

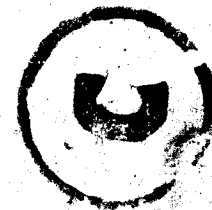
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EDITOR: GEORGE S. ARUNDALE

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THE THEOSOPHICAL PUBLISHING HOUSE

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SORROW OR BLISS?

It is the bliss of the Self, that deep abiding bliss, the sense of contentment and joy, which is an essential part of the spiritual life, and the most difficult part of that life to realize in consciousness.

It is a very marked fact about the great Mystics and Saviours of men that the side of sorrow has shown itself very much in their lives. Jesus was a man of sorrow. Gautama, the Buddha, left his splendid palaces and gardens and loving friends to seek the cure for the sorrow of the world. The same is true when you look on the lives of all the great leaders of mankind. Sorrow touched them very deeply. But they were not overcome by the sorrow. In those men there was an abiding joy, and the sorrow is profoundly exaggerated by the man who looks upon them from outside. As grief hovers over them, as anxiety, harassments, troubles, worries and woes rain upon them from all directions, naturally they are judged by men to be sorrowful. But that does not follow. They are not worried, harassed or distressed by these things, however much they may attend to them, and may do whatever may be necessary for the sake of the world. Underneath it all there is the heart of peace. Therefore you always find them saying: "My peace remaineth."

ANNIE BESANT

the tenth anniversary of whose passing is
to be remembered on 20 September 1943.



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 DISCOURSE ON THE GOOD LAW

AS a student of occultism I have been recording my impressions of a great celebration in the inner worlds which some of us were privileged to attend, and it has seemed to me that these impressions are worth reproduction in this Watch-Tower. There is nothing authoritative about them, nor is it claimed that they are accurate transcriptions of the celebration itself. They are to be taken at the value each reader may feel inclined to give them. They may be rejected if the reader has reason to believe that they are inaccurate, or they may be read and used for any usefulness they may seem to have. In no sense are they to be regarded as pronouncements from on high, but only as experiments in a certain aspect of occultism on the part of a student who

is only in the beginnings of his exploration and who is bound, therefore, to make mistakes.

But the impressions are of an advice given by one of the world's Elders to a group of workers in connection with the present situation in the world—an advice the spirit of which can in no wise be transmitted, so that the words used may well seem trite and of no particular outstanding value, commonplace, perhaps. I who tried to record the impressions am tremendously conscious of the total inadequacy of the result. In no way have I been able to give any impression at all of the majestic cadences, nor of the music which accompanied these cadences, nor of the glorious forms into which the very words themselves were woven—rich in colour and in curve. In the impressions the mighty personality of the Speaker is almost entirely lost, but this is inevitable when we consider

that the splendours of heaven had to be reduced to terms of earth through channels unequal to their messenger-ship. The deep significance of the Utterance is also lost in words and themes which are no more than the effort of the student to contact with difficulty the outermost fringe of the Real.

Still, something, some little thing, may be better than nothing, and the impressions this student has caught may help the reader to catch his own impressions and rejoice in their uplift.

THE THEMES

There were, it seems, two main themes—the theme of “Faith in the Good Law” and the theme of “Serenity” as an essential quality to be practised by all who seek to serve the world in these unserene times. The theme of “Faith in the Good Law” seemed to derive its Light from two main sources—the Utterances of the Lord Buddha and the Utterances of the Lord Christ. These constituted the background of utterance, but they differed not a little radically from the recorded utterances of these two great Personages. It became abundantly clear that the statements ascribed to the Teachers are more often inaccurate than true, and it would appear that if either of Them quotes from passages ascribed to Him He invariably prefaces the quotation

even in the outer world redemption comes from faith in the Good Law.

Have Faith in the Good Law, for it is the Law of the Universal Love of the Great Life.

I did not hear the word "God" used, but I felt deeply impressed by the words **the Great Life—the Father Life, the Mother Life, the Brother Life.**

Have Faith in the Good Law, for it is the Law of the Universal Love of the Great Life—the Father Life, the Mother Life, the Brother Life—for all that lives.

Have Faith in the Good Law, for through Faith you shall become conscious parts of it, and be its messengers in all the worlds.

Faith is more needed than anything else—faith to be the messengers of the Good Law in all the worlds. There is only a limited number of worlds for us but a less limited number for those who are farther advanced. We are already parts of the Good Law, but through Faith we shall become *conscious* parts of it, through pure, unadulterated faith in the Good Law we shall become conscious parts of it and

Law and thus to oppose its loving Sovereignty.

Every weakness is ignorance of the Good Law. Every virtue is homage to the Good Law. And all weakness develops into virtue as time passes, Time the great Transformer of darkness into Light, of death into Life, of the less into the More, and of all that is ignorance into all that is Truth.

THE SUMMARY

So I took down these themes as the dominant themes and all I was able to reproduce. Then I endeavoured to sense the summing up. There is always in the beginning the setting forth, and always in the end the summing up:

**Have Faith in the Good Law.
Be Loyal to the Good Law.
Serve the Good Law.**

This was the way in which I seemed to hear as best I could at my level of evolution the summing up of the Discourse which many of us were privileged to hear but not all of us fortunate enough to remember. I only remembered in part and possibly in a distorted part. But it is better to have something rather than nothing

To have faith in the Good Law is to have faith in freedom and to strive for it unceasingly.

To have faith in the Good Law is to have faith in justice and to strive for it unceasingly.

* *

THE THEME OF THE CONVENTION

[I am very glad to print in the Watch-Tower the contents of an Air-graph letter received from Mr. Jinārājādāsa in reply to one I sent him with details regarding the forthcoming International Convention to be held at Adyar towards the close of the year. It will be seen that he has entered more into details of a certain aspect of the great problem of reconstruction that will be possible within the narrow limitations of the time at the disposal of a Convention. But I hope that every reader of THE THEOSOPHIST will perceive that both Mr. Jinārājādāsa and myself have been thinking and planning more or less along the same lines—he in more detail and I more generally. Mr. Jinārājādāsa has most expertly set forth a number of very vital considerations upon which every member should concentrate his Theosophic light. We shall see what we can do to utilize his

upon the attempt by the Churches here to make Christianity the key-note of post-war reconstruction—utterly impossible with China's and India's millions.

The next main topic was that of Nationalism and the clinging by Nations today to full sovereignty. In a future world scheme the Nations will have to renounce something of their sovereignty to a Central World Council for the sake of the welfare of everybody.

As one aspect of the troublesome problem of excessive Nationalism, I dealt fairly fully with the problem of races, especially the cynical cruelty that goes with it in the treatment of coolies, not to speak also of educated people such as we have witnessed in Indian trains. I pointed out that on this vital problem the British Empire has to make a success or a failure, and how in the case of failure we were being told long ago by Dr. Besant how the understudy for the Empire was being prepared and that is Russia. Ever since the Bolsheviks came into power Russia has shown not the slightest quality of colour prejudice in any way, and therefore when peoples under this prejudice in various parts of the world get to know that Russia will give them a square deal on this matter, Russia will slowly dominate among such peoples.

The last problem I explained is the key-pro

IN DEFENCE OF FREEDOM

[This and the following three articles on Czechoslovakia have been contributed by members of the Czechoslovak Government in London. They were written about December 1942, specially for THE THEOSOPHIST.]

20 YEARS OF INTEGRATION

FOR the twenty years from 1918 to 1938, very little was written in the world press about Czechoslovakia. The first World War brought about the liberation of the Czech lands after three hundred years of oppression as well as uniting them in a common State with their Slovak kinsmen. The Czechoslovak Republic, guided by its first President, the great philosopher and historian Thomas G. Masaryk, quickly developed its economic and cultural capacities, and was regarded as a model and thoroughly democratic State in Central Europe. In spite of the fact that within its boundaries at least five national groups were united and that it had to bear the brunt of two international economic crises—those of 1924 and 1931—thanks to its sound social and economic policy it never for a moment abandoned its genuine democratic policy. A Parliament freely elected by practically every adult male and female citizen and composed of a variety of political parties of all national groups and political creeds, a Government designed by Parliament and responsible to it, and a President elected by both Houses of Parliament were the representatives

and guardians of that democracy. Local Self-Government, despite the many difficulties due to lack of experience and national jealousies not yet quite overcome, made rapid head

Hitler, breaking his solemn promises, completed the destruction of Czechoslovakia, occupying the Czech lands, separating from them Slovakia, and giving sub-Carpathian Ruthenia to the Hungarians.

NEW LIBERATION MOVEMENT

Thus the war which for Czechoslovakia started with the Munich Agreement, became the common cause of every Czechoslovak citizen. They began to fight to regain not only their Republic but their own personal freedom and all the social achievements they had cherished in their own state of free citizens. Dr. Edward Benes, collaborator with Thomas G. Masaryk in the first World War and President of the Czechoslovak Republic since 1935, who was bullied into resigning by Adolf Hitler, and who has lived abroad ever since, took the lead in the new liberation movement. On the very day of the occupation of Prague by Hitler, 15 March 1939, Dr. Benes sent a message to all Czechoslovaks to remind them that the struggle of the Czechoslovak people would not cease until the free Republic of the Czechs and Slovaks had been resurrected.

Following this appeal the nucleus of a Czechoslovak liberation movement was formed in the United States, Great Britain and France, and was joined by Czechoslovaks all over the world who recognized Dr. Benes as their leader. Great Britain, France and the Soviet Union protested against the annexation by Hitler of Czechoslovakia, and the U.S.A. condemned the destruction of the freedom of the Czechoslovak nation.

In October 1939 Dr. Benes formed a National Committee in Paris. In 1940 it became the Czechoslovak Government in London, which has subsequently been recognized as the only legitimate representative of the Czechoslovak people by Great Britain, the United States, the Soviet Union and China, and all the other Allied Governments.

HOW THE CZECHS FIGHT

In the meantime thousands of young Czechoslovaks escaped from their enslaved country to await in foreign lands an opportunity of striking back. When war broke out Czechs and Slovaks gathered in Poland and in France to form military units. In Poland a Czechoslovak Legion joined the Polish army and fought on its side. In France the formation of a Czechoslovak army began early in October 1939, following an agreement with the French Government. At the same time air units were organized within the French Air Force. At the beginning of June 1940 the Czechoslovak division went into the Battle of France. After the defeat of the French army the Czechoslovak force fought its way back to the coast to embark for Britain, where it has been reorganized into an independent unit. Czechoslovak Fighter and Bomber Squadrons form part of the R.A.F.

Another Czechoslovak force, like that in Great Britain, under the supreme command of President Benes, was created in the Middle East, and it soon tasted battle as part of the garrison of Tobruk in 1941. In July 1941, a Czechoslovak Army unit was built up in Russia.

TO LIBERATE THEIR OPPRESSED HOMELAND

On 5 August 1942, Czechoslovaks abroad and those in their oppressed homeland received with great relief the news that Mr. Anthony Eden, Foreign Secretary, stated in the House of Commons that the British Government no longer recognizes the Treaty of Munich as valid. Thus a firm line has been drawn under one of the most unhappy chapters of modern European history.

On 27 May 1942, the world heard the news that "Butcher" Heydrich, Hitler's "Reich Protector for Bohemia and Moravia" had been shot at by Czech patriots in a Prague street. Heydrich's death was a just punishment for the regime of terror he had introduced in the Czech lands, a terror which resulted in about 400 patriots being sentenced to death and subsequently executed. But it was also the signal for new persecutions of the Czech population. Within five weeks 1,296 more

Czechs including 126 women were executed as a reprisal and to satisfy the Nazi lust for revenge. The villages of Lidice and Lezaky were razed to the ground, their men shot on the spot, women dragged off to concentration camps, children separated from their mothers

from the end of the last World War by the Czechoslovak Republic.

PRAGUE—THE CORONATION CITY

The Czechs, who after the fall of Svatopluk's Empire formed the independent kingdom of Bohemia, enjoyed prosperity and independence for long centuries. Nor was the independent Czech State always small. In the thirteenth century Czech rule spread from the Baltic to the Adriatic. In the fourteenth century when Berlin was a small provincial town of no great importance, Prague, the capital of Bohemia, was the coronation city of the Kings of Bohemia, the seat of the oldest University in Central Europe, a centre of culture and a meeting-place of great poets, scholars and philosophers, such as Petrarch in the fourteenth century, and Tycho Brahe, Kepler and Descartes in the seventeenth century.

WARRIORS FOR RIGHTEOUSNESS

In the fifteenth century the Czech people set itself at the head of a great religious movement which preached the returning of the Western Church, which had become over-worldly in its way of life, to the true kingdom of the spirit. Master John Huss, Professor and Rector of the University of Prague, a follower of his English reformer, John W

beliefs of the Czechoslovak citizens according to the position before 1938 will not give a foreigner unfamiliar with the history of the Czechoslovak nation a true picture.

When it is said that of the total number of 15 million inhabitants almost 11 million are Roman Catholics, it is necessary to know that the nation, when it fell under the dominion of the Austrian rulers three hundred years ago, was forcibly converted to Catholicism, and that until 1781 when the so-called Patent of Tolerance was issued no one was allowed to profess allegiance to any other than the Catholic Church. Before the first World War there were still more than 98 per cent of Catholics in the Czechoslovak lands. The political liberation also gave the nation religious freedom. And so the Catholic Church which at the time of the Austrian monarchy linked up its destiny with the destiny of the Habsburg dynasty ruling in Austria in opposition to the national rights of the Czechs, lost almost a quarter of its adherents. On the other hand the Evangelical Church which included Protestants of all denominations and which carried on the tradition of Huss's descendants grew to the number of 1,130,000 believers, and a new national Czechoslovak Church was set up which in 1930 numbered 793,385 members. Of the total number of the population 3.97 per cent are Greek Catholics, 7.67 per cent orthodox, 5.39 per cent so-called Old Catholics, a small fraction of one per cent is taken up by members of other Christian and non-Christian Churches, while 2.43 per cent were Jews. 854,638

citizens profess no religion. This figure amounting to 5.8 per cent of the whole population is an interesting phenomenon in Czechoslovak spiritual life. The majority of these Czechoslovaks, almost 100,000 in number, are not people without religious beliefs. On the contrary, there are among them people of profound religious faith who only refuse to declare allegiance to a definite Church and fully reserve their religious freedom.

Among these would certainly also be found many Theosophists, won over to Theosophy either by the literature of the movement or by the lectures given in Czechoslovakia. The national liberation opened up to thinking Czechoslovaks the path of free spiritual enquiry and revived the old traditions of religious faith which had found so many expressions in the Czechoslovak nation in the course of the centuries. A number of spiritual societies were founded which in a considerable literature pointed out the sources of spiritual knowledge as they had shown themselves in the Czechoslovak nation in the course of its development.

Very interesting are the studies on the religious state of the Bogomils in Bohemia in the tenth century; on the Waldensian Brothers in the twelfth century; on the order of the "Sisters of the Free Spirit," and on a whole number of minor sects in the Hussite period; on Peter Chelcicky, who in his doctrine of non-resistance to evil was a predecessor of L. N. Tolstoy; and in particular on the spiritual currents and mystical studies in the seventeenth century at the Court of the Czech King and Austrian Emperor, Rudolf II, under whom

the old Prague legend of the Golem of the Ghetto also had its origin.

To these spiritual currents of Czech religious life in the past also belong certain writings of the world-famed pedagogue Jan Amos Komensky (Comenius), who, in his work *Via Lucis* (The Way of Light), inaugurates a new type of Czechoslovak spiritual literature.

THE SITUATION TODAY

Today under the rule of Nazism, which in many respects resembles a return to the Middle Ages and an awaken-

ing of the forces of darkness, freedom of enquiry has also disappeared from Czech spiritual life. It is not without interest that, among the first books forbidden by the Germans after the occupation of Prague, were books about Czech mysticism and the whole literature on the cultivation of the spiritual sciences. But physical power, however great, is not able permanently to prevent the freedom of the spirit and to enslave a nation which has fought for centuries for its own spiritual values and for those of the whole of humanity.

MODERN CZE

For many years the expenditure for education, both intellectual and physical, ranked among the highest figures of the State budget until the ever more apparent German menace compelled Parliament and Government to divert larger sums for purposes of national defence.

INDUSTRIAL PROGRESS

Hand in hand with the general progress of the country went the technical progress. The industrial equipment of Czechoslovakia became of the most up-to-date kind and had no need to fear a comparison with the standards of the West.

A FINE SOCIAL CONSCIENCE

The logical consequence of this and, to a large extent, of modern education and cultural and technical development, was the social legislation which the Republic developed. Czechoslovakia was one of the first countries to introduce and strictly to apply the eight-hour-day, the prohibition of children's work and of women's night work. Special laws regulated working conditions for manual and brain workers alike, paid over-time and paid leave, and terms of notice, and they protected the employee against dismissal in case of illness or pregnancy. The social laws contributed a great deal towards a better understanding between employee and employer, for the latter, too, found protection against unlawfulness and lack of responsibility on the part of his employees.

troops and SS units were stationed at all the crossroads of Prague and outside many of the buildings. Early in the morning all the University buildings, institutions and colleges were surrounded and machine-guns set up in front. Then a barbaric attack was carried out on the students sleeping in the colleges. The students were beaten and murdered on the stairs, while those who survived were carried off to the air force barracks, whereupon followed hideous scenes of sadistic tortures of the men and women students. At the same time, other students of graduate standing were arrested in their homes. Professors, lecturers and readers met with the same fate. In the morning of the same day nine members of the Committee of the Czech Students' Union were the first to be shot without cross-examination or trial. On the following night several thousand students were arrested and 1,200 of them dragged off to the German concentration camps. All Universities were closed and their buildings in all the towns laid waste. Valuable scientific instruments were either destroyed or stolen, libraries systematically looted, archives torn up or burnt. The students who were not in concentration camps were forbidden to seek any kind of intellectual work and those who had not found manual work in the shortest possible time were sent to Germany for forced labour. Thus the higher educational institutions ceased to exist overnight. But the Nazis have not been satisfied with destroying the centres of learning; a large number of University Professors have shared the fate of those

thousands of Czech patriots who have fallen victims to the German fire squads.

Very soon the Germans turned their attention to the entire Czech school system. By September 1st, 1942, more than 60 per cent of all the elementary schools

PRAVDA VITEZI (TRUTH WILL PREVAIL)

THOMAS GARRIGUE MASARYK, 1850—1937, first President of the Czechoslovak Republic, 1918—1935, was born in Moravia. While lecturing at King's College, London, during the first World War, he organized the Czechoslovakian Movement for Independence. Author of *The New Europe*, 1918, and *The Making of a State*, 1925. At the age of 85 he resigned the Presidency of Czechoslovakia in 1935, when Dr. Benes succeeded him.

President Benes has eulogized Masaryk as "one of those great guides in life such as Providence gives a nation and mankind only once in whole centuries."

The elements of greatness in his character were vision, the compulsion of an ideal, a burning sincerity, and a will to create. He was a great spiritual leader and his whole faith was summed up in his vision of democracy: "Believe in man, and in his eternity. . . . Democracy is not only the form of the State; it is not only what is written in the Constitution. Democracy is a point of view on life, it is built on confidence in mankind."

Before he worked for the individualization of the Czech Nation, he had worked for the freedom of small Nations in Europe, and again he worked for the realization of the United States of Europe. When asked who should be the leader of a United States of Europe, George Bernard Shaw replied: "Only President Masaryk."

The following excerpts

"Good King Wenceslas," and the fact that Shakespeare in "The Winter's Tale" used the name Bohemia for his imaginary Polixenes' kingdom, endowing it however with a sea-board which history does not authenticate. In fact, Bohemia in "The Winter's Tale" is a thin disguise for England, as Sicilia is for France.

FOREIGN DOMINATION

It is not necessary here to go into historical details, but the failure of the male line of famous Czech kings, one of whom had added for a time Austria, Styria and Carinthia to Bohemian territory, led to the election of a German prince, who had married a royal Czech, and gradually, as in Poland, this method of electing their rulers led to the weakening of the Czech integrity in their own State, though it retained nominally independent rights. Finally a Habsburg prince was elected by the Bohemians, and from that time the Habsburg rulers of Austria began to encroach more and more on Bohemian independence, especially as the Imperial title had become, in 1556, practically an appanage of the Austrian throne.

From this Habsburg domination the Bohemians revolted in 1618, when their nobles asserted their right to free election of their ruler by throwing out of a window of the Council Chamber in Prague the two Austrian

ESSENTIAL RECONSTRUCTION

PART IV. LOVE

BY F. J. W. HALSEY

WE now come to the last but
"the most important"

of the Qualifications, for

"if it is strong enough in a man, it forces
him to acquire all the rest, and all the rest
without it would never be sufficient."

The Master then gives a definition
of Love which differs rather widely
from the generally accepted worldly
conception of the word:

"It is not so much desire as will, resolve,
determination . . . to be one with God, . . .
in order that . . . you may act with Him and
as He does."

How are the nations going to inter-
pret this and put it into practice?

THE PEOPLES' GOVERNMENTS

We are again reminded of the will
"like tempered steel"

At this turning-point in world affairs, when a New Age calling for an entire revision of everything old has come upon us, when the Peace Table Talks of Victory *can* become the focussing point for the Righteousness of the Future, it is impossible to emphasize sufficiently the Master's solemn statement that

"Sins against Love . . . are fatal to all Progress."

Here is another pregnant sentence which should be before the Peace Delegates day and night, which should light up the Council Chambers in neon letters of fire, which should equally illumine all Board Rooms and meeting places in every part of the world!

A POSITIVE POLICY OF GOOD

"But not only must you . . . refrain from evil; you must be active in doing good." Is not this a fearless, *positive* policy for the nations to follow, rather than a weak, negative one of compromise? (It may perhaps be well to recall here briefly the teaching of an earlier page: **"At whatever apparent cost, that which is right you must do, that which is wrong you must not do."**)

A DRAFT CHARTER OF THEOSOPHICAL EDUCATION

BY GEORGE S. ARUNDALE

[I am printing below a draft Charter of Theosophical Education as a contribution to the application of Theosophy to education in the post-war new world. I have felt that there are essential Theosophical principles which must form the basis for any truly Theosophical education, and I have enumerated those which seem to me to be relevant. I shall be glad if active educationists who are Theosophists will give this draft Charter their attention, and modify it by such additions and subtractions as they may think desirable. This is not the first of my draft Charters, but it is the latest, and I should like out of it eventually to emerge a generally accepted Charter, not as this Charter is, perhaps changed out of all recognition, but a Charter generally endorsed by Theosophical educationists in whatever form it finally assumes. If some of my friends have already conceived their own Charters I shall be glad if they will compare and try to embody in one or in the other all that is vital. I have, of course, been compelled to leave much out which may be deemed to be vital. If so, let it be included. I may also have put in much that may be deemed to be unnecessary to be included. If so, let it be excluded.

I shall also be very glad if other Charters in other departments could be constructed, so that many Charters may be offered by Theosophists as great

Objectives someday to be achieved. I am well aware that this Theosophical Charter of Education must still remain for some time a Utopia, but if we hitch our

THE 68TH INTERNATIONAL CONVENTION

(Adyar, December 26-31, 1943)

GENERAL INFORMATION AND SCHEDULE OF RATES

INQUIRIES

All pre-Convention inquiries, including requests for permission to stay at Adyar, should be addressed to the Convention Enquiry Office, care of Recording Secretary, The Theosophical Society, Adyar, Madras.

DELEGATES

All members of The Theosophical Society in *good standing* are welcome as delegates. Overseas delegates should apply to the President for permission to attend the Convention, enclosing recommendation from their General Secretary, and stating probable date of arrival and length of anticipated stay.

NON-MEMBERS

The Convention is open also to non-members who apply for and obtain previous permission from the President. Inquiries in this connection should be addressed to the Recording Secretary.

"substantiation" (see especially pp. 403-4 of THE THEOSOPHIST), and as if the pro-Judgeans were exempt from the ordinary rules of controversy, that is to "disprove" their opponent's arguments and to "prove" their own position, any attempt to do which I fail to discern in the above correspondence. However, I will comply, for the sake of spreading the truth, with the questioner's first alternative, even though I have partly to repeat myself. As regards the second alternative, I see as yet no reason for acquiescing with it.

For W.Q.J. the seven globes of the Earth Chain form "an (*i. e.*, one) entity," the Earth. For H.P.B. they formed, as I believe, seven different, separate entities. But, "this is not the doctrine," writes W.Q.J., adding: "The whole seven globes constitute *one single mass* or great globe, and they all *interpenetrate* each other" (*The Ocean*, p. 24). In the whole of our old literature, there cannot be found one single expression, I believe, justifying this sentence and the conceptions embodied in it, either the "one single mass" or the "interpenetration" idea. On the contrary, they are in flat contradiction to the terminology used by H.P.B. and the Masters. It should therefore not be asked of us to "disprove" Judge's thesis, but of the Judgeans to *prove* it. I challenge

Rumania :

Russia: Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva, Switzerland; *Vestnik*. (The Lodges are outside Russia.)

Scotland: Mrs. Jean Allan—28 Great King Street, Edinburgh; *Theosophical News and Notes*.

South Africa: Miss Clara M. Codd—Box 863, Johannesburg; *The Link*.

Spain :**Sweden :**

Switzerland: Frau Fanny Scheffmacher—17 Neusatzweg, Binningen, Basel; *Bulletin Théosophique de Suisse*.

United States of America: Mr. Sidney A. Cook—Olcott, Wheaton, Illinois; *The American Theosophist*.

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STEP BY STEP HE CLIMBS

The method of the unfolding of the continuous and conscious self in the human kingdom is by Reincarnation. Reincarnation is, in fact, the only doctrine of immortality that philosophy can look at, as Hume said.

It means that the self, having unfolded to the human stage, appropriates matter from the three worlds—mental, emotional, physical—and builds it into bodies, suitable for life in those worlds, beginning in the stage of barbarism, as a savage of a low type. During earth-life he gathers experiences, pleasant and painful; after death he meets the results of these experiences—the lower in the intermediate world, where he suffers in the appropriate body of matter belonging to that world—and converts all these experiences into mental and moral capacities. When all are thus converted, he returns to earth-life, bringing with him these capacities wrought out of experiences, into new bodies built to express and utilize them. In these he goes through a similar cycle, gathering, suffering, transmuting, and so on and on; each birth brings the fruitage of the preceding lives to start the new pilgrimage, and this is the inborn character and temperament, mental, moral, physical.

• Step by step he climbs the ladder, working under inflexible and inviolable laws, until he reaches the stature of the Perfect Man; he passes through all the classes of the school of life until he has mastered all that this world has to teach, and is *asekha*—he who has no more to learn. He is then a man beyond birth and death, “fitted for immortality,” ready for work in the larger life.

ANNIE BES

