the things she showed were the result of laws not then recognized, and that she shared the fate of pioneers. At the Annual Convention at Adyar, his stately figure and finely cut face were ever seen, and he welcomed me at my first Convention Lectures in 1893. To

me he was as faithful as to my predecessor, ever ready to help with wise counsel, and the Legal Adviser of The Theosophical Society till too feeble to move actively. He never flinched, he never changed in his devotion to Theosophy, which he regarded as the Brahmaidya of Hinduism.

He has gone to his Gurudeva whom he adored, and rests for a while with Him. One of the Band of Servers who have travelled down together through the ages, we cannot be separated from our Masters, nor from one another.

—*New India*, 6 December 1924

* *

An Associated Press message in *New India*, 6 December 1924, read:

MADRAS, Dec. 6.—Dr. S. Subramania Iyer, ex-Judge of the Madras High Court, expired last night at 8.45, at his residence in Guindy. Born on the 1st October 1842, in the District of Madura, Dr. Subramania Iyer passed his F.A. examination in 1866 and the B.L. examination in 1868 in second class by private study. Till 1888, he practised as a Vakil at Madura, when he was appointed Acting Government Pleader, being the first Indian to be appointed to that post in the Presidency. In 1895 he was appointed Judge of the High Court of Madras in succession to Sir T. Muthuswami Iyer. He acted as Chief Justice of Madras in 1899, 1903 and 1906. On New Year's Day in 1900 he was decorated with the distinction of Knighthood. He retired on the 13th November 1907, on account of

failing health. As a non-official, he made his mark in the Madras Legislative Council, and as a Congressman his name became associated with pioneers like W. C. Bonnerjee and Sir Surendranath, and he was the chairman of the Reception Committee of the Indian National Congress session held in Madras in 1914. After retirement, Dr. Subramania Iyer was devoting himself to a life of meditation and Theosophy. After Dr. Besant's internment, he gave up all honours conferred upon him by the Government.

* *

NOTES IN THE WATCH-TOWER

BY ANNIE BESANT

I have to record the passing away of a very old and prominent member of The Theosophical Society who was its Vice-President for some years. It is Dr. Subramania Iyer, a faithful and devoted servant of The Theosophical Society. He passed to his rest soon after 8 p.m., on December 5th [1924]. He had belonged to The Society from the early days of Madame Blavatsky and Colonel Olcott, and was her loyal friend from his entry till she passed away. Then, two years later, I met him at my first Indian Convention, in 1893, and he remained ever the staunchest of friends and the most loyal of adherents. He was ill for very long, but to the end his splendid brain remained strong; the last few months were full of pain, but the dear old man remained patient throughout, only longing to go Home; and he went gladly to the Master he loved

and served. The Peace is on him, and the love of us all is with him.
—THE THEOSOPHIST, January 1925

* *

Dr. Besant referred to the passing of Dr. Subramania Iyer in the Watch-Tower, March 1925 THEOSOPHIST:

The legal mind, when it develops into judgeship, tends to theosophize itself. We have had three Judges on the Madras High Court Bench: Dr. Subramania Iyer, who has lately passed to his rest, after more than forty years of distinguished service, both in the public arena and in Theosophical usefulness. Then followed Sir T. Sadasivier, who was the great authority, after our "Mani's" retirement, on Hindu law, (and who) when

he reached the limit of public judicial service, retired from the Bench and dedicated himself wholly to Theosophical work, lecturing in the towns and villages of the Presidency in the vernacular, and spreading Theosophical Ideals; he has now become the General Secretary of the T. S. in India. The Hon. Mr. Justice Ramesan is still on the Bench, a devoted member.

[Dr. Besant noted that Lady Sadasivier, wife of the ex-Judge, had long been known for devoted public service; so also was Parvati Ammal, wife of Raja Dharma Pravina Chandrasekhara Iyer, retired Chief Judge of the Mysore High Court, a leading worker in women's organizations and in uplift of the submerged classes. The two ladies have since passed over, but happily Mr. Chandrasekhara Iyer is still doing fine Theosophical and social work at Bangalore. He is in his 74th year.

THE INTERNMENTS OF 1917

I consider it a great honour to be permitted to pay this humble tribute to the late Dr. S. Subramania Iyer.

It was my inestimable privilege to come into close contact with him, in connection with the Home Rule movement, specially the agitation for the release of Dr. Besant and her two Colleagues who were interned in Ootacamund in 1917. If the agitation was a splendid success and resulted in the release of the interned patriots within three months of their detention, I affirm without any hesitation that it was due more to the unceasing and devoted efforts of the late Dr. Subramania Iyer than to those of any other single individual.

His devotion to our common chief, Dr. Besant, was unique, and the fiery zeal with which he worked in her service was wonderful to behold and inspired all who knew him, to follow in his footsteps, to try and do likewise.

A. RANGANATHAM

Minister for Development, Madras, 1926-28, and sometime member of the Executive Council of The Theosophical Society

A THEOSOPHICAL WORTHY

BY C. W. LEADBEATER

OUR present Vice-President is Sir S. Subramania Iyer, K.C.I.E., one of the oldest and most trusted Fellows of The Society. He was born in 1842, entered an English school in 1856 and passed his first English examination three years later. Even as a boy he must have shown some signs of the exceptional ability which has led him to so distinguished a position, for it is recorded that when at the end of his educational career he accepted a small clerkship in the ordinary course of events, his English teacher told him that it was within his power to become a high official of State. This seems to have determined him to make efforts along a new line, and he studied for the pleader's examination, and at the end of three years passed at the head of the list for the Madras Presidency. Nevertheless, though he thus came out at the head of the list so far as qualifications were concerned, his application for admission as a pleader in the Madura District was rejected because the Judge in charge at that period, who seems to have been a gentleman of somewhat uncertain temper, did not consider his bearing sufficiently servile!

However, he had not long to wait. In 1864 the High Court of Madras came into existence, and under its rules anyone who took the degree of

Bachelor of Law at Madras University and studied for a year under a practitioner of the High Court could be admitted to plead before it. Mr. Subramania Iyer at once made up his mind to qualify himself and, though working all day in his office, he devoted the early hours of the morning to study so successfully that he passed the Matriculation examination in 1865, the next in 1866, and obtained the necessary Bachelor's degree in 1868. He then studied with a barrister, became reporter to the High Court, and was formally admitted to the Bar in 1869.

He then went down to his native district to practise, and he seems to have been successful from the first. The next fourteen years of his life were very busy, for besides his regular work he took great interest in municipal affairs. During much of that time he was Vice-President of the Madura Municipality, and he co-operated with the Collector in carrying out many useful and valuable improvements. The Governor of Madras visited Madura in 1884, and was so impressed with the work of Mr. Subramania Iyer that he appointed him a member of the Legislative Council. In 1885 he came to Madras and took up practice in the High Court. In 1887 he was appointed Acting Government Pleader

and Public Prosecutor—being the first Indian ever appointed to that office in Madras. At the close of his first term of office the Chief Justice wrote him a special letter of appreciation for his work, especially commenting upon the fairness which he had shown in always taking care to draw the attention of the Court to any circumstances which told in favour of the accused whom he was prosecuting when that accused was unrepresented.

In 1892 he was made Acting Judge; and in 1895 he became a permanent Judge of the High Court—a post which he held until his retirement in 1907. During this period he three times officiated as Chief Justice, and he was knighted on January 1st, 1907.

On all hands he met with the highest commendation, and it would be easy to multiply testimonials from exalted sources. He was referred to by the Privy Council as "a Hindu lawyer of great distinction," and again as "a great and distinguished Judge"; and Lord Ampthill remarked in one of his speeches: "The ryot of Southern India will never know how much he owes to Justice Sir Subramania Iyer for having declared that the common law of Madras gives every ryot an occupancy right irrespective of the period of his holding."

The University of Madras was not behindhand in recognizing the unusual merit of one of her most brilliant sons. He was appointed a member of its Senate in 1886, and held that

position until 1907. He was elected a member of the Syndicate (the executive body of the University) several times, and served in that capacity for some eight or nine years. He was also a Vice-Chancellor of the University. The honorary degree of Doctor of Laws was conferred upon him in March 1908.

In Theosophical matters he has had great influence, but has exerted it so silently and with such self-effacement that it is but little known to The Society at large. He became a Fellow in 1882, and took part in the formation of the Madura Lodge, of which he was President until his removal to Madras in 1885. On his arrival here he was at once a member of the inner committee of seven who really managed all the affairs of The Society, and I remember that the President-Founder was always careful to consult him upon all points requiring decision, and placed great reliance upon his judgment. He was also a member of the committee appointed to investigate the affair of the Coulombs, and it was largely owing to his advice that Madame Blavatsky was dissuaded from prosecuting them. He was a great friend of the late Mr. T. Subba Row, and it was he who arranged the publication of the *Esoteric Writings* and *Gita Lectures* of the latter. He has also been a generous contributor to the Central Hindu College, and founded there the Bhavani Prize, to be given annually to the most helpful student. He was the Recording Secretary of The Society at the time when its registration

took place, and in 1907 he was appointed Vice-President—an office which he still holds. Unfortunately of late years his sight has been failing, but in connection with this he has just now at this time of writing undergone an operation, and his many friends will rejoice to hear that so far as is

yet known there is every prospect that it will be successful.

—THE THEOSOPHIST, August 1909.

[It was owing to failing sight that Dr. (then Sir) Subramania Iyer retired from the Bench in 1907. He suffered total blindness for some years before he passed over.]

LORD AMPHILL'S APPRECIATION

Lord Amptill, Governor of Madras 1900-06, when asked to write a foreword to a biography¹ of Dr. Subramania Iyer, replied:

"No modern biography could be of greater public value in the Madras Presidency, for the life and character of the retired judge are an example of so noble and rare a kind that a record of them ought most certainly to be enshrined among the enduring memories of Madras...

"I regarded him as the soul of honour, as a man who had absolutely no personal ends to serve and who devoted his great abilities solely to the public good. It seemed to me that in his life and conduct he effected an ideal compromise between adherence to Indian ways and the requirements of European methods. Neither too conservative nor too progressive, he remains the perfect model of an Indian gentleman, and is broad-minded enough to adapt himself gracefully to the political and social requirements of the British connection with India. His life is an example to all, for the virtues of piety,

¹ *Sri Subramania Iyer, K.C.I.E., LL.D.*, by S. M. Raja Ram Rao.

modesty, industry and patriotism are equally essential to all classes and conditions of men. I shall never forget his demeanour when His Majesty the King, at that time Prince of Wales, visited Madras, for it was a picture of that respectful dignity and dignified respect which are among the true characteristics and most forceful qualities of Indians.

"I hope that your biography will keep alive the memory of one who is a great gentleman in the truest and best sense of that time-honoured English word and stimulate many to follow in his footsteps. It is from the East and from our Sacred Writ which came from the East that we of the West have derived our notions of the veneration due to great men. When our poet wrote

Lives of great men all remind us
We may make our lives sublime,

he surely had his inspiration from the beautiful chapter in the Book of Ecclesiasticus which is always quoted before any other writings in this connection, the chapter which begins with the words,

Let us now praise famous men."

BAYARD OF THE LEGAL PROFESSION

BY DEWAN BAHADUR K. S. RAMASWAMI SHASTRI

Retired Judge and Author, Madras

PROEM

I BELONG to the small and dwindling group of persons who knew the late Dr. S. Subramania Iyer intimately with insight quickened by affection and with affection enkindled by insight. My late honoured father was a contemporary and intimate friend of Dr. Subramania Iyer, and each of them could read the other's mind like an open book, though they attained their respective eminence in different and diverse realms of activity. Dr. Subramania Iyer was kind to me as my father's son, and later on the perfect kinship and attainment of spirit between a great master and his admiring and enthusiastic *chela* sprang up between us. I remember well, though with welling eyes and mournful soul, how he would insist on my sitting on the same sofa with him, and how, on one occasion, when his eyesight had almost failed, he passed his beneficent and blessing and blessed right hand over my head and face to have a tactile sense of my features (as he said). I had a deep filial affection for him and he always stood *in loco parentis* to me, and not only encouraged me in my professional career and set my halting feet on my official highway, but also took deep interest in the blossoming of my soul and in the growth of my moods and

attitudes of service and sacrifice in regard to our beloved and blessed and beautiful Motherland.

THE LAWYER

He was the Bayard of the legal profession. His chivalry as an opponent was as unique as his nobility as a senior advocate. None in the Madras Bar came up to his lofty heights of selfless generosity, and many were the struggling juniors in the profession who were pulled up to prosperity and prominence and fame by his eager and ever-helpful hands. Even in the acceptance of briefs he kept a very high standard and tried to help the cause of justice and the cause of the poor who very often found that in the realm of fact—as apart from the realm of theory—the rich man rules the law which rules the poor man. Though he may have been less profound and subtle and erudite as a lawyer than his famous and great contemporary Sir V. Bhashyam Iyengar, he was a more highly endowed advocate and had a more intuitively correct and immediate consciousness of human motives and passions and impulses and ambitions.

AN IDEAL JUDGE: REMINISCENCES

As a Judge, we may well say that he was a Daniel come to judgment,

He was all patience and courtesy to the advocates who argued their cases before him. But he made his mind clear to them as the arguments developed. He had a peculiar personal trait of summing up in a few telling words what an advocate had argued and of putting before him the available objections which had to be met. As the quick interchange of thoughts and words developed, he would move up to the edge of the chair on the dais and engage in an animated discussion with the advocate. But when he found the advocate emphatic and insistent and unconvincible—advocates are not paid to be convinced by judges but to speak up ably and fearlessly and boldly and place the best aspects of their clients' cases in the best light possible before the judges—he would move in his seat to the back of the chair and say: "Well! Well! Go on! Go on!" But even that gesture would be but momentary. The next moment he would be at the edge of the chair again; his mobile face beaming with animation and his eyes shining, interrogating and probing and criticizing and weighing the propositions of fact and law urged before him.

He had another peculiar personal habit. He always used a quill. He would, in the course of his animated discussions, plunge it into the inkpot again and again and write a word or two on the paper before him. But that was because of his quicksilver temperament and not because he had any need of noting down the points argued, for he gripped these and held them in his prodigious and un-

canny memory. Sometimes his pre-occupation with the intricacies and subtleties of the argument would be so great that he would nab at the blotting-paper pad or the white paper before him with his quill forgetting that the inkpot was elsewhere.

What a sweet and charming and lovable nature was his! Even when the advocate had the better of him in a discussion, he would merely smile and sometimes laugh uproariously. I remember with mingled feelings of pride and amazement and reverential love, how when I was arguing before him a petty case in which I—a junior as I then was with few briefs but with immense faith in them backed up by an urge to make the most of the situation so as to impress the judge and the clients and win a place for myself in the profession which denies elbow-room to struggling aspirants—was arguing with great emphasis all sorts of novel propositions of law, Dr. Subramania Iyer began a long and heated discussion with me trying to convince me about the error of my legal positions, and finding me firm as a rock and having a formidable array of textbooks and Law Reports before me and exhibiting a calm temper and an irrepressible volubility, leaned back in his chair and said with a most encouraging and captivating smile: "Well! Mr. Sundararama Iyer (that was my honoured father's name)! Go on! Go on!" Dr. Subramania Iyer used to distribute the good appeals among the crowding juniors who were to be found mostly in his Court, because they could learn much there,

though they were voiceless for want of briefs. He used to ask them to argue those cases as *amicus curiæ*. He was the first judge who began that excellent tradition.

Now that I am in a reminiscent mood, I may point out that the Bench of which he and Justice Sir V. Bhashyam Iyengar were members was an ideal Bench. They used to come well prepared but yet with an open mind. The advocates knew that the judges were learned and able men, and that the Bar had no need to write on a *tabula rasa*, and so they confined their arguments to the really intricate and controversial and arguable aspects of their cases. The litigants had quick and perfect justice meted out to them. The pages of the Law Reports shone with clear and concise and comprehensive statements of the law by them for future guidance.

Another impression that is yet very strong in my mind is the way in which Dr. Subramania Iyer used to discuss with and convince his colleague, Justice Sir James Davies, on the Bench, and how Sir James Davies' pen, which travelled slowly over the paper, could never keep pace with the quick mind and tongue of Dr. Subramania Iyer, who used to clothe the dry bones of the judgment with warm flesh and blood and put a new quickening life into the lifeless body of the bare intellectualism of discussion and decision. Justice Davies had a tall massive figure which kept people in awe, and juniors were particularly in dread of his growls—though he had

nothing of the bear but his skin and had a kind heart which was as big as his body.

BUILDER OF LAW

One of Dr. Subramania Iyer's great gifts was his intuitive apprehension of the true facts of cases whatever might be the ties woven around them. It seemed as though some good genius stood at his elbow and whispered into his ears what the plain truth was in each case. The great legal truths and principles enunciated by him in the Law Reports formed an inexhaustible store of wisdom for the benefit and wellbeing of the future generations. He always took his stand on the broad and basic principles of Hindu Law without allowing mere ingenuities and subtleties to warp his vision of the essence of the law. In 21 Madras 100 he said: "By laying down that observation, Vijnaneswara and other great commentators who followed him succeeded in effecting a beneficial change in the archaic Smriti law and placed women almost on a footing of equality with men as regards the capacity to hold property." In 28 Madras 305 he held that the savings by a widow out of the money awarded to her by decree, as maintenance, was her *stridhanam*. In 22 Madras 305 he held that the moral obligation to support a daughter-in-law acquires on the father-in-law's death the force of a legal obligation against his self-acquired assets in the hands of his heir. In 26 Madras 681 he held that the authority to adopt, given by a husband to his widow, is

not exhausted by one adoption. The Privy Council confirmed this view and referred to it as one taken "by the learned judges of the High Court, one of whom is a Hindu lawyer of great distinction" (29 Madras 382). There were many other directions in which he effected social betterment within the ambit of the law without using the law and abusing it as an instrument of radical social reform which could come about only by custom or by legislation.

In regard to the law relating to landlord and tenant he effected various beneficent changes securing to the raiyats a higher status and the enjoyment of their immemorial privileges. He said that they are peasant proprietors being entitled to what is known as the kudivaram right as opposed to the melvaram right or the right of the State (23 Madras 318). He, further, introduced higher concepts of the duties of trustees and committees in regard to Hindu religious endowments. In his dissenting minute, appended to the report of the Committee appointed by the Government to give effect to Lord Ripon's resolution to extend the scope of Self-Government in India, he said: "I believe in regard to Devasthanams the fault lies with the Government." He inaugurated the Dharma Rakshana Sabha and kept a watchful eye over the administration of the temples. He thus paved the way for the Hindu Religious Endowments Act, which, as it is, is most imperfect in many respects but is yet a firm first step in the inevitable, just and firm control of

the innumerable religious endowments in India.

PUBLICIST AND PATRIOT

But it is as a publicist and as a patriot that Dr. Subramania Iyer will be remembered long—nay, for all time—in his Motherland. Though he did not fill the Congress Presidential Chair because he was in the meantime appointed to fill the judicial chair in the highest court in the land, he had a keen political vision and a passionate patriotism. He attended and spoke at various sessions of the Indian National Congress. He was very eager to have the revenue policy of the Government based on definite principles of legislation which would be unalterable by executive fiat and *ukases*. In his speech at the second Congress he said: "I should like to see a Government servant on our side of India who is prepared to admit that the right of enforcement ought to be defined and limited by legislative enactment as against the Government." He was always pleading for real and elected and effective and representative local bodies as well as elected legislative councils with plenary powers. He said in his speech at the Second Congress: "If there is one system more than another under which we are more likely to improve the administration of the country and to devise and ensure the adoption of measures to get rid of poverty, it is under a system of representation."

In 1915 when Mr. Gandhi had newly come to India, Dr. Subramania Iyer presided over the great meeting

at Madras convened to welcome Mr. and Mrs. Gandhi and said:

We want the soul-force which Mr. Gandhi is trying to work up. *Soul-force consists in a man being prepared to undergo any physical or mental suffering, taking the precaution that he will not lay a single finger to inflict physical force on the other side.* It is that soul-force that was manifested by the South African Indians and it is the same force that should be developed in this country.

Before the great Dr. Besant and her two colleagues were interned by Lord Pentland's Government in Madras, Dr. Subramania Iyer wrote to the press in a statement which has become a political classic:

Before I was raised to the Bench I was a Congressman and to me Home Rule is no new thing. I believe and have long believed that its early establishment is vital for the welfare of the country and the stability of the Empire and that it is therefore necessary to carry on a *constitutional and educative agitation* for it as ordered by Congress at its last session. Believing this, I gladly accepted the Honorary Presidentship of the Home Rule League for India—honorary only because my health forbids active and strenuous work. *I cannot retrace my steps. I will not resign my office even if the League be declared unlawful. I am ready to face any penalties which may follow on my decision.* In the words of the Congress, in the reconstruction of the Empire after the war, *to defend Home Rule is to me a civic duty and this duty I will discharge.* I call on my countrymen to do the same.

After the internment of Mrs. Besant, Dr. Subramania Iyer sent a letter to President Wilson seeking his inter-

vention in the matter. Such appeals are the order of the day in modern India but betokened great moral courage thirty years ago. Dr. Subramania Iyer was soundly censured for it by Lord Chelmsford and Mr. Montagu. He renounced his knighthood and took an undaunted stand. In his memorandum submitted to the Secretary of State in December 1917 he took a bold and patriotic line of thought and action and said: "The only solution history has ever found for such diseases in the body politic is the extension of popular control over the Executive. . . . That is why Home Rule appears to me not only inevitable, not only a gracious boon conferred upon the people of this country by Britain, but the only remedy adequate to the needs of the situation, the only measure that can insure the continuance of the British Empire."

THE MAN

After all, the achievements of all men—except, of course, God incarnate on earth—fade away from the memory of future generations, except their peak achievements of great historic value and importance. The lethean waters of public forgetfulness flow over and submerge the words and deeds which seemed destined to shine out from the rock of ages. But the character of a man, his personality, his ability to master and rise above his environment, his assertion of the supremacy of spirit over matter—these form a perpetual source of inspiration, though the new milestones

planted by the man have been long passed and left behind during the onward march of humanity to its destined goal.

Dr. Subramania Iyer's lovable qualities of head and heart endeared him to all and he was known to all by the brief and endearing appellation "Mani Iyer." Not that he had no defects, because there is no man free from all defects. But he was a deeply religious man. He was devoted to Dr. Besant and The Theosophical Society. He was full of kind thoughts and kind words and kind deeds. Charity flowed from him in a never-ceasing stream. Brotherhood was not a mere shibboleth but a spiritual passion with him. He bore no ill-will to anyone. Despite Mr. Montagu's censure, he spoke most enthusiastically and eulogistically about that great friend of India. He sought merit in others and did his best to let it have full expression. As I have said elsewhere: "The rare sweetness and nobility and impulsiveness of his nature were writ large on his high forehead and expressive eyes and

mobile features." He was indeed Mani Iyer—rare jewel of a man! Lord Ampthill said of him: "I regarded him as the soul of honour, as a man who had absolutely no personal ends to serve and who devoted his great abilities solely to the public good."

THE FRIEND OF YOUNG INDIA

He was a young man all his life and loved the youth of India though he was the Grand Old Man of India. In his Convocation Address in 1896 he pleaded for more culture as distinguished from mere education. Twenty years later, when presiding over the Madras Students' First Convention, this jewel of a man advised the youth of India most appropriately thus: "You aspire to worship the Motherland; let me exhort you not to go to the National temple empty-handed, empty-headed, empty-hearted. *Let your heart be a veritable mine of sparkling gems, of pure emotions, diamonds of power, rubies of love, emeralds of deep sympathy.*" God grant that it be so! Amen!

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A GREAT SOUL

SIR S. SUBRAMANIA IYER—popular affection chose to christen him as simple Mani Iyer—was one of the finest products of the Hindu culture of his age. Not that he did not represent in his own nature and expression the best that was assimilable from the West. In fact he succeeded in showing to the world what a high degree of perfection men can attain to by the combination of two rare qualities—the asceticism of the Oriental mind and the passion for action of the Occident.

His great life and achievements declare with one voice a message which modern India can ill afford to ignore, viz., that the message of the *Gita* is the true solvent of the troubles of the world, and that man has to develop a mind that will live in the living present—not anticipating the future nor reflecting on the dead past, but yoked to an imaginative intellect in action synthesizing the past, present and future. The imagination that feeds desire and ends in disappointment and worry must be wholly relegated to the field of intellect which perceives the relationship of successive events, brightening the understanding and directing appropriate and loving channels of action. The mind, firm in its attitude of inaction, must be established in itself. It ought to have no reaction to the contacts of the physical world, but in the world

of the mind its reaction is to be only of love.

In the last years of his life Sir S. Subramania Iyer lived in this principle and many a young man like myself took the lessons of his life from the example of the saintly great man. Universal Love was his outstanding feature. He respected man because he is man. Man is the tabernacle of God. The flesh and bones of man may corrupt. He may infect the atmosphere by his desires and hatreds. But the incorruptible in man always comes to its own in proper time and occasion. That was the underlying key-note of his life and conduct. His loyalty to Dr. Besant of sacred memory is well known. He inspired men who came into contact with him with a new flame.

A nation that forgets its great men will degenerate into a crowd. The ideals of a nation's worthies are the real binding bandages of national consciousness, progress and achievement. May the Lord bless us that in remembering this great soul of India—Mani Iyer—the Indian nation will add one more bond of unity and love which knits a nation to those qualities of universal love and service transcending all limitation of creed and country, of which Sir S. Subramania Iyer was such an outstanding example.

T. M. KRISHNASWAMI IYER
Chief Justice of Travancore

"MANI IYER"

BY K. BALASUBRAMANIA IYER

Advocate, Madras High Court

REVERENCE and esteem for Mani Iyer, as he was popularly called, is a part of my inheritance. I was brought up in an atmosphere at home and outside, in Mylapore, surcharged with intense affection and admiration for him. I have myself witnessed and wondered at the profound reverence with which my father received him whenever he visited our home, and I, then, fancied how great a personality his should have been that it could draw forth from my father such evident marks of respect and gratitude. The impression early gathered in my mind that Mani Iyer inspired love and admiration in the hearts of all around him. I was fortunate enough to find these impressions of my childhood strengthened and augmented in later days by the privilege which I enjoyed of his acquaintance during the stormy period of the Besant Home Rule agitation.

In fact, he belonged to a race of giants among men and his qualities were of large and magnificent proportions. Viewed from the perspective of the present generation, his long and brilliant career appears to fall into two marked divisions, as a renowned public servant and as a fearless patriot. He was a brilliant lawyer and conducted with conspicuous ability the most sensational cases of

his period. He had the gift of forensic eloquence. Then, he rose to the highest eminence in the Judicial service, and was for some time Vice-Chancellor of the Madras University. He enjoyed the greatest reputation with the Government of the day. The *Gazette Extraordinary* issued on the eve of his retirement in the year 1907 was uniquely worded thus: "The high judicial qualities, the independence of character, and the profound learning which he has at all times displayed throughout his long career have earned for him a name, which will long be held in reverence and esteem by the Government and the public." Mark the word "reverence" used in connection with the Government first. The then Governor of Madras, Lord Amthill, referred to him as "the soul of honour." Never was more lavish and well deserved praise bestowed by the Government and the head of the Province on any Indian in our country. It was a sight to see him move about with all the vigour of youth in the presence of Royalty, and exhibit his genuine loyalty to the Throne, when as Chairman of the Reception Committee he had the honour of receiving the Prince of Wales in Madras in 1906.

After his retirement in 1907, his courageous independence and fearless

patriotism showed themselves in all their splendour during the period of the Besant Home Rule agitation. His transparent sincerity, ceaseless energy and boundless enthusiasm made him act like a vigorous young man of twenty, while in appearance he was a sage with grey beard and yellow uppercloth and possessed the wisdom of a saint. His activity during that period rendered him as unpopular with the Government as he was esteemed by the previous Government. But it was the same "independence of character" throughout which fought for a principle, unmindful of all consequences.

Mani Iyer had all the marks of a truly great man. His generosity knew no bounds and his philanthropic heart went out freely for the relief of the poor and the suffering. But what was unique was his intellectual generosity. Wherever he perceived talent, he was lavish in its praise and warm in its encouragement. Many a young man in the Bar, pining for work and languishing for patronage, received blessing and kindness at his hands. The leaders of the next generation of lawyers, like the late V. Krishnaswami Iyer and P. R. Sundara Iyer, owed not a little of their position to his active help. It was his profound sense of gratitude that impelled my father to make an endowment in the Madras University of 7,000 rupees for a lectureship in Subramania Iyer's name and to announce it in the Convocation Address delivered by him in 1911. His humility was indeed noteworthy. He had no notions of prestige and owned freely

any mistake or error of judgment. Once in an important debate he surprised the Members of the Senate by the statement that even the language of his judgments was at times improved by the suggestions of the Registrar of the High Court.

One of the most useful channels of activity during the later part of his life was the founding of the Dharma Rakshana Sabha for carrying out reforms and for the redress of grievances in the management of Hindu Temples. He was the pioneer of a movement which culminated later in the passing of the Hindu Religious Endowments Act and the establishment of the Hindu Religious Endowments Board. As a Judge he advocated strongly the principle of the application of the surplus temple funds for religious education and for the amenities of pilgrims. It was this principle established by him in his judgments that formed the basis for the passing of the Tirupati Devasthanam Act, and the utilization of the surplus funds of the famous Tirupati Temple for the maintenance of a Sanskrit College and an Oriental Research Institute.

He has left the indelible marks of his great eminence as a Judge in the pages of the Indian Law Reports. He it was who for the first time enunciated what was then considered to be the startling doctrine of the occupancy rights for Zamindari tenants. He vehemently advocated progressive ideas in Hindu Law. In many of his judgments he stood for a liberal view in regard to the property rights

of women. His judgments are models of verve, lucidity and learning. The Privy Council referred to him in one of its confirming judgments, as "a Hindu lawyer of great distinction." The leading lawyers of those days speaking of his judicial qualities mentioned his unerring instinct to find out the truth, his quickness in analysing the complicated facts of a case, and the soundness of his conclusions. He commanded the unique respect of all his colleagues on the Bench including the Chief Justice.

In regard to his domestic life many incidents were current in those days in Mylapore about his childlike simplicity, his lavish generosity and kindness to his servants. In fact it was said that anyone who entered his household scarcely ever left it thereafter. He was an essentially religious person and was an example of plain living and high thinking. Whenever he made his appearance among friends he cast around him a spell of cheer

and admiration by his emotional and inspiring utterances.

Very early in his life he felt irresistibly drawn towards the noble ideals of The Theosophical Society and he cultivated a great veneration for Mrs. Besant. Even in ordinary conversations he spoke of her reverently as "Amma" and never used to mention her by name. It was this intense devotion to her that caused him to throw himself heart and soul into the vigorous agitation for her release from internment. It is only the great that can admire greatness in others. Who else can have the background of humility and culture necessary for genuine hero-worship?

In short, by his great and noble life, his lofty patriotism, his marvellous abilities, his sterling character and his splendid achievements, Mani Iyer deserves to be cherished ever in the hearts of his countrymen, as one of India's greatest sons.

DR. SUBRAMANIA IYER AS AUTHOR

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Dr. Subramania Iyer also wrote many articles for *New India* and *THE THEOSOPHIST*, among the more important of the latter being "An Esoteric Organization in India" (1915), above mentioned, and a paper on "Rishi Gargayana's Pranava-Vada" (1913-14).

SIR ARTHUR LAWLEY'S TRIBUTE

AT a public meeting of the citizens of Madras, convened by the Sheriff, on January 15th, 1908, to concert measures to commemorate the distinguished career as a citizen and as a judge of the High Court, of Sir S. Subramania Iyer, His Excellency the Governor, Sir Arthur Lawley, in taking the chair, said:

"Gentlemen: It is perhaps well that memorials of the kind should, as a rule, be reserved for those who are no longer among us; but if there is one man in Southern India in whose favour the rule may properly be relaxed, both on account of his public services and private virtues, that man is Sir Subramania Iyer. . .

"I come here this afternoon in my capacity as the head of this Government, and I hope that I may aid in doing unusual honour to a man of unusual quality. Other speakers will no doubt tell you of Sir Subramania Iyer's profound learning, of his hard work, of his devotion to duty, of his intellectual acumen, of his power of so expounding the law that the lucidity and clearness with which he did so were not otherwise than very remarkable. They will tell you, I doubt not, of his independence and his courage in judgment, and, indeed, it has been hard to know which of the qualities to admire most—the brilliancy of his intellect, the profundity of his knowledge, the fearlessness of his courage, or the independence of his judgment. From the point of view of the Government, we have regarded him as an adornment to the Bench of the High Court, and it is not an exaggerated phrase

that I use when I say that I regard his retirement as a public calamity. Others will no doubt speak to you of Sir Subramania Iyer as a citizen, as an Indian, the leader of the Hindu community. . . All that I can say is that it has forcibly been borne in upon me; whether as a private citizen or whether as a distinguished judge, his name is venerated and beloved by all sorts and conditions of men. . ."

A STUDENT OF DICTION

A few months after his appointment to the High Court (1895), Justice (afterwards Sir) Subramania Iyer took with him to Bangalore, where he spent the long vacation, a copy of Bain's Grammar and assiduously studied it. It may look a little strange that a brilliant lawyer who topped his profession for a long number of years, and whose eloquence and nervous diction had won for him many a suit with a well established reputation for public-speaking, should have felt the need to brush up his grammar when he was almost at the zenith of his career. But it was only another instance of the conscientiousness of all his efforts, public or private. He felt that as a lawyer he had very little writing to do but did a good part even of thinking on his legs, it did not matter very much if he tripped in his grammar now and again. But as a Judge he had to weigh every word of his which found a permanent record and his diction ought to be as nearly perfect as possible.—S.M. RAJARAM RAO in *The Hindu*, 16-11-1942.

TO MY COUNTRYMEN

In June 1917

[This declaration, in *New India*, 6 December 1924, was followed by a three-column biography from a book on Dr. Subramania Iyer published by G. A. Natesan in *Biographies of Eminent Indians*.]

We have all read the speech of H. E. the Governor of Madras to his Legislative Council, in which he foreshadows measures for the suppression of the Home Rule propaganda, and asks for the support, in the measures taken, of all who have personal or hereditary influence. I answer that appeal, being a responsible public man, having held high judicial office in the State, having been recognized and rewarded by the Crown and honoured by my University, and being an old man, of trained caution in coming to a decision and of mature judgment. I therefore think it my duty to state my position.

Before I was raised to the Bench, I was a Congressman, and to me, Self-Government, or Home Rule, is no new thing. I believe, and have long believed, that its early establishment is vital for the welfare of the country and the stability of the Empire, and that it is therefore necessary to carry on a constitutional and educative agitation for it, as ordered by the Congress at its last session. Believing thus, I gladly accepted the Honorary Presidentship of the Home Rule for India League, honorary only, because my health forbids active and strenuous work. I cannot retrace my steps; I will not resign my office, even if the League be declared unlawful. I am ready to face any penalties which may follow on my decision, for I believe that the time has come when God, in whose hands are all earthly Governments, calls on India to assert that right to Freedom which He has given, and to claim Self-Rule in the words of the Congress in the Reconstruction of the Empire after the War. To defend Home Rule is to me a religious as well as a civic duty, and this duty I will discharge. I call on you, my countrymen, to do the same.

S. SUBRAMANIA IYER, K.C.I.E., LL.D.,
Retired Acting Chief Justice of Madras High Court

DREAM AND FULFILMENT

BY JAMES H. COUSINS

OUR gift to life is compounded of dream and deed. Of the two, dream is the more important. Our deeds are conditioned by a multitude of circumstances that under the pretence of urgency would disguise the superficial and transient: they become memorable only to the extent that they incarnate our dreams. Our dreams (our visualized aspirations) come in various degrees from the Imagination out of which the cosmic saga is elaborated: they are demonstrated and modified by accomplishment, but are not bound by it or to it. Our deeds are solemn caricatures and parodies of reality: our dreams are its semi-transparent masks. A great doer may require much undoing: a true dreamer is the authentic shaper of the cosmic Intention.

When dream and deed are equal (which is not yet frequent in human history), when dream is adequately fulfilled and deed truly foundationed, "immortality" in human memory is achieved. The makers of great literature, particularly poetry, have here the advantage. Their deeds of expression may suffer the mutations of language in the passing of the centuries, but their dreams continue to haunt the sleep of the race. Yet they too must keep their dreams inviolate, untouched by the passing profanities

out of which they fabricate their dreams into expression. When A.E. visited the United States of America and came into living contact with poets who thought they would pass on their present to the future by fixing their minds on the details of their mechanized civilization, he wrote of them:

They do not know that time
Forgets its hours, its days, its years,
and all
But that which has some touch of
the timeless on it.

The celebration of the birth-centenary of Dr. S. Subramania Iyer indicates a life of more than ordinary accomplishment, one that had "the touch of the timeless." The record of his professional achievements and patriotic and humanitarian activities will be told by others in this remembrance of his nativity. Behind them stood his dream as it shaped itself through the view of life known as the Theosophical. His group-work for the carrying out of the First Object of The Society is widely known. Those nearest to him were aware of his lifelong personal practices for the fulfilment of the Third Object. My relationship with Dr. S. Subramania Iyer was concerned with the Second Object. He was keenly interested in the National University which

Dr. Annie Besant founded for the demonstration of an education suited to Indians in India. But his dream of education, like that of Dr. Besant, was not merely an adjustment of individual powers to the earning of a living. He viewed the student as a spiritual entity whose true destiny was the fulfilment of his and her higher nature, and the bringing into life of the qualities and processes and interactions of the Great Life. He gave practical knowledge its due place in education, but the justification of education lay, in his idea, in its expression of the higher knowledge (*para-vidya*) through which humanity reaches towards its inherent Divinity, and in doing so lifts the whole tone and intention of individual and collective life.

This being his attitude to education, the proposal early in 1922 for the establishment of a centre of syncretical study at Adyar received his cordial sympathy and support. He saw in the proposed school (afterwards called the Brahmavidyāshrama) a means for the reaching of the *para-vidya*, not only along the ways mapped out from ancient times by the intuitive minds of India and by the seers to whom reality drew near in dream, but through the exercise of synthesis among the details of modern thought and scientific investigation. He was then at eighty, a patriarchal age, particularly in

India. The physical machine was running down. But the mind was alert and clear. Occasionally I broke into his periods of contemplation in his car under the Banyan Tree in the afternoon, knowing that the progress of the preliminaries for the starting of the Āshrama was a matter of keen solicitude to him. Always he had wisdom to impart. He had visualized the Āshrama as a nucleus of wisdom within the larger sphere of the knowledge of the University. Within the Āshrama he visualized a nucleus of realization formed by purified and dedicated students who would constitute a new order of knowers who could translate reception from the spirit, through the concepts of the higher mind, into the terminology of general knowledge, but with an illumination and verity beyond that of ordinary thought and experiment.

The Brahmavidyāshrama (after a period of Theosophical history that asks for record) was opened on October 2, 1922, as part of the birthday celebrations of Dr. Annie Besant, and she delivered the five memorable opening addresses published later under the title *Brahmavidya*—the first publication of the Āshrama. Despite old age and infirmity Dr. Subramania Iyer wrote an introduction to the book, wrote it with marvellous scholarship and vision, and in it linked his dream with that of Dr. Besant.

COMMENTS ON 'THE WATCH-TOWER' NOTES

[The Watch-Tower Notes of this issue were written in June last and circulated among General Secretaries and other workers, and their comments invited. The following notes have been received so far.]

FROM MISS POUTZ

of Krotana Institute, Ojai, Calif., U.S.A.

MANY thanks for your Watch-Tower Notes about the Order of Service which just reached me.

I note that you invite comments. I don't know whether my comments will have any value, for though I realize the great importance of the Order, I have never had time to work in it.

But I have regretted many a time that it had not more vitality, for it might be so useful. You seem to think that its definite organization in our country makes for success; I am not sure of that. That very organization seems to make of it a thing apart from the Lodges, a separate work which takes away from the support the Lodge should receive. That *may* be the reason why some T.S. members are not sympathetic towards it.

I believe myself that it would have more vitality if it were part of the Lodge and one of its activities. But this is only an outsider's opinion, and I don't know how it could be worked out.

However, I sincerely believe that the time has come for our members to take a more active part in the work of their communities; people will not come to us unless we go to them.

29 Sept. 1942

FROM MR. JAMES H. COUSINS

Nilgiri Hills, India

The July 1942 number of THE THEOSOPHIST contains two suggestions that appear to me to be of crucial importance in their bearing on The Theosophical Society and its work in the conditions that are likely to confront it after the war. In the Watch-Tower the Editor wonders "if the time may not have come for The Society officially to go a step further in the enunciation of a Platform of Brotherhood, of which our First Object would be its *raison d'être*." In an article entitled "More Brotherhood," Mynheer J. Kruisheer emphasizes the necessity of the "practical application of Brotherhood" to post-war problems, and expresses the opinion that the application can be made "if only we are no longer haunted by the idea of so-called neutrality, if only we are no longer afraid to denounce, if need be, where undoubtedly Brotherhood is being transgressed, if only we are really convinced of the value of Theosophy and of the reality of the Powers behind The Society."

The "enunciation" suggested by the Editor would apparently fulfil Mr. Kruisheer's desire to have neutrality removed. Economically, the application of Brotherhood, whether officially recognized or not, would mean anything but a neutral

attitude to industrial and commercial exploitation; religiously, it would demand that "missions" confine their activities to inducing adherents of their own faith to square their lives to their beliefs and sentiments and leave other faiths to do the same; politically, the application of Brotherhood would set free national groupings of humanity to work out their collective lives according to their own genius, traditions and environment, and in amity with other groups; culturally, it would do the same; scientifically, it would set itself against the degrading savageries of vivisection; individually, it would inculcate abhorrence of the cruelties and murder inflicted on the animal creation in flesh-foods and blood-sports.

Personally I have no fear of the neutrality that would be lost by the official enunciation of a Platform of Brotherhood. Such an enunciation would be but a renunciation of something that cannot exist this side of the Absolute. Our attitudes and actions are conditioned by temperament, race, tradition, environment, physique, health, and other circumstances. To be "neutral," as a dictionary has it, is to be "indifferent; taking no part on either side; unbiassed; having no decided colour, bluish or grayish. . . ." A picture of Adyar as a "bluish or grayish" "flaming centre" would be a contradiction of colours. And it would be untrue to facts, for there is no indifference at Adyar, and even the threat of invasion did not succeed in giving it a bluish tint. Far from losing anything by losing something that does not exist, but the fiction of whose existence makes a lesion between the profession of the abstraction called The Society and the concrete actions of its officers and members, I feel sure that the enunciation suggested would bring courage and strength to those members gifted with public expression

who find their efforts at times deflated by the admission that what they say is on their own responsibility, and does not implicate either The Society as a whole or any other member. Such an admission might be appropriate to a society that was intended only as a receptacle for any and every kind of idea. But The Theosophical Society is something more than an intellectual clearing-house or an international debating society. Its First Object commits it to the practical, not theoretical, formation of a body specifically opposed to distinctions that are practised and upheld by the vast majority of humanity. And this anything but neutral declaration of action is not secondary, but primary, to the Second and Third Objects. "There is no religion higher than Truth"; and Dr. Besant once rid Truth of the limitation of neutrality by declaring that "one could not possess a truth until it had been put into practice"; and practice of truth puts one into direct opposition to the habits and actions of all but a microscopic minority of human beings.

I feel that an official enunciation of the Principles for which The Society stands would bring a new life into the Lodges, such as the Editor earnestly desires in this month's Watch-Tower, and free them from the debility of not fulfilling the obligations of their Charters in limiting their activities to mental matters that are only a small part of their obligations. There is no Object Four to the effect that Lodges are to confine themselves to reading about or discussing something called "Theosophy," "often," as Mr. Kruisheer says, "but half understood, sometimes even misunderstood." But there is, in the Three Objects, the double obligation of effort towards the achievement of Brotherhood, and towards an understanding of the bases of action. Object Two sets out the

comparative study of past and present attempts to see through the externals of life to the inner powers and qualities and characteristics of which they are the masks. A correspondent in the July number of THE THEOSOPHIST thinks that the Lodges do stick to the Three Objects. Things may have changed since I made my world-tours between 1928 and 1933. My experience then of Lodge-work in many countries gave me the impression that Object One was treated as a mere sentiment; that Object Two was ignored, to the loss of the stimulus and discipline that come of the exercise of the higher mind; and that Object Three was inadequately attempted.

This is one aspect of "the revitalization of The Society" that the Editor, in this month's Watch-Tower, sees approaching, when The Society "enters upon its new work." As far as I have been able to judge from long observation, I am of the opinion that the "new work" on which The Society should enter (not when a "new world" comes "to take the place of the old," but now) is the old work that the Lodges of The Society, speaking generally, and with recognition of a few exceptions, have not yet begun to undertake in its fullness.

With these thoughts in mind, I am happy to note the insistence of the Editor (in this month's Watch-Tower) on the identity and indivisibility of Theosophy, The Theosophical Society, its Lodges, and their members. "The imperative duty," he says, of every member is "to make his or her Lodge as vital as possible for Theosophy and The Theosophical Society." The Lodges are to take up "the more effective presentation of Theosophy"; they are to show "the spirit of a more real Theosophy"; they are to "be ready for the new world with the

kind of Theosophy the new world needs and with the kind of Theosophical Society the new world needs." Few members will disagree with the need for "the more effective presentation of Theosophy." But I think the phrase "the spirit of a more real Theosophy," with its implication that there can be a less real Theosophy, would come nearer reality if put as "the more real expression and fulfilment of Theosophy." The new world will be constituted of the old Adam and his successors; its material and emotional desires will be to some extent altered; its ideas of the true nature of humanity will, as far as one can judge from anticipations of the New World Order, be sub-microscopic. Theosophy has no need to adapt itself to changing circumstances. Its effort, as far as I can understand it, should be to get circumstances to adapt themselves to it. Nor is there, as I see it, any need for a new kind of Theosophical Society: the need is for the Lodges and members to be true to their Charter and membership.

Apart from these critical details, the important point in the Editor's glance towards the future of The Society is the statement of the pre-eminence of "Theosophy" over The Society and its constituents. If the identity of Theosophy with The Society and its constituents were officially acknowledged, the holding up of a printed set of "beliefs" at the opening of a Lodge which I attended, to be recited by those present, would have been a reminder of the fundamentals of The Society's principles and practice; whereas in present circumstances it was a breach of the neutrality of the Lodge. This aside, the pre-eminence of Theosophy is the way of life: life first, biology afterwards; first the eternal Veda, afterwards the man-made Vedas; first the Gospel according

to Christ, later the Apostles and Epistles; Theosophy first, and, arising from it, Theosophical exegesis and application. To me, The Theosophical Society holds up a prism (its Three Objects) through which the white light of reality is analysed into its constituent colours. The object of such analysis (as I understand it, and speaking figuratively) is to enable the human consciousness to get rid of the deflections and muddlings that the multitude of external circumstances in time and space interpose between consciousness and the fundamental spectrum of life; and, through clarification of the spectrum, and realization of the interdependence of its colours, to reduce the external obscuration of "the white radiance of eternity," and so to approach the state of consciousness known as illumination.

In this process the prism and that which holds it up, The Society and its Objects, are an essential and integral middle term between Theosophy in its largest conception and the Theosophy that the individual is capable of realizing and fulfilling. The Three Objects of The Society are to me an impeccable synthetical *technique* of life; not a view or series of views of life through the beclouded glass of the mind, or an attitude made unstable by the fluctuations of emotion; but a means of putting the whole individual in an increasing vital identity with the life in which he or she is involved, and in a relationship which, being real, central and complete, gradually reduces the "errors" and "evils" of action towards a minimum, and towards a co-ordination of the individual will with the "Will of God." I hardly think it is fully realized that the Three Objects are a formula of the universal process—not a perfect formula, since it does not give its essential place to the creative principle of life and humanity as

exercised through the arts and crafts, and since it militates against its full functioning by holding to the obsolete term "Brotherhood" in matters that involve both men and women, though the inclusive term "kinship" is at hand. But even if inadequately stated, the scope and capacity of the Three Objects have the universality of interest and application that the Editor takes to be the larger circle which includes the smaller circle of neutrality. Such universality of interest (Object Two) and application (Objects One and Three, general and personal) would not involve a million or less pairs of opposites sitting at a cosmic round-table paralyzing each other with a do-nothing incantation of "neutrality." Universality could not shut out the directive force of life that cares nothing for neutrality, that is the friend of all that expedites the evolution of the embodied spirit out of the trammels of its embodiment into its own ancestral freedom, and is the implacable enemy of all that is opposed to evolution, or that by a false neutrality induces a "time-lag" in action. I use the adjective "false" in regard to neutrality; for there is a state of mind and feeling that realizes the inevitability of things at any particular moment, and from understanding attains sympathy, though not the sympathy that condones action in which, as Mr. Kruisheer puts it, "undoubtedly Brotherhood is being transgressed." This state of consciousness, if it could be called "neutrality," might be regarded as a truer form of it than neutrality in action. Within the details of thought and action there is incalculable opportunity for the acquisition of understanding and the exercise of sympathy; but in general direction and objective there can be no condonation of anti-Brotherhood or neglect of positive Brotherhood. A Co-operative Society may be

neutral as regards religion and politics; but it cannot be neutral towards anti-co-operative thought and action. A Theosophical Society may be neutral as regards religious creeds, but not on sectarian action that contravenes Brotherhood and its bases: it may be neutral towards ways of art-creation, but not on the use of art for sensual or selfish purposes that are obviously against the law of Brotherhood.

Putting together the two suggestions that caused this turning-over of thoughts on the creation of a Platform of Brotherhood (or whatever it may ultimately be called) and the surmounting of the limitations of neutrality, I am convinced that a concise statement of what Theosophy as at present understood involves, and of the implications of the demonstrable law of Brotherhood, and the official promulgation of this statement as in principle the "platform" of The Theosophical Society, with freedom of application in details subject to the test of Brotherhood, would, by completing the identification of the individual and The Society in accepted principles, greatly strengthen both. If and when such identification is made, it will transform the Theosophical Order of Service into an essential department of The Society, and relieve the two sides of one body of a situation parallel to that which would arise if, in a scientific body, the department of pure science would withhold official sanction from the department of applied science in order to preserve the neutrality of the society in such matters as the vexed question as to whether two and two make four.

Meanwhile there is study and work for all in the Theosophical spirit and manner even if the aspiration and action of the children lack the official recognition of the Theosophical parent.

FROM MR. V. G. BHATT

of Bhavnagar, India

I have received the Watch-Tower Notes on the Order of Service, and I concur with you as to the method of work for the Order of Service. I am of opinion that in big T.S. Lodges, where there are more than fifteen members, there should be social service groups, and once a meeting of all groups should be held along with the annual meeting of the Federation, and a review of work should be made. Each Lodge should have a list of social service activities possible, also a list of social workers. I started such a group, called Gujarat-Kathiawad Social Service Group with Mr. Rohit Mehta as Secretary, and so I fully agree with you. Though social service work has been done in India, it has never been done under the auspices of the Order of Service. But those members who are feeling dominated and who are by temperament devotional have expressed their devotion through action.

4 July 1942

FROM MR. C. R. VENKATACHARI

of Coimbatore, S. India

I have the great privilege and pleasure of receiving the Watch-Tower Notes for which I am very grateful.

While agreeing with all my heart with the suggestion regarding the strengthening of the Lodge and leaving every member to take part in the line of activity in which he feels inclined to devote his attention, and also fully supporting "back to Blavatsky" in the right sense, may I place my humble suggestion with regard to the real membership of The Society? Since the acceptance of the First Object is alone sufficient to

enable a member to enlist himself as a Theosophist, and as there is no definite demand to do active service, the organization tends to become loose and hence weakened. Therefore my submission is that a member not only should pay his annual subscription but must also show some kind of activity in this Theosophical direction to enable him to be numbered among the active members in good standing. Otherwise if we leave each individual to himself to do or not to do, to feel or not to feel, to think or not to think, the member gets lost in the various confusing complexities of life and lives his life drifting and with no definite purpose. Unless some pressure from the outside agency of the organization is brought to bear on them, however mildly yet effectively, members take their membership quite easily and live without producing any change either in themselves or in the Lodge or in The Society as a whole. If we could do something to encourage and enforce definite work from every member who is really to be counted as a member of The Society, The Society would become revitalized and strengthened with the result that philanthropic activities will be drawn within the ambit of the Lodge and will become properly Lodge activities.

There will not be any difficulty to understand and appreciate The Society's neutrality position; it will enable every such project to be emphatically taken up by such groups as are drawn to the various lines of activity such as T.O.S., Masonry, L.C.C., etc. Then neutrality becomes universality and every member understands his position in the vast scheme and every Lodge will fill up its proper place in the plan.

Having been invited to give my comment on this article I feel greatly privileged to voice forth, on behalf of the Feder-

ation, the feeling that something ought to be done with regard to every individual member to take up his membership more seriously, and unless he does that he cannot be said to be a member in good standing. He must justify his claim to membership by some activity along the lines pointed out at great length.

I do not think we have ever left H. P. B., our great founder. Her works, though not much studied in our Lodges on account of their inherent difficulties, remain the first great light-bringer. Our Society has had H. P. B. who brought the Light, and A. B. who caused that light to shine; C. W. L., A. B. and G. S. A. opened to us the great mystery of man's inner nature, while J. K. sounded the note of Freedom; C. J. and Rukmini Devi have enriched the artistic side; we cannot afford to lose sight of any of these great developments. We should be poorer if back to H. P. B. means that we reject everything else.

25 June 1942

FROM MR. KEVALRAM DAYARAM

of Karachi, India

I have read an advance copy of your Watch-Tower Notes for THE THEOSOPHIST, and I am one with you in the feeling that since a new world is coming to take the place of the old, in our T.S. as well new Lodges must come to take the place of the existing ones.

2. For that purpose we have to overhaul not only the Lodges, but also our Sectional organizations as well. If a Lodge is to develop as a hive of study and service, and if the T.O.S. activities are to be drawn within the ordinary functioning of The Theosophical Society, then let the General Secretary of each T.S.

Section be nominated as ex-officio T.O.S. Chief Brother for that country, and let all the weight of office administration and its elaborate functioning work through him and his local representatives.

3. Local groups of T.O.S. activities as may be needed may be encouraged to be formed. But these should be registered with the General Secretary, and each should get a renewal of its certificate of formation annually from him by some such system as the Scout Troops affiliated through a Local Association obtain from their Provincial Scout Headquarters. Each Group should consist of members interested in the study and service of a particular activity, and there should be no bar for a member to join more than one group. The chief reason why T.O.S. groups have not flourished in India is that local groups are formed unceremoniously and soon dissolved ignominiously. The present laxity of organization does not always conduce to the sustenance of local enthusiasm, which often needs irrigation from the Centre and its sub-centres.

4. Let us begin the new life of the T.S. with an absorption of the T.O.S. into each Lodge. But if Lodges are The Society's units then our present definition of a Lodge should change. At present a group of seven F.T.S. can apply for a charter for a Lodge and a group of three for a Centre. After supplying a copy of the by-laws and paying annually the Sectional dues, a Lodge or a Centre can go into "pralaya." The Constitution does not provide any way to make it an integral part of the active machinery. I therefore venture to suggest a modification in our present arrangements as follows:

5. "The individual problem is the world problem." Let the individual, and not a group of three or seven, be the primary unit in our organization.

6. Let a group of seven F.T.S. in a particular place or locality be henceforth called a "branch" of the T.S. instead of a "Lodge."

7. The nomenclature Lodge may be used in connection with a geographical unit rather than a mere sociological unit. (i) It should be a habitation, be it a small room or a palatial building or an open enclosed compound with only a tree. But it should be a place at the disposal of the T.S. (ii) Secondly, it should bear a sign-board of the T.S. (iii) Thirdly, a wall board or a picture-frame or a small box should contain the charter, a copy of T.S. Rules, a Copy of Lodge By-laws, a few admission blanks and the latest printed copy of the T.S. Report. It may contain several such kindred things for the purpose of meeting with enquiries, but at least the above-mentioned articles should be there as the minimum. (iv) Fourthly, every such Lodge must have compulsorily a Library. Such a Library may consist of only the volumes of the Sectional magazine from the time of the chartering of the Lodge up to date. That may be the only article on the Library's accession register for the purpose of maintaining the new kind of Lodge charter. But it has potentialities of growth. There are invariably gifts of pamphlets, leaflets, booklets from the Sectional Headquarters. There are gifts from individual friends, be they members or only visitors. All these may be well received, preserved and utilized so as to facilitate the activities regarding Study. A small seedling should always dream of a tree-to-be. (v) Fifthly, each such Lodge should collect enough money to subscribe annually the Adyar set of magazines for its Library. If the Lodge is too poor and cannot afford it, then the General Secretary can help it through his voluntary collections. But unless the

Lodge either subscribes to these magazines, or receives them as a gift, its charter of existence should not be deemed as complete at all. In this set I should include not only THE THEOSOPHIST and *The Theosophical Worker* but also *The Young Citizen* and *Conscience* as well.

8. A Lodge with such a five-fold formula may even consist of one member practising Theosophy as a lone-craft, with a room in his household set apart for the purpose, but bearing a T. S. sign-board visible from a public street. But an average Lodge will of course be ordinarily in rented premises by a T. S. Centre of 3 or more F. T. S., or better still rented or owned premises of a T. S. Branch of seven or more F. T. S. A Lodge should however be an efficient unit in our Society's machinery with the minimum *sine qua non* as described above and with potentialities of marvellous growth in store.

9. In my opinion, the General Secretary should always watch with deep attention Lodges in large towns of a lakh or more population, where the membership ranges between 50 and 100 or even more. Such Lodges should be specially well utilized for our coming work. Their present accessories and resources should be made fully available for our programme of reconstruction. Their methods of propaganda should be entirely different, and their direction by the Sectional Headquarters should be on a very special basis.

10. I concur with you that "particularization" may be effected by means of groups within a Lodge and that no particularization-names be given to Lodges. I should even suggest that a Lodge sign-board should bear the name "The Theosophical Society" in more prominent letters than its special local name, although the latter may be constitutionally charter-

ed. The Roman script may always form part of the letters. And the transliteration of the words "The Theosophical Society" in any other script of local prominence may occur even in bolder size than the Roman letters. But the translation of the name into a local language, e.g., "Brahma Vidya Sabha," etc. should be less prominent than the transliterated words, "The Theosophical Society." This is specially important at this critical juncture in India where an average member of the T. S. is undergoing an acid test: whether in his heart of hearts he clings to the Revelation only in the setting of his own age-old Faith or whether he can be far-sighted enough to perceive the eternal message in the eternal leadership common to all Faiths. Communalist, Nationalist, Internationalist, Theosophist—what "ist" am I?

FROM MISS WATKIN

of New Zealand and Adyar

Re the President's Watch-Tower Notes, my comment can only be made from a very limited point of view as I have not been in contact with the T.O.S. since leaving New Zealand eight years ago, but in that Section I was for several years Chief Brother of the Order and even then felt strongly that it was not required as a separate organization. There were at that time, practically speaking, no members of the Order and when I spoke to anyone about it the reply invariably was: "I am working for one or more of the objects of the T.O.S. in my capacity as a member of The Theosophical Society in such-and-such a Lodge; why should I join anything else in order to carry on my work?" And I always agreed with them.

On the other hand, some years ago when addressing a Lodge in New Zealand

I put forward the opinion that T.S. members should be helpers and leaders in all true work for Brotherhood in their cities, taking as a "text" Dr. Besant's word that a T.S. Lodge should be the place to which all should come who needed help in those directions. Another, an older member, followed me and took a very strong objection to my remarks, saying that members should give themselves entirely to the activities of the Lodge and not take up other work.

I still hold the views which I then advocated and would vigorously uphold the policy of absorbing the activities of the T.O.S. into those of the Lodge with, if necessary, a "Service" Committee to co-ordinate the work of the individual members. I hope the President will forgive my saying that I like the word *Service* better than his suggestion of "Action."

I am aware that the T.O.S. is now functioning with far more activity in New Zealand, chiefly, I think, because a young member was appointed in my stead as Chief Brother and the work has been taken up mainly by the Young Theosophists; which leads me on to make another comment even though I realize that in doing so I may be treading on dangerous ground as I am speaking from the point of view of one country only and that at a past time—eight years ago.

At that time I know that a good many of our young members were not anxious to join up with the Young Theosophists as they thought the mixture of young and old was better if the young could have a share in Lodge matters. I fully agreed with them that they would give us fresh, vigorous life for the work and they agreed with me that the elder members would contribute their experience and possibly a stabilizing influence to the enthusiasms of youth. I was just leaving the country and could do nothing about it then.

I would like to see only one Lodge for all members, with the young paying a smaller subscription of course, and possibly a "Youth" Committee, but in every case with a certain percentage of the present "Young Theosophists" on the Committee of the Lodge. It would avoid yet another set of officials and rules and machinery as the President says, and I think it would avoid another difficulty, viz., the tendency which appears, very naturally, to exist at present for members of the Youth Lodges who reach the "Age Limit" to wish to stay on with those with whom they have worked for a good many years rather than to leave them and join up with what is practically in many cases a new Lodge to them.

These are just the comments that flashed into my mind on reading the "Notes."

FROM MRS. HALSEY

of Adyar

The following are my comments on your Watch-Tower article:

I agree entirely with your view that the Order of Service might be incorporated in Lodge work, and that this would do away beneficially with the duplication of officers and organizations.

I think that the neutrality which The Society has been observing has too much of the element of fear in it and not enough of the element of the Pioneer and Leader. In the new world, action and service will be the crying need, therefore the more The Theosophical Society can identify itself with those the more avenues of influence it will have. And these avenues must penetrate into every field of endeavour and every aspect of the ideals put forward by the world at large.

Neutrality *must* become Universality, for that seems to me one of the key-notes

of the new order to come. Where progressively the Mystery Teachings of the ages have given out the secret of the Divine Spark in Man, the Oneness of Godhood, the Brotherhood of Humanity, so now the Oneness of All Life seems to be the next public step. This means Universality and Tolerance and therefore these must be banner-lines of The Theosophical Society, translated into action by every member. As solidarity is another banner-line of the Future this will best be done through the Lodges of The Society.

Special Lodge Committees through which these various activities might be led and focussed seem an excellent idea. I also like the idea of "happy debates" between groups holding diametrically opposing views on some particular activity. If properly conducted in the right Theosophical spirit this can but aid better understanding; *tout comprendre c'est tout pardonner*.

I entirely agree with your view that a Lodge as such should *not* particularize on any line except that of complete Universality of Brotherhood, and that "particularization should be affected by means of groups within the Lodge." Also that particularization-names should be avoided as that must inevitably tend to limit the outlook of its members and narrow the application of Theosophical principles, as well as possibly inculcate the idea in the outer world that The Theosophical Society is committed to the one small aspect of Truth implied in the name, to the exclusion of other aspects.

When several years ago in England a vote was taken whether the Theosophical Order of Service should be abolished or continued, I supported the view that it should be abolished as a separate organization but incorporated into the life of the Lodges.

FROM MRS. LAVENDER

Publicity Officer, Adyar

1. It is all so clearly put that I have no "wise" remarks to make. Odd points may help.

Topic is given so broadly, and points made so balancedly, that while the subject may be controversial, no objections should be taken to its presentation—the power and wisdom of Theosophy is the test of action. There will be a wide welcome for the fresh emphasis on "Theosophy must come first"; and to the centralization of work through the Lodge. It may be difficult to work in Axis lands, or in Roman Catholic countries. In England there may be certain strong individual workers who will say that this plan would *hinder* universality.

2. You allow the corollary that it is good to work in other organizations with specific objects, while still making the Lodge the centre; and the co-ordination of activities by the T.O.S. could still remain as you show, to give major indications of work needed, (e.g., War Distress Relief Fund)—and how best to do it. I have found that organizations do appeal to Lodges for work and for workers on special occasions. It is good to avoid confusion and duplication.

3. Would it be well to name some types of work where Theosophy is needed that could be done from the Lodge with advantage—where forward thinking on Theosophical lines is not yet broadcast enough? In lands where the brotherhood of animal welfare is not far advanced, that; the utility of vegetarianism, in some cases, or even the furtherance of use of vital foods! Theosophical education; religious education in secular lands where education is secular. (Perhaps some day

we can have a political "Party of Independent Theosophists," and groups in Lodges could work for that!)

4. Committees for study and action will be useful only in larger Lodges. Will you consider adding a phrase to suit the many smaller Lodges—"or in small Lodges, an Action agent and a Study agent, posts of elected members to the Executive Committee, and directed by it." Lodges are autonomous, and there are Lodges in England where they do not mind about the separate organization of the T.O.S., and they follow the practice of choosing their own T.O.S. representative, who works from the Committee.

5. Will you give an illustration of "antagonistic objectives"—they are not easy to find, difficult to imagine in Theosophical circles, and so would perhaps avoid confusion if named—and this is best, in these days of delay in communications, the clearer the thought for people the better. A group advocating "return to *The Secret Doctrine*, and one saying, modernize Theosophy? A group working for some one reform energized by the Conservative Party, versus another for a reform energized by the Labour Party?

6. "Neutrality-Universality" booklets are still in existence. Please insert paragraph somewhere else in THE THEOSOPHIST to announce that copies will be sent to those who apply. (Lodges have had them).

7. As every one of the activities suggested by you will bear so much weight in many places, will you please add Healing Groups to the List?

8. In a succeeding magazine please continue the theme "a more real Theosophy"—"the kind of Theosophy the new world needs."

9. Some will think that particularization is different from specialization. Where

there are Lodges with specific work that needs training, members are generally members also of some "universal" Lodge. In England the Christian Lodge had special studies, and action, to expound Theosophical teachings from that point of view, and meets a need for certain public groups. And the Braille Lodge, to make books in Braille on Theosophy, to issue to the blind.

10. To point to Theosophic permeation will appeal to those thinkers who dislike the attitude of any claim from us that Theosophy has solutions to offer, gifts to make. (Proclaiming it as "soul-saving"!)

We *like* "Straight Theosophy"—but we like too the idea that Theosophy can also give indirectly, that activities need it "even though (they) may not be conscious" of it.

FROM BHIKKHU ARYA ASANGA

For some time, I have very strongly felt the Lodges, with their buildings and local circles, to be *at this time* rather an impediment than a help to the further spread of Theosophy, and so I have much thought of late whether the time has not arrived for abolishing them altogether from our organization of the propaganda-work, if not of the whole Society.

In the past they have done good and great work, no doubt, and I find that they are still doing similar work in such cases where they are just newly founded or organized, and are still working enthusiastically *outwards* so as to get the outer world interested in Theosophy, and in the Centre of Theosophy *they are still building up*.

But in the old established Lodges, with old Lodge buildings, old Libraries, old members, old circles of interest, and

everything old that meets the eye, a contraction *inwards* seems to have long ago set in, a narrowing down of activities and interests in the old theories, for the old books, and along the old lines only. People work inside the four walls of their Lodge-building, all their powers, energies, concentration, mental and physical, surrounded by those four walls, within whose confines they meditate and sit and wait till people come to them, and through which they cannot see and contact the great wide world outside.

If they had not got those walls, that centre, that little circle, they would be *forced* to go out and seek audiences on other platforms, where people are more critical, a hundred times more than within their own Lodge-walls. There, in the world, people would not put up with ancient, parrot-like, lifeless speakers, who only repeat what people are already sated of hearing, and who have nothing new to say, no new idea of their own worth mentioning. At times, when seeing and hearing these things, I am somewhat ashamed to be dubbed a Theosophist, and to belong to such a circle of antiquarians, not necessarily advanced in years, but sometimes found, alas! among the so-called youth also.

I know that it is an extreme measure, I know that people don't like extremes—it is safer to remain in the middle—but nevertheless I would propose seriously to consider the abolishing of all the Lodges, the selling of all the Lodge-buildings,

properties, etc., the use of the money thus obtained for real propaganda and the re-organization of this propaganda not from Theosophical platforms in the first place, but on the contrary from non-Theosophical, non-sectarian, well-known public buildings and platforms, radio-broad-casting, for example, in a really *broad* and *un-sectarian* way.

If anybody objects and says that we can do the latter without necessarily abolishing the Lodges, I would answer that as long as these old Lodges, old this and that, etc., exist, they will prove strongly reactionary potencies with a terrible dead-weight against the free out-going energy that otherwise might conquer the world for Theosophy.

The Lodges are the backwash of our Movement forwards. Do not further allow them to suck the life-energies of our members into their stagnant pools. Make it impossible for our members to seek the protection of the Lodge-walls, but force each one to enter the middle of the stream of life's progress. Let each member make his own life and home a centre of outgoing energy, a Lodge-home, -building, -library, -circle, etc. in itself, thus creating as many Lodges in each place as there are individual members.

In the above it must be understood that I have had in mind both East and West, and that I speak from personal experience in both hemispheres.

20 June 1942

The path that leadeth on is lighted by one fire—the light of daring
burning in the heart.

H. P. B.

THE STORY OF THE SOUL

V. IN THE LIGHT OF MODERN PSYCHOLOGY

BY JEAN DELAIRE

[Parts I—IV appeared in THE THEOSOPHIST, May, June, July 1942, and January, February 1943. This Part V concludes the Series.]

THE mystery which lies at the heart of every great religion, the mystery which the peoples of the earth have striven to reveal in folklore and song, in drama and ritual, the mystery which even the philosophies could not ignore, but—like the Vedānta of old—built their sublime abstractions around its central theme, that mystery is now being slowly recognized by science—the science of today which is ready, as the science of yesterday was not, to adventure into new fields, to discover new worlds, if so by it these worlds can be proved real . . . Thus the quest continues, the quest of the ages, the search for That which alone is real in a world of illusions, the One Reality which, thousands of years ago, the seers of Vedic India defined as: *That which remains a witness to the three divisions of time, past, present and future*—in other words, the Eternal: and because eternal, therefore infinite: because eternal and infinite, therefore God—as far as the mind of man may grasp that supreme Abstraction.

Psychology, especially in its newest branch of psychical science, is still a Cinderella among us, and one can only hope that, like Cinderella, it will soon leave its obscure place by the

hearth and be carried off in splendour to the palace of the king.

THE REAL SELF

The mystery of man's real self, the innermost core of his being, can no more be discovered by Science than by Philosophy or by Religion. Many years ago a Master of the Wisdom told His disciples that "the kingdom of Heaven cometh not by observation," and the Self of man belongs to that Kingdom and to no other.

All that Philosophy can do is to describe its manifestations. All that Religion can do is to point the way to its discovery and its deliverance. All that Science, in its branch of psychical research, can do is to unveil, to "isolate," and to analyse the various sheaths or bodies of the ever-invisible Spirit.

THE INNER BODIES

Has the breath of man ever been seen? And *spirit* means breath—"breath of the endless Breath," as seers of the Vedic age so pithily defined it. Nevertheless the first films, or veils, woven around the Self may be seen, even as on a cold day the *condensation* of the breath as moisture may become visible. The "robe of glory"

has been seen times out of number, either in its entirety (as it was seen by the disciples at the Transfiguration) or in part only, perceived by clairvoyant vision as that aura, or nimbus, described by a multitude of independent witnesses throughout the ages.

In ancient Egypt, as in ancient India, as probably in all the mystery cults of the great religions, the inner bodies of man were one of the first objects of temple studies: without a definite knowledge of them, without at least a certain control of them, initiation even into the Lesser Mysteries was deemed impossible.

There were, and still are, two methods, and two only, for the attainment of this knowledge, and they may be defined respectively as the abstract and the concrete, the inner and the outer.

It may be of interest to glance briefly at these two methods, beginning with the first, the concrete, the tangible, and therefore for many of us the more convincing and real of the two.

A COMPARATIVE STUDY

Our latest schools of Psychology have at last discovered, or re-discovered, that normally we know but a fraction of ourselves; that in the vast region miscalled the sub-conscious lie dormant immeasurable powers and potencies, which, by the very fact that they are still unknown and therefore uncontrolled, only emerge fitfully (and sometimes dangerously) into our normal everyday life. Of these, clair-

voyance, clairaudience, telepathy, and certain phases of mediumship, have alone been half-heartedly admitted into the domain of Psychology. When they are universally recognized and scientifically studied, our infant humanity will have taken a definite step towards its coming of age.

Centuries before S. Paul described man as composed of body, soul and Spirit, the ancient religions of India, Egypt and China had taken the threefold nature of man as the basis of their psychology, further dividing and subdividing those three principles until they had obtained a fivefold, sevenfold and even a ninefold classification. But however complex their systems, all were based on the fundamental fact that man is a composite being in whom Spirit and Matter meet and are temporarily united by means of an intermediate principle, the Soul, or Ego.

How came the wise men of old to know this, and to know it with such absolute certainty that they made it the foundation-stone of their religions and philosophical systems?

Strange to say, after some thousands of years this question is answered today by independent investigators in the laboratories of England, France, Italy, and other countries. *They knew because they saw*; they saw because they experimented. By means of magnetic passes they were able to isolate these various principles, and thus to discover the exact relationship between them. And the modern exponents of that most modern of sciences, Psychophysiology, know

this because they also have experimented, and in doing so have re-discovered the ancient paths of approach to the mysteries of man. They also have seen the soul, have noted how it acts upon the body, and is itself acted upon by the still higher principle known as the Spirit, or Monad.

The old names still persist in the domain of religion and philosophy, but science prefers a more concrete terminology, a terminology which has been found to coincide in a most remarkable way with that used from time immemorial by the students of the secret science. Where S. Paul said "body," modern psychophysiology says "physical body and etheric double"; where S. Paul said "soul" it says "astro-mental body"; but Spirit is still called Spirit, the triple reflection in time and space of the three Aspects or Persons of the Deity.

	<i>Classification of S. Paul</i>	<i>Classification of Modern Psycho- physiology</i>
Body		{ Physical Body Etheric Double
Soul (Ego)		{ Emotional (Astral) Body Concrete Mind (Lower Manas)
Spirit (Monad)		{ Abstract Mind (Higher Manas) Divine Soul (Buddhi) Divine Spirit (Ātmā)
		(The classification of the last three principles varies somewhat with the different schools.)

MODERN EXPERIMENTS

To all who have witnessed the experiments conducted through a num-

ber of years by men of science and in the sole interest of science, it is a matter of profound wonder that so little should be known about them outside a small circle especially interested in these researches, for actually these experiments have proved beyond a doubt the existence of that Interior Man known from time immemorial to students of Occultism—the radiant Being who is for a time imprisoned in a dense physical body, crucified within it and bearing all its frailties and all its limitations. More important still, they have clearly indicated the fact, known also from the earliest ages of our humanity, that it is this Interior Man who is the mainspring, the centre, the very life of the outer and visible man.

A detailed description of these experiments, usually conducted by medical men assisted by trained clairvoyants, would in themselves fill a volume—indeed many books have already been written on the subject—yet in its main outlines the procedure is simple and invariable. The inner bodies—etheric, astral, mental—are drawn out of the physical body "as stalk from grass," to use the graphic sentence of an ancient Indian Scripture. By magnetic passes—sometimes by a simple command—a suitable subject, a "sensitive," is placed in a state of hypnotic trance, and this trance condition is deepened step by step until the exteriorization of the inner self is complete. Between each of these distinct phases a state of lethargy intervenes, marking the gradual emergence of the

etheric double; but it is only at what is technically known as the fourth hypnotic state that the etheric double, hitherto a mere luminous, semi-transparent cloud, definitely takes on the likeness of the physical body. When this stage is reached the magnetic passes made over the entranced subject take no further effect, but if directed to the now fully developed etheric double, the astral and later on the mental bodies will be seen to emerge from it in exactly the same way as the etheric emerged from the physical. This emergence, however, usually brings about such nervous reactions to the sensitive that the experiment has often had to be suddenly discontinued.

Another important discovery made in this connection is that, even as the etheric double is always, during life, connected with the physical body by a link of fluidic matter—the “silver cord” mentioned in *Ecclesiastes* and other Scriptures—so the subtler bodies, astral and mental, are in like manner joined to the etheric, but by a link of such extreme elasticity that they can be projected to a considerable distance away from the physical body.

The objectivity of these various bodies, or vehicles, has been proved by a number of ingenious and absolutely convincing tests, perhaps the most conclusive being that of “repercussion,” or the reflex action upon the entranced subject of various contacts made upon the exteriorized double.

If viewed in their totality, and all their stupendous implications studied

with a really open mind, these phenomena are seen to throw a flood of light on such difficult and still debatable questions as hypnotism, magnetization, action at a distance, phantasms of the living, dreams, visions and so forth, as well as on the more obscure phenomena of the séance room.

Hypnotism, in particular, is seen to be merely the forcible ejection, by the operator, of the sensitive's etheric double, and with it also, in the deeper trance states, of the astral and mental vehicles; it is, in short, a temporary and by no means desirable liberation of the inner bodies from their prison of flesh. Sleep is, in its essentials, nothing more; and what is death itself but a more prolonged sleep, which, like sleep, will have its awakening on another and fuller dawn?

Basing the various principles of man on the threefold division enunciated so clearly by S. Paul 2,000 years ago, we find the two fundamental, opposite and complementary principles of Spirit and Matter, or Energy and Substance, united by a third principle, the Soul or Ego, which partakes of the nature of both—is in a sense born of the union of the two opposites, Spirit and Matter—and is itself the *crux* of the whole evolutionary scheme.

CONCRETE MEANS ARE NOT ENOUGH

“The universe exists for the sake of the Soul,” states an archaic Indian Scripture. Interpreted by the Ancient Wisdom, this means that the universe, with all its planes and sub-planes, its

visible and invisible realms, has its centre in man; not the transient outer man, thrall of Time, Space and Matter, but the Interior Man, a being of light moving in a world of light, the man made in the divine Image, in the likeness of the Archetypal or Heavenly Man, He who is the Pattern and also the Promise, the Crown and the Summit, of all humanity—of all that lives—the First Creation of the Uncreated.

Thus the first method of approach to the mystery of man demands—besides infinite patience—clairvoyance, natural or induced: the student must be able to *see* beyond the physical body and learn to differentiate between the various subtle bodies—to see first of all the etheric double, which so closely interpenetrates the physical that although it is the easiest to perceive—it has more than once been photographed under test conditions—it is the most difficult to “isolate”; then the emotional or astral body, ever vibrating in response to every passing mood, in its denser parts the vehicle of desire and passion; finally the mental body, alight with thought, in its finer ranges the glorious *augoeides* of Greek philosophy, the “golden highest sheath” alluded to in the Upanishads, wherein “dwells the stainless, changeless Brahman . . . the radiant Light of Lights known to the knowers of the Self.”

THE ABSTRACT METHOD

The second, or abstract, mode of approach is in a sense the theoretical and belongs to the realm of pure

Philosophy. It consists in an analytical process of detachment of the Self from the not-Self, the eternal divine Man from all that constitutes his transient and illusory personality. To mistake these personalities for his real Self is the ever-repeated and disastrous mistake of man at the present stage of his evolution. It may indeed be said that it is the very essence of our “fall” that we habitually identify ourselves with all that is impermanent and unreal about us, drawn hither and thither by every breath of emotion, swayed by every passing thought—those passing thoughts of other people which we so continually mistake for our own—living ever at the circumference of our being and never reaching the Centre, the Place of Peace.

All teachers of that ancient wisdom known as Theosophy in the West, as *Brahmavidya*, or the divine science, in the East, have declared that man may, by a simple process of self-analysis, and a less simple, or at least a much more difficult, process of self-detachment, partly free himself from the thralldom of his outermost sheath, the physical body with all its emotions and desires; free himself even from the tyranny of the uncontrolled mind, and so reach at last his true self, the “Dweller in the body,” as the Indian Scriptures call the immortal, divine Self.

It is comparatively easy for man to prove to himself that he is not his body, nor his sense-nature, nor even his mental principle. When we speak of conquering anything, of transcending anything, we thereby imply the duality of

subject and object: If man were his body, he would not be able to subdue his body; if man were his emotional nature, the ebb and flow of his passions, he could not rise above his passions; if man were his mind, he could not analyse his thoughts, as the trained thinker is able to do; he could not, for instance, as many schools of Psychology teach the student to do, concentrate upon a given subject during an hour or more, thus making of the mind an obedient servant to the Self within. We are not that which we can master: that, at least, is an obvious truth.

STEPS TO THE REAL

The first step, then, in this method is taken when the man ceases to identify himself with his body, and, knowing the changes that daily, hourly, take place within it, while he himself remains unchanged, learns to say: "I am not this."

The second step, attained by all ascetics, comes when man no longer identifies himself with his emotional nature; when he can separate himself from the whirlpool of the passions, once all-powerful, all-conquering, and calmly say, once more: "I am not this."

The third step, reached only by the greatest of sages, is when the mind itself is subdued and at peace, a docile instrument in the hands of the Self; when man knows that his mind is no more his true self than his body is himself; for he has risen above the plane of ever-shifting, restless thoughts, into that serene state "when reason is

turned to knowledge, and faith becomes vision"; when the lower mind is stilled, and the higher mind, the pure intuition, is illumined by the radiance of the Spirit.

When man has said of the mind also: "I am not this," then the three negative declarations have been made: *I am not the body, I am not the sense-nature, I am not the play and interplay of thought.* Thus, of all that is the not-Self, man has learnt to say: *I am not this.*

What, then, is man?

Now follows the positive declaration: *I am That—That*, the Real, the Eternal, in contradistinction to This, the manifested universe, the veil of the Real; *This*, the illusion; *That*, the one supreme and everlasting Reality.

Man now stands on the threshold of the innermost temple, that Holy of Holies wherein rests the splendour of the Lord; and while he stands upon this threshold, there comes to him a time of utter loneliness, for the man is now stripped of all the non-essentials, all the trappings of Māya . . . He is no longer wrapped in her veil of illusions; he is naked, alone . . . Then in that stillness, in that solitude, is heard the Voice of the Silence, and when that voice has been heard, man is no longer alone: the Prodigal has found the way back to his Father's house.

"I am the Self," he cries exultingly.

For that man the Journey of the Soul is finished: the Great Work has been accomplished. For evermore he now dwells at the Centre of his

being, no longer at the circumference where discord reigns and there is a ceaseless striving for a peace that can never be attained; but at the Centre, at the Heart, in that "innermost that is also the highest," as a great mystic once declared . . . And through all the æonic ages, through the cosmic

periods of manifestation and non-manifestation, the countless eras of evolution and dissolution, in the "days" of Brahm and the nirvānic nights, that man will know himself to be one with the Supreme, the Infinite, the Eternal—one with the One that is the All.

THE THEOSOPHIST: CHINA NUMBER

BHIKKHU ARYA ASANGA writes:

From the Chinese Ministry of Information, Office of the Calcutta Director, was received a kind letter of appreciation of the China Number of THE THEOSOPHIST. Among other things Mr. C. H. Lowe writes: "I have gone over this issue with great interest, and I should like to call your attention to the section on Chinese names on page 147, in the course of which you used 'a Chinaman's life,' instead of 'the life of a Chinese.' Madame Chiang's own family name should be Soong, and not Sung, and she is not Dr. Sun Yat-sen's daughter."

The fact is that the "modern intellectual Chinese dislike the word *Chinaman*." Yet, the latter word has its advantages, as appears from the above. One can say "a Chinaman's life," but hardly "a Chinese's life." See also the heading of Professor Speight's article on p. 145: "A Chinaman and a Chinese Lady." How much more clumsy would read: "A Chinese Gentleman and Lady." However, tastes and feelings escape regulation.

The spelling of Madame Chiang's family name as Sung is of course quite correct, according to the spelling-system followed in the China Number, where on p. 178 it is expressly stated that the *u* is pronounced like the *o* in the English word *who*. The spelling Soong seems however to be preferred because it is less liable to be mispronounced by the ignorant.

The mistake on p. 174, which makes Dr. Sun Yat-sen the "father" of Madame Chiang, is of course an unfortunate slip of the pen; he was her "brother-in-law." The true relationships are fully described on pp. 144-5, under the heading: "The Amazing Family of Sung."

A. A.

CHINESE, NOT CHINAMAN, PLEASE

[The Editor adds his apologies to the Chinese for the errors, and the following note from *China Information Bulletin*, No. 18, dated October 1st, 1942—to make the correction complete.]

Many foreigners, because of their limited knowledge of China and things Chinese, often incorrectly address the

people of China as Chinamen instead of as Chinese. This was the topic of a discussion of a group of cultural leaders in Chungking recently.

These cultural leaders opined that since China and the Chinese people are fighting shoulder to shoulder with the peoples of other democratic countries, it is high time that this incorrect name be banished forever. They hope that Chinese contributions to western civilization and the Chinese effort in the fight for world freedom at present, will cause foreigners to study and try to understand the Chinese people. The name, Chinaman, which often carries with it a derogatory meaning, should give way to the simple but correct word, Chinese. Friends of China are requested to

take note of this change and use their personal influence or employ publicity means to address the people of China correctly.

Modern intellectual Chinese dislike the word Chinaman. It is undignified as well as inappropriate. The name was given to the Chinese traders and their descendants who braved dangers and hardships to seek a living abroad. Because of their hard and more or less secluded life, they failed to interpret China and the Chinese people to their foreign friends. The word Chinaman, says Webster's dictionary, means: "Formerly, a dealer in, or manufacturer of, porcelain. A native of China, a Chinese—now being superseded by Chinese, which is preferred except in derogatory uses."

THE ART OF THE CHINESE WORLD

With the art of the Chinese world I lived for fifteen years, and the presence of so many exquisite things about me made all work light, as though what I was able to do was a thankoffering to those who had furnished that old city, nay, all that country of a thousand islands, with lasting forms of beauty that vied with the fleeting loveliness of nature. Temples, shrines and pagodas, sculpture, wood-carving, paintings, calligraphy, old books filled with arresting woodcuts in black or colours, swords and their ornaments, ancient mirrors, jade, porcelain, pottery, beads of blood-red amber and many other substances, coins washed up from wrecked junks, lacquered vessels and precious old

brocades—all these and much else of beauty and venerable antiquity, not to speak of the treasures of human spirit and the trees, flowers, mountains and rivers which had inspired the makers of all these things, visions of such blessed things were my reward. Living in such a setting I came to feel something of the exaltation and ecstasy of those who had created all that beauty of fitness to serve the needs of their daily life and their very souls. And seeing my delight in what they treasured most, people readily showed me, sometimes even gave me things which rarely left their storehouses.

E. E. SPEIGHT

ASTRO-PSYCHOLOGICAL CYCLES

BY L. FURZE-MORRISH

[The work of the psychoanalyst may be considerably facilitated by study of certain astronomical cycles. In the following monograph the author shows how the lunar, saturnian and uranian motions through the Zodiac actually synchronize with certain well-marked temperamental cycles in the human being. Any practising psychologist can verify these statements, if he obtains the correct birth-data. It is the author's conviction, based on nearly a quarter of a century's study of Astrology, that academic science will soon be forced to accept certain astrological principles and provide the necessary legal safeguards against their misapplication by unqualified persons.]

THE history of Astrology for the past thirty years is a tragic one, but probably not more so than many features of twentieth century civilization, in which nothing that lends itself to commercialization retains any sanctity. It is regrettable that Astrology ever became the plaything of a sensation-mongering public in popular journalism, because its status as a rationalistic science and its very function as a universal formula have been degraded by that acquisitive type of human being who "ambivalates" between superstitious fear of the unknown and a brave declaration of materialism as a compensatory style of life. This, however, does not invalidate the discovered laws of Astrology; indeed, now the time seems to have arrived when a proper sifting of its truths and fallacies should be undertaken by the world's scientific leaders. At present these are exhibiting anything but a scientific spirit in ignoring the possibilities of truth in a subject, which happens to have been brought to light

by persons outside the pale of the academic elect. Knowledge valuable to the world remains lost to the general public because the scientific world, instead of approaching the subject with an open mind, has chosen the instinctual, prelogical path of shunning something which has lent itself to misuse and quackery. The blame, however, lies not with Astrology but with those who failed to provide safeguards and thus allowed it to fall into the hands of a kind of mental "gangster-element."

SCIENTIFIC AND SPECULATIVE ASTROLOGY

The criterion of a science today is that it shall rest on the accurate observation and classification of phenomena and the formulation of true laws and principles governing them. If we apply this test to Astrology we may grieve to find that most of the popular forecasts and predictions appearing in a variety of journals do not merit even scientific notice, let

alone acceptance. The grandiose prediction of events in international affairs which goes on year after year with barely five per cent accuracy but without deterring the prophets in the least, causes the scientific mind to turn away in amazed disgust.

Secondly, there is the whole realm of "occult" and mystical philosophy, of which "esoteric" Astrology is a part. This remains unproven according to present scientific standards, however true it may be to those outstanding members of the human race who have developed transcendental faculties necessary to a proper study of it.

Then what remains? The answer is—a number of proven statistics and principles and a vast field for true scientific and psychological research. One may make a guess and say that if only a thousandth part of one per cent of the national war debt were set aside for a proper investigation by qualified groups of psychologists and meteorologists into the correspondence between planetary cycles and human temperamental variations and weather changes, the result would certainly place a whole new realm of knowledge at the disposal of science.

SOME ASTRO-PSYCHOLOGICAL LAWS

The whole detailed study of astro-psychology is too technical and too wide to be covered by a single monograph. Only a few principles can be dealt with. Let us examine three planetary cycles and consider them in relation to the normal, characteristic psychological cycle.

THE LUNAR-PROGRESSIONAL CYCLE

Apart from the fact, evidently taboo to the medical profession, that the lunar cycle bears certain relation to the development of cancerous growths, all astrologers recognize that the lunar phases coincide, among other things, with changes in the lymphatic system and also with the formation of sub-conscious instincts. The content of the sub-conscious mind is virtually determined by these cycles. (It is presumed that the reader is conversant with the principal works and theories of Freud, Adler, Jung and Bergson). We will therefore proceed to examine these cycles in such detail as space permits.

Considering the lunar phases as sub-conscious mental indicators, we may say that the lunar progressions each day after birth have been found to correspond with the *normal* variations characteristic of the sub-conscious mind of what might be called a "standard" member of the species *homo sapiens*. This means the natural phylogenetic developments, or the formation of instincts derived from the racial past, corresponding with astronomical cycles which the race has traversed in that past. We know that in early times groups of men performed religious and religio-sexual rituals under lunar phases and thereby developed our present emotional technique. This is quite understandable in the light of the discovery that similar stages are recapitulated quickly by the modern human being in harmony with lunar phases of the twenty-eight-day month. This is most obvious of all

in the female periodic cycle. It appears, then, that the major evolutionary cycles by which modern man reached his present status and "level" of consciousness are recapitulated in a short time as the lunar phases of what we call the "progressed birth-chart" stir these past habits into activity. We may argue with that explanation, but we cannot argue with the fact that these phases do coincide again and again in thousands of observed cases.

The first lunar progression cycle covers about 28 years of life, corresponding with the twenty-eight days after birth which the Moon takes to return to its natal place, (technically known as "conjunction radix"). During this time is formed the general instinctual racial content of that individual's unconscious mind, *as a member of the collective species*. His *individual* variations are indicated by the "aspects" made by the Moon in the birth-chart. To investigate this in each case is the task of the analyst or whoever is treating it. Why the motion of the Moon each day after birth should coincide with psychological variations each year after birth is a subject which cannot be dealt with in a short space. One can only repeat that it has been found to correspond and we can only accept what we find.

The "progressed" Moon reaches sextile radix in the 5th diem-year of life. This represents the end of a certain phylogenetic cycle; in the 7th diem-year the Moon comes to a square aspect with the radix, which repre-

sents the termination of an "infantile" cycle and the acquisition of certain basic instinctual attitude towards environment, (modified, of course, by the individual's own birth-chart indicators). Certain physical faculties have been developed. At the age of about 9 years the Moon forms a trine with its radical place and this corresponds with a new instinctual cycle evidently recapitulated from the racial past. The next important phase is at 14 years, the normal beginning of emotional life, with the Moon opposition radix. The individuo-racial "umbra" or shadow-self takes form, as we would expect with the Moon in the natal 7th house, the complement of the ascendant, which indicates the personal instinctual type. At about 18 years another trine is formed, corresponding with a temperamental change from adolescence to majority. This change is normally complete at 21, when the Moon reaches the second square radix. At 28 the first cycle ends and the second lunar cycle, the cycle of maturity, begins. This ends at 56 and the third cycle commences.

THE SATURN TRANSIT CYCLE

While the lunar progression cycle is forming its instinctual contents, the Saturn transit cycle is establishing "fixations." All astrologers since the dawn of history have agreed that Saturn's passage through the Zodiac corresponds with conditions of limitation, cold, contraction, fixation, crystallization of minerals, etc. Saturn transits the Zodiac in approximately the same period as the lunar month

of diem-years, namely, 28 to 30 ordinary years.

The first Saturn cycle is completed at the age of 28-30. This coincides with the establishment of the racial unconscious as in individual fixation, by which time the early and adolescent environmental factors will have determined the individual's attitude.

The second and third Saturn cycles follow the same procedure.

THE URANIAN CYCLE

Uranus transits the Zodiac in about 84 years, covering the whole three lunar and Saturn cycles. This ends what, under right living conditions, might be the normal human life of today. It is interesting to note that Uranus by transit reaches its first trine radix about the 28th year, introducing changes in attitude and environment, wherever Uranus in the chart is not "dominated" by the position of Saturn, meaning that the tendency to accept changes will be stronger than the tendency to fixation. Uranus meets its second trine at the age of 56, thus corresponding with the lunar and saturnian cycles. It is therefore most remarkable that three accepted astrological cycles coincide with known psychological periods. When, in addition, we find that in every case individuals *tend* to react temperamentally to their personal environment according to principles of planetary movement accepted by all astrologers of all ages, the significance of these cycles is even greater, and it opens up a field for research which will prove bene-

ficial to humanity and helpful to psychologists.

We are therefore concerned with three astro-cycles :

(a) that of the Moon, the indicator of sub-conscious mental content,

(b) that of Saturn, the indicator of fixations,

(c) that of Uranus, the indicator of changes in sub-conscious content, psychological releases, reactions, etc. . . It is significant that when Uranus in the birth-chart is more "strongly placed" than Saturn, the individual in question usually suffers pronounced, and sometimes violent reactions against his early environment about the age of 28, as Uranus comes to the trine radix.

In addition there is an important cycle indicated by the transits of Jupiter, which coincide with aspirations and sublimations and development of what we call the "religious" attitude.

The Saturn and Uranus cycles coincide between the ages of 42 and 45 in a remarkable manner and coincide with an important psychological change of life. About the age of 42 Uranus reaches the opposition of natal place and two years later Saturn does likewise. Other things being equal these are the most difficult years in an individual's life. The depression coincident with Saturn aspect to its radical place is often more than a person can stand and extravagant forms of escape are frequently indulged in. As the Uranian impulse is also operating in an obstructive manner the whole period is usually

one of extreme psychological tension, except to the very primitive types which do not "respond" to Uranus individually but merely collectively.

All that is necessary to prove or disprove the above statements is for a group of qualified psychologists to examine a sufficient number of birth-charts with the aid of competent astrologers. At present no serious attempts are being made to do this, no doubt because the qualified academician, to whom the public looks for guidance

as to what should or should not be believed, is unable to break away from his early environmental traditions to dare to be seen in the company of anyone so outside the social pale as an astrologer. It is far easier to direct abuse against those who are carrying out the necessary preliminary research and enjoy the brave new world when it is finally established by the sacrifice of those unknown heroes whose unflinching persistence in the face of public attack will have made it possible.

BOOK REVIEW

Sri Aurobindo Mandir Annual. Arya Publishing House, 63 College Street, Calcutta.

Packed with beauty and significance is this volume, consisting of tributes to the Sage and expositions of his teachings on the vital questions of this critical age. Truly to many he embodies the Light of the World, and if to others their words may appear extravagant, it matters little, for none on earth have authority to limit spiritual manifestations, and our wisest plan is to apply the test given by the Lord Christ: "By their fruits shall ye know them." Subjected to this test, the wisdom of this revered teacher gleams as purest gold, with no inconsistencies to be explained away, no awkward corollaries to be reconciled.

Illuminating articles are to be found in the Annual connecting the teachings of Sri Aurobindo with those of the Gita, the Tantra, the Veda, as well as with western science and the philosopher Bergson, and among the best is one by K. D. Sethna, revealing the rhythmic beauty of the Master's every utterance, and his high rank as an actual poet, of originality in form as well as mystic rapture. The Theosophist is glad to see how closely Sri Aurobindo agrees with his own leaders

in viewing the present world-chaos and the New Order which is to be evolved out of it. "Towards a New World," by Sisirkumar Mitra, shows all in a right perspective, war itself no unmixed evil, but a positive evolutionary agent, with which Nature cannot as yet dispense. "The different forms in which the World State has so far been conceived have each of them their justification and their effectiveness too in providing sufficient scope for the free play of life and the healthy progress of the race. But the defects in them cannot be overlooked. . . . A centralized World State would signify the triumph of the idea of mechanical unity or rather uniformity. It would inevitably mean the depression of an indispensable element in the vigour of human life and progress, the free life of the individual, the free variation of the peoples. . . . A centralized socialistic State may be a necessity of the future, but a reaction from it is equally a necessity." These quotations may sound discouraging to some, but that is due to their fragmentary character. Profound encouragement is to be drawn from a real facing of the immediate problem and an assurance of the inevitability of the path humanity is treading. On which even now an age of Liberation is being reached. H.V.

THEOSOPHY IN DAILY LIFE

[Report of a talk given in Rangoon, Burma, in 1904, by C. W. Leadbeater. March 1st, 1943 is the ninth anniversary of his passing.]

TO speak upon this subject in the East is a different thing from speaking upon it in the West, for there, unfortunately, religion has failed to preserve a full and rounded presentation, and has become partial and one-sided, at least in its popular presentation. Of course, it is unavoidable that a religion should undergo a change of form as it crystallizes; equally inevitable is it that differences of interpretation should arise in the different minds that envisage it. In the course of the changes due to these two causes, Christianity has come to lay every stress merely upon what a man believes. That this is diametrically opposed to the teachings of Theosophy, I need scarcely tell you, yet notwithstanding, I regret to say that a tendency towards something of the same kind is discernible in the ranks of The Theosophical Society. In another respect the West is unfortunate as regards its current religious teaching. People in the West do not know that they have lived many times already and will live many times again. That, they say, is a Hindu and Buddhist notion. Theosophy, bringing with it this idea of rebirth, with all that it implies, comes to the West in the light of a fresh and startling revelation.

With you of the East it is somewhat different. It comes to you ra-

ther as a touchstone of conduct. It asks you, are you living the life? Is your talk and conversation on a level with the standard of your knowledge? If not, it is for you to see to it.

The great defect, the one most patent here in the East, is, I fear, that you do not make any attempt to bring science and religion into harmony with each other. You do not try to find a reason for the faith that is in you; hence, when the time of trial comes, and help is urgently needed, the man finds his religion fail him like a broken reed. It does not seem to occur to any to put his religion to the test of rigorous thought and analysis before accepting it, and it is to most only a set of ceremonial observances, intended to produce certain results on the invisible side of life for the most part. The man faithfully performs his ritual, but his thoughts are elsewhere altogether. Such are the older people among you, so far as I can judge. As for the young, they are busy acquiring an European education as fast as they can. Whether it is the evil or the good in that acquirement which most preponderates, I leave to you to judge. At any rate, it is implanting in the minds of your youth the scientific attitude of mind which demands that it shall understand before it is called upon to believe. And the conclusion your

youth have drawn from their college studies is that their religion is not in accord with exact science and consequently must be rejected. Yet, there they are wrong. In the ancient days your religion was presented in a thoroughly scientific manner. The ancients possessed a science of their own, albeit its methods were not precisely those of our modern western science, but that ancient science seems to be almost entirely unknown to the modern representatives of your faith. It is the aim of Theosophy to revive that science: to supply a statement of religion that shall be in harmony with modern scientific knowledge; as a working hypothesis in the meantime, and to be regarded only as a basis for further investigation; for this is the scientific method: from certain authenticated observations to frame a theory and then see if it is or is not borne out by the facts which further investigation brings to light. And this is the only way that now avails to bring thoughtful people within the fold of religion. In everyday life, people are more concerned with solid scientific facts, such as, that water drowns and that fire burns, than with the teachings of religion, that as popularly presented only too often seem very, very vague and far away from all practical touch with actual life. With Theosophy the case is quite different. It touches daily life at quite a number of points. Here are a few.

Firstly, it widens our outlook upon life. In ordinary religious teaching, everything is sought for the sake of one's self. It takes a personal view

of everything, nay, worse than personal view. In these days of keen competition, every one seeks his own private material gain, but it is only one who is ignorant of the facts of the unseen world who can maintain that ten rupees gained and in the hand are worth all that it has cost to gain them. Theosophy teaches that we are in bodies in order to get experience and develop them into fit vehicles for the expression of ever nobler qualities; that the motive for progress should not be a merely personal one, but a desire for the uplifting of the universe, as a whole. When you gloat over the acquisition of and possession of ten rupees, you are thinking that your body is your self, and the falsity contained in that thought will come back upon you some day with unerring aim; the evil mental vibration will produce its due evil effect in future days. Not to perceive this is not to perceive the tremendous seriousness of life. Thus, with respect to anger and irritability, very few realize the great harm done by indulgence in these petty passions. We none of us wish to do an injury to any really earnest man, however mistaken he may be, yet we do actually work harm to such a one every time that we permit ourselves to get angry or irritated by him. Thoughts are things and travel to their object with unfailing directness and inflict injury in exact proportion to the intensity with which they are projected by the angry or irritated mind.

Secondly, Theosophy supplies a criterion by which to test all the

activities of a man's nature, whether external or internal. That criterion is: Does this act tend to the helping of the Divine Life in the world? This is the only, all-sufficing test that Theosophy applies to emotions, feelings, thoughts, everything. Some people say that emotion is necessarily evil, but if the emotion in question can stand this test, it may be classed as being good.

Thirdly, Theosophy cures and dispels the sorrows of life. It teaches Karma, the great Law of Causation in the moral realm. If you suffer, you do not find your suffering too hard to bear, for you know that you are only paying back a debt incurred in the long-forgotten past. You know that what has happened, has happened under the action of the divine law that is eternally just, eternally true. And if your circumstances seem to cramp and confine you more than seems good, you know that this is only that you may develop the strength necessary to overleap them. Understanding this law, your enemies are no longer your enemies, but your best friends, for they are your teachers.

Fourthly, Theosophy drives away the fear of death. It teaches you that you have died many times already. Why then should you so shrink from dying this once again, seeing that is only one more added to a long list of deaths that have preceded it, and that many more are to follow it before all the rounds of lives and deaths are finally left behind?

Fifthly, Theosophy teaches tolerance in daily life. It teaches that vastly more important to you than anything else in the world, is the kind of life you yourself lead; that you have simply no business to interfere with other people's beliefs or try to convert them from their form of religion to yours. You learn to bestow sympathy upon sinners everywhere, while steadfastly withholding it from the sin. Yet, sin is not looked upon as something absolutely irretrievable, and the committer thereof, worthy only of eternal flames. Sin is regarded simply as being ignorance, and you do not mend a man's ignorance by burning him. Instruction is the proper remedy for ignorance, not incendiarism.

A CORRECTION

I regret that a photograph of H.P.B. published in THE THEOSOPHIST, May 1942 issue, was stated to be unpublished heretofore. An American correspondent very kindly informs us that the photograph was published in *The Path* for February 1890, on page 389.

Our apologies are due to *The Path*.

G. S. A. §

26 January 1943

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THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

In these days of supreme conflict between Good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

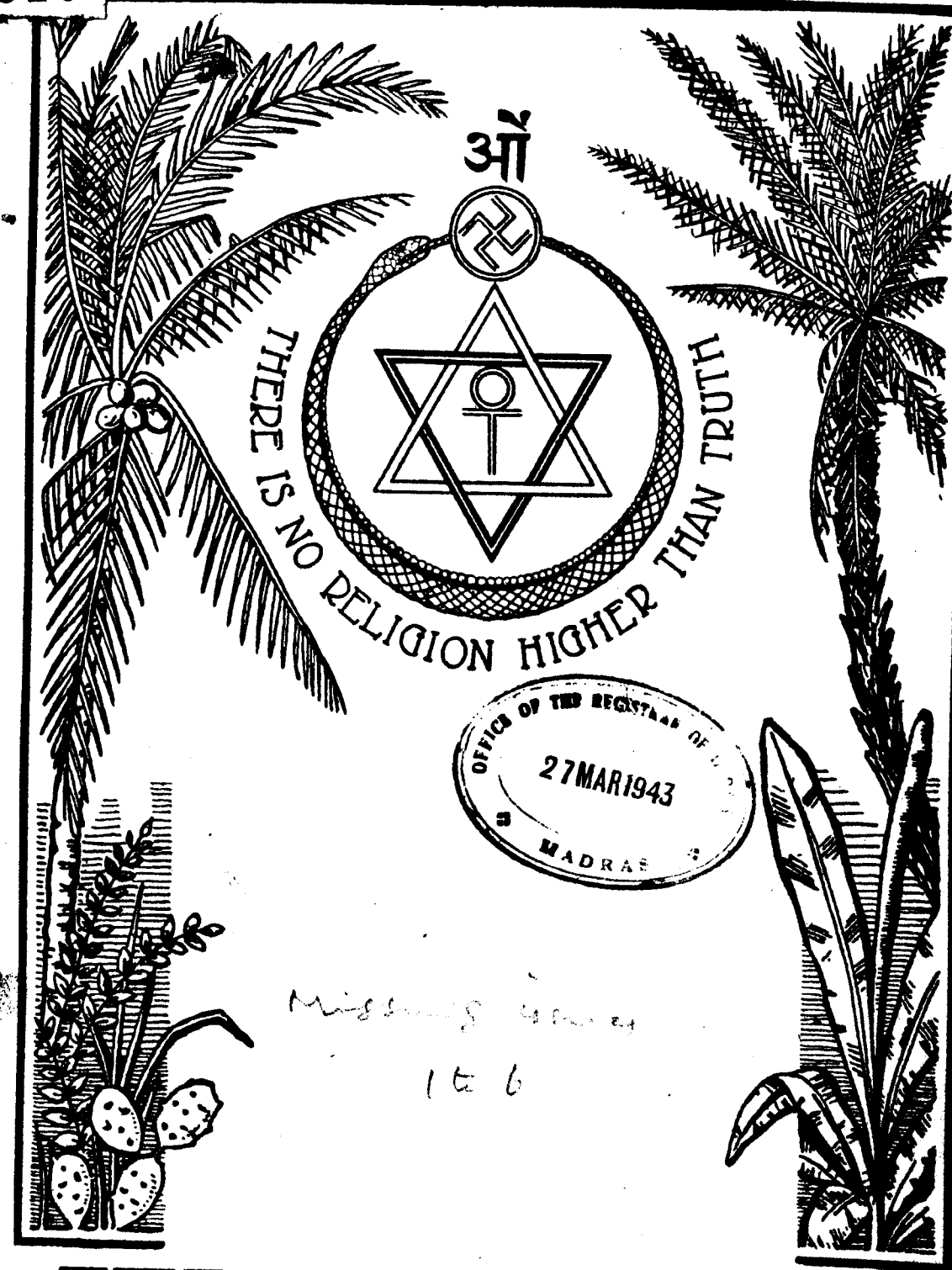
It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates. -

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.



THE THEOSOPHIST

ADYAR

APRIL 1943

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

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

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

Vol. LXIV

(Incorporating "Lucifer")

No. 7

EDITOR: GEORGE S. ARUNDALE

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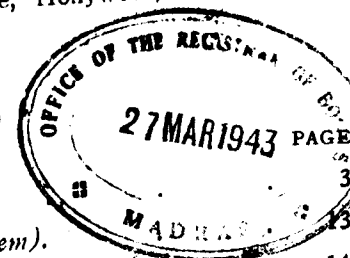
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LIGHT

What does Light do to humanity, whether the Light of the East or the Light of the northern regions?

Is it possible to become drunk with light? Lethargic with light? Are there people who can drink in any amount of light and grow in vitality indefinitely?

Are there other people who soon reach what may be called a saturation-point, after which light causes deterioration of one kind or another?

Are some people more energetic in countries largely saturated with light and others more lethargic?

Comparing India with a country where there is far less lightfall, will it be true on the whole to say that the Indian people are more lethargic than those who live in the country with smaller lightfall? What is the effect of light on the emotions and on the mental powers? Can man overcome, dominate this influence? What is the effect on human beings in countries in which there are long light-periods and long dark-periods, as in the northern regions of Europe? Why are Norwegians more emotional than Swedes?

Is heat as lethargy-producing as cold, or vice versa?

Is a brown skin light-resistant?

May it be true to say that an individual might be so much of a light-distributor from within that he soon reaches saturation-point from without?

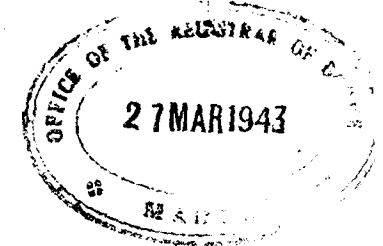
May it be equally true to say that an individual might be so much of a light-distributor from within, so much a source of light from within, that light from without has little effect upon him one way or another? He is so much light that even the utmost light is merely like contacting like. In the former case, being already filled with light he has room for little more.

The quality of light probably has some definite effect.

Otherwise made up, it has other effect.

Is there not for the average westerner too much light in India?

G. S. A



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the writer, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

THE YOUNG THEOSOPHIST

IN this Watch-Tower I take up the theme of the young Theosophist, and I would venture to insist that he should be the dominant factor in the work of every Lodge throughout The Society, for upon him depends the future of the whole Theosophical Movement.

In the March issue of THE THEOSOPHIST I covered a certain amount of ground with regard to the Study and Service groups in our Lodges, but I have reserved for this Watch-Tower the consideration of the place of the young Theosophist in the duties immediately before us. Let me say at once that I entirely approve of the World Federation of Young Theosophists and of its various dependent movements in various countries. I think we need this

activity so that our young members may feel their own way into the work which we shall in due course surrender into their hands. They must study Theosophy and the real purpose of The Theosophical Society from the point of view of the youth that is theirs, so that they may become equipped to give to Theosophy and to our Society the note it may be required to sound when they are at the helm of this aspect of the Masters' Plan for the outer world.

TWO PROBLEMS

But I will at once confess that I am concerned about two problems in connection with youth and Theosophy and The Society. In the first place I am concerned that the majority of Youth Lodges—I hope I am not maligning them—do not possess that keenness and enthusiasm and sense of their coming

responsibility which they must have if this period of their preparation is really to fit them to succeed the present torchbearers of Theosophy and The Theosophical Society—worthy or unworthy as we may be. I feel there is a listlessness and in no small measure an indifference which indeed should be absent. But this brings me to the second problem which gives me great concern, namely, the indifference of so many of the older members to the fact that the young Theosophist should loom very large in all that they do, for it may largely be this indifference on the part of the older members that produces the listlessness and indifference of the young themselves.

A WORD TO OLDER MEMBERS

Too many of our older members have entirely forgotten their youth, have forgotten the sparkle of their young lives, if they had any, and, imprisoning themselves in all the narrownesses of middle age and beyond, are completely shut off from young people and from all power to attract them to the study of the splendid Truths of Theosophy and to the splendid adventures which membership of The Theosophical Society opens to all who really are members of The Society, entering into The Society's life and revelling in it.

In the future every Lodge should deem itself inefficient if it has no contact with the youth of the locality in which it is situate. It should consider that it has failed if there is not a Youth Group among its various other groups. It should consider that it has failed in its mission if young people are not

greatly welcome in its midst and are not specially cherished and loved.

It must someday, and soon, be inconceivable that any Lodge in any part of the world could be without its young members, whether or not they are also members of the local Youth Federation, and that their opinions should not be sought on all the matters which come up for discussion. Just as we older members were once, or ought to have been, the hope of our own elders in times gone by and are today more or less fulfilling that hope, so must the young Theosophists of today be our hope and the hope, of course, of the Masters' Theosophical activities down, or out, here. They are our young hopefuls, and it is very largely our job to make them more and more hopeful as the days pass so that they in their turn fulfil the great hopes we have for them, perhaps a far finer fulfilment than we have been able to achieve.

We must never forget the enthusiasms we ourselves used to have in our young days, how we ourselves were filled with the *joie de vivre*, how we ourselves were full of ardour for our future, and how we too, I hope, felt in our young days that our knowledge of Theosophy and our membership of The Theosophical Society made our youthfulness far more wonderful even than it already was. I know I can look back upon my own youth in these ways, for I became a member of The Society when I was fifteen years of age and felt that this membership of mine was something special and sacred and inspiring. There were no older members round me to damp my enthusiasm, or to bore me

with their interminable discourses, or to lay down a Theosophical law for me to which I must bend or be outcaste. The fervour of Theosophy was upon all, perhaps because those days were comparatively early days for Theosophy. The sheen of Theosophy had by no means worn off, or rather should I say it had not become obscured, for the sheen of Theosophy, its radiance, its eternal life, can never wear off.

There were very few young Theosophists in those days, but those that there were had their equal and honoured place in the Lodges to which they might belong. Today, alas, age—middle age or old age—tends to interpret Theosophy and membership of The Theosophical Society in terms of its own understanding of them, and even, perhaps, sometimes to look askance at any other interpretation as distinctly heterodox and possibly subversive of the very foundations of both.

A NEW THEOSOPHY IS DUE

I have no doubt whatever that there is appearing above the horizon of the times to come a new Theosophy—not a Theosophy contradictory of the eternal Theosophy disclosed by our Elders and by Their messengers to us, but a Theosophy revealing in special measure those realities needed for the building of the new world and of the new individuals who will be more and more sent to populate it, large numbers of them those who went down into dreadful suffering in the present war, or who sacrificed their lives in the marvellous way in which youth is sacrificing them during these great years of opportunity.

And because youth is to so large an extent bearing the brunt of the war, so will it become equipped with the splendid power to make the old world new. It will have won the right so to do.

Therefore do I rightly look to the young to dream of the life to be, to see with vision-eyes the Brotherhood to be, and thus, if they be Theosophists, to discover the Theosophy and The Theosophical Society which shall be vouchsafed to the young world through the messengership of youth.

I want every one of us of the older generations to be intent upon paving the way for the young generation to enter upon its heritage. And I want every member of the young generation of Theosophists to be intent, enthusiastically intent, upon a great vigil of self-preparation for the wonderful destiny to which they are dedicated and which will come to them the more certainly if they strive from now to be worthy of it.

BUT I AM ANXIOUS . . .

But I am very anxious. I do not see among the older generations of Theosophists that realization which they should undoubtedly have of the imperative service they owe to youth. The new members they ought to attract are young members. The Theosophy with which they should concern themselves more than with any other Theosophy should be the Theosophy which is perceived to inspire the young and to be the destiny of youth. The Theosophical Society they should be refashioning should be a Society in which the young feel themselves

absolutely at home and able to use without let or hindrance. I do not see Lodges dedicated to attract the young. I do not see older members happy to forget themselves and even their Theosophies for the sake of entering into the spirit of the Theosophies in which the young delight. With a new world so close upon us surely we must dedicate ourselves to those who will be to it as we have been to the old world. We are not so very far from finishing our task. The young are rapidly hastening after us and will soon overtake us. We must be thankfully happy that they are so doing. We must facilitate to them the approaches to the Theosophies they need. We must hearten them for their duties as we once were, I hope, heartened for ours. And falling back ourselves for the great surge forward into the wonderful unknown under the magic of Friend Death—we Theosophists ought to coin a word better than "Death" which has such an unpleasant aura owing to man's ignorance and abject fear—we wave our hands in blessing and in joyous anticipation to our younger brethren who will carry the Torch of Truth and Brotherhood for yet another span.

"Where among you are the young Theosophists?" must be the constant challenge to every Lodge and to every Section. I know that many Lodges will be able to answer the challenge triumphantly, as also many Sections. But there certainly are many Lodges and some Sections which do not seem to realize the absolutely vital importance of young Theosophists to the future both of Theosophy and of The Theosophical Society.

WE MUST HAVE YOUTH IN OUR MIDST

Whatever other groups may be formed in a Lodge, as I have been suggesting in a previous Watch-Tower, there must be a strong group which concerns itself with ways and means whereby young people shall feel drawn to Theosophy and to The Theosophical Society, and shall find the heartiest and most understanding of welcomes when they contact the Movement which more than any other can help them to become joyously efficient in their youth, for the simple reason that it itself is eternally young and the everlasting herald of future after future.

We older people must pay far more eager attention to the young than we pay to ourselves. Our lectures, our libraries, our Lodge organizations, our outlook in all ways, must in definite and adequate measure be suited to the needs of the young. We must have addresses on our syllabuses, and discussions, which shall be very interesting to young people. And when they come they must be treated as comrades, perhaps even as our own elders-to-be. We must become young in order to welcome their youth, and we must say to each other—we older people—that we have been studying Theosophy for years and years and years. We do not need any more, or at least not so many more, lectures. We have enough Theosophy in us to last us for the rest of our incarnations, and we may well be satisfied with chewing it as a cow chews the cud.

Let us, synchronizing with the times which herald a new world, give ourselves to the establishment of a tremendous army of young Theosophists to

carry on the incomparable traditions of the great impetus towards the larger Truths which descended into the outer world in order to lay the early foundations, seventy years ago nearly, for the beginnings of a new world which was to be reborn amidst the terrible cataclysms of two great wars.

No older member has fulfilled the trust reposed in him unless he is happily busy about recruitment to this army of youth. He himself needs a youth renewal as I hope he knows full well. He will soon enter upon it as he descends into darkness in order to rise into light. But his newer youth will be dull and slow, hardly youth at all, save as he begins in his middle or old age to help now the young to profit in their own individual ways from Theosophy—the Science of Youth, and from membership of The Theosophical Society—veritable Brotherhood of Youth as it is designed to be.

THE YOUNG MUST BE FIERY

But now I must point out that young Theosophists everywhere must themselves be richly alive in their Theosophy and in their memberships of The Society. We older people must set them a fiery example. But they, too, must be fiery—not necessarily with our particular interpretations of Theosophy and of our duties as members of The Theosophical Society, but with their own interpretations which should reflect the Theosophy and The Theosophical Society the new world will need.

Of course, there is only one Theosophy. But it contains a myriad truths. Some of these, or perhaps a bird's-eye view

of many of them, have so far been revealed. But those that have been revealed may have to be revealed otherwise for the new world, and there may be those which have yet to be revealed—leaving of course an illimitable multitude of which we can at present know nothing.

Young Theosophists must seek in Theosophy the Truths to which they feel irresistibly attracted as well as the Truths which are perceived to be the fundamentals of Life. They must define the great Truths—Karma, Reincarnation, the Planes of Consciousness, the nature of the Inner Government of the world, the hierarchy of the Kingdoms of Nature, the Rays of the evolutionary process, and so forth—in terms of their own understanding and application. The books we older people have written, the discourses we have delivered, the opinions we have expressed, the revelations we have disclosed, may to all intents and purposes be true. Still, youth must feel free to challenge them all, not in a spirit of general iconoclasm, but in a spirit of free research unfettered by any aura of sacrosanctity we older people may have drawn around them.

Our slogans may be good enough for us—Back to Blavatsky and all the rest of them. But they must not be good enough for young Theosophists without having proved their worth under the most challenging scrutiny. Young Theosophists must be Theosophists with their own Theosophy and with their own conception as to what kind of Theosophical Society is needed for the new world. But I would say with the utmost force at my command that just

as Theosophy is composed of eternal Truths so is The Society based upon eternal landmarks, and young Theosophists must be very sure as to what these are before they begin their building.

I submit that the landmark of landmarks is that Universal Brotherhood to form an active consciousness of which, among those who are old enough in evolution to perceive its existence, is The Society's supreme purpose. I do not think that any Theosophist can be so called who does not base his whole living upon The Society's First Object. Perhaps this is the only landmark, unless we postulate as landmarks certain outstanding Truths in the Science of Theosophy, as we may well do with regard to any that are universally accepted among us.

In any case, I learn through indirect sources—our young Theosophists do not always keep me as well informed as I should like to be with regard to their reconstruction activities—that English young Theosophists are in process of compiling an "Introductory Book to Theosophy." If this new venture be the result of deep study and of an intuitive reaching out towards the needs of the new world then we shall welcome it whatever be its contents, however revolutionary. I understand, too, that American young Theosophists are also working at a book on Theosophy. How I wish that our Indian young Theosophists were similarly occupied, and indeed all other young Theosophists throughout the world where Theosophy and our Society have not been temporarily suffocated by the evil gas emanat-

ing from Hitler's laboratory of cruelty and hatred.

Our young people must remember that the youth of Germany, of Italy, no doubt also of Japan, and the youth of every country under the sway of Hitler's savages, have been so afflicted that it may well be doubtful if they will recover at all quickly from the frightful diseases with which they have been infected. All the more need for all available young Theosophists everywhere to come with speed to the rescue of their young brethren to whatever extent is at all possible, and to be all the more active and all the stronger because their ranks are thinner than they should be. It must surely take long for the young people in these stricken countries to divest themselves of the Hitler slime. But the work of youth must go on and on. The world cannot wait. Even the wonderful release of spiritual power which is the result of the marvellous heroism and self-sacrifice of the youth of the Allies—the young who are so largely winning the war—cannot, I imagine, entirely make up for the loss sustained by Hitler's ferocious onslaughts on all young people within his reach. And the young people who have died for the cause of Good will not be immediately ready for the new world which they will have been so instrumental in making safe for the future.

WHAT IS THE NEW THEOSOPHY?

If I may venture a personal suggestion it is that the Theosophy of the post-war world must be made specially to apply to what will be the new national and international structures. There must be a series

of really authoritative pronouncements by young people well-versed in Theosophy on the plan that Theosophy offers for the resolution of political, economic, religious, educational, and other civic problems. I think we must not hesitate boldly to face the political problem, for upon its right solution so very much depends. I think we Theosophists have hitherto been brought up to shun the political field. Perhaps we have not so far been ready to enter it Theosophically. But now, I think, we must thus enter it and help to divest this field of those bitternesses and antagonisms which do so much to disrupt almost every nation in the world. I think our young people must come forward with a programme of sane politics based on Theosophical principles, not excluding differences of point of view but showing how these must ever be subordinated to a common purpose which is recognized as embodying the nation's need and the nation's purpose.

It will be largely for our young Theosophists to determine to what extent the present system of party politics must remain or shall give way to a better form of government.

It will be largely for our young Theosophists to formulate a Charter of Civic Liberties and Duties which shall be the basis of the life of every citizen from the cradle to the cremation-ground—the new education, in fact.

It will be largely for our young Theosophists to plan the drawing of the various faiths together in mutual respect and co-operation.

It will be largely for our young Theosophists to plan the principles upon

which shall rest the material wellbeing of every citizen in the land, including the provision of right leisure and of right freedom from anxiety.

It will be largely for our young Theosophists to do all these and other things in the light of *their* Theosophy and in the light of their understanding as to the conditions precedent to peaceful, contented and therefore happy living.

It is much to ask. But Theosophists, and perhaps especially young Theosophists, have much to give out of the storehouse of Theosophy and the brotherhood of The Theosophical Society.

ERRORS AND DIFFERENCES

And our young Theosophists must remember that it does not at all matter if at first their proposals are treated with contemptuous indifference, or are laughed at as foolish and impracticable Utopias. No great and true cause has ever started on its way without these birth-pangs. Birth-pangs are the acid test of the worth of that which is thus ushered in. They may as well also remember that the truest and most lasting foundations for any lasting achievement are mistakes. Someone has said that those who cannot make mistakes cannot make anything. So young Theosophists may be quite happy if they find themselves continually making mistakes, and they need not pay too much attention to those superior elders who constantly ask them to profit by the experience the elders have gained. We may have discovered the best way of doing our things, though I very much doubt it; but there are many other ways, and perhaps better ways, left for the

young to discover and to use for the things that will be theirs.

Young Theosophists must ever be explorers and adventurers. They must have no fear to seek their way in uncharted regions of life and feeling and thought. They must dare to be different, not for the sake of being different but for the sake of sowing seeds in virgin soil and of nurturing new flowers and gardens.

There is not a little danger of youth being no less orthodox in their own ways than the middle-aged and the old are so often orthodox and even narrow in their orthodoxy. Young people are often extremely conservative in their ways and opinions. In seeking to break the fetters of their elders there often arises an orthodoxy of destruction, and many young people remain content to reverse the order of the elders and to regard such reversal as the fine sign of youthful freedom.

We elders have meetings with certain procedures. The young decide they will have no meetings and no procedures. We elders tend on the whole to be conservatively cautious. The young decide they will be reckless at least in speech and often in dress. We elders have our own peculiar code of manners by which we assess the worth of those round about us. This code is often extremely artificial and stultifying. The young decide they will have no manners, and that the worth of their young brethren must be determined by what soon becomes an orthodox and calculated abandonment. And so on and on.

It is easy to find out what is old public opinion. It is equally easy to find

out what is young public opinion. There are exceptions, of course. There are those among the old and among the young who have their own unique independence, who think and are not thought. These are precious indeed to the growing life of the world. But they are in a very small minority, and just as we can decide what the average person of a certain age is thinking and feeling and doing, so can we decide what young people of various ages are thinking and feeling and doing.

I ask our young Theosophists to have their own individual differences, BUT TO POOL THEM AND TO USE THE POOL TO THE HIGH PURPOSE OF HELPING TO BUILD A FINER WORLD THAN THIS EARTH OF OURS HAS EVER KNOWN.

Differences are vital, for each of us is in truth almost, perhaps quite, radically different from all his fellows. In the rainbow of God there must be innumerable shades of glorious colours. But these very differences must be harmonized to serve and to achieve a common purpose, and it is here that young Theosophists can set a great and compelling example under the inspiration of their allegiance to the Universal Brotherhood of humanity and of all life.

RECRUIT THE YOUNG

So let every Lodge of The Theosophical Society be very busy about recruiting the young to the ranks of our great army of Brotherhood—offering them oases of freedom amidst the innumerable deserts of imprisonment of one kind or another which so largely characterize the life of the world. Let The Society,

let every Section, let every Lodge, open wide its doors to the young. Let the young be sought out. Let Theosophy and The Theosophical Society be drawn close to their hearts and minds and wills. Let every eager Theosophist everywhere seek out the young and take them HOME with him to our Society, to our Sections, and to our Lodges, and specially to our Theosophy. Let this very real home of youth give them a delightful sense of freedom and of opportunity, a delightful sense of the worthwhileness of life and of the wonderful things that may be done with the aid of a Theosophy in which all and every Truth is to be had for the free seeking, and of a membership of a Society which has no creeds or castes or conventions of any kind, but only the wonderful freedom to discover all living creatures as brothers, as members of one great family, and as travelling along one great road rich in sunshine and in storm, rich in ever-changing scenery of mountains and hills and valleys, rich in contrast of darkness and light, but unerringly leading to Heavens of Fulfilments for all who tread it, and who do not?

* *

"THE T.S. PLATFORM AND ORTHODOX TRENDS"

In a moment of weakness I seem to have committed myself to a reply to or to a summing up of the various articles which began with "The Theosophical Platform and Orthodox Trends" by Mr. Ernest Kirk, in the March, 1942, THEOSOPHIST. On the whole, I think I had better say as little as possible or

the various contributors will quite naturally want to pursue the matter further or to correct such misunderstandings as they may perceive in my final words. I hardly think it is necessary for Mr. Kirk to have the last word, for his article has brought forth quite a number of very interesting comments which will certainly give cause for thought on the part of our members.

I have no doubt that there is a certain amount of orthodoxy and convention among the members of The Theosophical Society. I do not think it could be otherwise, and probably it may not be untrue to say in this case, *vox populi, vox Dei*. I can the more emphatically use the Latin proverb because I find myself by no means altogether among the majority of my fellow-members as regards their views on Karma, Reincarnation and other broad principles of Theosophy.

I agree with Mr. Kirk that there may be members in our Society who do not believe in such broad and generally accepted principles. Why should they? All to which any member of The Society is committed is a sympathetic attitude towards the three great Objects. If a large number of brethren go further and hold that certain of their beliefs constitute Theosophy or even the purpose of The Theosophical Society, I shall certainly not quarrel with them. Nor shall I quarrel with any who have their own particular views as to the meaning and purpose of Theosophy and of The Theosophical Society. Of course a certain amount of fanaticism and assertion of authority almost inevitably follows in the wake of an individual's beliefs, and still more

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in the wake of the beliefs held by a large number of individuals. I do not quarrel with that either. But I feel that every member, while holding his own views as strongly as he feels right, must have due, very respectful and brotherly deference for the views of others.

Supposing Mr. Kirk is sure that his own interpretation of Theosophy and of the work of The Theosophical Society is truer than, let us say, my interpretation. Well and good. But he ought to be constantly aware of the fact that his views are not likely to be truer than mine, just as I must be aware that my truths are by no means necessarily truer than his.

Let there be orthodox trends and unorthodox trends. Let there be an infinite variety of views. These are all part and parcel of the wealth of our association with Theosophy and The Theosophical Society, and if sometimes we arrogate to ourselves our exclusive right to a certain mode of interpretation, this is in the nature of things, and it is the duty of our fellow-members to be tolerant as we pass, perhaps for a lengthy period, through this particular form of narrowness which comes with an enthusiastic adherence to an outlook upon life which so far has been hidden from us.

Above all is it necessary, as I think, that we should hold fast to our sense of brotherhood with our fellow-members far above all differences of opinion. The strength of our Society and our power to understand Theosophy are measured, I think, by our tolerance, our understanding, and our appreciation of the

differences which our fellow-members feel to be their shortest routes to Truth.

Mr. Kirk cannot expect officers and members of The Society to fulfil the spirit and the letter of the "Freedom of Thought" statement which appears each month in THE THEOSOPHIST. I do not expect Mr. Kirk to be able to reach this level of perfection any more than I can reach it myself. We must all do the best we can and give of our sincerest to the common work. If we do this, then are we serving Theosophy and The Theosophical Society well, be we orthodox or unorthodox, be our interpretations of the Science of Theosophy and of our membership of The Theosophical Society however peculiar and strange in the eyes of our fellow-members.

I do not see any advantage to be gained by accepting the whole of the modification in Rule 48 suggested by Mr. Kirk. I entirely agree with the first paragraph. As for the nomination and election of office-bearers, etc., I think we must leave every member, and also the President, free to do the best he can. I think we should be narrowing our outlook were we to accept the second paragraph, but I thoroughly endorse the third paragraph.

In conclusion, I appreciate the spirit in which Mr. Kirk has written his very interesting article, and in which other contributors have set forth their various views. I am always glad for THE THEOSOPHIST to be a medium for the circulation of the sincere outlook of every thoughtful member of The Society. I think we may close this interesting correspondence and thank Mr. Kirk for having initiated it. Perhaps

later on we may be able to move a step further in emphasizing his view that we must all be very careful not to use our opinions and beliefs, however eagerly we may cherish them, as bludgeons wherewith to discipline our fellow-members in the way we think they should go.

Freedom of thought, freedom of belief, freedom of speech, freedom of action, are the birth-right of every individual as he is born into membership of The Theosophical Society. But this freedom must be exercised in a spirit

of very real brotherhood, or it will inevitably lose its great value, for the denial of brotherhood in fact, however we may assert it in principle, is a negation of the supreme Truth which is the very foundation of The Theosophical Society and the purpose of the Science of Theosophy to show forth in all its splendour.

George S. Arundale

12 February 1943

FUZZY WUZZY ANGELS OF THE OWEN STANLEY TRACK

[This poem was written a few months ago by an Australian soldier, in a letter to his mother. Soon it became famous and a favourite throughout Australia. Thousands and thousands of cards were printed and sold. The proceeds of the sale of the "Fuzzy Wuzzy" cards enabled *The Courier Mail* of Brisbane, with the Australian Comforts Fund and the Red Cross Society, to send special comforts to the "Fuzzy Wuzzies." *The Courier Mail* which first printed the poem, reproduced it in its issue of 14 November 1942 "for those who were unable to buy a card because the supply was exhausted or who failed to keep a copy of the original publication on October 31."]

Many a mother in Australia, when the busy day is done,
Sends a prayer to the Almighty for the keeping of her son;
Asking that an Angel guide him, and to bring him safely back—
Now we see those prayers are answered, on the Owen Stanley track.

Though they haven't any haloes, only holes slashed through the ear,
And their faces marked with tattoos and with scratch pins in their hair,
Bringing back the badly wounded, just as steady as a hearse,
Using leaves to keep the rain off, and as gentle as a nurse;
Slow and careful in bad places on the awful mountain track,
And the look upon their faces makes us think that Christ was black.

Not a move to hurt the carried, as they treat him like a saint,
It's a picture worth recording, that an artist's yet to paint.
Many a lad will see his mother, and the husbands wee 'uns and wives,
Just because the Fuzzy Wuzzies carried them to save their lives
From mortar or machine gun fire or a chance surprise attack
To safety and the care of doctors at the bottom of the track.

May the mothers in Australia, when they offer up a prayer,
Mention these impromptu angels with the fuzzy wuzzy hair.

THEOSOPHY APPLIED IS YOGA

BY J. KRUISHEER

EVERY one nowadays, within and outside Theosophical circles, is filled with the idea of Reconstruction. We all of us want the world to be changed, radically altered. However, as true children of our times, every one looks forward to different kinds of changes, to be made according to his own special brand of preferences, to serve as a kind of panacea to save the world from further downfall, all planned as a reorganization of world-affairs. Numerous kinds of such plans, generally looking upon the Problem from a certain special angle—religious, scientific, social, educational, etc.—have been laid before the public, and many more no doubt are coming forth.

However, even if humankind were able to produce a perfect organization of world-affairs—a feat it certainly is not able to perform at present—it yet would be bound to fail as the result of human frailty. Indeed, it cannot be denied, and nobody will venture to do so, but that a better communal organization will be of enormous help, in order to guide man onto the right path and keep him steadfast on it. But it is equally sure that he will soon find out the ways and means of escape from any limitations forced upon him from without by man-made laws. The very best organizations, the very best laws, etc., are bound to fail as the result of man's imperfect character, and consequently,

in order to accomplish the innovation of a better world, we first have to improve and correct the characters of men. Every social organization, every organized civilization, depends for its smooth running upon the living human beings of which it is composed, upon their characters.

Any divine teaching, however exalted it may be, can change the world only by changing man, because man himself makes his own social organization according to his own standards, his own character and morals. Therefore, all religions are—or should be—fully occupied with work for man's salvation by "indicating how to live" (Sanatana Dharma). It is for this reason that the very first stage on the Noble Eightfold Path of Buddhism is "Right Teaching." But that teaching should be rightly applied, as the other stages indicate.

We, students of Theosophy, have the inestimable privilege of as valuable a right teaching as can be given in our times, and if we would try to apply this priceless gift rightly, we indeed could change the face of the world. But this means that we should concern ourselves first and even mainly with the application of our teaching to ourselves. Yet, if we may judge by what has been published recently, most of us have focussed our attention on organization, on a renewing of systems, still believing that the world can be changed while man is

left alone. And the *only* man we are really able to change is ourselves; yet every one wants to change his neighbour.

The infallible guide for directing our lives which Theosophy is for us, should be seen in the light expressed by the Buddha when He said of Himself: "The Tathāgata (the Enlightened One) can only be a guide." The same indeed is true of Theosophy, it can only be a guide "how to live," provided that we really know our Theosophy. But then has come the time to apply it—to live it. I do not see any other—and certainly not a better or surer—way to influence the world according to Theosophical principles, than individually to apply them to ourselves and be living examples as to their truth and value.

Consequently, the task of The Theosophical Society is now and ever will be to promote Theosophy and nothing else but Theosophy; that of its members being to study Theosophy *and to live it*. The great merit of Theosophy is that, in a clear and comprehensive manner, it points out the way "how to live" understandingly, how to live in accordance with the laws of Nature.

Theosophy provides and explains an enormous amount of practical knowledge for every one at every stage of the evolutionary ladder, at every stage of growth. Therefore, in order to obtain the greatest possible profit at all stages of our evolutionary ascent, we should always take good care to remain flexible with regard to our ideas momentarily believed to be Theosophy, always ready to change, to seek deeper, to reach up to a still higher truth. Never allow any one of its teachings to become a fixed

rigid dogma, for we may rest assured that the present conception of any and all the teachings we now conceive to be Theosophy, some time will prove to be only a fragment of a much deeper truth. Behind each truth we are able to recognize now, there lies inevitably a far greater Truth still hidden from our mind's eyes.

Theosophy shows us something of the divine laws that rule our world, and it may be true indeed, as has so often been said by our writers and speakers, that, if rightly applied, it seems the only thing that may save humanity from the dangers which encompass it. If this is really the case, as we all believe it to be, then it means that these laws of Nature must be applied by ourselves to ourselves. All growth is but the manifested result of our own effort, is our own "work" or Karma.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance (H. P. Blavatsky, *The Voice of the Silence*).

Indeed, but if we are creators, we have to remind ourselves unceasingly that above everything else *we are* constantly creating ourselves; we cannot help creating ourselves continually, because that is the Law of Activity-Karma. Whatsoever we are now is our own "work" of the past, and whatever we do now—deeds, emotions, words, thoughts—determines in a way what we shall be in the future.

It is because of the necessity of *knowing* what we are and how to change ourselves accordingly, that in Theosophy so many items have been disclosed regarding man's constitution, his

principles and vehicles. We *must* learn to know ourselves, if we hope ever to be able to apply the laws of Nature . . . first on ourselves. But if we have learned to do so Nature inevitably will make obeisance. Right teaching, rightly applied. Such application of the laws of Nature—of Theosophy—in one's life in order to stimulate the evolutionary process, is the aim and object of all systems of Yoga.

Yoga is the rational application of the unfolding of consciousness, self-applied in an individual case (Annie Besant, *An Introduction to Yoga*).

Why is it that Yoga concerns itself mainly with consciousness? Can such an abstract teaching have anything to do with the practical affairs of human life in the world? It can indeed, because it brings an outlook on life entirely different from that generally and thoughtlessly accepted, while it places the human spirit on its due throne now occupied by the body. And it is highly practical, because we live in our consciousness which indeed forms the actual link or soul-mind, connecting the Ātmā-Purusha with its body. As soon as we can convince ourselves that in Reality *we are* the Ātmā and nothing but the Ātmā, we have taken the first step to become a Yogi, knowing that we are not body—none of our bodies—but Ātmā alone.

Long before that, a preliminary step in that direction is already taken by anyone who comes into contact with Theosophy and for the first time discovers that there are different vehicles of conscious life, the teaching that man is not only the physical body, but also

has other more subtle bodies—etheric, astral, mental, causal, higher mental and even Buddhist—and that ultimately *he is* the Ātmā-Self. Here the foundation-stone for future Yogiship is already laid, the first lesson teaching him that he is none of these bodies, but Spirit-Ātmā alone. He is not even the "I" or causal body which so often and for so long he mistakenly believed to be really himself, living as he does, from that secondary centre. One of the most difficult steps towards Yogiship is just this conquering of that I-principle, which is a mental image on the middle of the mental plane, the centre of the mind.

For the multitude of mankind this causal I-form is the centre of life, and this remains the case until a certain stage is reached on the evolutionary path, where man discovers and recognizes that this cause of selfishness definitely can be seen as being not-Self, that it can and should be controlled by the Spirit-Ātmā—one of the most important steps towards Yoga.

This shows how the application of one of the most generally accepted teachings of Theosophy (the Seven Principles) ultimately must lead to Yogiship, the discovery of the powers of that Ātmic Centre which we are. This, moreover, carries with it that gradually the Ātmā becomes more and more completely the controlling influence in our lives. Till that moment it was no more than a Silent Watcher. From that instant, it becomes comparatively easier to control our bodies and to conquer the "I," which for most of us at present is the only "self" really recognized as such

Obviously such control is *conditio sine qua non* for Yogiship. Therefore Patanjali says: "Yoga is the ceasing of the transformations of the thinking faculty," *Tjit-tam*, (Yoga Sutra). If we succeed in stopping that constant moving of our mind by an effort of will, then at such a moment we are in the Ātmā, wherefore Patanjali continues: "Then the Yogi abides in himself," i.e., in Purusha-Ātmā (the Nirvānic plane).

Concentration of thought is the one and only indispensable means to accomplish such a feat. Evolution in itself seems to be a continually deeper concentration of conscious life. In the group-soul consciousness was that of the larger entity of the group, embracing all the units of that group. By separating itself from the group, the unit becomes man, that is, instead of the wider but more vague consciousness, it now is concentrated in a causal body on the mental plane, creates a soul of its own, and therewith enters upon a new stage of its long, long path of evolution—that of a human creature. And here, also, further growth and development prove to be largely dependent on that same capacity to draw the attention of the Ātmā-Self into an ever more strongly concentrated attitude and to keep it fixed in an ever smaller and narrower centre.

Henri Bergson, (*Creative Evolution*), argued that "mind must be replaced by that more embracing reality of which mind is but a retrenchment." Indeed, mind is a retrenchment of a wider reality, but the wider is more vague and only further retrenchment of consciousness brings a stronger power of gather-

ed attention and higher faculties of perception—*Tjit-tam*. Dr. Besant (*A Study in Karma*) compared this process to "a narrowing down of a channel, making the water which passes through, running so much quicker." And H. P. Blavatsky gave the simile of a lens, drawing the sunbeams into a focus and by that means producing such an accumulation of heat that it becomes capable of setting something afire.

Thus, ultimately, the Yogi succeeds more and more in controlling his outer world by the process of concentration (meditation, contemplation), by means of withdrawing the attention or consciousness into himself—the Ātmā on the Nirvānic plane.

Silence thy thought and fix thy whole attention on thy Master [Ātmā-Self], whom yet thou dost not see, but whom thou feelest.

Merge into one sense thy senses, if thou wouldst be secure against the foe. 'Tis by that sense alone . . . that the steep path which leadeth to thy Master may be disclosed before thy soul's dim eyes.

Such disclosure of the Master, Self or Ātmā means, above all, that its divine attributes—Harmony, Beauty, Virtue, Peace, Unity, Brotherhood, etc.—shine through into our lives on earth, manifest in the characteristics we display as a result of our self-application of Theosophy, which is Yoga. It is only after due reconstruction of ourselves that we can be ready safely to deal with Reconstruction of world-affairs, but—having attained some slight advance in that direction—the influence we exercise on the world around us will show itself automatically; we need not too ardently seek it.

THE THEOSOPHICAL SOCIETY IN POST-WAR EUROPE

[Minutes of the Executive Committee Meeting of The Theosophical Society in Europe, held at 33 Ovington Square, London, S. W. 3., on October 8 and 9, 1942. I am venturing to publish here these Minutes as they contain matter of world-wide interest among Theosophists, and also an interesting letter from my old friend, Iwan A. Hawliczek, which, I hope, will arouse discussion.—G.S.A.]

THE minutes are arranged for convenience of reference and not in the exact order of occurrence.

Present: Mr. J. E. van Dissel (General Secretary), Mr. I. Hawliczek (Acting Treasurer), Mrs. Adelaide Gardner, Mr. Peter Freeman, Wales, and further, Mr. J. Coats and Mr. Ch. Gale by invitation.

The minutes of the last meeting were read and approved.

Arising out of the minutes, it was stated that £100 had not been invested owing to income-tax complications.

GENERAL INDICATIONS

Mr. van Dissel made a general report of his visit to Adyar. Some of the points had been summarized in an official report in *The Theosophical Worker* for July 1942. For general indications re the work in front of us, he referred to the President's Watch-Tower notes of the same date, in which especial stress was laid on the following:

1. Prepare *now* for what we shall have to do from the moment when hostilities cease onward.

2. Each Section is to be at work on plans for its own revival, and is to participate in the general revivification of the whole Society.

3. The 1943 Conventions of the different Sections should have the Rehabilitation of The Society as its subject for discussion. The General Secretary of the European Federation is to circulate among all available Sections a suitable agenda, for such discussions, which will have to be adhered to.

4. No Section may dare to be satisfied in the new world with the way it conducted business in the old.

5. Every submerged Section must be able to count upon The Society's eager help, and every effort must be made to draw Italy and Germany after the war within the healing fold of our great movement.

IMMEDIATE PLANS

After the cessation of hostilities, personal contact must be established as soon as possible with all members in Europe. The methods used will depend upon the circumstances, but will include letters, visits, whenever and as soon as possible, and a full use of *Theosophy in Action* to acquaint members with news, plans and possibilities of contact with other members, and Sections with Adyar.

PERMANENT SECRETARIAT

The General Secretary stated that he felt it would be necessary to have an

office in England, and workers (a) to help with the work of preparation, (b) for the execution of a great part of the administrative work from the moment hostilities cease onward. The meeting agreed with all points mentioned above, and added that a staff meeting or a meeting of key workers should be envisaged as taking place at the earliest possible moment, at any convenient place, such as Switzerland or Holland or London. The relief work may be done in connection with Red Cross or Quaker organizations. An effort will be made to secure and have ready suitable literature, both for issuing in English and for translation into other languages.

It was agreed that the needs of Europe will be best served if we envisage the work from the centre outwards, rather than by stressing the activities of separate Sections.

RUSSIA OUTSIDE RUSSIA

It was agreed that the time had come to disallow the continuance of Lodges not attached to the locality or area in which they met. Any Lodge resuming work will be automatically attached to its district Headquarters. The President is to be asked to take the necessary steps to rescind permission for the existence of extra-territorial "Sections," although the warm associations of Lodges or individuals with others of the same type in other countries will be encouraged.

"THEOSOPHY IN ACTION"

It was agreed to carry on this paper in its present form, giving in it news of The Society and basic teachings as well

as news of Europe. Later it may be developed as a magazine issued quarterly. The four General Secretaries of the British Isles are to be asked to sign an appeal for further support of its activities.

BUDGET

About £180 is now in hand. An annual income of about £70 may be expected under present conditions from England, Iceland, Ireland, Portugal, Scotland, Sweden, Switzerland and Wales. There are no charges at present, as *Theosophy in Action* is about self-supporting, and congresses are not being held.

It was agreed that rent should be paid to the English Section up to £30 for such accommodation as may be available, and that for five months £10 a month be allowed to the General Secretary as expenses in order to leave him free for this work. The latter proposition was put as an exceptional measure, and it is hoped that the War Distress Relief Committee may be able to meet part of this sum.

THEOSOPHICAL PUBLISHING HOUSES

The publishing houses on the Continent will be one of the first points to be considered after the cease-fire, as the books have been destroyed and the libraries closed. In view of the European situation Mr. Coats was asked to see Mr. Digby Besant and discuss the publishing work and its future with him, as owner of the London House.

WAR DISTRESS RELIEF COMMITTEE

Mr. Gale reported that the funds had been running low, until a further

payment from Adyar of £300 brought them up again. About £150 remains in Adyar. This £450 is our total asset at present as donations have dwindled to very little. *It was agreed* that a further appeal be made, after consultation with Mr. Jinarājādāsa and the President. Clothes are not needed.

INDIA'S PLACE IN POST-WAR RECONSTRUCTION

The President asked Mr. van Dissel to take up this line of activity. During his stay in Adyar it was discussed with Messrs. Sri Ram and Rohit Mehta, Mr. Kruisheer also being present. Our Indian brothers will go into the matter as far as they are concerned and will keep us informed. Mr. van Dissel urged that something be done for a better understanding of the Indian situation. It was agreed to ask Mr. Jinarājādāsa to address a meeting of those especially interested, and Mr. Coats will make the arrangements.

STUDY GROUPS

It was agreed that study groups should be formed with the object of restating the Theosophical principles most needed to be broadcast in the world today. These groups would investigate current needs, in the light of Theosophical teachings, and issue transactions which could be widely circulated. The work of the Theosophical World University would come into this scheme, and it will be talked over again at the next meeting, after intermediate discussions have been held.

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THE TECHNIQUE OF INTUITION

(Mr. Hawliczek's Letter)

Dear Dr. Arundale: While this is not an official report of the proceedings at a recent meeting of the European Federation Executive Committee, it represents ideas put forward at that meeting which received a general measure of support. It may be that these ideas will have a wider application and consequent changes of policy which the General Council would need to consider.

The technique of the old age, when Mind was dominant, was to commence with small units and gradually to synthesize these into larger groups. Examples of this in the world are the U.S.A., the Union of Soviet Socialist Republics, and the League of Nations. In the Theosophical world we have the parallel process of seven or more Lodges combining to form a National Section, these being then aggregated into a Federation (Indian, European, American) the sum of which constitutes The Society as a whole. This is the way of the Mind.

What difference, however, is brought about by the intrusion into the Mind of the Buddhist Intuition, which is the mark of the new age? Buddhi is always whole and undivided. It is the all-inclusive, the omnipresent. The whole first, the parts afterwards, seems to be the way of the new world.

If this be so, will it not be a tragic mistake to restart our work in Europe by an attempt to reconstitute the former National Sections more or less as they used to be, and then invite them to link

up into an European Federation? Where are the national boundaries that would make this possible? What about minority problems if there were such boundaries? Will there, should there, be any boundaries other than those comparable to English county boundaries which exist for administrative purpose alone and whose exact location is unknown to the citizens?

Can we not start with The Theosophical Society in Europe, and then set up regional offices—for the French-speaking peoples in Paris or Brussels, for the German-speaking peoples in Vienna or Berlin, for the Magyar-speaking in Budapest, the English-speaking in London, etc.?

The days of self-sufficiency are surely over. No nation, not even the U.S.A. with its vast material resources and geographical aloofness, has succeeded in maintaining a self-sufficient isolationist policy, though they have made prodigious efforts to do so. Has not the time arrived when Lodges should acknowledge that they depend on their Headquarters for the ability to function properly; that the National Societies depend on Adyar; that The Society as a whole depends on the Elder Brethren for that flow of life and inspiration which is essential for the success of the Work?

There is a rightful place for autonomy (perhaps in diminishing measure), but

the first Fetter to be cast off by one who has entered the Path is the *delusion* of self! If we are truly to lead the world, as we have done in the past, then must we not be an example *now* of that technique of life which the world will gradually adopt as the new age develops? After all, there is only the ONE WORK, the ONE LIFE everywhere, and it seems of such very small importance whether this or that National Section or individual Lodge should come to be regarded as particularly "strong" in the self-sufficient sense, and be the example to (or envy of) others. So long as the Work is done the identity of the doer is of little consequence.

You, as our President, have already given the lead in the motto which you have set before us: TOGETHER—differently. The technique of the old age was the opposite: DIFFERENTLY—together. Perhaps some of our comparative impotence in world affairs may be due to the fact that we have not appreciated this change and are still living in terms of the past era.

May I respectfully submit these ideas for your attention and, if deemed suitable, for the consideration of the General Council, so that, if approved, appropriate action can be taken?

IWAN A. HAWLICZEK

16 October 1942

A man ought to be ever striving to help the divine evolution of *Ideas*, by becoming, to the best of his ability, a co-worker with Nature, in the cyclic task.

—H.P.B.

CEREMONY OF UNVEILING ADYAR ART STATUE

BY JAMES S. PERKINS

National Vice-President, The Theosophical Society, U.S.A.

[The article comprises the sequential contributions written by Mr. Perkins for the occasion of the unveiling and delivered by several of the Young Theosophists. See Mr. Cook's note at the end of the article.]

1. Music
2. MR. PERKINS:

We meet to formally unveil and give recognition to a Work of Art; and to dedicate it to the purpose of inspiring with its message all who view it.

This bronze statue symbolizes in its action the story of a great hour of achievement in the progress of human freedom as that freedom marches through the ages toward its full flowering in the unity of Brotherhood. Wherever a superior man has knelt to lift his less fortunate brother to more life and greater usefulness a gain has been registered for all men under the law of unity. Still more, where a nation speaking through its elected head, moves to clear away deeper injustices, and approximate a wider freedom for the whole of its citizenry, that gain must be infinitely more. But beyond these gains resulting from just and noble actions by individuals and nations lies a greater ascendancy, of one race striking the chains of persecution from another race; of one race by the actions of its great men opening the portals of equality of opportunity to a subjugated race.

This piece of art which we unveil tonight tells the story of such a deed.

However unattuned to its heroic action may be the lives of thousands of our fellow American citizens, here, we believe, is represented the true Spirit of America. And by that very significance it prophesies this nation's gift to the world family of nations. It is fitting that we, as students of Theosophy, view this idea wrought in bronze, in its proper relationship as one episode of the larger picture of mankind's long pilgrimage to FREEDOM WITH UNITY.

We shall therefore strike briefly three notes symbolizing three periods of that pilgrimage: (1) the lessons of humanity's childhood, (2) humanity's youthful growth—virile and irresponsible, (3) and today's reckoning. Then unveiling the statue, we will let it suggest our note for the future.

3. Music
4. Young Theosophist representing

THE CHILDHOOD OF HUMANITY

Among the splendours of Theosophy is the revelation that there is a Hierarchy—a sacred Government of the BEST and WISEST who guide and direct all things to the final good of every one.

Mighty Rulers and Teachers, the Manus and Bodhisattvas, sometimes in



LINCOLN FREEING THE SLAVE
Artist: Richmond Barthe

outer physical manifestation, again through invisible action, have ever laboured to guide the building of man's civilizations upon Eternal Truths, upon Universal Laws which reveal the Will of the Logos.

Ages ago Child-Humanity was taught the arts of civilization by Members of this Hierarchy. These Kings and Avatāras gave Their wisdom to Lemurian and Atlantean Races in many a wondrous religion and government, the outward traces of which have long since passed away.

Yet in symbol, myth and legend the echoes of the inner truths have never ceased to sound somewhere in the world—the truths of man's spiritual descent from Godhood, of the Mystic Trinity, of the One Life visible and invisible within a Universal Brotherhood. Legend and story remained, in many climes and languages, of a Golden Age when the Gods walked on earth among men, of an early race—Adam—dwelling in a Garden of Eden.

As we gaze upon the Childhood of Humanity we see that children they were, infants intellectually and spiritually, but children who were ready for the most part to be taught; children willing to be guided; loving, not hating their superiors, and reverencing, not being jealous, of those who knew more than themselves. Docile and teachable, they learned a respect for authority and law, a reverence for wisdom. They were taught the spirit of service, the just reward for honest labour, and the stern reality of duty.

Their teachers, being Men of Light, knew that the ultimate destiny for man's soul is the Bliss of God in a Unity of

Universal Love, for God's Nature is Bliss, and His Unity is Love. They knew that happiness is a harmony of obedience to Law and that opposition to the Law creates misery and dreariness. In like manner They knew that all opposition springs from ignorance, and that the greatest gift of the Gods is the teaching of the Law that men may embody it in forms on earth and thus bring here below the Kingdom of God which is in Heaven.

Not alone by precept did They teach, but by example, for the Kings were kingly, and the ideal of *noblesse oblige* was no empty gesture.

And the Childhood of Humanity grew. Slowly it learned the long lessons of duty to one another, of justice en-souling forms of government and rulership, of obedience to the Light within. The rise and fall of civilizations repeated so many times marked the cycles of coming and going of the Great Ones. For as They withdrew from outer manifestation, allowing lesser men to rule, the standards fell, the ideals coarsened, and teachings crystallized in meaningless dogma. When men became hopelessly confused in their own iniquities the Teachers returned to instruct anew. . .

Thus the seeds were sown. Thus the lessons of Righteous Living were taught, age after age, in the forgotten world of long ago.

5. Short strain of music.

6. Young Theosophist representing

MANKIND'S YOUTH

Evolution carried men beyond the period of Childhood. The Teachers

relinquished the reins of power more and more into the hands of younger souls. Mankind reached a second stage, that of virile, youthful growth. With confidence they seized power wherever released, exercising their wilful pride and passions in trials of strength—in wars and battles that led to persecution and tyranny. Blunderingly they sought their own truths, the truths that served their interests. With sophistry and cruel practices they degraded the Light of the Ancient Wisdom, recalling their Godhood only in their powers to overcome and outwit one another. The doctrine of Might, alone, as Right was born to spread throughout the world. Empires grew upon exploited peoples and tyrants created their burdens of sorrow.

Each civilization that now rose achieved its flowering in a few who revelled in luxury, fed and fattened by throngs of slaves—slaves held as the rightful property of their masters and viewed more often than not as animals, dull and illiterate and unaware of the depth of their degradation. The lessons of man's duty to man, of Right and Justice administered from the seats of Authority, became a pale memory or was forgotten altogether. Freedom was known only in licence, reflecting but feebly the splendours of the far future when, with a unity of all classes and races, true freedom would dawn for mankind.

The civilizations of Lemuria and Atlantis had long departed and those of Arabia, Asia and Africa had followed. In all of them the Elder Brothers had taught and guided men that they might learn through their own experience to

act wisely out of the truth within them. Egypt, Carthage, Babylon, Athens and Rome all brought their lessons of life; of results when Law is obeyed, and is not obeyed. Each taught that selfishness wedded to ignorance begets cruelty, and that the burning fires of cruelty and ignorance create the sorrow of the world. The deeds of men wove their tangled skein of Karma century after century.

In no cycle has the Wisdom Tradition entirely disappeared. Its light glowed in strange and secluded ways, blazing forth occasionally as the Elder Brothers attempted to inspire men to nobler effort. And individual men began to appear who, grown wise, tolerant and benevolent through suffering and the gazing upon suffering, called to other men to join with them in brave action to secure reforms and a happier way of life for the world's people. Being born of man's own right experience, these enlightened actions were carefully nourished and fostered by the Teachers, for here were landmarks of progress on the road to freedom, and Brotherhood. For ages the evil had spread with little opposition, and the good was now born to overreach it in some inevitable day of triumph. And the prophecy was proclaimed that both good and evil would one day be almost equally balanced and in that day it would join in titanic struggle for the soul of the world. Man's spiritual strength would be measured, and if the good prevailed a new kind of freedom would be established upon a solid foundation of Law in a brotherhood of nations and races.

Thus humanity, taught in its Childhood by perfect precept and example,

in the period of its irresponsible youth grew mighty in the practice of creating both Good and Evil—the seeds of Armageddon.

7. Music—short strain.

8. Young Theosophist representing

MANKIND TODAY

The Twentieth Century dawned bright with promise. Steam and steel, industrial expansion, rapid transportation and communication, all establishing bridges which might span the ignorance and separateness of men the world over, and lead them into an era of plenty and comradeship.

But in the early morning of the century harsh winds were already beginning to blow out of the Past. The storm clouds of old evils were growing heavier on the horizon and the promising skies bore ominous signs of coming darkness. Great empires of industry, finance and commerce had entrenched the ancient spirit of autocracy and were fanning the fires of false hatreds and war. Only when men are ignorant may they be ruthlessly exploited in a system built upon the barriers of class and caste, exclusiveness and privilege. Democracy with its mass education was rapidly wiping out ignorance. Science and industrialization were promising plenty for every man and too many men knew only economic want. A creaking and unco-ordinated world structure of finance and commerce, grown haphazardly out of rugged individualism and the declared right to exploit, with little restraint, all situations for selfish interests, found itself unable to cope successfully with the cyclic fortunes of expansion

and depression. The climax came when this undisciplined individualism was incarnated in the larger forms of fierce nationalism, and nations moved in an expanding imperialism to establish more firmly their rights for commercial exploitation over subjugated peoples.

Thus the peace of earth was shattered in a World War. The chalice of evil had stretched its sinister form to receive the flood of Past causes—the ripened Karma of the world. Men knew that the opening days of Armageddon, prophesied of olden times, had arrived.

The hurricane lasted four years and suddenly paused. Then the sun shone that men might view the scene of desolation and refresh themselves with eternal hope. To their eyes was given a vision of a new world of planetary union. The vision was not clear enough, and they failed to avoid the fatal snare of attempting to return to yesterday's normal.

New storms gathered and the forces of evil assembled themselves in strange and terrifying shapes. Forms that not only boded ill for all the future hopes of humanity, but sought to destroy those that had been gained through centuries of toil and sacrifice.

Today the drive toward darkness has summed itself in total military autocracy that challenges the life of Democracy. Worse still, a hell-born miasma of blindness assails the natures of men as they seek to obtain their own best interests. Standing upon the roofs of their houses to survey the prospect they may no longer return within, but needs must hasten to the hills of spirit if they are to perceive the way of Truth. Many

fail. For that day has come at last when Good and Evil balanced almost equally struggle for the future of the world. And men find themselves taking their positions upon the White Cliffs of Brotherhood or descending into the sea of darkness. Stirring in their soul's depths are memories of primeval teachings; of Right and Righteousness, of Law and Justice, and of our heritage of Divinity. As angels out of the immeasurable Past these echoes of the Avatāras lift them from every rank to deeds of Godhood. Goodwill and Peace shine in myriads of hearts as never before in all history.

Yet great power has been given into the hands of sub-human men who bend to their purposes their weaker cohorts. The light of God and the power of Evil have met in a Day of Judgment. On the one side is the intent to subjugate the human spirit to baseness and brutality. Upon the other is the irresistible will of united Men-of-Freedom.

* * *

First Y. T. steps forward:

In CHILD HUMANITY the seeds of Right and Truth were instilled.

Second Y. T.:

In YOUTHFUL HUMANITY the deeds of Good and Evil were sown.

Third Y. T.:

In TODAY'S HUMANITY the harvest of total war is reaped . . . that amidst warring members the human spirit may be measured and its adulthood achieved as it recognizes and moves to establish Law and true Freedom for all.

9. Mr. Perkins:

Three notes have been struck.

The modern world has seen the birth of a nation destined to champion the

growth of FREEDOM WITH UNITY. Eighty years ago one of her noblest sons committed the nation to an act that breathed the true Spirit of America. Abraham Lincoln staked the life of his country on the issue that it could not exist half-slave and half-free. His Emancipation Act lifted a slave race to the dignity of human freedom, and it typifies in American hearts everywhere the gift that we might bring to the whole world. The Second World War reaching finally our shores, has roused this nation with all her power, her native genius and generosity, to a ceaseless effort of war until the guarantee of the Four Freedoms are established for all mankind: the Freedom of Religion; the Freedom of Expression; the Freedom from fear; the Freedom from want.

The statue which we now unveil contains the full meaning of all that has been said here this evening. It represents the Spirit of America; it prophesies that from this land may come the element of united differences to link the nations, so that the new freedom won by the war's victorious end *shall* be a FREEDOM WITH UNITY!

10. Unveil; Music; Adjourn.

* * *

MR. COOK'S NOTE

Dear Dr. Arundale: At the evening session preceding the opening of our Convention, in the course of a brief pageant, there took place the official unveiling of that beautiful bronze of Lincoln freeing the slave, created for us by Richmond Barthe. This piece was created as a result of your suggestion several years ago that each National Section present to Adyar a work of art representative of the spirit of the country. A committee then

appointed searched for something suitable to represent America and at the same time reasonably impervious to the climatic and other risks. Rukmini Devi visited the studio of Mr. Barthe when she was last in this country, and it was after that visit that the committee examined some of his work and commissioned him to create our piece for permanent exhibition and representation of this country at our International Headquarters.

I have previously sent you photographs of the piece in course of development. I now enclose one of the finished piece as formally unveiled and accepted by the members of this Section as their gift to Adyar. The bronze is about three feet high and weighs 150 pounds. It is much too valuable to permit shipment in these days of dangerous ocean travel, and we are therefore retaining it here until the seas are again free, when we shall see that it is dispatched to have an honoured place among the gifts of the other National Sections at Adyar. It is, however, already Adyar's, though we may still enjoy it for a time.

Mr. Barthe, the artist, is himself a Negro. The piece is therefore not only symbolic of the Spirit of America in its subject, but in its execution also.

SIDNEY A. COOK,
General Secretary

1st. Sept. 1942

Dr. Arundale's Reply

Dear Colleague: I have just received your letter dated September 1st. I think the bronze statue created by Richmond Barthe is indeed

beautiful and will be a wonderful addition to Adyar. We shall have to see where we can place it so that it is a reminder to all who visit Adyar of a very great man and his very great work. I shall of course publish in THE THEOSOPHIST the fine addresses given in the course of the unveiling of the bronze statue. These are very fine and inspiring. I am sure The Society and Theosophy generally owe a very great deal to The Theosophical Society in America and to its members for the outstanding strength continually being given to us. And much of this great service has been given during the difficult times of war.

Of course you are very wise to retain the statue there until it can be safely sent to Adyar. I am enclosing in this letter a little note to the artist expressing our very grateful thanks which I hope you will forward to him.

May I impose upon you the happy duty of expressing Adyar's deep gratitude to every subscriber to the statue for one of the most wonderful gifts Adyar has ever received? Each subscriber has made himself part of Adyar by his gift—an indissoluble part, and even if he is never able to actually visit Adyar on the physical plane he has nonetheless become part of Adyar's physical as well as spiritual structure. You write to say that the statue belongs to Adyar even though it be in America. May I say that Adyar is lending the statue to America for the time being and from it streams forth the Adyar gratitude and the Adyar warmth of friendship and brotherhood?

Fraternally,
GEORGE S. ARUNDALE

8 January 1943

YOUTH NEEDS TO BE NEEDED

FROM A YOUNG THEOSOPHIST

An eminent Young Theosophist writes to Dr. Arundale:

I WAS interested in your article, "Youth to Plan the Future," which appears in the April 1942 issue of *The New Citizen*, and on which I have just finished reading the proof: interested because as a Young Theosophist I am deeply concerned about the contribution of youth to The Theosophical Society. Something in the tone of it makes me think that you are concerned about it, too.

Does youth have a part to play in the development of The Theosophical Society and the promulgation of Theosophical principles? Theoretically, it is the youth of every great movement that pushes it forward, builds, and constantly breaks the shells of crystallization. With each new generation there are expansions and new horizons—futures to be planned—and some people think that the Young Theosophists should have a vital part in the work of The Society.

The problem—in this Section, at least—is that the young people themselves don't take much interest in the work of The Society. The older, responsible officers say: "They just won't come to our meetings or participate in our activities. . . ." The young people say: "We don't have time"—which means: "We just aren't interested."

Why? A few Young Theosophists here have been considering this situation, and earnestly seeking the answer. Some—one or two of the domineering do-or-die school—say: "It is youth's duty to assert itself. Let us go forth and conquer!" But others of us feel the deeper cause behind it all, and have sought deeper for the answer.

From my own (often discouraging) experience and consideration, I have come to this conclusion: *Youth doesn't feel needed in The Theosophical Society.* And where youth isn't needed—where there are others to assume responsibility, where there are no Mayflowers to be launched, where there are no Crusades to set forth upon—where youth isn't needed, youth just isn't interested.

Think back over your own experience. If there had been no need you could fill, no work you could do, would you have been interested in The Theosophical Society? I wouldn't. If Theosophy were not a glorious cause to be promoted, a great service to be rendered, I wouldn't be a Theosophist.

That, I think, is the trouble with the Young Theosophists: They don't feel needed. YOUTH NEEDS TO BE NEEDED. Oh, officers and leaders encourage them (try almost, sometimes, to compel them) to participate in various activities and pat them patronizingly on the back when they do something more or less worth while—but when there is real responsibility to be assumed there is

inevitably the attitude: "——— has had more experience. Let her do it," or "——— has better judgment, let him direct it."

That attitude is poison in the veins of our youth. Youth cannot be directed and supervised and bossed, and still retain the freshness of its enthusiasm and initiative and eagerness. Most young people will rise to responsibility and accomplish great things, when they won't lift a finger to carry out some "superior's" plan. They grow out of that independence, of course—many of them,—and grow into helpers of those who don't grow out of it! That is the great sin of the older generation and it is "visited upon the younger, even to the third and fourth generation!"

The solution is confidence. Let responsible officers and leaders have confidence in young people—if they want them to participate in the work, (that is I am assuming that The Society is concerned that its young people should help plan its future). They would make mistakes. That is to be expected. But when they have made the mistakes and learned the lessons they will be capable, dependable, effective workers. We learn more by making mistakes than we do by "guidance" and "supervision" and direction.

YOUTH NEEDS TO BE NEEDED. Make us feel that we are desirable and trusted and NEEDED. Then we will be interested. I have never written a letter like this before—it never occurred to me that it would be of any use. But your article conveys an understanding that inspires confidence, and I have written it on the spur of the moment. If these

are "days for youth," train us, inspire us and teach us—but don't subdue us or supervise and direct all our initiative and enthusiasm away!

YOUTH IS NEEDED

By G. S. A.

I am certainly concerned about the relation between young Theosophists and The Theosophical Society generally, and also between young Theosophists and the old Theosophists in particular.

I want the old Theosophists to learn to need the young Theosophists, so that they realize no Lodge to be a real Lodge of The Society which is not leavened by young Theosophists. And I want the young Theosophists to feel that the older Theosophists have been the appointed trustees of the traditions both of Theosophy and of The Theosophical Society for a particular period in the history of The Theosophical Movement. We older Theosophists have taken over charge, as it were, from our predecessor trustees; and we have, it is to be hoped, given our own unique virility to our charge. But now the time is coming when we should more and more look to the young people to begin to take over charge from us, and we must help them in every possible way. These young people, therefore, must not only see in us older folk the retiring trustees of Theosophy and The Society, though not yet retired, they must see in themselves our successors, and they must prepare themselves to give of their own unique vitality to the charge to be committed to them, and of their own utter faithfulness, as

I think we older folk have on the whole given. There must in every Lodge be an infiltration of young Theosophists, or, I do not hesitate to say, neither Theosophy nor The Theosophical Society will be adequately served in the locality for which the Lodge is responsible both to The Society and to Those an outpost of whose consciousness every Lodge is.

We older people must not be afraid of the possible iconoclasm of the young. They must, before they can build up, break down the barnacles which have come to cling to The Theosophical Ship as the older crew has sailed her. And very especially now, as an old world is being reincarnated anew, those who are essentially messengers of the new life must see to it that both Theosophy and The Theosophical Society are equipped to meet its needs. I very much like this young Theosophist's letter. I think I may venture to say that I endorse it all and commend it to the attention of Theosophists all over the world.

YOUNG MR. COOK

A recent issue of *The American Young Theosophist* has the following :

Congratulations are always due to someone after elections are over, and they are usually offered to the successful candidates. However, in this particular case the whole Society is to be congratulated that Mr. Cook has been chosen again as Captain of "Their Theosophical Ship," and that Mr. Perkins is to be his "First Mate" for another three years.

But the Young Theosophists have very real and very special cause for rejoicing and congratulating themselves. No one has given the Young Theosophists more real encouragement than these two, or been more understanding of the unique problems and interests of The Society's young people.

Throughout Mr. Cook's administration everything possible has been done to make the Young Theosophists a really vital part of The Society's work. There has always been a place for Y. T. Programmes in Convention and for Y. T. Exhibits and projects. In 1939 when the Y. T. proposed to send a chosen representative among the Lodges to build Youth Groups, he not only consented, but did everything possible to make it successful. He always sees that there is a refreshment tent for Convention (for the Y. T.) and helps in countless little unsung ways such as balancing books and interpreting by-laws, etc.

But why not let his own words, written in 1939 in *The American Theosophist* speak for him ?

We are perhaps too much inclined to think of The Theosophical Society in America and of the Young Theosophists of America as two side by side organizations. They are essentially and intimately one in ideals and purpose, even if for the time being their work is along different, though related lines. We are sometimes inclined to mistrust youth in its desire to do big things and deal with the big problems. We cite those instances in which they fail in lesser responsibilities and hesitate to give them a place with ourselves in what we choose to consider the larger responsibilities. Judgment born of experience will always have its especial value, but vision and enthusiasm born of a

recognition of a need, without recognition of obstacles, has a place no less important. Both are essential. One is found among the elders ; the other among the youngers.

Youth is not, and should not be, just like a reprinting of an old book. It ought to be a new and up-to-date edition, with much new material and a modern viewpoint in its presentation ; with much of the old and outworn ideas left out of its pages.

Youth is not ourselves all over again, but something new that we, the old edition, could never have been. It would be just as impossible for the youth we now know, a generation hence to be like ourselves today. They are going to be different. They are, therefore, essentially different now from anything that we have experienced. They should be welcome, therefore, as co-workers with us, not as members of merely an allied, or associated movement, and since we, the elders, have the judgment we should make

ourselves receptive of youth, adapting our programmes and planning our work for them to have a place within it as collaborators.

The Theosophical Society wants the Young Theosophists intimately associated with The Theosophical Society, free to carry on their own work in their own way and along the lines of their own special interest. It hopes that they will be inspired with the same magnificent purpose as that of The Theosophical Society and guided by knowledge resulting from serious study of the Ancient Wisdom, for with all their vision and their knowledge of what needs to be changed, it is only the Ancient Wisdom itself that will provide them with unfailingly wise guidance. But The Theosophical Society also invites every member of the Young Theosophists to actively participate in its work in its Lodges, and to assume a share in carrying out its responsibility to the world.

THE BLUE LAND

A magic pool lies deep within the heart :
Wherein all things are mirrored, and in hours
Of life's upgathering I gaze therein. . . .
Once more I see the lovely azure land
Whence came we forth ; the lips once more I kiss
Of loves who stay a little while behind ; . . .
Once more I take the treasure I must bear
Into the world and, radiant with hope,
Pass through time's portals to the galleon
That speeds to earth. Alas, how many hopes
Seem vanished since ! . . . Yet still I see that land
Clearer than this frail globe whereon we dwell.
Here are pale shadows of what once has been
And what will be—pale shadows cast below
From that reality that ever IS
In the Blue Land of beauty whence we came,
Whither we go . . . and which is with us now.

HAROLD HENRY

IN THE ROLL OF ETERNAL SERVERS

BY C. JINARAJADASA

[A note about our late Vice-President, Mr. Hirendra Nath Datta. Reprinted from *The American Theosophist*.]

AMONG the large number of highly-gifted and patriotic Hindus in the Province of Bengal, with its sixty millions of Hindus and Muhammadans, Hirendra Nath Datta had a most distinguished position as a spiritual man, a profound scholar, and a sober-minded patriot. He was the head of a leading firm of lawyers in Calcutta, but his honoured position among the Bengalis was especially because of his deeply religious nature, free from orthodox narrowness, since he had been a Theosophist since 1895. As soon as he met Dr. Besant, soon after her first visit to India in 1893, there was no question where he stood. He was her devoted servant, co-operating with her in every possible way. He helped her greatly in her work for Indian education, when she founded the Central Hindu College. When she entered Indian politics, with her platform of "Home Rule for India," with the clear enunciation that the future of India was inseparably bound up with the future of Britain, Hirendra Nath Datta worked for her policies whole-heartedly. Needless to say, when she took her stand against Mr. Gandhi and Gandhism, with its steady development of what is termed "complete independence," involving a separation from the British Commonwealth of Nations,

whereas she stood for freedom as "Dominion Status" for India, as in Australia and Canada, "Hirendra Babu," as he was familiarly known to his friends, upheld her political creed with all the brilliancy of his mind and his deep and unchallenged patriotism.

He was steeped in Sanskrit learning, and it was a delight to our Hindu Theosophists to listen to his apt quotations, chanted in Sanskrit and translated into English, whenever he answered a question at the Convention Question-and-Answer meetings. I used to marvel at his vast reading, not only in Sanskrit but also of European writers, and his tenacious memory especially of Sanskrit texts.

Hirendra Nath Datta was tall and slender, and had long the handicap of diabetes. When last December he was at the Convention at Adyar, his mind was vigorous, though his health was frail. He and I divided the Questions-and-Answers, and one never knew on what seemingly unimportant question he would come out with a profound Sanskrit quotation.

When Dr. Arundale became President, he was appointed Vice-President of The Society twice, a high compliment not only to himself but also to the Theosophists of Bengal. He was The Society's legal "stand by." All

matters regarding our Constitution and Rules went up to him as to a Supreme Court of Justice. His last help to me in this matter was last January when he outlined for me a trust deed regarding a private organization towards which I had many responsibilities.

There are very few in India for whom I had such a warm affection as for Hirendra, for I always called him that. It was of course some old link, but whenever we met, each of us "lit up" at the other. We had in addition the common link of profound affection and loyalty towards Dr. Besant, and after her going, towards her memory. There are few who appreciated and admired

her great gifts as we did, for we were given the privilege by her of knowing her hopes and dreams.

A great Theosophist, a loving patriot and server of India and of her people, Hirendra Nath Datta leaves for the Theosophical Movement in India especially, a record which links him to that noble band of Hindus who modified their orthodox Hindu ways of thought and action so as to make "Theosophy first" in their lives. He joins, not the "Hall of Honour," but the Roll of Eternal Servers. But he joined that Roll many lives ago, and will remain in it "firm to the end," as the ages march on.

A MANUAL OF MEDITATION

III. REALIZATION

BY EVELYN BENHAM BULL

RING forth, O bells of Light, the foretelling of the Spirit Triumphant!

There is a hush and a silence. Words at their best can never portray states of consciousness. Only experience can reveal the true meaning to the listener of Life. We have, here, consummation; consummation for service. We no longer walk, we run; and he who can run is ready to help others to walk. We no longer go gropingly, but see the beauty around us, and rejoice in the divine sunlight. He who sees thus is ready to point suggestively to the dis-

tant horizon that another may see, however dimly, and wonder, longingly.

There is no possible comparison with consummation, and that is why it is so difficult to describe one who has achieved preparedness for service. In him the Light shines unceasingly and his future unfoldment is increasing shining of that Light to help mankind on, through the ages. Thus we speak of garments and not of qualities. In preparation certain needs for one's nature are evident. Here, at least, they are so rooted and budded that we no longer focus upon them. Instead, it is the garments of

the Light-Bearer which we notice, purely as they fit him for service, and express the Light within.

Here time, space, attributes, tasks are all veiled in a mystery of eternal oneness. We have the Present, no more. We have the resplendent Being—Man Triumphant. But let us always remember—Man like unto us; Man tender, understanding, gentle; Man, strong, courageous, fiery in his activity; Man seeking to aid; standing motionless in rapture; ever quiet, ever active; living with the sure skill and ecstatic aspiration of an artist; living indeed as a representative of the Great Artist, His Consciousness made somewhat more manifest.

It is this combination of intense quietude and intense energy which is so characteristic of the Man Triumphant. Thus his rapture, no matter how shining, has the exquisite delicacy of the morning dew. His meditation, however sublime, has the practical forcefulness of one who walks the streets of man. Perfect balance, perfect equipoise, complete and vibrant living, these are the treasures of the spirit which he has found and which he would share with you. To share in your awakening to your own treasure-house; that is his ardour, that the searching of his love. Go; seek within for your own House of Being. Learn to know it intimately and use it. Learn to dwell therein.

MEDITATIVE MATERIAL

The Sun now shines upon us, and in its warmth we are glad and made free.

He is the Light-Bearer. The Light comes down, is incarnated, a living

thing on earth. It is borne by Him who knows, to others. From place to place he goes, the Wanderer. He seeks not, wants not, searches not for the causes or effects which may surround his actions. He, the lighted candle of the Lord, burns steadily, unwaveringly, in the dark night. He has become a beacon to those who grope in darkness.

Hope not to penetrate to the core of Light within thy Being, until thou hast lightened all thy outer coverings. For Light must be clothed in light, else it is hidden and unrevealed. They must be as a clear pool which hinders not the reflection from the sky.

Clothe thyself, then, in garments befitting thy station as a servant of Light. Let them be suitable for hard and unceasing labour; in their shining they wear not shabby nor thin, neither are they resplendent with glittering jewels and baubles. Simplicity surrounds the one who has become a servant. And with such a cloak he fears not the wind nor storm, the heat of the noonday sun, nor the cold and waste places of the winter country. He is impervious to all outer circumstances. For him they no longer exist as hindrances.

His new house of Being is equipped with all spiritual resources which may enable him to continue his work with joy. Be thou so, O Man of Light, as thou enterest upon thy ministering.

Then may we run in the sunlight, for he who walks may run.

High upon the mountain peak stands a man in shining garments. His face is lifted to the sun, his eyes are aglow with life, with sympathy, with love. His appearance is that of a God; he is

in reality the Man Transcendent, Man Triumphant, Man the Conqueror. He it is who has scaled these mountain trails by the vigour of the Spirit, pursuing his way in loneliness, yet encouraged by the truth underlying the fact that a small narrow trail is visible, even to the summit.

Below him lie the valleys of his former endeavour; behind him, and not yet observed by his happy eyes are peaks to come. But here he stands, here he rests, and here he makes his salutation to the dawn of his new life of service. Although he has reached the summit, he is not content to remain there but wishes to return to aid those in suffering, in tribulation, those with aspiration to do even as he has done. For he knows the way, he *is* the Way. Christ is infolded in his being; the strength of Christ has brought him unwearingly.

The love of Christ within him is that which makes him return gladly to render aid, to bring assistance to those who do not yet see the trail, but know that it is there. Come unto me, calls the Christ in man. For even as the sun sheds its rays upon the waiting earth, so does the Christ send His Light into the hearts of His children.

In this pause on the mountain peak he waits in silence; past, present and future are one in that glorious moment. All struggle is then one with achievement.

The cool winds of the morning stir his garments after stillness, and he turns, then. Seek thou his path.

Every act is a mystery; every act, a transubstantiation.

Holy of Holies, in the secret place within ourselves resides the life-giving and eternal power of the Spirit. Holy; without name, without form, without sound. Sublime manifestation of the Divine Power that resides perpetually in man, it is his life and by it only he gives life. Happy thou who knowest, thou who feelest, this Light! Happier, thou, in realizing this power, rendering thoughts, actions, all self-expression of Thyself alive and vivid.

Even our words are a mystery; they are shadows only. Yet we deal not with words alone. They are as the pattering of rain upon the thirsty ground. Later the sunshine reveals the growth of the seeds. Even so, from the man in the twilight, seeking to lighten his path, become thou the man perfect, the man radiant, standing glorious in the full light of day. Hush thy mind and thy heart, O Man in the Becoming, that the Man of Light may enter thy dwelling-place. Breathe the mystery of thy duality. Silence; cease even to breathe.

Let there be Light. By the order of thy willing, darkness may be transformed, by the act of divination. The power is there, the will there to use, the vehicle of transmission there, ever more useful as it becomes plastic and aspirant; the Thou in the man. For it is Light that distinguishes. Manifestation is of Light; Darkness is the Unmanifested. It is the propulsion of Light into thoughts and acts which makes them alive for others and for ourselves. There is a certain residual life, automatically represented. But the propulsion comes from our will to

propel life and power in its qualities of energy, joy, service, beauty.

Every act is a mystery. Thereby is Life Eternal, the manifestation of the God within us. From the unending source of Light do we draw gladly. We, the servants of the Light, bear it forth in our smiles, in those words that are truly alive, that are consciously expressed and not merely spoken; in our needs when we consciously declare ourselves and do not merely react to circumstances; most of all in our thoughts, the presagers of words and deeds. These we mould secretly and clothe with that inner radiance which is our sacred, unbelievable, indescribable heritage.

In the sacrament of our life's living we declare an uninterrupted ceremony. It is the law that from the unseen to the seen, from the seen to the unseen is an eternal process, ever marvellous, ever full of that spiritual vitality which knows neither surcease nor lack of sustenance. We eject ourselves by these means with which we are endowed. We use gladly, inevitably, the gift of the Spirit which is the seed of our existence. Oh that we might do this more consciously in all our days! Then our hours would be flowers whose petals do not wither at the first touch of the earth's atmosphere, but remain fragrant, radiant, strangely beautiful, existing timelessly in the Everlasting Now of their being. Each moment thus consecrated would seek the next as its complement. There would be no demarcation

of the mediocre and the abundant hours. From one moment to the next would be apparent the imperceptible stream of Life force in its multitudinous manifestations.

Let thy days be as an ascending stairway of light, each leading to the next; each triumphant, radiant, peace-giving, transcendent. And, at the days' ending, thou wilt find the Cross of Joy awaiting thee. Its Light has been thy mantle; to it thy days have led.

Joy, therefore, be with thee, now and evermore! Every ending is a beginning; every being is a becoming. Greet the Light that casts no shadow on the path of thy life. Seek the Light; let not thy courage falter. Ascend!

* * *

CONTENTS OF THE MANUAL

I. Preparation. It is not enough that we should see the road which we would take, but that we should see the road clearly. And, seeing thus, we must learn, with slow, unerring steps, to walk upon it. (THE THEOSOPHIST, December 1942.)

II. Illumination. Walking thus, we shall gain confidence to lift our eyes from the tracks we make, and see the beauty awaiting us on either side. Wider the vista grows, more clear the far horizons. (THE THEOSOPHIST, February 1942.)

III. Realization. The sun now shines upon us, and in its warmth we are glad, and made free. Then may we run in the sunlight, for he who walks may run. (THE THEOSOPHIST, April 1942.)

"THE T. S. PLATFORM AND ORTHODOX TRENDS"

VII

NEITHER Mr. Kirk in his penetrative analysis of the credal tendency in The Society (THE THEOSOPHIST, March 1942) nor Mr. Rangaswami Iyer in his review of the problem (June) have carried us much further towards a solution. Mr. Iyer's statement is generally indisputable, but it puts the issue into a perspective in which it is minimized into obscurity. Mr. Kirk's suggestion of minority representation on the General Council would open the door to much contention. The other suggestions from both are directionally appropriate but amount to little more than pious hopes, and hope, remember, is a vice according to *The Gita*. In selecting officers there is bound to be discrimination based on views held, but it ought also to be on *how* views are held, a point which may meet Mr. Krishnarao Ganesh's difficulty (April). The correction of the condition is only likely to come from the rigorous action of the protestants expressed in a respect-commanding way. We need a strong combination and collaboration amongst courageous and unbiassed T. S. dissenters throughout the world. A non-Theosophical dissenting impulse is usually disintegrative, centrifugal. The characteristics of Theosophical protestantism is that it is centripetal but expanding, uniting together independent thinkers who dissent from each other upon a basis of honest inquiry, reason and freedom to differ. Such a body of independent and freely-challenging thinkers in The Society can bring vitalizing and refreshing benefits. It can effectively

neutralize the credal tendency without disputing the right of anyone who knows anything to expound what he knows—the greatest and most positive asset of The Society; nor of those who think they know to prate about their pretended knowledge—one of our biggest bugbears and a hot-bed of miasmatic credulity and dogmatism. It can also lead to the formation of Lodges of a more intelligently wholesome quality, interesting another type of inquirers in The Society and strengthening our impact upon the world at large, without disturbing the present Lodges, which, you tell us, Dr. Besant, from inner planes, says are not Theosophical Lodges, whatever else they are. Very well, then; let us try another kind. How shall it be done? First an organ will be needed. I have suggested that the time may come when The Society will need a new world-wide independent free-thinking, free-speaking magazine to offset THE THEOSOPHIST. Mr. Kirk says No. THE THEOSOPHIST itself should be that. I agree that this would be better, but it depends on you. Please publish this.

T. H. REDFERN

OUR OBEJECTS—AND OUR BELIEFS

If an inquirer asks you: "Does The Theosophical Society promulgate the doctrine of Reincarnation?" you would truthfully have to answer: "No. The Society has no doctrines." If the same inquirer, a little puzzled, continues: "But I thought Theosophists believe in Reincarnation," you would ther

truthfully have to answer: "Yes. Almost all of them do."

In his article in the March 1942 issue of THE THEOSOPHIST, Mr. Ernest Kirk sees here a chasm. What chiefly worries Mr. Kirk is that most members seem to be blithely unaware of the yawning chasm.

Well, perhaps there is a chasm. Wherein I differ from Mr. Kirk is in the origin of the alleged chasm, especially as regards the time of its birth. According to Mr. Kirk one gets the idea that this chasm has been growing gradually and insidiously—"an ever-growing barrier to freedom"—to use Mr. Kirk's own words. My point is that this "barrier" has existed since 1875. It came into being with the founding of The Theosophical Society. It certainly existed as a fully fledged chasm at the time of H.P.B.'s passing.

At that time no doubt 99 per cent of all the members of The Society accepted such fundamental Theosophical teachings as Reincarnation and Karma. Whether Mr. Kirk likes it or not, Reincarnation is and always has been one of the cardinal points of belief, not of The Theosophical Society, but of members belonging to The Society, and especially of its leaders. When Mr. Kirk complains of the "propaganda" to which we are continually subjected in articles in THE THEOSOPHIST employing the idea of Reincarnation as belief, he should be reminded that H.P. Blavatsky was an ardent advocate of Reincarnation. Her *Secret Doctrine* teems with references to it. For example: "The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of Reincarnations." Let me make this point clear. This article is not written with the idea of championing crystallization of thought. On the contrary, I align myself with those who are a little worried at the

trend to stereotype thinking in The Society. But, in my opinion, this can be levelled only at the membership at large, not at our leaders. I wonder if Mr. Kirk has read Dr. Arundale's *Lotus Fire*. If he has, would he call this the product of crystallized thought; or, for that matter, of orthodoxy?

Important Differences in Criticism

In the March 1941 issue of THE THEOSOPHIST, Dr. Pieter Roest wrote a challenging article, "Spirituality and Religiosity," in which he deplored the fact that members of The Society are becoming an organization of believers in a detailed, methodical creed, however noble; that, thereby, The Society is becoming static, losing its dynamic quality. With these sentiments and thoughts, I, for one, find it hard to disagree. But do not for one moment think that Mr. Kirk and Dr. Roest are on the same side of the fence. On the evidence of their own individual testimonies, they are miles apart. I point this out emphatically because there may be some who, because they view with distaste the trend towards stereotype thinking, may be inclined somewhat hastily to elect Mr. Kirk as an ideal champion of the cause that will tend to reawaken what Dr. Roest calls "the joy of self-reliance, of intellectual straining into the unknown, of fearless creative living."

The points of difference between these two "dissenters" are clear and sharply defined. Dr. Roest, in so many words, wants us to substitute intuition for faith. He urges us to seek the light in our own inner recesses, rather than within the pages of a book.

Mr. Kirk, on the other hand, does not urge us to soar to Buddhist heights. Rather does he suggest that we confine our beliefs solely to *demonstrable* facts, physical facts he undoubtedly means. Thus he tells us in THE THEOSOPHIST, Sept. 1940, that Reincarnation has no foundation in fact, but

is just a theory. Again, (THE THEOSOPHIST, March 1941) discussing the Mars-Mercury problem: "A mere statement from someone claiming to know is not sufficient of itself, unless it is supported by a weight of other collateral evidence that is found to be in harmony with the known laws and facts of life. And as it does not seem to be in harmony with the known facts of life to speak of any of the physical planets of our planetary system as being on an etheric, astral or lower mental plane while inhabited by human beings, I suggest the solution of the problem must lie in some other direction."

The above statement, to my mind, completely clarifies Mr. Kirk's stand. The criterion of what is or what is not, is modern science coupled with our everyday experience. Of occult science, Mr. Kirk would no doubt say, there is no demonstrable proof. Had Mr. Kirk lived a hundred years ago he would probably have written in the same vein concerning the *occult* version of the earth travelling round the sun, as being "not in harmony with the [then] known laws and facts of life."

Do we Theosophists have to wait for science to catch up with the Ancient Wisdom? Have not most of us joined The Society *because we do not want to wait*? The occult method is not something irrational, fantastic, extraneous. It is simply an *extension* of the ordinary scientific method of research. It was employed by H.P.B.; later by Dr. Besant and Bishop Leadbeater. Has modern science disproved any of the statements made by these clairvoyant researchers? To my knowledge science has not. On the contrary, science has corroborated many statements that were made by our leaders years before science "demonstrated" them to be true. (See "Scientific Corroborations of Theosophy" in *Where Theosophy and Science Meet*, Vol. 1.)

Corroborations by Today's Events

If we take that most "unbelievable" of all books, *Man: Whence, How and Whither*, we find some statements that cannot be quite so easily dismissed as pure imagination as they might have been over thirty-four years ago when the book was written. Or, if imagination, it must be classed as most uncanny imagination!

We learn, for instance, that the ancient Peruvians or Toltecs, in 12,000 B.C., had a systematized method of cultivating land that appeared to work out very equitably for all concerned. Unique, but not startling—in 1909. Amazing, however, in 1942—for here we have, reproduced sometimes even to the smaller details, the Soviet plan of farm collectivization!

These same Toltecs, we also learn, had a principal food, the basis of which was maize flour. *Various chemical constituents* were mixed with it, its component parts so arranged that it might contain within itself everything necessary for perfect nutrition. Interesting—in 1909. Rather astonishing—in 1942. For here we have to all intents and purposes *re-inforced or fortified bread*, which we have been producing only the last two or three years.

The houses on the planet Mars, C. W. Leadbeater tells us in *The Inner Life*, are not built up in blocks. A sort of double mould is made of the house to be built, in metal faced with cement. Then a curious glass-like substance is melted and poured into this mould. When it is cold and hardened, the moulds are taken away and the house is finished but for a little polishing. A little confusing—in 1909. Perfectly clear in this *plastic* age of 1942!

In *The Pedigree of Man*, comprising a series of four talks given by Dr. Besant in 1903 at Adyar, we learn that the "ancient records" tell of the military advancement of the Toltecs in ancient Peru:

"They yoked to their service the subtle energies that have the ether for their medium; they learned to plough the air in airships as steamers plough the waves of oceans. . . . They also used their knowledge of chemistry to construct weapons dealing out a wide-spreading destruction; a warship, high in the air over the heads of the combatants, would suddenly pour down a rain of heavy poisonous vapour that would stupefy or slay thousands of hapless warriors; or they would hurl down huge bombs that, on striking the ground, exploded, scattering in all directions hundreds of thousands of fiery balls or fiery arrows spreading the ground with the mutilated corpses of the slain."

Above, as you will note, is a strikingly accurate description of our modern incendiary bombs in action, poison gases, bombing planes.

These examples have been given simply for their interest value and to demonstrate that the confidence which the great majority of members have shown their leaders has not been altogether ill-placed.

Let us Face the Facts

Now, Mr. Kirk does not confine his objections (as does Dr. Roest) to the alleged trend of Theosophists to make doctrines out of some leaders' books. He objects to what 99 per cent of the members unanimously agree are Theosophical fundamentals—Reincarnation, Karma. I am all in favour of facing the facts—as is Mr. Kirk. By all means let us have a show-down. Let us establish just why people join The Theosophical Society *today*—rather than what were the reasons fifty or sixty years ago.

Do people join The Society *solely* because they are attracted to the *brotherhood* idea? The answer must be an obvious No. Sixty-seven years ago when The Theosophical So-

ciety was founded, it had a kind of monopoly on the idea of Universal Brotherhood of humanity. Since that day the idea has been taken up by many organizations and groups; for that matter it has been taken up as an ideal, if not as yet in actual practice, by a large part of the civilized world. It is one of the avowed ideals for which the United Nations are fighting. The ideal of Brotherhood, therefore, has lost its "uniqueness." It is today widely accepted in principle.

Do people join The Society because of their ardent desire to search for truth? Again, the answer is No. They do not join *solely* for that reason. In this day and age of preciseness, this is too vague. Every scientist, every philosopher, every psychologist will tell you he searches for truth. He will probably agree—"There is no religion higher than Truth." No, the search for Truth *alone* is not sufficiently specific. Few join because of their interest in phenomena. Other societies today can better satisfy these seekers. What, then, is it that induces people to become members of The Theosophical Society?

In all groups and societies there is a common interest that binds the members together. What is this common interest in The Theosophical Society? Plainly it is the Secret Doctrine, the Ancient Wisdom; yes, Reincarnation and Karma. The fact that these are not mentioned in our three principles in no way changes the fact that they are the key-points of interest to 99 per cent of the members. Granted that, say, 95 per cent of the members have never been able to prove Reincarnation as a fact (to them); that does not change things, either. It does, however, lead us to one important conclusion, namely, that members of our Society refuse to limit their beliefs solely to the findings of physical science. Some (unfortunately) are interested very little in science. Others show a genuine interest. But, by and large, we recognize

that orthodox science has its limitations and we decline to stay our eager steps from venturing into the Unknown.

Mr. Kirk, as the realist he seems to be, should reconcile himself to the fact that the vast majority of members (I shall insist on 99 per cent until proved wrong) accept the idea of Reincarnation and Karma *not* because of the propaganda levelled at them in Theosophical magazines or Theosophical books, but because it is these very ideas that usually attracted them in the first place to Theosophy. I am not trying to imply that all who join The Society are attracted solely by Reincarnation or the Law of Karma; but I do believe that one and all are attracted by some tenet of the Ancient Wisdom—more usually by a grand concept (and so often a complete recognition) of the Ancient Wisdom as a whole.

What Binds Theosophists Together?

When Mr. Kirk claims that a system of orthodoxy of thought exists in The Society, I think he is right to a degree. The great majority do entertain fairly similar beliefs *so far as the fundamentals of Theosophy are concerned*. It is this that binds them together. I am not prepared to agree with Mr. Kirk when he says that this is contrary to the spirit and purpose of The Society. I have carefully re-read the principles and cannot discover where an infringement is being perpetrated. If Mr. Kirk seeks refuge in some unwritten law (contrary to the spirit?) then it will be my turn to ask for "demonstrable" proof. The "spirit" of a society is usually engendered by its founders. Col. Olcott and H. P. B. were pretty plain as regards their views and beliefs. I therefore see no need for a change in our Constitution. But I am heartily in favour of a clarification of the whole business in our minds.

As I see it, Mr. Kirk's problem is this: Mr. Kirk finds himself completely out of

step with the membership at large. His point is that the others are marching too much in time and unison; that they are helped in this by the insidious playing of propaganda tunes and drum-beats. Mr. Kirk feels the "stigmatism of heresy" weighing heavily upon him. He wants it removed. Or, at any rate, he wants it legalized, so to speak. In effect, what Mr. Kirk suggests is that the constitution be so amended as to make obligatory the inclusion in the councils of The Society of one or more persons who, for example, "regard the doctrine of Reincarnation (or any other much advocated theory in The Society) as having no foundation in fact."

Each member can best figure out the wisdom or fairness of such a step. Once this precedent were set, it might easily prove to be the logical beginning for a vociferous clamouring from other directions. Other so-called heretics might feel themselves slighted. They could justifiably say they had been discriminated against in the appointment of one who happened to profess a disbelief in, say, Reincarnation. Meat-eaters would want to be represented, (they, incidentally, represent a much larger minority); so would vivisectionists. Smokers might sue for a place. The imbibers of alcohol would not want to be left out in the cold. For, admittedly, there has been "propaganda" in our magazines against these various things; meat-eating, torture of animals, and so forth.

Practically every virtue when carried to excess ceases to be a virtue. Tolerance can be carried to excess; can be carried to stupid lengths. At the present stage of human evolution the democratic way seems to be the chosen way for mankind to proceed along its path. The democratic way has always actuated The Theosophical Society. The majority rules. Now it is proposed that this shall be changed. A person or

persons whose views completely oppose the views of the great majority are to be placed in a position where they will be able to exercise power over those with whom they disagree. Well, it is a decidedly new idea!

Dr. Arundale, declares Mr. Kirk, associates the First Object of The Society with his own personal beliefs in guruship and initiation. In proof of which he quotes the following statement of Dr. Arundale:

"The first blessing, to my mind, is of the nature of one of the great—the really great—Initiations. . . . The First Object contains the theme of the Initiation. It consists, does this Initiation, in a conscious entry into the Universal Brotherhood of Humanity."

This is also labelled propaganda. And yet the idea of Initiation practically forms the basis of the Ancient Wisdom. It is a dominant note in the Pythagorean teachings; with the "initiated" priests of Egypt; in eastern lore, generally. It is certainly not an invention of The Theosophical Society founded in 1875, but has been advanced by Theosophists all through the ages. The same, of course, is true of Reincarnation and Karma. This is an important point which Mr. Kirk has, perhaps, overlooked. When he finds himself at variance with the views of Theosophists of today, he is, in reality, at complete variance with Theosophists of the past.

Mr. Kirk's platform resolves itself to believing only that which has a foundation in fact or can be substantiated and verified by reason. This is the truly agnostic standpoint. There is nothing wrong with it *as far as it goes*. But is it not a fact that most of us become members of The Theosophical Society because the acceptance of only those beliefs which are founded on verified physical facts is entirely too limited to satisfy our inner longing? Aye, and our reason.

Objects versus Beliefs

Let us call a spade a spade. Let us admit:

1. That any society or group is composed of individuals harbouring kindred ideals and beliefs;

2. That, while The Theosophical Society proclaims in its three Objects only its *ideals* and not its *beliefs*, these beliefs, nevertheless have, since the founding of The Society by Colonel Olcott and H. P. Blavatsky, formed the basis of the philosophy and beliefs of almost the entire membership;

3. That, since almost the entire membership accepts the *fundamental teachings* of the Secret Doctrine, it is only natural that we should elect as our leaders those who enthusiastically espouse these teachings and live up to these ideals.

4. That we expect our elected leaders to exercise discrimination in selecting members for important offices in The Society; that these shall be equally enthusiastic in their espousal of fundamental Theosophical teachings.

Mr. Kirk seems to feel that he is being discriminated against. Yet, he openly suggests that a self-styled heretic, such as he, should be included in the councils of The Society. Assuming that among the other 99 per cent members there are several who could be wisely chosen to serve as officers of The Society, would it not be a peculiar kind of discrimination to deliberately choose a certain member simply because that member's views on the fundamental teachings of Theosophy are in opposition to those held by the vast majority?

I would agree with Mr. Kirk that it is not the purpose of our Society, as intimated by its Objects, that members shall base their philosophy and beliefs *solely* on what has been written in our books. But much less still is it the purpose of The Society that members shall base their philosophy of life

solely on the facts that science has so far been successful in demonstrating. The meaning of "Theosophy" is plain. It means "the Divine Wisdom." The Divine Wisdom can be gleaned from the writings of those more advanced than ourselves; from the study of the ancient lore and by probing the world's great Scriptures; and finally, and most important of all, by "plunging into the mysterious, glorious depths of our own innermost being."

These are the three methods. Perhaps some of us lean a little heavily on book-learning. Nevertheless, many of us, during the course of the years, have made some of the Eternal Truths our own, far more so, I venture, than Mr. Kirk would credit. These truths we cannot demonstrate factually to others. But, *to us*, they are proofs more self-evident than those established by laboratory techniques—valuable as these are—more impressive and much more deeply etched into our consciousness.

A. HERBERT PERON

IX

[*The ninth and last contribution on the subject. See the Editor's Watch-Tower note on page 11 of this issue.*]

In going further into the March THEOSOPHIST I see the article by Mr. Kirk. He offers some suggestions at the end of his article which, he feels, may solve the problem he presents. It is clear that Mr. Kirk has a good point.

I feel that perhaps a suggestion to add to those already given may be in line. What I have to offer is the direct outgrowth of a group effort to deal with a situation along somewhat similar lines. In our Section and in some of our Lodges there is a tendency toward dogmatism or group compulsion of thought. This has nothing relative to Mr. Kirk's particular point—that is indoctrination of an orthodox viewpoint regard-

ing the philosophy—but does relate to the general idea.

Mr. Kirk would like to see some plan evolved whereby all points of view could be expressed without favour and with full freedom. Why would it not be possible to hold at all International (and National, if possible) gatherings of members, a meeting designed on the pattern of the popular American radio programmes such as TOWN MEETING OF THE AIR, AMERICAN FORUM, or CHICAGO ROUND TABLE. In each of these programmes a subject is chosen and a group of experts on the said subject are asked to participate. The object of the programmes is to present all of the divergent views in an impartial and impersonal way and to stimulate the listener to think for himself on the basis of the evidence presented. No one conducting the meeting is a protagonist for any one particular view and gives equal opportunity to all. The peculiar effect is an integration of all ideas into one whole in which an entirely new and often unexpected answer evolves out of the discussion.

There is a Moderator or discussion leader, whose duty it is to stimulate and discern direction, summing up and clarifying (always getting a consensus opinion) as the discussion proceeds. There are some very scientific methods along this line that make an art of this type of group effort. It is becoming, in many ways, a national necessity, for the Government has adopted it in its agricultural and farm communities in order to integrate the farmer into the farm programme and obtain his participation. The plan has been put to use in business and employee relationships for better understanding; and in the radio programmes and adult education groups in every part of the country, it is serving as an integrating force between the groups of specialists in every field. All are putting their ideas into a common "pool" (just as the United Nations are

doing), and out of that uniting comes something new. It is as though a sort of group-soul had been created and drawn upon.

This method is gaining ground very rapidly, it seems, simply because it provides a voice for all points of view without undue pressure or "propaganda" methods being used. The interesting thing is that, used perfectly freely, it results in bringing into clear relief the best possible viewpoint, for there is a relative gage provided. Our necessity up to now has seemed to be that we must have those whom we trust and reverence set the standard of thought for us. We must have teachers and props in the search for Truth to set the standards. This will of course always be true too, but we are at the threshold, I believe, of a period where we are to be able to perceive a consistent unity out of a group of conflicting divergencies. The fact that we can see them all in their relative values will open our intuition and powers of synthesis perhaps.

Whatever it is, I have seen it work and have experimented with it in a group. People

seem to intuitively recognize the truth for themselves when all sides are presented. In a "Night Bell" you describe the shepherd and his flock—his attitude of hovering over and protecting them from all threats to their faith and salvation. Sometimes I think we in Lodges do that too much too. It tends to produce a sheep-like member who is founded on authority rather than experience and who tends to crack up under the first real test-flight of his own. Since we have adopted this new attitude our membership seems to have blossomed into a reliable and responsible unit for more effective work.

I would prefer to see some such method adopted than a new ruling made which may not necessarily solve the situation either. Rules seem to me to be a sort of "top down" control, and the best solution often happens the other way round. If, as Mr. Kirk points out, we have all the necessary machinery now and don't use it, as he thinks it should be used, then another rule will solve nothing either.

SALLIE WEIS

"PEACE OR WAR?"

On reading the symposium on "Peace or War?" in the February THEOSOPHIST, the following thought suggests itself to me:

God's Plan is difficult to find out. The aggression of the Axis powers may go counter to God's Plan, but it is sad to know that once in less than thirty years, terrible loss of life in war is required to fight for God's Plan.

The westerners have ever considered their plans and views best. Hindus have found that spiritual and material greatness are incompatible. That is why Hindu Shastras preach humility and poverty. Trying to have a place in the Sun generally leads also to being scorched by the Sun's rays. There should be no action which calls for the punishment of others.

The honest attempt to live up to one's ideals, belief in the eternal principle of love and living up to it, will remove the stress and strains in the daily life of individuals and nations which inevitably lead to fights and war.

The western nations in the height of their wisdom or folly seem not to hear the voice of the East. The East will try for a chance to domineer over the West. Perhaps that too is God's Plan. Will there be another sanguinary war?

How will this eternal cycle end? The only possible answer is: "By love, and not by punishment."

K. L. KUDVA

[Further correspondence on this subject is not invited.—Ed.]

I'M TELLING YOU...

UNDER the caption "I Ask You," Elithe Nisewanger, in the September THEOSOPHIST, takes strong exception to the presentation of Theosophy without a label. As one who has championed and put into effect for many years this very policy and has seen it work out with the utmost success, may I present the other side of the picture?

Of what profit is it to advertise lectures with Theosophical titles if the public won't come to hear them?

In what way is the public harmed or The Theosophical Society harmed if lectures are advertised with popular titles and the Theosophy given in a "sugar-coated, eye-and-ear compelling manner?" to quote your correspondent. Surely that is better than giving it (as also too often it is given) in a nasty-tasting eye-and-ear repelling manner.

There is salesmanship in presenting Theosophy as in almost every contact with other people. It is not enough to go about preaching the gospel. It must be preached intelligently. The jamming and ramming of Karma, Reincarnation, the Invisible Bodies, the Planes, down unprepared mental throats can only cause gagging and revulsion. This is no theory. Hundreds of surrendered Lodge charters and thousands of member resignations testify to its truth.

What is more pitiable than the Lodge meeting or public lecture attended week after week by the same little devoted handful of members grown grey in the

service—and by virtually no one else? Magnificent it is, in one way, but pathetic in another. Perhaps indeed the public does benefit on the inner planes by the selfless thought such a meeting must engender, but we must give a little attention to the outer plane, too.

We know all about this "Straight Theosophy" business in St. Louis. We, too, "walked mournfully before the Lord of Hosts" for many decades, with our "brave declaration of principles," our strictest of strict Theosophical lecture titles, our orthodox devotion to the approved presentation of the Ancient Wisdom. Your correspondent would surely have approved of us—but unfortunately the public didn't.

Nous avons changé tout cela. Today's titles are streamlined, today's presentations as modern as tomorrow's newspaper. The "sugar-coating" may be Topical Affairs, Occult Bible Interpretation, Astrology, Psychology or what-not. But beneath it all is the same grand old Theosophical philosophy. The public comes, the public joins us. And those who come in by that route turn out to be just as devoted Theosophists, just as good workers, just as imbued with the spirit of the Ancient Wisdom as those who, like the writer, came in because they accepted Reincarnation.

Your correspondent has constructed a theory, that to attract the public by such means is to bring in only those

who "can be swayed easily by the direction of the wind of popularity, the strength of whose belief and endeavour depends on the extent to which they are or are not met by derision, etc." We have not found it so. And our methods have been commended by practically every Theosophical leader who has visited our Lodge and seen how they work out in practice, from Dr. Besant in 1926 to Dr. Arundale in 1938. (See article in the Watch-Tower, November 1938).

When will Theosophists stop living in the past and recognize that an ounce of experience is better than a ton of theory? The writer, aided by that Theosophical stalwart, the late Mr. M. B. Hudson and other fine members, fought his first fight against just such arguments as those of your correspondent some eighteen years ago—and against the bitterest and most outspoken opposition, won it. Four years later, as the undisputed result of the methods adopted, the Lodge purchased its own large property, built its own auditorium seating 400. Five years later it ranked as the largest Theosophical Lodge in the United States.

Today it continues the policy begun in 1924. The membership is solidly behind this policy. There is no "opposition party." Members vie with one another in thinking up new angles of approach to Theosophy, new ways to tempt the public to come to our meetings.

And if your correspondent still feels that in some way this is pernicious, that the members attracted by such

methods cannot be Simon Pure Theosophists, must be tainted with some kind of heresy, or at least not have quite the right Theosophical attitude, we cordially invite her to attend our activities for a week, a month or a year, and study them at first hand. We believe the result will be enlightening to her as to what can really be done by using modern methods to spread the Ancient Wisdom, and that she will revise her ideas as to the readiness of the general public for Theosophy.

They are ready in their thousands if we only go about giving it to them in the right way—if we talk at first about the things *they* are interested in instead of the things in which *we* are interested—if we undertake the task of presenting Theosophy intelligently and with consideration for our hearers instead of in the blundering bull-in-a-china-shop way in which it is all too frequently offered.

Fine phrases, gallant crusades, look well on paper but the public is not responsive to them. Our Dharma is to use all our God-given intellect to devise ways and means of *meeting the public on its own ground*. This phrase is Dr. Annie Besant's. Sixteen years ago on a visit to St. Louis Lodge she took the writer's hand and earnestly assured him: "I want you to know that I approve of your method of meeting the public on its own ground. Keep it up." We cherish the memory of that approval. And we expect to "keep it up" so long as there is a Theosophical Society of St. Louis, U.S.A.

CHARLES E. LUNTZ

A MEETING OF THE THEOSOPHICAL ORDER OF SERVICE AT THE BENARES CONVENTION

[I regret the delay in the publication of a report of this meeting, due to circumstances beyond my control.—G. S. A.]

THE PRESIDENT

I DO not think at this gathering it is very important to receive reports of the work done. They are always about the same every year, and I think we know well through our various journals, which present the reports, the various activities that take place in different parts of the country.

What I want to do is to put before you a certain view that I have, which I have embodied in a Watch-Tower for THE THEOSOPHIST which has not yet been printed,¹ because I have sent it to a number of General Secretaries for their information and consideration.

The Order of Service does not really work very well—in India it works less well, probably than in most, no, not in most parts, but in many parts of the world—though of course there are places where the Order of Service is in very good condition indeed, as we know very well from the annual reports.

But I have written this Watch-Tower as one of a series of Watch-Towers which I am preparing to go into THE THEOSOPHIST, embodying the possibilities of Reconstruction in our Society itself when the war is over. The main burden of my theme so far as the Theosophical Order of Service is concerned is that an International Order is quite unnecessary. Every country has its own needs so far as the service aspect of Theosophy is concerned, and therefore at

¹ Printed later, in our last issue.

the very least every country should be autonomous with its own Order of Service, working along its own lines for the satisfaction of the needs of the people.

We have, for example, in India many special lines which do not concern other countries at all. At the very least, or at the very most, I should rather say, we should organize our Indian Order of Service so that it embodies the needs of India. But I want really to go a step further than that. I am perfectly clear in my own mind that the work of a Lodge of The Theosophical Society is not merely the study of Theosophy, but the application of Theosophy to the needs of its surroundings, whether those surroundings be wide or narrow. I would therefore make the service aspect of Theosophy part of the very organization of the Lodge itself, so that the Lodge becomes responsible for the application of Theosophy, for Theosophy in activity, in social service of all kinds. We should then not even necessarily have a National Order of Service, though we might have it if it is convenient to co-ordinate the various activities in the various Lodges. But each Lodge should have two departments—first, the study department, and second, the activity department.

I sent these views, as I told you, to a number of Secretaries of Sections. As regards South Africa, for example, Miss Clara Codd has written:

"I do not know what Mr. van Dissel and Mr. Kruisheer have recommended, and when Mr. Kruisheer comes to the Cape for the Convention I will have a talk with him about it. But I would like to recommend that the Order of Service as a separate organization should cease to exist, and that each Lodge and Section should organize their own. The reason for this is that the hierarchical organization of the present T.O.S. is very cumbersome and quite out of touch with the real personnel of each Section. For that reason it has ceased to function here.

"We in South Africa have decided to form in every Lodge a local Order of Service, along the lines which seem most suitable to each Lodge's capacities and environment. To my mind this is far the most practical solution, so I suggest that the T.O.S. be reorganized on those lines. The people in the Lodges know best who can really do the work in their vicinity, and what can be done. I see no need for any direction or organization from either London or Adyar."

I have not received many other replies, but a reply has come from Mrs. Adelaide Gardner of London, late General Secretary, with whom the present General Secretary of the English Section, Mr. J. B. Coats, associates himself, to the effect that they are both afraid if a Lodge is made responsible for its Theosophical Activities, it will concentrate on certain activities to the exclusion of others in which a few of the members may possibly be interested, so that the activity aspect will be made, as it were, sectarian and not universal to the Lodge itself. They think Lodges are not sufficiently universal in their outlook to be able to provide activities for every type of member who wishes to be active in social service and the application of Theosophy; therefore, they think on the whole it would be better to retain the International Order of Service as it is until the

Lodges are educated to supply the needs of every member who wishes to take up the application of Theosophy, along whatever lines. Actually, Mrs. Adelaide Gardner writes:

"It is appropriate, perhaps, to add here that at a special meeting the Foreword about the reorganization of the Order of Service was read. The special situation in regard to Freemasonry and the Church will be explained by Mr. Coats, no doubt, but as regards the Order of Service I feel myself that it will be essential to inculcate a wider universality *first* and then we can perhaps arrive at the happy result you envisage. At present the narrowness of outlook in many Lodges is such that the whole Lodge would feel itself committed to each activity of the Lodge, and disagreements would be sure to arise over so-called Lodge activities—disagreements which are now obviated because those activities can be undertaken by special groups in the Order of Service. This may not be ideal, but the great thing is that the work gets done with a minimum of friction under the present system. The Lodge remains with the study of Theosophy as its main activity, upon which all members are bound to unite. This works in Great Britain, at any rate, and I should consider it best to continue with the separate organization."

I think I now have as many views as I suppose I can get under the circumstances and difficulties of postal communication, and I think I shall publish that Watch-Tower for general information and consideration, and let it go at that.

But the question is as to what all of you think with regard to the Order of Service. My suggestion which is quite subject to any amount of modification, is that it is top-heavy, that we have an International organization which is not really needed at all. How do we need the International organization for work to be done in India, for

example? While it is useful to know what is going on elsewhere, at the same time we do not need the large structure of an International organization to find out what is going on.

As for a National organization, that may have its value. But I would stress a new outlook for the Lodges as part of our Reconstruction work, namely, the throwing upon every individual Lodge the duty of looking after its own application of Theosophy to the needs of its surroundings. I do not see why any Lodge should not be sufficiently impersonal in the matter so as not to cause it to appear that The Theosophical Society is exclusively or dominantly interested along a particular line.

Of course, I am never in favour of Lodges which have any particular outlook upon Theosophy, as for example, the Christian Lodge of The Theosophical Society. But that is a legacy handed over to me by my predecessor. She allowed a Christian Lodge of The Theosophical Society as a matter of principle, but I must confess that I object to it because it gives the appearance that a Lodge of The Theosophical Society may be specifically concerned with Christianity. It must not be. A Lodge of The Theosophical Society must have open doors to all, and while a particular Lodge of The Society may specifically make the application of Christianity to Theosophy dominant or exclusive, it should not assume the name of a Christian Lodge of The Theosophical Society, any more than I should want it to assume the name of the Hindu Lodge or the Parsi Lodge, or the Jain Lodge.

We are universal, and yet every Lodge must make the very important point of keeping its doors open to all who believe in Brotherhood, who are prepared to accept the three principles of Theosophy. I think no Lodge must ever appear to have sectarianism. Of course, in activities, the whole of the

Lodge members may take up the application of Theosophy to Christianity and leave the applications of Theosophy to other aspects more or less in perspective.

I should like the subject to be open now to conversation and discussion, so that I may gain the sense of the brethren who are here.

MR. N. SRI RAM

Vice-President

I entirely agree with the President in thinking that the Theosophical Order of Service as an International organization is not a very feasible proposition. If it had a purpose, that purpose has been served. I do not think we should have two International organizations overlapping each other—The Theosophical Society and the Theosophical Order of Service.

Heretofore the direction and administration of the Order of Service has left much to be desired, in the view of many who have taken a very important or active part in the Order. Sometimes it appears that a person has been chosen to be Head in a particular country who is practically the only person who has come forward, so that the work and his particular direction and guidance of it have not always been acceptable to those who would have liked to take part in the work.

I feel that in India the Order of Service has existed very largely only in name. We have had a person called Chief Brother, but my impressions of the Order of Service are that all meetings are got up at the last moment at Convention, at which one or two brothers have held forth. Except for these meetings which have had the value of keeping before our minds the idea of applying Theosophy as well as studying it, I do not think the Theosophical Order of Service has been a reality.

At the same time, most members of The Theosophical Society in India have been

active in one or other applications of Theosophy to the needs of the people. Our late President, Dr. Besant, always used to lay great stress upon every Theosophist selecting some field of work in which he would particularly labour, while he gave sympathy and support to other activities. She gave the fourfold grouping, political, religious, economic and social, and she said every Theosophist must make himself active in one or other of these fields.

I feel that we might abolish the International Order of Service, if that is the general view of all those concerned with the International organization. As the President has said, we may or may not have National organizations. I also fully accept his view that Theosophy should be regarded not merely as a matter of study, but also as a matter for practice. If only we can make every Lodge active in the application of Theosophy, in the translation of Theosophy into practical conduct, we shall find there will come about that vivification of Theosophical Lodges in India of which we have been speaking year after year, but of which we have seen very little sign so far. I think all that is perfectly true and it is worthy of our consideration.

But I should like to put forward one point for consideration in this connection. Every Lodge, as we know, is autonomous so far as its own work is concerned. There may be Lodges here or there which may take up a line of work which may not be very desirable from the Theosophical point of view, as we understand it. For instance, in western lands especially there may be a Lodge which begins to interest itself in medical research. It sounds a very admirable thing and is intended for relief of suffering, but it involves the encouragement and practice of vivisection. I do not say many of our Lodges would take to this kind of work, but some Lodge in the exercise of its autonomy may

take a line of work not consistent with our Theosophy.

In India it is just possible a Lodge may undertake some kind of association with political workers which may compromise the neutrality or universality of The Theosophical Society. It may begin to constitute itself into a unit for the promotion of some of the ideas of the Congress. We must safeguard ourselves in some suitable manner against such mixing of our Theosophical universality and Brotherhood with activities which more or less deny these ideas or are in opposition to them.

If we can provide some safeguard, I should be most heartily in favour of the view of the President that each Lodge should not only be a centre for the study of Theosophy, but also a centre of its dissemination in practice for the application of such wisdom as we have gained, to the needs of our fellow-men.

MR. ROHIT MEHTA

Recording Secretary

The President has put before us his own views, first of all as to whether the Order of Service should continue as an International organization, and second, whether we should have National organizations. I do not think there can be two views with regard to the continuation of an International Order because an International Order is not likely to prove very useful, cannot fully comprehend the problems of the various nations. I am entirely in agreement with the President's statement that the Theosophical Order of Service as an International organization should be abolished.

With regard to a National organization, I feel that we do require an organization on a National basis. I have in mind particularly our (India's) intricate political problems. If we leave the work of the application of Theosophy entirely to the Lodges, and if Lodges themselves are going to be centres

of political, economic, social and educational activities, far more than in any other fields we shall find difficulties in the political field.

Supposing a Lodge takes up political work. We know we have quite a number of members who do not see eye to eye with the politics our President has been advancing. If a particular group is going to endorse the politics the President has been advancing and another group is opposed to them, and there are many such controversial activities among Lodges, we do require a National Order of Service.

We shall not be able to build up a National organization by having just a Chief Brother as centre for the National organization. It will have to be built up from below. I think the Order has not succeeded in India largely because of two factors: (1) the National organization is not built up from below. We appoint from year to year a Chief Brother who has a few assistants, but unless and until each Lodge or each Federation has a representative, a National organization will not be a vital factor. (2) The second factor to be considered is that sufficient instructions have not been given from the central office, and unless instructions go out, our Lodges tend to slow down in their work of active Theosophy.

We need a vital Central Committee which issues instructions from time to time, definite ideas with regard to the work Lodges can take up. If we can build up a National organization from below, I believe a National Order of Service will be useful. If we abolish a National organization in India, I feel that our Lodges will not do any active work, but will become hot-beds of all kinds of controversial activities. In order to give active expression to Theosophy in our Lodges and not have controversial activities, we must have a Central National Committee, and that Committee must see that the organization is built up from below. I believe that an International organization has outlived its purpose. Let

us abolish it and build up a National organization, so far as India is concerned.

MR. H. K. MEHTA

of Bhavnagar

In India the Theosophical Order of Service has done practically nothing. We meet once a year in the name of the T.O.S. and then disperse until the next year. Lodges which are active are doing some work, but I feel it is better, as suggested by our revered President, that the International Order of Service is abolished.

A National Order of Service will create difficulties and troubles. In our National Section some Lodges may start social committees of different types, allow this activity and that in the Lodge, while others will oppose them.

The Theosophical Society should be as impersonal as possible, taking part in all activities, not identifying itself with any particular activity, so that The Society can consider all problems as applying to a community as such, and not to any particular part of the country. Then we shall be able to promote the Theosophical movement in this country or in any other country. If any member wants to work in politics, we have political organizations; for others we have various social movements in the country; but The Theosophical Society should remain as The Theosophical Society and should study all problems of life which are put before it.

MR. G. N. GOKHALE

General Secretary, India

Regarding the Theosophical Order of Service, Mr. Jamshed Nusserwanji has been Chief Brother for many years. When he first became Chief Brother we discussed the Order in Karachi, and at that time could not see the practical use of having an additional International Order. But we were told at

that time that the idea was that we might be able to attract non-Theosophists who were not interested in Theosophy but were interested in social welfare work. That was a valid argument in those days and we accepted it as a possibility, but as far as I know it has not happened.

We did try to associate ourselves with outsiders, but these people have their dogmas and it was very difficult for them, we found, to work with our Theosophical dogma of having no dogmas. To them universality is no principle at all, from their point of view. So, as General Secretary, I can say that the idea of associating other people, especially non-Theosophists, with our activities has not been found very helpful. At the same time, I know that many of our members are working on other associations all over India, but going as individuals on their own—in scouting, poor relief, medical relief, and similar social work.

As an Order I do not think the T.O.S. has done anything in India or is likely to do

anything. Each individual should be encouraged, that is the direction in which more work may come.

Last year I said I wanted every member of the Indian Section to give me just ten minutes of his time, or half an hour a week. I had *one* offer in the whole of India. If we had many offers we could co-ordinate them into something useful. I gave this gentleman something to do which was uppermost in my mind, to make an index of what C.W.L. has written, but here at the end of the year nothing has happened. It was most certainly an active service, but perhaps to him it was just labour.

So if we can inspire individuals, that seems to me to be the only possible direction, and if some of us are better today in service than we were, I can say it is because of the inspiration of Brother Jamshed. If we can get more individuals like him in every place, then I think the Order of Service will be much more active and useful than it has been in the past.

THE ORDER OF SERVICE IN S. AFRICA

Dear Dr. Arundale: After a very full discussion, and with complete unanimity, the 35th Convention just held at Cape Town, passed the following Resolution:

"That, feeling inadequate to the task, we think it wiser to leave the study of the Peace and Reconstruction work to be done by individual Lodges as they feel they best can; and that with regard to the Theosophical Order of Service we are not in favour of a Head Brother appointed from outside the Section. Therefore we feel that we cannot accept such a Brother. We propose in future to organize all Service work ourselves in our Lodges, appointing Mr. Stakesby-Lewis as Leader, and all Lodges appointing their own officials as they see fit."

Mrs. Dougall wrote me just before Convention that she was resigning her post as Head Brother of the T.O.S. in S. Africa. So I have informed Mr. Gale of the above Resolution, and in future there will be no official Order of Service in this Section, but all Service work will be part of the Lodge's Theosophical and normal activities.

We have already had wonderful results by this method initiated in Johannesburg by Mr. Stakesby-Lewis.—CLARA M. CODD,

13 January 1943

General Secretary

[I suppose I need hardly say that personally I fully endorse the views of the South African Section as best suited to their needs.—G.S.A.]

SECCIÓN ESPAÑOLA

La 67 Convención de la Sociedad Teosófica en la ciudad Santa de Benáres.

La asistencia de trecientos cincuenta miembros de la Sociedad aseguró el éxito de la reunión Teosófica de Benáres de 1942-1943.

Auncuando la Convención propiamente no se inauguraba, según Programa Oficial, sino hasta el día 26 de Diciembre, fui gratamente sorprendido a mi llegada a Benáres el día 22 en la mañana, encontrar a gran número de Delegados ya instalados en los edificios del pequeño parque de la Sociedad. Más de un centenar de devotos miembros habían acudido con anticipación a ofrecer sus servicios a los organizadores y talvez para asegurarse un comodo alojamiento, en todo caso habia una gran animación y los ya instalados muy fraternalmente ofrecian sus servicios a los recién llegados.

Por Segunda vez se me ha concedido el gran Privilegio de asistir a una Convención en la ciudad Santa de Benáres y viviré eternamente agradecido por ello a los Maestros fundadores de la Sociedad, y a mi Maestro naturalmente. Talvez no pasaban de una veintena los Miembros Delegados, que no me eran conocidos; por tres días consecutivos tuve el gusto de saludar a Antiguos conocidos, cambiar impresiones, nuevas direcciones y de prometer a muchos de ellos, una visita a sus ciudades y Logias.

Es extraño, pero la alegría y satisfacción que experimenté en mi primera Convención y que creí fuera pasajera, en vez de aminorar va en aumento, otro, tanto me sucede al encontrar de nuevo a los Hermanos, antiguos conocidos, siento que mi cariño fraternal

por ellos es más hondo y que su vida y preocupaciones son algo que me preocupa como si fueran algo de mí mismo y que sus proyectos son también los míos, por consiguiente hoy después de mi asistencia a esta Tercera Convención Anual, me siento como si fuera parte integrante o inseparable con todos, yo nunca supuse que en la vida pudiera uno llegar a sentirse tan estrechamente unido a un número tan grande de personas; estar de acuerdo en su modo de pensar, en la manera de proceder, tener los mismos anhelos, pronto a servir a sus hermanos y por último, estar dispuesto a dejarlo todo a cualquier momento en que el Maestro requiera de sus servicios.

No obstante los disturbios internos, el bombardeos de algunas ciudades, la enorme dificultad en los transportes debida a la escasez de gasolina y a que los ferrocarriles que nunca fueron suficientes, hoy en día estan por completo monopolizados por las necesidades del ejército, hacen casi imposible el traslado de los civiles aun en casos urgentes, a no ser que se sometan a innumerables contratiempos, como por ejemplo a la espera en un lugar de transbordo toda una noche y parte de la mañana siguiente, como a mí me sucedió, pero esta demora fué menor que la ocurrida a algunas de los Delegados; todo esto es sabido, naturalmente a los verdaderos Teósofos nada detiene cuando se trata de acudir a una de sus Convenciones.

A solicitud de muchos de los Delegados en las noches del 21, 22 y 23 el Presidente Dr. Arundale quien se encontraba en Benáres desde el 16 de Diciembre, accedió a dar unas "Conversaciones Familiares" al estilo de las que nos dá los Viernes en Adyar,

varios miembros tomaron parte en ellas, haciendo toda clase de preguntas, reinó mucha animación y todos se mostraron muy satisfechos de los resultados obtenidos, al aclarar muchos puntos dudosos.

En la noche del 23, tuvimos una Fogata (Camp Fire) al estilo Krishnamurti y en seguida unas pequeñas comedias por los niños de las escuelas Annie Besant de Benáres.

El día Jueves 24 de Diciembre a las 7 y 45 de la mañana se celebró en el Templo Hindú de la Sociedad La Bharat Samaj Puja, ceremonia que fué muy concurrida y la extensión del Templo lo mismo que los various aditamentos llevados a cabo recientemente, muy admirados. La plancha de marmol con su surtidor de agua corriente para el lavado de los pies, por lo ingenioso mereció la atención y aplauso de todos. A las 5 y 30 p.m. en el Hall Principal, donde se construyó una extensión, se efectuó la inauguración del busto de la Doctora Besant y un retrato al óleo de nuestro último Vice-Presidente Sri Hirendranath Datta. Hablaron el Presidente Dr. Arundale, Mr. Sri Ram y Mr. G. N. Gokhale, Secretario Nacional en la India, residente en Benáres; terminado este solemne acto nos dirigimos a los jardines del edificio central donde tuvo lugar la inauguración de una bella estatua del niño DHURVA, esa bella estatuilla le dá un gran realce al prado y jardines de su contorno, esta obra de arte es una verdadera joya escultórica. Después de comida tuvo lugar una lectura con vistas en linterna, allí se exhibían los principales centros Teosóficos de la India dando toda clase de detalles acerca de los mismos.

El día 25 a las 7 y 45 a. m. principiaron nuestras actividades, de Pascuas, a esa hora se celebró en el Templo Hindú la Bharat Samaj Puja y a las 9. a.m. tuvo lugar la primera reunión para las oraciones de todas las religiones, en el prado donde está el

mapa en relieve de la India "El Prado de la India." A las 9 y 30 la Primera reunión de los miembros de la Mesa Redonda, este año como los anteriores las Delegaciones fueron muy numerosas. A las 10 y 45 tuvo lugar la reunión de La Orden de Servidores de la Sociedad Teosófica, se debatieron muchos puntos de gran importancia, en cuanto a organización. A las 3 y 30 p.m. tuvimos la primera reunión los miembros del Consejo General, allí los países Latino-Americanos por medio de su representante, presentaron nueve puntos de importancia a la consideración del Consejo y debo anticiparles que siete de ellos fueron aprobados, oportunamente se pondrán en conocimiento de las Secciones interesadas. A las 5 y 30 se llevó a cabo el Ritual de la Estrella Mística y por último a las 8 p.m. se nos obsequió con un concierto de música y canto Hindú. (En la reunión del Consejo General, se confirmó el nombramiento de Mr. Sri Ram para Vice-President de la Sociedad Teosófica).

El día 26 después de la Puja en el Templo Hindú y de las oraciones de todas las religiones, a las 7 y 45 y 9 a.m. respectivamente nos dirigimos al lugar designado para abrir la 67 Convención Nacional; a las 10 y 45 a.m. el Presidente de la Sociedad Teosófica Dr. Jorge S. Arundale, declaró inaugurada la Convención y acto seguido pronunció su discurso Presidencial. No trataré de sintetizar sus palabras, solamente recomendaré de una manera especial a todos los Teósofos la lectura cuidadosa de este sustancioso discurso, que acaba de aparecer en el Teosofista de Enero del corriente año. En este año, fuera del Delegado de Burma (País que hasta hace poco formaba parte de la India), el único Delegado que presentó saludos personalmente, a nombre de las Secciones a su cuidado, fué el Delegado Representante de la América-Latina. A las 2 y 30 p.m. se reunió el Antiguo Consejo de la Sección de

la India. A las 4 p.m. una exposición de fotografías de Templos y estatuas antiguas de la India, entre otras personas que hablaron en este acto inaugural tuvimos el gusto de encontrar y oír al renombrado Filósofo Dr. Bhagavan Das quien a pesar de sus 74 años lleva una vida de gran actividad y no revela la edad que tiene. A las 5 y 30 tuvo lugar la primera conferencia oficial de la Convención, la que fué dictada por el Nuevo Vice-Presidente Mr. Sri Ram y tuvo por tema "La Presente Crisis Mundial y el Futuro", muchos aplausos recibió el erudito expositor. Como este discurso será publicado, recomendamos su atenta lectura. Por la noche algunas Señoritas del Colegio Vasanta de Benáres nos obsequió con una simbólica representación referente a la vida de RAMA, tanto el arreglo escénico como el vestuario y la belleza de las artistas no dejaron nada que desear, muchos y muy merecidos aplausos cosecharon las Señoritas alumnas.

El día 27 después de la Puja y de la reunión para las oraciones de todas las religiones, Mr. G. N. Gokhale dictó la Segunda conferencia que tituló "La reconciliación de la Religión y la Ciencia", mucho provecho obtendrán los que lean y analicen sus puntos de vista. A las 10 y 45 Srimati Rukmini Devi presidió una reunión de los Jóvenes Teósofos, la que estuvo muy animada.

A las 2 y 30 p.m. se reunió la Liga de Padres y Maestros para discutir los problemas de la educación en las escuelas Teosóficas. A las 3 y 30 el Presidente presidió la reunión de la Convención de la Sección Hindú, la que fué atendida por una inmensa concurrencia y muy animada su discusión. A las 5 y 30 p.m. tuvo lugar la Tercera Conferencia, la que fué dictada por Shrimati Rukmini Devi titulándola "Las Artes en el Renacimiento de la India" Sind dudu Rukmini Devi goza de muchas simpatías entre los Teósofos, pero su popularidad entre las multitudes en la India se la debe al haberse

dedicado a revivir las Artes en su institución de Kalakshetra en Adyar, y siempre que dicta conferencias sobre Artes el público acude a oír la con gran interés, así sucedió aquí cuando dictó su bella conferencia, recibiendo muchos aplausos. Por la noche se nos obsequió con música y cantos regionales.

Día 28, después de la Puja y de las oraciones de todas las religiones se celebró una interesantísima reunión de Preguntas y Respuestas las que fueron contestadas por el Presidente, Mr. Sri Ram y Mr. Gokhale, reinó mucha animación y las preguntas fueron tan numerosas que faltó tiempo para contestarlas. A las 2 y 30 p.m. tuvo lugar una reunión de los miembros del habla Hindi, quienes decidieron editar una Revista en Hindi. A las 5 y 30 Mr. Rohit Mehta (Secretario de Registros) dictó la Cuarta Conferencia de la Convención bajo el título "Plan de una Sociedad Feliz", sin duda también será publicada o por lo menos una síntesis de ella. En la noche tuvimos el gusto de admirar de nuevo a los comediantes infantiles, pero esta vez en numeros de canto y baile ejecutados admirablemente.

Día 29, como de costumbre en las horas de la mañana se celebraron los actos religiosos: Puja y oraciones de todas las religiones y a las 10 y 45 Rukmini Devi presidió la segunda reunión de la Federación de Jóvenes Teósofos. En la clausura de la Federación Rukmini Devi llamó especialmente la atención de los jóvenes hacia la necesidad de no mezclar sus actividades con la política. A la 1 y 30 el grupo Hindi de Delegados tuvo otra reunión y a las 2 y 30 La Bharat Samaj se reunió para discutir algunos puntos relacionados con sus finanzas. A las 3 y 30 tuvo lugar un "SYMPOSIUM" que presidió Mr. Gokhale y se discutió "El Deber de los Teósofos hacia la India" entre las personas que hablaron la única persona extranjera que tomó parte para presentar su punto de vista, fué la

Señorita Americana Elithe Nisewanger, todas los puntos de vista fueron muy interesantes. A las 5 y 30 el Presidente Dr. Arundale dió una conferencia titulada "La Sociedad Teosófica y el Nuevo Orden del Mundo" estas interesantes conclusiones serán publicadas y todo miembro de la Sociedad debe leerlas con detención. A las ocho p.m. la Señorita Alicia Boner dió una conferencia con la ayuda de linterna, el tema fue "Las Esculturas Medievales de los Hindues."

El día 30, después de las actividades religiosas de la mañana Shrimati Rukmini Devi dió una conferencia privada, para miembros de la Sociedad, sobre el tema "H.P.B." y su Espiritu en la Sociedad Teosófica. A las 10 y 45 a.m. se clausuró la Sección Hindú de la Convención, y a las 2 y 30 p.m. se reunió el Nuevo Consejo Hindú. A las 3 y 30 el Presidente de la Sociedad Teosófica declaró Clausurada la 67 Convención Internacional, dando las gracias a las delegaciones y pronunciando un discurso que conmovió a todos los allí presentes. Acto seguido tuvo lugar un Té para todos los Delegados, el que se prolongó hasta el anochecer; muchos de los Delegados aprovecharon esa oportunidad para despedirse del Presidente, Rukmini etc. Por la noche tuvo lugar otro Concierto de música Oriental.

El día 31 en el Templo Hindú tuvo lugar la Puja y la Veda Pathana. Y la última Sección del Consejo General de la Sociedad Teosófica.

El día 1 de Enero de 1943 el Presidente y Rukmini con su pequeña comitiva partieron para Adyar, vía Bombay y un centenar de Delegados que quedaban dejaron a Benáres dentro de las siguientes veinticuatro horas.

Por demás está el decirles que la Convención fué un gran éxito, reinó la alegría, la fraternidad, buenas maneras y no hubo que lamentar ni la más pequeña nota discordante todos se mostraban muy complacidos.

El descargue de Fuerzas con seguridad fué inmenso, y muy benéfico en estos momentos de tanto dolor para la humanidad.

En Adyar también se celebró una Convención de "Soporte" y según el número de Delegados del Sur de la India el programa, debió estar muy interesante.

Como demoraré algunas semanas en regresar a Adyar, me apresuro a enviar esta medio relación de la Convención para ver si es posible que aparezca en el número entrante de *The Theosophist*.

A. T. G.

Benáres, Enero de 1943.

PSYCHO-ANALYSIS, ETC.

With reference to Mr. Furze-Morrish's suggestion, in his article in the September 1942 *THEOSOPHIST*, that the focal point of the three main systems of clinical psychology should be astrology, surely this is very wide of the mark.

I suggest that, simply, the power of God, in whatever form this really exists, is obviously the focus.

Freud's libido is just God's power in us. Adler's exemplar of the influence of physical imperfections is, I think, the effect in this life of misuse of God's power in previous existences.

Jung's ideas are in many respects so close to certain parts of Theosophical teaching as to require no comment.

E. G. TIMBRELL

BOOK REVIEWS

The Hound of Uladh, by James H. Cousins. Kalākshetra, Adyar. Price Rs. 5-10-0.

This latest Kalākshetra publication of Professor Cousins' poetical genius has a title which takes us to the old Celtic religious tales, but within its covers are fitly associated two dramatic gems, one of Indian and the other of Irish philosophy and beauty; and how similar is the fundamental expression of both!

The first of these, "The King's Wife," a story of Queen Mirabai, was first published twenty years ago, and as the publishers state, is already "regarded as a classic in its interpretation of the religious spirit of India," for we have depicted the spiritual breadth of the Muslim Akbar, the wonderful devotion of the Hindu Mirabai, and their mutual recognition of a greatness in each other. Surely here is a message for Hindu-Muslim India today—and no less also for our other bewildering problems—couched as it is in beautiful lyric language through which glow the fires of devotion and adventure. The beauty and reality which are part of the wholeness of the play, is spoilt by quoting lines, but perhaps we might be allowed this:

... peace comes only to the open hands,
That are but highways of His passing will.

The second play, "The Hound of Uladh," which gives its name to the book, has a longer introduction by the author, for since the advent of Latin Christianity, the old Celtic religious tales have been forgotten as the Hindu tales have not, and only a comparative few know anything of them. But this introduction gives the background for the unfolding of the story of the play in such a complete yet concise manner, that it should send the reader to the glory and beauty of the old stories of the Truth that he may read

them himself if he does not already know them.

The play itself breathes the wonderful Celtic philosophy, so akin to the Indian, and it is expressed in Celtic beauty, sparkling with jewels of Irish wit and lightness which both veil and throw into relief the delicate spirituality of the Wisdom. The blending of two different tales of different epochs and the dynamic movement of time which the author cleverly controls, gives indeed in a wonderful manner the feeling of the "stable centre" of the progression of life which he wishes to convey, and here too the lyric quality of the language itself *sings* the philosophy into one's soul. On one page the reader rejoices in the glorious "Morning Chant to Lugh" (the Sun-God), and a few pages later revels in the Irish wit—itsself a philosophy—when the God of Darkness says to Lugh:

... You're a shiny man, sir,
But it's all in the will of the tinder spark
If yourself or myself may lift our head,
For the back of the light is the front of the dark.

And how happily philosophy is accepted when expressed by the serving-man, who says to his fellow that all he is doing is

... talking in your sleep—and aren't we all
Doing the same? Sure if we were awake
And seeing things with understanding eyes,
We would be silent.

And how the world would be served in its need today if there were more of us who could walk alone and know that

... The only talk
Worth half an ear is talk that stands its
ground
While the mad world goes galloping along
... and ends where it began
Haltered in some dark stable.

Or if we could remember with sanity that most of us write our understanding of God's

truth wrongly, even as said one of the characters, because

They hear the inside drama upside down
And write it backside foremost. And no wonder

They and their world are heading for a mess.

But perhaps the finest gem of real philosophy is :

The mind is not a thing to be made up ;
Make up your *will* and leave the mind alone
To be the will's obedient instrument.

This book, which is produced with the accustomed Kalākshetra attractiveness and in a green cover, the cloth of which was woven at Kalākshetra, should be bought by all who want a spiritual, philosophic or literary treat ; they will read and enjoy every page of it and be better able to live in consequence.

E. F. P.

The Agaria, by Verrier Elwin, Oxford University Press. Price Rs. 12-8-0.

Mr. Elwin is well-known for his deep study and real sympathetic interest in the many forest and hill tribes living in India, and all his books have an anthropological and ethnological validity, which is all the truer because he is a welcome friend to these simple hill tribe folk.

The present volume describes the Agaria, a tribe in the Central Provinces, who are absorbed in their craft of iron-smelting which they carry on in the ancient primitive manner. Their myths and religious observances are all connected with iron, and Mr. Elwin has given deep study to these and their local variations, so that we have a most carefully compiled description of one of the poorest and most scattered tribes of India ; a people who have no language of their own and speak a corrupt Hindi, who do not live to a great age and are obviously dying out. No effort has been spared in gathering together accurate statistics of the

census of population, of the analysis of their iron ore as well as of the details of their craft, their creation and origin myths, their taboos and their magic, and it is profusely illustrated with excellent photographs and with drawings and maps, all of which add much to the value of the book as well as to its interest. It is therefore an exhaustive and sympathetic study of accurate scientific value, though this may not mean that we agree with all the author's suggestions as to their meaning. One point of interest is that the Agaria are linked with the Asur hill tribe, and Mr. Elwin, in company with some other ethnologists, thinks they may have some connection with the Asura of Hindu mythology ; possibly so, but the connection is hardly likely to be so simply explained as the author suggests, for have even the most learned scientists any knowledge of who the Asura really were ?

There is no doubt however that Mr. Elwin does know his Asur and Agaria, for his qualifications are "long residence and intimate contact" and a true and deep sympathy for this poor tribe, who from "long decades of slow material decline have lost their power of endurance" and are the prey of fears and anxieties for their continued existence as a tribe. His knowledge of these people enables him to close his book by giving the advice that the primitive furnaces should be studied by touring propagandists, who could then educate the Agaria into better methods of production of iron, and that meanwhile the taxes on furnaces be reduced to a purely nominal one, which should act as a sort of protection against the competition of what he calls "bazaar iron." And he urges upon the Government, "especially when it shall have passed into Indian hands" that they follow this advice of Asoka :

"Even upon the forest tribes in his Dominions, His Majesty has compassion . . . For His Majesty desires for all animate

beings security, control over the passions, peace of mind and joyousness."

This is the finest note of a fine book, which it is interesting to note has been possible to produce in its beautiful and surely costly illustrated form, through the generous aid of the House of Tata, who thereby "has shown its interest in the humble beginnings of the great steel industry" which they, more than any other firm, control in India.

E. F. P.

Joy of the Sun, by Savitri Devi. Thacker Spink and Co., Ltd. Calcutta, Price Rs. 4-8.

The title does not, as it should, draw the attention of lovers of ancient Egypt, or of the personal devotees of Akhnaton, King of Egypt thirty-three centuries ago. It is a story-form, "Told to Young People," is the explanation on the title-page ; but for young people also a title that would indicate more fully its dedication would serve better. However, its cover reproduces in colour the fine head of the young King that is repeated within the book, and attracts in that way, as it does in its shape, and good print, and display paragraphing.

These are minor matters, for it is the tone of the book itself that makes it a treasure, not only for young people, but for all those who enjoy a warm colourful understanding of other races, of other ages. Savitri Devi is evidently herself a devotee of things Egyptian ; for her feeling for the life of the King and the parts played in it by his great mother, his loyal comrade-wife, and above all by his religion, is finely drawn. In this way indeed the title, *Joy of the Sun*, expresses the book itself. It is truly Theosophical in its import, with the sense of the Oneness of Life and the rhythm that must draw the humans, now separate, again together. The hymns composed by the King-Priest are deep with mysticism, and belong to all periods and all peoples where the

Great One Life is known. They bring to others not of that land, gleams of new joy in the perceptions of different symbols, of different aspects perceived by different eyes.

This is certainly a book to be included in the libraries of those who work with young people.

E. M. L.

Selections from Baha'i Scripture. Baha'i Publishing Trust, London. Price 7s. 6d.

The editor and compiler of these selections, David Hofman, makes high claims for the Baha'i scriptures, no less than that they form the Gospel of the New Dispensation of Brotherhood, about to take form on earth. It may certainly be conceded that they are part of it, and specially suited for the inspiration of a large part of the human race who do not readily respond to philosophical or Theosophical presentations of truth. Another life of rare perfection has been lived on earth, throughout constant persecution returning ever good for evil and shedding the light of Divine Wisdom on human perplexities. Bahá'u'lláh in many teachings here quoted laid an unerring touch on the causes of modern ills, economic, social and political, and indicated the lines along which to work for their removal. Practically all idealists are agreed on those lines today.

H. V.

The Other World, by M. K. Spencer. New Book Co., Kitab Mahal, 188-190 Hornby Road, Bombay. Price Rs 2.

The Spiritual Healing Centre, Coimbatore, is the publisher of this book. The chapter-subjects are a good valuation of the matter with which the book deals, not only the development of Spiritualism and its modern growth, as well as its suggested mechanism or mode of working ; but in addition there are given, a peep into the ancient history of Spiritualism, as well as the usual, the living

dead and their helpfulness, and description of the other worlds, but, beyond these, discussions on: "Is mediumship desirable—its dangers"; and, "Objections and criticisms answered"; with an excursion, too, into psychology as a basis, in "The theory of subliminal consciousness."

But these topics are not dealt with sufficiently fundamentally. In these days when psychic phenomena are placed under rigid test conditions, to show that they have genuine common-sense value, it is not enough to give merely a picture of the psychic happening or of the faith of the individual concerned in its truth. Conditions are planable, that will eliminate many side possibilities, and must so be planned. Only to state that the signature of a written communication from "the other side" tallies with the signature used in life, (or rather with its printed facsimile), proves nothing. W. T. Stead is pictured as giving predictions, and dates are mentioned, but there is no stated witness of the predictions beforehand, with dated signatures. Equally in the realm of history, or in the comparison of religions, there is need for collation of evidence, rather than just a statement of opinion. It is not wise perhaps to religions in too general a way, or to meet the criticism that spirit-communicants do not say anything new, with the counter-question, did the Christ say anything new?

There is great interest in the cases of spirit-healing presented that would be strengthened and deepened if the above methods were followed. There is also a good background of sense in the warnings given of the dangers of mediumships that is well worth while. If study were given to Stead's ideas that the general possession of mediumship would mean disaster, and to the dictum here that mediumship is only for the student and

then for that one scientifically inclined, common sense would win the day.

E. M. LAVENDER

In Modeling Clay, by M. V. Garnsey.

The writer has evidently been inspired by thoughts from modern Theosophy, and thirsts to give them lyric utterance and to share them with her friends. Others cannot hope to share that bounty, for there is no publisher's name or price on her little book, which is printed in various colours and bound with multi-coloured woollen threads that cry aloud the influence of the Uranian star. Punctuation is nowhere bound by the chains of its usual rules in this little book. Speaking of the fate of unborn chickens—and I think this will give a taste of the picturesque and humorous style—we have:

Does she dream as she patiently sits and waits
For that hard, white egg to appear
Of a little one that is soon to come
And fill her days with fear

Lest a hawk may pounce and steal her babe
To carry it away to suffer?
Or, does she dread the farmer's ax
That will make of her babe . . . a supper?

Certainly criticism would be unfair. The reader must himself have Aquarius strong on his Ascendant.

D. G.

The Contribution of Theosophy to Freedom. The Blavatsky Lecture, 1941, by E. Winter Preston, M.Sc. T.P.H., London. Price 7d.

A most pertinent lecture, in which may be seen in a broad sweep the significance of the part which Theosophy has to play towards guiding mankind's footsteps to the goal which all acclaim with one cry to be—FREEDOM.

J. C.

PLAN FOR A WORLD UNIVERSITY¹

BY BERTRAND RUSSELL

[Dr. Besant entertained the ideal of a World University, and during her lifetime centres were founded in various countries. The author of the following scheme, Earl Bertrand Russell, was recently Professor of Philosophy in the University of California, Los Angeles, and is the author of many philosophical works. He is seventy-one and for half a century has averaged a book a year.]

INTERNATIONAL AUTHORITY

AT present education, everywhere, is controlled by national States, and is used to promote a degree of nationalism which is scarcely compatible with any system of international government. In the totalitarian countries, especially in Germany and Japan, education has been, and is, just as much part of the preparation for war as the manufacture of munitions. In certain respects national education will have to be subject to international control if the world is to be safe from such disasters as it is now enduring.

Assuming some form of international authority established, it must, if it is to be stable, forbid, and if necessary punish, not only actual rebellion, but the preparation for rebellion by means of mis-education in national States. But this negative aspect is less important than the positive aspect. There must be an educational system promoted by the international authority, designed to give instruction free from national bias, to produce textbooks and works of research calculated to encourage universal human loyalty, and to train teachers with a well-informed

¹ With acknowledgment to *The Fortnightly*, July 1942.

belief in the principles upon which any supernational authority must rest.

The central institution required will be an international university. This should be in some neutral territory, analogous to the District of Columbia. It should be frankly designed to serve two purposes, one the purely academic, the other that of creating and diffusing an outlook calculated to promote loyalty to international ideals. The purely academic side of the university must be at least as good as is to be found in any existing university, and should be considerably better. It will be financed by the international authority. The laboratories, libraries, and other equipment should be the best possible. Both as regards teachers and students the university must be open to all races, all religions, all political opinions except such as reject the idea of an international government.

TEACHERS AND STUDENTS

The selection of the initial teaching staff is a matter of great importance and some delicacy. I suggest that the international authority should, in the first place, select three representatives of each large department of learning,

all three to be of different nationalities. In doing so it should take account of international rather than purely national fame, for many of the men best qualified would be unpopular in their own countries; Einstein may serve as the most widely known instance. The three men should themselves be professors, and should select the rest of the staff of their department, subject to rules precluding the preponderance of any one nationality within a department. The government of the university (except as regards finance) should be in the hands of a body consisting of the above three representatives of each department, together with a certain number of men chosen by the international authority on account of their administrative ability, or to secure adequate representation of the various nations.

The student body should be entirely post-graduate. It would become customary for students who hoped to achieve eminence to go on from their *alma mater* to a post-graduate course at the international university. Further, temporary fellowships should be offered to older men, both in the universities and in different professions, to enable them to keep abreast of recent work in their special fields, to meet their foreign colleagues, and generally to refresh their minds. Moreover, to supplement the permanent teaching staff, funds should be set aside to provide for visiting lecturers. The university should hold summer schools for those who could not otherwise enjoy its advantages. By these means it would soon become a flourishing intellectual centre.

All students should be required to know English and at least one other of the dominant languages of the world, and as many as possible of the lectures should be given in these majority languages. But where necessary the university should provide interpreters to make lectures in special subjects available to as many students as possible. The mixture of nationalities would tend to diminish national bias, both among students and teachers, and would make impossible the kind of teaching which ignores fact in order to flatter the nations to which professors and students alike belong. The Japanese teach that Japan was created sooner than other parts of the world; in an institution where many nations meet as equals, such doctrines, even if a teacher holds them privately, cannot be avowed without covering him with ridicule.

WORLD VIEW OF SCIENCE

Among academic studies, perhaps the one that affords the clearest illustration of what a world university could achieve is usually written, and almost always taught, with a nationalistic bias; facts are distorted or, if not actually falsified, are unfairly selected; many of the men who are held up to most admiration are not those who have benefited all mankind, but those who have led one particular nation to victory in war. Examine the national bias exhibited in the history of science. The law which the English call Boyle's law is in France attributed to Mariette; English writers sometimes suggest that Priestley discovered oxygen, which is an injustice to Lavoisier; German mathematicians are apt to

claim Gauss as the originator of non-Euclidean geometry, whereas this honour belongs to the Russian Lobatchevsky. The invention of the steamboat is quite a different affair in English and American books. The most famous of such controversies was the dispute between Newton and Leibniz about the invention of the calculus, which prevented George I from bringing Leibniz with him to England, and ruined English mathematics for more than a century.

REWRITING HISTORY

All large countries falsify history in a greater or less degree. The accounts of the Indian mutiny that are taught to English children are grossly one-sided, and in the world university the Indian account of this event must be given exactly as much weight as the English account. The Italian government emphasized the glories of ancient Rome, and tried to make its subjects believe that these glories could be revived. The Japanese government "revived" the ancient Shinto religion, which had been almost completely displaced by Buddhism. But the new Shinto was very different from the old. It was a State religion, designed to instil the belief that the Japanese are radically superior to all other nations.

The history of German chauvinism began among university professors. Fichte's "Addresses to the German Nation in 1807" inaugurated the process, and emphasized the importance of education; he concluded that "to have character and to be German undoubtedly mean the same." Hegel developed a similar doctrine: Spirit, which

governs the course of great events, embodies itself now in one nation, now in another. Truly great men, whom it chooses as its instruments, are above the moral law; Alexander and Cæsar are given as instances. In our age, it is the Germans whom Spirit has selected as its champions. Mommsen's *History of Rome* is throughout a glorification of aristocratic imperialism; Rome and Carthage are regarded as prototypes of Germany and England, and there is a clearly suggested hope that some future Punic Wars may have a similar outcome. Treitschke preached German nationalism without any regard for accuracy. These learned men and their lesser coadjutors prepared public opinion in Germany for Bismarck, William II and Hitler. They show what university professors can achieve, and what in an opposite direction may be achieved by a world university.

EDUCATIONAL POLICY

As regards textbooks, the international university should appoint a licensing board to select textbooks from those already written, or, if necessary, to commission the writing of new ones. Every author of a textbook would have to seek the *imprimatur* of the international university before his book could be used in schools. Any State which rejected the authorized textbooks in its education would thereby afford evidence of disloyalty, and would be penalized. Inspectors would visit all schools to make sure that the approved textbooks were being used.

The peace treaty must, obviously, leave undetermined the period during

which ex-enemy countries will be disarmed and subjected to military occupation; the length of the period must depend on their good behaviour. I suggest that their educational policy should be one of the things taken account of. An ex-enemy country will have to satisfy the Federation that it has adequately reformed education before the occupying forces are withdrawn; and free access to schools for Inspectors appointed by the international authority should be a condition for withdrawal of the garrison.

It is to be hoped that the international university would influence teachers especially, both directly and indirectly. As regards university teaching, the prestige of the international university should lead to the appointment, in other universities, of a large percentage of

teachers who have profited by its education. As regards schools, what is most important is the training of teachers. It would be desirable for all instructors in training colleges to have been trained at the world university; its influence would then percolate first to the teachers and then to the students.

The present war is being fought by an Alliance, which requires mutual understanding and respect for its smooth working. What is necessary among the Allies during the war will be necessary on a more extensive scale after the peace if a Federation sufficiently powerful to prevent future world wars is to be established. Such a Federation will need a new outlook, in the establishment of which the world university must play a leading part.

OCCULT CHEMISTRY

In the book *Occult Chemistry* published in 1908 there appears the diagram of a chemical element of weight 3 (H_{-1}), which was dubbed "Occultum." Professor F. W. Aston has announced in *Nature*, October 31, 1942, a "stable isotope of mass 3" of Helium. Anyone who examines the diagrams of "Occultum" and Helium will see that Helium contains twice the major elements of "Occultum" plus all Hydrogen. It is, however, not an isotope of Helium but a separate element.

In the London *Times* of today (January 7, 1943), is announced the isolation of the periodic element No. "85," in Berne, Switzerland, by an English doctor, Mrs. Alice Leigh-Smith, and a Swiss doctor, Dr. Walter Minder. They state that it has properties allied to Chlorine, Bromine and Iodine, and is radio-active. In THE THEOSOPHIST, November 1932, I have given the diagram of "85," with the diagrams also of Sodium, Chlorine, Copper, Bromine, Silver, Iodine, Gadolinium, Erbium and Gold as structurally all belonging to the same family.

C. JINARĀJADĀSA

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