

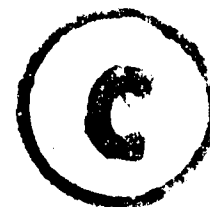
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No. 2

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research.
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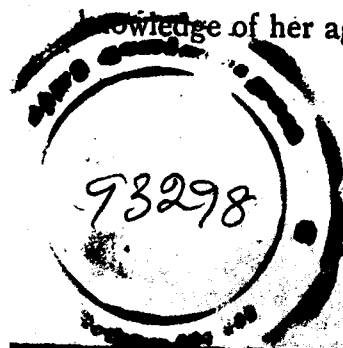
NOVEMBER 1893

While we naturally pay due honour to November 17, we must also remember November 16. Dr. Annie Besant first set her foot on Indian soil at Tuticorin at 10.24 a.m. on 16 November 1893, just half a century ago. It is on record that when she first thought of visiting India, she was warned by her English physician that she would suffer from the heat and could never live here even for a few months at a time. But to her, India was the Land of her Master, the Land of Promise.

Another date in November is memorable, the 6th, because in 1893, on board the Kaiser-i-Hind, she gave one of the most understanding and splendid descriptions of the real India and her glories that ever came from any lips western or eastern. The following extract is taken from *Annie Besant—Builder of New India*:

"When I think of India, I think of her in the greatness of her past, not in the degradation of her present. . . To me she is in very truth the Holy Land. For those who, though born for this life in a western land and clad in a western body, can yet look back to earlier incarnations in which they drank the milk of spiritual wisdom from the breast of their true mother, they must feel ever the magic of her immemorial past, must dwell ever under the spell of her deathless fascination; for they are bound to India by all the sacred memories of their past; and with her, too, are bound up all the radiant hopes of their future, a future which they know they will share with her who is their true mother in the soul life."

So did she approach the Land of her destiny, and begin that great mission which was to reawaken her true Motherland to a knowledge of her age-old purpose.



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.

WHAT IS TRUTH?

HOW little we know. How much we have still to learn, infinitely much. Even such a monumental work as *The Secret Doctrine* only touches a fringe of Truth and a very small one at that. Our Theosophy is extraordinarily limited. It is as nothing compared with the Theosophy that is the Science of Life. And yet we dogmatize as if the Truths we think we know are substantially true as we think we know them. There are Truths about which we are certain, and we may even think we have probed deeply into them. Yet I am sure our certainties are but caricatures of the real Certainty. We talk and write about Karma and Reincarnation, about so many of the intricacies of the evolutionary process, as if we knew what Karma and Reincarnation really are, as if we had some insight into the intricacies of the evolutionary

process. We are groping. We are seeking. We are exploring. But that is about all we are actually doing. And the less we are certain the more we are likely to be right.

Then there are the people who deny many of the Truths that we affirm. They deny the little they may have heard about Karma or Reincarnation. They may deny the existence of Masters. We make affirmations. God forgive us for making them. They make denials. God forgive them for denying. Somewhere between the affirmations and the denials there is probably more of the Truth than either the affirmers or the deniers possess. Yet some of us must affirm and some of us must deny. There must be the truth-producing friction between the two outlooks, and it is necessary for both sides to be sure or neither side will grow. The only snag in this friction business is that each side itself gets heated and blasphemes the

truth in the other side. This, of course, spoils the friction, dulls it, and lessens the fire it should produce.

THE PRESIDENT'S DHARMA

It always helps me to assume that those who are constantly denouncing me have this role to play in our common Theosophical work, just as I have my role to play which seems to be in opposition to them and their roles. For this reason I never meet denunciation with counter-denunciation. I let it take its own course. I do not answer it, for I see no reason to justify myself. It is for my brethren everywhere to judge between themselves and me. My opponents have their right to be heard, and I will always help them to be heard if I can. And I am not merely thinking of the Theosophical field. I am no less thinking of the political field, or of any other field wherein friends meet friends and call them foes.

I have my duty to do, and I conceive I must do it. I conceive that my duty as President of The Theosophical Society is to stand for and propagate certain conceptions of life which have been gathered together by some of our great leaders under the designation of Theosophy. I conceive it is my duty to make these conceptions the dominant note throughout my tenure of the office of President. I conceive I have to make very definite presentations of Theosophy along the lines of some of the greatest expositions of Theosophy by some of our greatest leaders. It may well be that there are those in our Society who deny the greatness of the expositions and of the leaders. Well and good. They have their right to deny and to follow up their denials as best they can. But I have my right to affirm, and I know that because I have been elected twice to the office of President my affirmation represents the majority view. The majority must sway the policy of The Society, for The Society must have a policy however universal it may be, or however neutral it may be. To have a policy is not to deny the right of others to have their own individual policies. On the contrary, we might well have 30,000 policies with our 30,000 membership. And yet there must be a direction which The Society takes—a Greatest Common Measure, though not a Universal Measure, of agreement.

THE MOTTO FOR MINORITIES

The minority must not be cantankerous because it is not the majority. It may well think it has the Truth, and that the majority has not the Truth. But it should take its minority position quietly, in a spirit of self-satisfaction, and in a spirit of appreciation of and courtesy towards the majority. Indeed, since it is ever more congenial to a fighter to fight against a majority, and since we know that all too generally the voice of the people is *not* the voice of God, minorities in The Society should be thankful that they are minorities, charged with the representation of truths which the majority has missed. *Magna est Veritas et praevalabit* is the motto for minorities everywhere, and I can say for myself that I feel most happy when I am engaged in a forlorn hope with my back to the wall. But

for the moment I conceive my Dharma to be otherwise, although I am sure that some day, when the Theosophy we are at present offering is generally accepted, some of us majority people will have the joy of becoming minorities once more and of rallying in our small and insignificant numbers round a despised flag. After all, we must all begin at beginnings and be alone in them even though we may end up by being parts of crowds be they Theosophical or any other kinds of crowds.

In any case, with myself it is a matter of what I feel I can best do to serve the Masters, not of what may be my individual opinions and beliefs. There are occasions for expressing oneself as fully as one can, with one's own individual outlook upon life. There are also occasions for endeavouring to attune oneself as best one can to the conception one may have of the will of the Masters whom one may have the privilege of knowing personally. I hold that these are times for most of us to try to do the will of our Elders on earth as it is certainly done in Heaven. Heaven is nearer earth than ever before. The Masters are nearer earth than ever before. The earth needs Heaven as never it needed Heaven before. Some of us Theosophists must learn to ally ourselves with Heaven as we may never before have so allied ourselves, and we must learn how to disentangle ourselves from ourselves temporarily while we are trying to live in advance of ourselves.

"To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man" is

wonderfully true for all of us, and when I think of any difference that may separate me from my fellow-members, be they my differences or theirs, I am hoping that they and I are true to ourselves, for then there will be no falsehood in us, only truth, and truth is the best service we can ever give to our beloved Society be its nature what it may. And, as I have already said, we can only give that little shadow of a shade of truth which, with our feeble eyes, we are at present able to glimpse. It is a feeble representation of truth, if not actually a caricature.

It is because I hope those who differ from me are as sincere as they ought to know I try to be that I do not enter into arguments with them, nor answer their vituperation with vituperation. I try to answer it with understanding, and the best answer to this end is silence. But sometimes I venture to wish they were not so sure that they are right and that I am entirely wrong.

IN THE POLITICAL ARENA

May I, in this connection, refer to my little paper *Conscience* in which views are expressed radically at variance with the majority views prevalent in India? Here I am in a minority of a very few, and I am disapproved of accordingly. I think that many of my fellow-members in India disapprove of the policy of *Conscience*. I oppose the National Congress, and I oppose Mr. Gandhi, as strongly as I can. I oppose all views which tend to destroy the unity of India, as, for example, the view of Pakistan of Mr. Jinnah whereby India is to be divided into a number of autonomous

States each independent of all the rest, and divided on a communal or religious basis—a Muslim State, a Hindu State, and so on. I oppose this as fatal to India's emergence as a free and united nation. I oppose the British Government's inexcusable dilatoriness in proclaiming India's freedom and in summoning the Indian people to implement the proclamation, preferably by His Majesty the King-Emperor, by framing an Indian Constitution which shall be the channel through which India's freedom shall be expressed. The British Government offers freedom after the war. But in my judgment the psychological moment to make the great announcement is *now*. I oppose Mr. Gandhi because he with his colleagues brought India close to an internecine conflict by their threat of mass civil disobedience in August 1942. Through their timely incarceration India was saved from being plunged into bloodshed and awful violence, but India was not saved from many terrible horrors, including the burning of innocent people alive and other Nazi-like atrocities.

But I know how many of my fellow-members feel, and sometimes I wish I could abolish both *Conscience* and the expression of my extremely unpopular political views, for I know these are constantly putting many of my fellow-members into awkward situations as they try to insist that The Society has no political commitments and that the President is only writing and speaking for himself. And when it is pointed out, quite wrongly, that the President necessarily commits The Society to whatever he says, especially in such a

public manner, they do not know what to answer. He does not in fact commit The Society, but he certainly looks as if he does.

I wonder if these fellow-members of mine would be quite as emphatic in their condemnation were I to be wholeheartedly on the side of Congress, or, let us say, of Mr. Jinnah's Muslim League, or of any other political agglomeration as popular and as respectable. Would they tell me I have no business to side so emphatically with the Congress? I think they would not, though there would be others so to tell me who now are silent because they happen to agree with my point of view.

But I do most sincerely regret that it should be thought, for whatever reason, that I am identifying The Society with my own political opinions. Perhaps regret is useless unless it is followed up by withdrawal from the course which is the subject of regret. I am afraid I dare not so withdraw. My duty as I see it is to continue to maintain my considered views as best I can and to pay the price both of widespread unpopularity and of seeming to weaken The Society by involving it, apparently though certainly not really, in various political issues. Nor do I for a moment desire to try to bolster myself up by stating that Dr. Besant, my revered predecessor, was far more emphatic in the expression of her political opinions than I could ever be, seeing that her ability immeasurably exceeded my own.

LEADERS MUST LEAD

All I am in fact doing is to try to follow in her footsteps, to carry on her message and her Call.

I am doing it not because I want to air my opinions and to take my own stand on the questions of the day. I do it because my duty calls me. I do it for exactly the same reason that moved Dr. Besant to undertake her great political work in India. But I do not for a moment want to take shelter under her mighty wing. Of my own accord I do what I know is right for me to do, in the certainty that the power of The Theosophical Society and its universality will be strengthened because an individual member tells to the world his truth even at the risk of apparently compromising the neutrality of The Society. At any rate he cannot compromise The Society's universality, for the more The Society includes the stronger it grows. The neutrality idea is an unfortunate distortion of the universality idea, and has been responsible for much clouded thinking.

It is only for the moment, as we pass from the neutrality conception to the universality conception, that we think more about the infringement of neutrality than about the urgent need to keep our universality inviolate by making it all-inclusive even at the risk of compromising the out-of-date neutrality idea.

Were I to be told that I must not, as President, give expression to my political or to any other views, but just be an automatic machine to register the decisions of the General Council and of the Executive Committee, I should ask the General Council to advertise for some candidate for the Presidentship guaranteed to be without any views whatever either with regard to Theos-

ophy or to any other subject under the canopy of Heaven. The best person would be one with business and accountancy training who subordinated everything to his official duties.

It is because we have had leaders who have not hesitated to go against public opinion, and thereby to involve The Society, that The Society as a whole has been so wonderful a pioneer of truth. It is because Presidents of The Society have not been afraid to be, as the first President said, pariahs of The Society that The Society as a whole has been strengthened, not by the opinions of its Presidents, but by their fearlessness.

Our Society is and must always be a pioneer, and its Presidents must always show the way of the pioneer even at the risk of compromising the presentation of The Society before the public.

A SERVANT OF THE ELDERS

The future will justify The Society's Presidents even though a particular present may condemn any one of them. For if any quality is to characterize a President of The Theosophical Society it must be his perfect and courageous loyalty to the Will of his Elders, to the Will of Those who gave Theosophy and The Theosophical Society to the world.

In so far as he is Their man, so far will The Society prosper. But in so far as he reduces The Society to the level of an ordinary democratic movement with no inner affiliations, or with all possible ignoring of them, so far is The Society on the road to its extinction as a spiritual force in the world.

Deeply impressed with my responsibilities as President of The Society, and eager to justify to Them my election to what I regard as the greatest office in the world, I do my work with the utmost caution and with the determination to take no other courses than those which will, to the best of my judgment, be the judgment of my peers what it may, serve the cause of the Masters and therefore of The Theosophical Society and its members. I am well aware from personal experience that Dr. Besant's political activities were directly inspired by her spiritual Guru. I therefore seek to emulate such activities as best I can, falling, of course, very far short of her own great statesmanship.

And in these catastrophic days we can only do the best possible to us, but trusting that the sincerity of our words and actions will to some extent make up for our inevitable mistakes.

I am profoundly convinced that every member, including the President, has not only the right but the duty to give to the world of his best and individual Theosophy and of his best and individual membership of The Theosophical Society. Let him be fully assured that his truth can only bless The Society, but never really injure it, and that The Society's universality is definitely the poorer for the exclusion from it of the honest truth of any member, of course courteously expressed, however strongly. Despite therefore the disapproval of some of my fellow-members—a disapproval which I honour though I cannot endorse it in so far as it restricts the freedom of any member—I must carry on for the sake of The Society.

My opinions do not matter any more than the opinions of any others, at least so far as I am able to judge the worth of opinions. So I would certainly not flaunt them forth just because they happen to be my views. But while people generally will deem my expressions of opinion to represent my own views, for myself I know that I am trying to contact and express the views of my Superiors. This will not satisfy my critics, and it should not. But it is the only consideration that satisfies me and I hold to it at all costs.

THEOSOPHY IN INDIA

The need is becoming tremendously urgent for Theosophists in India, and everywhere else for the matter of that, to spread Theosophy far and wide throughout the land, for Theosophy is the Science of that Universal Brotherhood upon the active recognition of which in every part of our globe the future peace and prosperity of all living creatures depend.

The difficulty of this work is very great, for not only is there a general inertia to defy all but the most determined efforts, but there is also a universal domination of almost every individual, each in his own degree, by the relevant herd-spirit. He is born into a condition of subordination and, unless he be of rare quality, remains in it unto his end.

Hardly a single individual can think by himself, or feel by himself, or speak from himself. He cannot discover his own unique independence and take his stand on it. He does not know how to be different from the herd that winds

so slowly o'er the lea. He is a cripple and cannot do without the crutches of external approbation and support. He cannot be outstanding. He must be conspicuously inconspicuous. Be it in politics or in religion, or in any other department of human life he must belong to something or to somebody. He must be led. He cannot lead, nor can he issue forth from his traditional groove.

He does not live in a garden. He lives in a prison. He is not free. He is fettered. Even if he could escape, he is afraid to escape. He must be as others are. He must wear the clothes that others wear. He must be second-hand.

It is against this deadening and well-nigh impenetrable psychology that the free and fighting Theosophist must strive with all his might. It is to break down the stout walls of this prison-house that the free and fighting Theosophist must address himself with the power of his constructive iconoclasm—which little by little must break down the *ad hoc* superstructures of time, lay bare the essential foundations of Life, and upon them by degrees erect an eternal dwelling-place for the soul.

What has he first to do to help to place the feet of his land on the high road of her destiny?

He must be sure that he himself is as free as Theosophy can make him.

He must in his own being seek to lay bare the essential foundations of his eternal living.

He must be conscious of no enslavement to Scriptures or to Persons or to Traditions or Habits or Customs. He

may indeed have the deepest reverence for them. But he must not depend upon them, be unable to do without them. They may inspire him and help to give him access to himself. But there must be neither fear of them, nor must they ever tyrannize over him so that his freedom becomes circumscribed.

He must know for himself. He must experience for himself. Indeed he can never truly know until he consciously experiences.

The three great Objects of The Theosophical Society must make him free and gradually help to widen his freedom. He must gain experience of them, thus knowing their truth for himself.

And he must be as deep a student of Theosophy as he can, at least of such branches of the Science as are most congenial to him. Theosophy, too, must make him free and widen his freedom.

First of all he must be a Theosophist and a member of The Theosophical Society, and everything else afterwards. He will be, perhaps, a Hindu Theosophist, or a Christian Theosophist, or a Parsi Theosophist, or a Buddhist Theosophist, or, less likely, unfortunately, a Muslim Theosophist. He may be a Jain Theosophist or a Jewish Theosophist. He may belong to this race or to that, to this nation or to that, to this community or to that. But he is all the time first a Theosophist, whatever inflexions he may associate with this all-embracing term.

Theosophy and membership of The Theosophical Society must have become the foundations of his living even to the minutest details, and everything

else must be superstructure however fundamental.

Thus established in strength he has the power to be an effective Theosophist and member of The Theosophical Society in the service of his Motherland. He can help her, too, to become more free.

It is of the highest importance for him to realize with great ardour that the Three Objects of The Theosophical Society are exactly the three objectives which every nation must pursue in order to achieve a freedom truer than she so far knows.

Her brotherhood must become universal within her frontiers. The terms "Nation" and "Brotherhood" are really synonymous, even though the latter term is obviously more comprehensive. But unless a Nation is a real Brotherhood it is not a Nation.

The Theosophist must, therefore, work for the active recognition of a Universal Brotherhood as the foundation of India's Nationhood, and of the happiness and prosperity of every constitutive citizen of the land—human and sub-human.

But, and it is a very big but, he must do his utmost himself to live the Brotherhood he will be preaching, or it will have little if any effect.

The main problem in India is, of course, that of the relation between the Hindus and the Muslims—the Hindu-Muslim problem as we know it only too well.

More than any other citizen the Indian Theosophist is responsible for the solution of this problem, for he knows with an incontrovertible knowl-

edge that the Hindu and the Muslim are blood brothers, members of the same family, children of the same Father, only in different classes of the one world school.

His task is little by little to bring home this knowledge to Hindus and Muslims alike, and ever to remember that only the ignorant of both faiths erect the differences into separative and insurmountable barriers. He must assail this ignorance and show that, be the differences what they may, they are only different parts of the one highroad of Brotherhood.

He may, if he chooses, show the similarities of teaching both in Hinduism and in Islam. This, of course, has its value. But it is far more important to try to show that no difference, however marked, can for a moment affect the essential unity of Muslims and Hindus and of members of all other faiths no less.

He will not start with the differences and seek to harmonize them. He will start with the unity and seek to show its paramountcy over all differences however acute these may be.

Unity matters more, for unity is the essence of all life. And when Theosophists say "unity" they do not mean mutual absorption. They mean an active sense of brotherhood between different aspects of the One Life, each exalting the One Life—differently.

The Theosophist must work ardently for this, for it is of the most urgent moment that differences should cease to cause strife but rather a widening of appreciative understanding.

NOVEMBER 17TH

The advent of November 17th reminds me of my own particular and individual slogan for birthdays, namely, "A Birthday is a Blessing-Day." We generally regard birthdays as occasions on which we congratulate the friend concerned on the anniversary. And we do not take into consideration the question as to whether he himself or those surrounding him are or are not to be congratulated on his entry into the world. In any case, from his point of view the birthday ought to prove a blessing to all around him, because he realizes how much he owes to the world and how much, therefore, he must give all the blessings from his Blessing Treasure House.

I am afraid in many cases birthday people want to enjoy themselves on their birthdays when it should be their delight to cause other people to enjoy themselves and to be thankful that there was born into the world an individual of so kindly a disposition.

But November 17th is particularly a Blessing-Day, for it commemorates the passing of another year during which The Theosophical Society has been at work spreading its great Message of Universal Brotherhood. Just now, when the world so sorely needs blessings, the Blessing-Day of The Theosophical Society must surely be very greatly auspicious. I think all Theosophists throughout the world should feel themselves in honour bound to be more ardent channels than ever before for the blessings a great movement has been showering upon the world for little short of seventy years.

After all, we are not private individuals but also part of a great organism, and I should like to sense that every one of us, as the Great Day opens, senses the urge within him to be more than ever a member of The Theosophical Society.

We do not need to take vows or solemnly to rededicate ourselves. The more we make promises, the more are we tempted to break them. I sometimes myself feel greatly appalled as I think over the very many obligations I have taken, from time to time, and all too lightly. But if we find welling up within us a keen desire to do more than we have done before and to try to discover ways and means of becoming more effective channels of our beloved Society, then I think we shall go forward safely and help to make the New Year a better year, both for ourselves and for The Society in which, I hope, more and more we live and move and have our being.

As matters stand at present, one of the most important duties most Theosophists have is to help the Allied Nations to win a speedy victory through whatever means lies in their power. Then there must be an honoured peace based on enduring foundations. Theosophists can work for this, too. But they can work, as none others throughout the world can work. They can, with the powerful aid of the Truths of Theosophy, even from now, live a very real peace, which, in the long run, means a Theosophical peace.

Our Three Great Objects lay the foundations of a Theosophical Peace. The First proclaims to us the fact of Universal Brotherhood, from which

there depends the truth that every object, animate and inanimate in every kingdom of nature, depends upon all other objects for its growth, and has influence upon all other objects for their growth. We are much more of a united family than we have any conception. The Unity of Life is the first foundation of a Theosophical Peace.

The Second Object declares to us, even though indirectly, the fact that there are innumerable ways to Truth, and that we have to learn to respect every one of them through the study of them and through experience of them.

The Third Object declares to us our freedom and the need to use it in discovering Truth, not only along our own particular and cherished lines but everywhere. Truth is everywhere, only we do not know it.

The First Object exhorts us to be reverent, kindly and compassionate.

The Second Object exhorts us to be reverent, especially to the many ways men tread to reach the One Goal.

The Third Object urges us to emerge from our prisons into a marvellous Universal Garden of Life in which weeds are as true as flowers, and in which we learn to realize that there is nothing we have ever to discard but everything we have always to take with us on our journeys to the Eternal.

November the 17th is a reminder to us of these sublimities. It is a Day of Recollectedness, of Remembrance. It should increase in us the sense of awe, the sense of purpose, and the sense of delight that no frustrations or sorrows or disasters can ever be final, for they are in very truth stepping-stones to Victory.

Georgis Arundal

INVISIBLE TO ALL BY GLADYS NEWBERRY

Invisible to all I fan the flame
Of high desire in hearts however tame
And timid they may be.
For men must wake from out their slothful sleep,
Be stirred to high endeavour in the deep
Of hidden faculty.

I strive to wake compassion for all those
Who are the victims of despairing throes
Whether in beast or man.
I bring fresh hope to all who have seen nought
Of life's most joyous dreams, and have not sought
To even glimpse the Plan.

I am the voice that only can be heard
In the deep silence, when feelings are not blurred
And souls are calm and strong.
I am the perfume stealing through the heart
That in its pain might die and break apart
For lack of some sweet song.

YOUNG MADAME BLAVATSKY MEETS HER MASTER

BY MARY K. NEFF

COUNTRESS Wachtmeister tells how "during her childhood she [H.P.B.] had often seen near her an Astral form, that always seemed to come in any moment of danger, and save her just at the critical point. H.P.B. had learned to look upon this Astral form as a guardian angel, and felt that she was under His care and guidance."¹

She met this "Astral form" in the flesh in London. Let her tell the story, as she wrote it to Mr. Sinnett: "I saw Master in my visions ever since my childhood. In the year of the first Nepaul Embassy (when?)² saw and recognized him. Saw him twice. Once he came out of the crowd, then he ordered me to meet him in Hyde Park."³

Countess Wachtmeister gives a fuller account of the meeting: "When she was in London, in 1851 . . . she was one day out walking when, to her astonishment, she saw a tall Hindu in the street with some Indian princes. She immediately recognized him as the same person that she had seen in the Astral. Her first impulse was to rush forward to speak to him, but he made her a sign not to move, and she stood as if spell-bound while he passed on. The next day she went to Hyde Park for a

stroll. . . Looking up, she saw the same form approaching her, and then her Master told her that he had come to London with the Indian princes on an important mission, and he was desirous of meeting her personally, as he required her co-operation in a work which he was about to undertake. He then told her how the Theosophical Society⁴ was to be formed, and that he wished her to be the founder. He gave her a slight sketch of all the troubles she would have to undergo, and also told her that she would have to spend three years in Tibet to prepare her for the important task. After three days' serious consideration and consultation with her father, H.P.B. decided to accept the offer made to her."⁵

These two accounts have always been considered to refer to the same incident, and in substance they are the same; but on ascertaining the date of the Nepal Embassy's visit to England, I found it to be 1850, not 1851 (as Countess Wachtmeister asserts). Histories, encyclopædias, and the London daily papers (which I was able to consult in the Melbourne Public Library, Australia), all agree on that fact.

I. 1850

The Prime Minister of Nepal, Prince Jung Bahadur Koonwar Ranajee, and

¹ *Reminiscences of H. P. Blavatsky*, Countess Wachtmeister, page 56.

² The Nepal Embassy visited England in 1850.

³ *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 150.

⁴ He probably did not use this name, but presented a general plan of her mission.

⁵ *Reminiscences*, Wachtmeister, 56.

his party sailed from Calcutta for London on 7 April 1850, and returned from Marseilles to Calcutta on 19 December 1850, leaving for Nepal on Christmas Day. As this was the very first visit of any Indian Prince to England, it was a great occasion in both countries, and people flocked to see the Prince and his retinue; for he was escorted from Nepal by two of his brothers; nine officers among whom were Khajee Hamdul Singh Khutri and Lieutenant Lal Singh Khutri; also by a Nepalese doctor, 300 sepoy and a train of elephants. The soldiers and elephants were left behind at Patna, India, to return rather disconsolately to Khatmandu, while the Prince and his small party embarked to cross the *Kala Pani*.¹

Madame Blavatsky speaks of the "first Nepaul Embassy," as though there had been a second; but there never was a second embassy from Nepal. Her meaning may have been that it was the very first embassy to go to England from the Indian States; or she may have had in mind the fact that the next year, 1851, Nepal sent a delegation to the great International Exhibition in London.

The question presented itself to me: why should Master Morya of the Rajput Kingdom of Udaipur accompany a Prince of Nepal to England? Extensive reading in the records of early Indian history revealed the fact that the present ruling house of Nepal is the Goorkha or Gurkhali dynasty, and "is lineally descended from the Rajput Princes of Udaipur." Says *The Encyclopædia Britannica*:

¹ The "Black Water," an Indian term for ocean.

All the races of Nepal except the Ghorkalis and Aoulias are of decidedly Mongolian appearance. . . . The Ghorkalis or Goorkhas are descendants of Brahmans and Rajputs who were driven out of Hindustan by the Moslems and took refuge in the western hilly lands of Nepal, where they ultimately became the dominant race.

This very first embassy from India to England was the subject of wide press notice all over the Empire, even before its arrival and throughout its progress; thus *The London Times* of March 2nd quoted from *The Englishman* of Calcutta, issue of February 26th:

The long-expected mission from His Highness the Rajah of Nepaul, composed of following officers who are in charge of a complimentary letter to Her Most Gracious Majesty the Queen, and rare articles as gifts to her, is about to take its departure from Katmandoo, so as to arrive at Patna by the 10th proximo:

Jung Bahadur Koonwar Ranajee, Prime Minister and Commander-in-Chief;
Col. Juggut Shumshere Koonwar Ranajee, and
Col. Dhere Shumshere Koonwar Ranajee, brothers of the Premier;
Capt. Runmihir Singh Adikaree,
Khajee Kurbeer Khutree,
Khajee Hamdul Singh Khutree,
Lieut. Kurbeer Khutree,
Lieut. Lal Singh Khutree,
Lieut. Beem Sen Rana,
Two Subas,
One Subadar,
One Nepalese doctor,
Col. G. St. P. Lawrence, who is to accompany the Minister to England.

Two names in this list are of special interest to us: Khajee Hamdul Singh

Khutree and Lieut. Lal Singh Khutree. I hazard the guess that they are the names of our two Masters; at least, the names They used for that occasion. Mahatma Koot Hoomi often signed Himself in His letters to Mr. Sinnett as "Koot' Hoomi Lal Singh," and "Hamdul" is pronounced "Emdul." Koot' denotes an omission at the end of the word, which completed is probably "Khootree."

In the twelfth century the Brahmans penetrated Nepal. Says Northey in his *Land of the Gurkhas*:

The Muhammadan invasion daily drove fresh refugees to the Nepalese mountains. The "Khas" tribes availed themselves of the superior knowledge of the strangers to subdue the neighbouring aboriginal tribes. Thus the Brahman refugees found many willing converts in their new mountain home, and the most distinguished of these are believed to have been given the rank and honour of the Khattri order. This order they subsequently bestowed on the offspring of the Brahmans and the local hill-women; and it is from the mixture of the two peoples that the present powerful tribe of Khetris, who hold the dominating influence in Nepal today, have sprung.

Our Masters are great travellers. I think not only Master Morya, but also Master Koot Hoomi was in the train of the Nepal Prince in 1850. I think so from the following chain of—shall we say facts, or only traditions?

Bishop Leadbeater, in *The Masters and the Path*, remarks: "It has been said that He [Master Koot Hoomi] took a University degree in Europe just before the middle of the last cen-

¹ Kahattriya, ruler caste.

tury." Messrs. G. R. S. Mead, Waite and Dunlop, of London, always maintained that the University in question was Dublin University; and that while a student in Ireland He wrote *The Dream of Ravan*, which appeared in the *Dublin University Magazine* of October, November, December 1853, and January 1854. This would set the date as just *after*, instead of "just before the middle of the last century."

This serial poem was reprinted as a book, and the Preface was written by G. R. S. Mead, who says: "The name of the writer has not been disclosed; but, whoever he was, there is no doubt that he was both a scholar and a mystic. That he studied the *Ramayana* from the original texts and was a master of Vedantic psychology is amply manifested; that he was a mystic himself, and spoke of things that were realities to him and not mere empty speculations, is evident to every earnest student of Indian Theosophical literature."

Why, then, should not "Lieutenant Lal Singh Khutree" have gone to Europe, to take up his education at Dublin University, with "Khajee Hamdul Singh Khutree" in the escort of the Prime Minister of Nepal? Perhaps the "important mission" of Master Morya, which Countess Wachtmeister mentions, was as much to take "my boy" (His affectionate term for Master Koot Hoomi) to Europe, for the first time, as it was to accompany the Prince of Nepal there.

It will be of interest to know the sequel of Prince Jung Bahadur Koonwar Ranajee's temerity in crossing the

Kala Pani to visit England. Northey tells it in *The Land of the Gurkhas*:

He turned to Khatmandu on the 29th of January 1851, having been away almost a year. Although he made a triumphant entry into the city, being welcomed with genuine joy by the populace, his unprecedented action in crossing the "Black Water," thereby setting at defiance the religious scruples of his own country, had brought upon him no little odium in certain circles. Wherefore it is not surprising to learn that ten days after his return a conspiracy to assassinate him was discovered, which had been conceived by no less a person than his own brother, Badri Narsingh. This conspiracy was, however, frustrated by his elder brother, General Bam Bahadur; and the four leaders were arrested and brought to trial. Prince Jung Bahadur refused to sanction the punishment—either death or having their eyes put out with hot irons—that the court had decreed; but instead took the somewhat unusual step of asking the Indian Government to take charge of them, and they were confined in Allahabad for the remainder of their days.

It will not surprise Theosophists to learn that Master Morya and Master Koot Hoomi were involved in the first meeting of India with England at home; indeed, if the truth were known, it is probably They who engineered this first Indian Embassy. Master K.H. once wrote to Mr. Sinnett (1884): "You know I was the only one to attempt and persevere in my idea of the necessity of, at least, a small reform, of however slight a relaxation from the extreme rigidity of our regulations if we would see European Theosophists increase and work for the enlightenment and good of humanity."¹ And again

¹ *The Mahatma Letters*, 352.

He wrote: "Remember that my Brother and I are the only among the Brotherhood² who have at heart the dissemination (to a certain limit) of our doctrine, [in the West], and H.P.B. was hitherto our sole machinery."³ It was this purpose that inspired Master K.H.'s long training in Ireland, England and Germany, and his great Brother always supported Him.

II. 1851

Master Morya's journey to London with the Nepal Embassy undoubtedly occurred in 1850; but He was again in England in 1851. Madame Blavatsky herself testifies to this most explicitly in her sketchbook, now in the archives of The Theosophical Society at Adyar, India. Countess Wachtmeister narrates the story of the sketchbook just after the story of the Nepal Embassy, and accepts the two as referring to the same incident; whereas a year separates them and the circumstances are entirely different. However, let her tell the tale:

"In Würzburg [1885-86] a curious incident occurred. Madame Fadeef—H.P.B.'s aunt—wrote to her that she was sending a box to the Ludwigstrasse, containing what seemed to her a lot of rubbish. The box arrived, and to me was deputed the task of unpacking it. As I took out one thing after another and passed them to Madame Blavatsky, I heard her give an exclamation of delight, and she said: 'Come and look at this which I wrote in the year 1851, the day I saw my blessed Master'; and there in a scrap-book⁴ in faded writing,

² The Himalayan Brotherhood.

³ *The Mahatma Letters*, 367-8.

⁴ It was a sketchbook.

I saw a few lines in which H.P.B. described the above interview.¹ This scrap-book we still have in our possession. I copy the lines. . ."

"Memorable night! On a certain night by the light of the moon setting at Ramsgate August 12, 1851, when I met M.: the Master of my dreams!! August 12 is July 31 in the Russian calendar, the day of my birth—Twenty years!"²

Now, Countess Wachtmeister evidently did not know the date of the Nepal Embassy to England, therefore she did not notice the discrepancy in years, but the difference of place at once caught her attention. In a footnote to the above she writes:

On seeing the manuscript I asked why she had written "Ramsgate" instead of "London," and H.P.B. told me that it was a blind; so that anyone casually taking up her book would not know where she had met her Master, and that her first interview with him had been in London as she had previously told me.

The "blind" was for the Countess—to prevent her from knowing that H.P.B. had met the Master twice: at London in 1850 and at Ramsgate in 1851. Had the truth flashed upon her mind, she would have seen the correctness of H.P.B.'s concluding statement that "her first interview with Him had been in London, as she had previously told me." She failed to note that word "first." H.P.B. was probably under an obligation of secrecy as to these meetings.

Furthermore, had the Countess been familiar with events in England in

¹ An error; it was a different interview.

² This is a translation from French, written below a sketch of Ramsgate harbour with a sailing-boat in the foreground.

1851, she would have known that it was impossible for H.P.B. to have had a *private* interview with her Master in Hyde Park that year; for the first great International Exhibition was in full swing at Hyde Park. It was opened in the newly built Crystal Palace by Queen Victoria and Prince Albert on May 1st. May 30th was the first "shilling day," and from that day throughout the summer and autumn thousands of people poured into Hyde Park and the Crystal Palace built over its trees. Ramsgate, on the other hand, offered facilities for privacy; hence the meeting of Helena Petrovna and her Master, on her birthday, 12 August 1851—the second time of meeting—was at the sea-side resort, not in over-crowded Hyde Park, London.

There is on record another person's meeting with Master Morya in 1851—in Hyde Park, but not in private! Bishop C. W. Leadbeater relates this incident of his early childhood:

Madame Blavatsky has often told us how she met the Master Morya in Hyde Park, London, in the year 1851, when He came over with a number of other Indian Princes to attend the first great International Exhibition. Strangely enough, I myself, then a little child of four, saw Him also, all unknowing. I can remember being taken to see a gorgeous procession, in which among other wonders came a party of richly-dressed Indian horsemen. Magnificent horsemen they were, riding steeds as fine, I suppose, as any in the world; and it was only natural that my childish eyes were fixed upon them in great delight, and that they were perhaps to me the finest exhibit of that marvellous and fairy-like show. And even as I watched them pass, as I stood holding my father's hand,

one of the tallest of those heroes fixed me with gleaming black eyes, which half-frightened me, and yet at the same time filled me somehow with indescribable happiness and exaltation. He passed with the others, and I saw Him no more, yet often the vision of that flashing eye returned to my childish memory. Of course I knew nothing then of who He was, and I should never have identified Him had it not been for a gracious remark He made to me many years afterwards . . . "Do you not remember, as a tiny child, watching the Indian horsemen ride past in Hyde Park, and did you not see how even then I singled you out?"¹

III. 1854

Still another account, of a third meeting between young Madame Blavatsky and her Master, written by herself, is on record in her book, *From the Caves and Jungles of Hindustan* (pp. 263-64). There she says: "A good many years ago, more than twenty-seven years, I met him in the house of a stranger in London, whither he came in the company of a certain dethroned Indian prince. Then our acquaintance was limited to two conversations; their unexpectedness, their gravity, and even severity, produced a strong impression on me then; but in the course of time, like many other things, they sank into oblivion and Lethe. In England his striking beauty, especially his extraordinary height, together with his eccentric refusal to be presented to the Queen—excited the public notice and the attention of the newspapers. The newspapermen of those days, when the influence of Byron was still great, discussed the 'wild Rajput' with untiring

pens, calling him 'Raja-Misanthrope' and 'Prince Jalma-Samson' and inventing fables about him all the time he stayed in England."

In each of her own accounts of these meetings with her Master, Madame Blavatsky has left a clue for the searcher. In the first the key-words are "the first Nepal Embassy," in the second "Rams-gate, 12 August 1851," and in the third "a certain dethroned Indian prince." Who was that "dethroned Indian prince"?

Prince Dhuleep Singh (son of Ranjit Singh), Maharaja of Lahore, at the final defeat of the Rajputs in the Second Sikh War, 1849, was deposed, being then eleven years of age. His lands and crown jewels, among them the famous Koh-i-noor diamond, were taken by the British Government; and he was given an allowance of £50,000 a year. Mr. John Login was appointed his guardian. In 1850, while Login was temporarily absent from Fatehghur, the young prince adopted Christianity.

It was decided that he should be educated in England and should visit Europe; and on 19 April 1854 Prince Dhuleep Singh with his party of officers, and accompanied by his guardian, sailed from India. They remained over one steamer in Egypt, then proceeded to London, where apartments were taken at Mivart's (now Claridge's) Hotel until the Court of Directors should provide him with a residence.

During a visit to Windsor Castle with the young Maharaja, Queen Victoria conferred Knighthood upon John Login,

a mark of approbation which gave sincere pleasure to Dhuleep Singh. The

latter's own rank was already determined to be that of a European prince; and as chief of the Native Princes of India, he was authorized to take precedence next after the Royal Family. A dinner party had been arranged for Dhuleep Singh at the house of Sir Robert Inglis—the Primate (Archbishop Langley), Lord Shaftsbury and other notables being invited to meet him.

I am quoting from Lady Login's book, *Sir John Login and Dhuleep Singh*. She continues:

Poor Sir Robert, who was too good a Churchman to like the idea of an Indian Prince (although a converted one) taking precedence of the Primate of the English Church, came in great distress of mind to consult Login as to what could be arranged to prevent such a scandal taking place in his house! He was assured that the young Prince would make no difficulty in giving way to the Archbishop, and went away much relieved. On the way to the dinner party Sir Robert's dilemma was explained to the Maharaja, and the suggestion made that he should signify to his host his willingness to come after the Archbishop. Lady Login remembers how eagerly he assented, saying: "I am very glad; now the Archbishop will have to take the *oldest* lady present, and this time surely I may please myself. I always get such old ladies!" When he was told Sir Robert's suggestion that he and the Primate should walk in *together*, his shout of laughter startled the solemn servants who were marshalled to usher him in; but his face of dismay, when a *second old lady* was brought up to him, was truly comical.

Perhaps it was this sort of thing which accounted, in part at least, for Master Morya's "eccentric refusal to be presented to the Queen."

It is quite clear, in the light of these facts, that young Madame Blavatsky

met her Master in England not once, but three times: in 1850, 1851 and 1854. If Master Koot Hoomi accompanied Him to Europe in 1850 to enter Dublin University; then He may also have returned to India with Him in 1854, having taken His degree at Dublin and contributed his *Dream of Ravan* to that University's magazine.

Master Koot' Hoomi Lal Singh was back in London early in the 1860's. It may have been for the purpose of carrying on his studies. There is a tradition among English Theosophists that He attended Oxford University. At any rate, He wrote to Mr. Sinnett in 1881:

"The greatest as well as the most promising of such schools in Europe, the last attempt in this direction,—failed most signally some 20 years ago in London. It was the secret school for the practical teaching of magic, founded under the name of a club by a dozen of enthusiasts under the leadership of Lord Lytton's father . . . such as Eliphas Levi, Regazzoni, and the Kopt Zergvan—Bey. And yet in the pestilential London atmosphere the 'Club' came to an untimely end. I visited it about half a dozen times, and perceived from the first that there was and could be nothing in it."¹

In the middle of the 1870's, Master K.H. was pursuing studies, and presumably music especially, as He is a great musician,* in Germany at the University of Leipzig. There, says Professor Fechner, He called himself "Nisikanta Chattopadhyaya," and was a member of the Academic Philosophic Society,

¹ *The Mahatma Letters*, 210.

¹ *The Masters and the Path*, 40.

to which He gave a lecture on Buddhism. Mr. C. C. Massey wrote to Professor Fechner for information regarding His career at Leipzig University.

Another bit of testimony comes from H.P.B. Writing to Mrs. Sinnett from the Hotel del Vesuvio, Naples, 21 June 1885, and making up her mind where to settle in Europe, now that she must remain there for her health's sake, she said: "Würzburg—about 4 or 5 hours from Munich . . . I like Würzburg. It is near Heidelberg and Nürenberg, and all the centres one of the Masters lived

in, and it is He who advised my Master to send me there . . . I feel rich and wealthy enough to live in a quiet German place, and my poor old aunt is coming to see me there. I intend to take a nice set of rooms and happy will be the day I see you at my *samovar*." And there she went; for her next letter is to Mr. Sinnett, and comes from "6 Ludwig Strasse, Würzburg," dated 19 August 1885.

* The composer, Cyril Scott, has much to say on this point. See his two books on music, especially the Introduction to each: *The Influence of Music on History and Morals*, and *Music, Its Secret Influence throughout the Ages*.

HELENA PETROVNA BLAVATSKY: "COEUR DE LION"

PAR ANNA KAMENSKY

DE tous les noms que l'on a donnés à Mme. Hélène Pétrovna Blavatsky, celui de "Cœur-de-Lion" lui sied le mieux. C'est celui qu'Annie Besant aimait lui donner.

En effet, n'a-t-elle pas eu le courage et l'élan, qui ont fait de toute sa vie un vrai "tapas", c'est-à-dire un effort de feu ininterrompu? N'a-t-elle pas joué le rôle royal dans le grand drame-mystère de la fondation de la Société Théosophique ici-bas? N'a-t-elle pas eu la grandeur du chevalier, qui combat comme un lion et qui aime comme un Bhakta? Grande a été sa vie et grande aussi son œuvre, mais des siècles passeront peut-être avant que l'humanité se rende compte de tout ce qu'elle lui doit.

Il n'est pas besoin d'énumérer ses œuvres; la "Doctrine Secrète" seule peut rendre témoignage de son apostolat. Comment a-t-elle pu écrire cette merveilleuse encyclopédie, où toute l'évolution de l'univers et celle de l'humanité sont données? Comment

a-t-elle pu peindre avec tant de puissance la science de l'occultisme, et recueillir les témoignages des siècles, elle, qui n'avait pas reçu d'instruction supérieure et qui n'avait jamais été une érudite? Aux yeux de bien des personnes, c'est une énigme.

Et cependant les faits sont là: elle a accompli une œuvre qu'aucun des savants de son temps n'avait pu réaliser, elle a créé une synthèse scientifique-religieuse, qui a porté un coup mortel au matérialisme et aux superstitions. Elle-même s'en étonne; dans une lettre à sa tante, Mme Fadéeff, elle écrit:

"Chère tante, toi qui t'intéresses aux problèmes psychologiques et mystiques, comment expliques-tu ce fait que nous avons dans notre Société de grands savants, qui affirment que j'en sais plus qu'eux tous ensemble? Comment une ignorante, comme moi, a-t-elle pu devenir soudain un prodige aux yeux de tant de remarquables personnalités? Tu sais bien que je n'ai pas étudié la chimie, la physique et la zoologie, et voilà que je

discute ces sujets avec des érudits, qui s'avouent vaincus! Ne suis-je pas une énigme psychologique, une sorte de sphinx pour la génération qui suit? Souvent je ne me comprends pas moi-même... C'est très curieux, mais tous ce que je lis me semble connu, et je trouve des erreurs dans les écrits de Tyndall, de Herbert Spencer, de Huxley... Du matin au soir, ma maison est assiégée par professeurs, des docteurs, des théologiens, qui me soumettent leurs problèmes pour les résoudre, et je leur donne des réponses qui leur donnent satisfaction..."

En effet, déjà "Isis Dévoilée" avait été un coup de foudre dans la presse, la "Doctrine Secrète" fut un événement encore plus marquant dans le monde scientifique.

Il est clair pour tous ceux qui savent quelque chose de l'occultisme qu'Hélène Pétrovna Blavatsky a été un instrument des Maîtres de Sagesse et Compassion et qu'ils se sont servis d'elle pour dévoiler une partie des vérités occultes au monde, plongé dans l'ignorance et le matérialisme.

Sa sœur, Mme Jélihovsky, écrit:

"L'unique but d'Hélène Pétrovna Blavatsky a été de combattre le matérialisme et les maladies morales, qui l'accompagnent: l'égoïsme et la sensualité. Elle les combattait pour aider moralement l'humanité..."

Comme l'on sait, elle fut très attaquée et calomniée.

Personnellement, elle n'en était pas affectée, mais elle souffrait à la pensée que ces calomnies pouvaient nuire au mouvement.

"Pourquoi tant de mensonges? s'exclamait-elle dans ses lettres à sa sœur. On veut faire croire que je suis une ennemie du Christianisme! Mais si on lisait attentivement ce que j'écris, on verrait que j'enseigne de la pure Théosophie Chrétienne, la connaissance de Dieu et la morale dynamique, telles que le Christ Lui-même les concevait.

¹ Parmi les visiteurs on peut citer A. Russell Wallace et Flammarion.

Dans le N° de Novembre du "Lucifer", j'ai écrit un article sur "Le caractère ésotérique des Evangiles" et je glorifie le Christ d'une façon que bien des chrétiens seraient heureux de le pouvoir faire, s'ils n'étaient pas empoisonnés par des doctrines de séctaires. . . Combien de calomnies indignes et stupides courent sur moi à l'heure qu'il est! . . . Que Dieu ait pitié de tous ces menteurs! . . ."

La bonté et la générosité d'Hélène Pétrovna Blavatsky sont bien connues. Ce qu'elle gagnait par son travail littéraire (elle écrivait des articles dans divers journaux russes et américains), elle le donnait souvent à des œuvres de charité, à la Croix-Rouge, pour les blessés, ou bien pour l'entraide des ouvriers. C'est grâce à un de ces dons que Mme. Annie Besant put fonder le premier club d'ouvrières à Londres.

Sa santé souffrait beaucoup de son surmenage et du climat tropical. Plusieurs fois elle manqua en mourir, mais chaque fois, elle fut miraculeusement sauvée. A ses amis, qui craignaient son départ, elle dit en souriant: "Je ne pense jamais à la mort comme à un malheur, bien au contraire: quand on souffre comme moi, ce serait une libération et le plus heureux des événements. . . Je ne désire qu'une chose, c'est de pouvoir achever le troisième et le quatrième volumes de la "Doctrine secrète" . . . après—je pourrai mourir tranquille et me reposer un peu. . ."

En face de cet aveu, on ne peut se souvenir sans émotion de son refus de quitter ce monde, lorsque le choix lui avait été accordé de rester ou de partir, à un moment où sa santé était en danger. (Le Maître lui en avait laissé, le choix, comme on sait.)

C'est à sa table à écrire que la mort l'a surprise, elle est morte comme un soldat à un poste d'honneur. Ce fut le 8 Mai 1891. Le docteur l'avait déclarée la veille, hors de danger, mais ses amis n'étaient pas rassurés.

² Souvent elle fut pourtant elle-même dans le besoin.

¹ From *Ex Oriente Lux*, April 1943.

Un des amis, qui avaient été présents, écrivit à Mme Jelihovsky :

"Elle a passé si paisiblement et silencieusement, que nous, ses amis, qui l'entourions à ce moment, n'avions pas même remarqué quand elle a respiré pour la dernière fois. Une grande paix est descendue sur elle et sur nous, et soudain nous comprîmes qu'elle était partie, et nous nous agenouillâmes. . ."

Partie? . . . Ah non! "H.P.B. au Cœur de Lion" vit toujours, car sa pensée inspirée s'est incarnée dans le mouvement universel, qui a lancé une si majestueuse et glorieuse synthèse dans l'atmosphère mentale du monde entier, synthèse qui a permis à l'Occident de connaître l'Orient, et à l'Orient de se rapprocher de l'Occident. "H.P.B. au Cœur de Lion" vit et continue à inspirer tous les serviteurs fidèles des Maîtres de Sagesse et de Compassion, tous les serviteurs de l'humanité. . .

Elle nous ouvre des horizons toujours plus grands et plus merveilleux sur les plans visibles et invisibles de l'évolution, elle nous inspire par l'exemple d'une vie consacrée, de la vie la plus chevaleresque et du service le plus dévoué. Elle nous apprend tous les jours comment on doit vivre et comment on peut mourir. Elle nous donne un espoir profond de connaître un jour à fond la Sagesse antique pour reconstruire à sa lumière un monde nouveau. Elle nous donne la certitude de la victoire de la Lumière et la joie de pouvoir collaborer avec Ceux qui guident les destinées de l'humanité.

Chère grande Sœur, H.P.B. au Cœur de Lion, tu vis dans le cœur reconnaissant et fidèle de tous tes enfants spirituels. . .
Hommage à toi!

Genève, le 22 Février 1943.

H.S.O. AND H.P.B.—TWO VERY DISTINCT ENTITIES

To begin, I wish to unhook my name from that of Colonel Olcott, if you please, and declare that, as he is not responsible for my views or actions, neither am I for his.

He is bold enough and strong enough to defend himself under all circumstances, and has never allowed his adversaries to strike without knocking out two teeth to their one.

If our views on Spiritualism are in some degree identical, and our work in The Theosophical Society pursued in common, we are, notwithstanding, two very distinct entities and mean to remain such.

I highly esteem Colonel Olcott, as every one does who knows him. He is a gentle-

man; but what is more in my eyes, he is an honest and true man, and an *unselfish* Spiritualist, in the proper sense of that word. If he now sees Spiritualism in another light than orthodox Spiritualists would prefer, they themselves are only to blame. He strikes at the rotten places of their philosophy, and they do all they can to cover up the ulcers instead of trying to cure them. He is one of the truest and most unselfish friends that the cause has today in America, and yet he is treated with an intolerance that could hardly be expected of anybody above the level of the rabid Moodys and Sankeys.

—H.P.B.

THE REVELATION OF THEOSOPHY

BY GEOFFREY HODSON

[A Convention Lecture, delivered in New Zealand.]

THE HERITAGE OF MAN

IN this study we are concerned neither with the group of doctrines by which Theosophy is represented in the world at any particular epoch, nor with the presentations made at different times by various individuals and groups. We are concerned with the Eternal Wisdom, with abstract Truth, with pure Theosophia. We are concerned with that Ancient Wisdom which Madame Blavatsky defines as follows:

Theosophy in its abstract meaning is Divine Wisdom or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal good; and in its concrete sense it is the sum total of the same as allotted to man by Nature on this earth and no more.

From this definition and from a study of the history of man's mental development we realize that Theosophy as "the aggregate of the knowledge and wisdom that underlie the Universe" is first received by humanity as revelation from its evolutionary Elders. These Teachers in Their turn first received and later Themselves discovered Divine Wisdom within the Divine Mind in Nature, with which They became consciously self-unified. After its revelation to man by Superman, Theosophy gradually begins to be perceived direct by advanced human minds, and in due course by the

majority of human beings. Finally, though still more gradually and much later, it is fully acknowledged and applied to every phase of human life, and the establishment of a golden age of brotherhood and peace is the natural result. Thereafter, deeper and deeper layers of truth are discovered, and the humanity of a planet moves on to the attainment of super-humanity.

Such, it may be assumed, are the stages in the process by which the Wisdom Religion takes its full and rightful place upon a planet. It first comes as revelation, is later self-discovered and fully acknowledged. Eventually it takes its natural place as the dominant factor in the life of illumined humanity. For our planet, the last and culminating phase is still far off. As yet we are in a stage of revelation, though perhaps beginning to emerge therefrom. Intuitive perception is bringing a very small minority of the humanity of our globe to recognition and acknowledgment of the main teachings. The days of direct discovery and application by the race as a whole are not yet.

THE MISSION OF THEOSOPHISTS

Our part as Theosophists today is in consequence quite clear. It is essentially that of pioneers, and our task, in our turn, is to offer Theosophy in its



most acceptable and practical forms to our contemporaries. By so doing we are privileged to share in the work of the Elder Brethren, and we help to bring nearer the day of general acknowledgment by mankind of the Ancient Wisdom, and so hasten both the coming of the golden age of world-unity and the attainment of perfection by man. For this, it would seem, is the general purpose of the Adept Teachers of the race, and therefore of all our work in Their name as Fellows of The Theosophical Society. Every truly Theosophical thought, conversation, study class and lecture, every Theosophical letter, article and book, every act of Theosophical service brings nearer humanity's third and self-attained golden age,¹ hastens humanity's attainment of the Christ Consciousness and later of Adeptship or Christhood. This, for humanity as a whole, is our supreme objective. This is the sublime purpose for everything we Theosophists are trying to do. This is our planetary and racial mission.

THREE FACTORS

Since we Theosophists today are thus called to participate in the age-long and continuing labours of our Elder Brethren, it will repay us to analyse still further our great task, to examine the various factors involved. Let us therefore try to understand the process by which the humanity of a planet in its Fourth Chain and Fourth Round gradually becomes illumined with the light

¹ The first golden age was Lemurian and the product of innocence. The second was Atlantean and the product of Adept guidance. The third will be produced by humanity illumined by the Ancient Wisdom.

of Divine Wisdom, imbued with the Spirit of Theosophy.

At least three factors are involved in the process of the projection of Theosophy from the Divine Mind into the human mind and by man to its full physical manifestation.

The first factor is Theosophy itself as abstract Truth ever available to all minds as they are able to receive, perceive and eventually assimilate and apply it to life.

The second factor consists of the great Revealers, who, early in a world period, bring Truth to the young humanity of a man-bearing globe. In the case of our planet, these Revealers were, and still are in great part, the ever-to-be-revered and glorious Beings, who, some six and a half million years ago, brought Theosophy to earth from the planet Venus.

The third factor consists of the recipients of this ministration. In our case, this is earth's humanity, at first in Adamic sleep and Eden innocence, but gradually awakening, and, being free, knowing and practising both good and evil.

THE GREAT REVEALERS

Madame Blavatsky has defined for us the first of these three factors, which is Theosophy, abstract and concrete. Concerning the second, the great Revealers, we are informed that the Lords of the Flame, as They have been called, brought with Them from Venus certain precious gifts. Greatest amongst these is Their own living Presence upon our earth; for by Their exalted nature They are great leavening and awakening Centres of spiritual power and life. As

long as They remain, They perpetually quicken from within it the world soul and the world mind.

With Them, *physically*, They are said to have brought science, the arts, certain cereals, notably wheat, and certain insects, including the ants and the bees. *Culturally* They brought the power to awaken and develop in man the capacity to express himself through the medium of the arts and sciences. *Mentally* They brought the fire of Their own awakened and highly developed intellects. That is partly why They are known as the "Lords of the Flame." Directing the fire of mind into the embryo mental bodies of Third and Fourth Race man, as well as by a process of induction, the Lords of the Flame awakened man's sleeping powers of thought. *Intellectually and spiritually* They brought and taught Their knowledge of the Wisdom Religion, Theosophia, and the wondrous power of Their own fully-awakened intuitional and spiritual faculties. Thus equipped, thus empowered, these Mighty Ones arrived on our planet, and throughout long ages of unbroken ministration They have transmitted Their various gifts to mankind.

We are informed that most of these Divine Visitants have departed, though at least Four are said to remain. These are known and revered as the Four Kumāras. Theosophically They are regarded as the most divine and sacred Beings on our planet, the supreme Rulers and Directors of the evolution of life and form upon our globe. Of these Four, One is said to be greatest. His title is Sanat Kumāra, and He is

referred to, ever with the utmost reverence, as the Lord of the World, and sometimes as THE KING.

Such in part are the first great Revealers of the Wisdom Religion to man.

The Lords of the Flame from Venus also performed another known service to mankind. Throughout successive ages, under Their guidance and inspiration, a considerable number of disciples, Initiates and Adepts have arisen from earth's humanity. For They also opened for man on this earth the Way of Holiness, the Path of Discipleship. The Greater and Lesser Mysteries were instituted, transmitting the esoteric wisdom and bestowing the great Initiations upon those men and women who from that day to this prove worthy to pass through them. Certain of these advanced members of earth's humanity later attained Adeptship, and some, though not all, of these Adepts have elected to remain upon the planet, and some of these to retain physical bodies. Throughout long ages, They have been the direct spiritual Teachers of mankind. It is these Great Ones and Their Initiated Disciples who now form the Inner Government of our world, the Occult Hierarchy, the Great White Brotherhood which exists from eternity to eternity.

THE GREAT CONFLICT

Humanity owes a debt of undying and eternal gratitude to these its Elder Brethren. For all the real advances which it has made in every department of life mankind owes to Them. The present war has brought to light other immeasurable benefits bestowed upon humanity by the August Company of

the Adepts. Evil, bestial and unashamed, has found unbridled expression throughout the present war. Man has shown and man has seen the depths to which man can descend under influences which evoke the sleeping animal and awake to vivid life the relatively dormant devil within him.

These evils have long existed upon earth. On certain occasions, as in Atlantis, they are said to have found modes of expression even more dreadful and degenerate than those of today. Ceaselessly and with varying success demoniacal evil has tended to rise to the surface of human life. Ceaselessly the spiritual will in man, the Divine Ātmā, has opposed its arising.

In this great conflict, this perpetual Armageddon, the Initiates and Adepts of the planet have ever fought against the primordial evil inherent as a possibility in matter and in man. Not for one moment or one hour have They, the Guardians of Humanity, rested from Their labours. Without intermission through innumerable ages, unthanked, unknown save by a few, They, from whom all evil has been extirpated and in whom all weakness has been overcome, have faced, fought and held at bay the evil forces and evil beings which sought the downfall and decay of the human race. Continuously through vast periods of time, They, the Self-perfected Ones, have evoked and quickened all that is highest in mankind. But for this ministration, but for this unbroken sacrificial service to the soul of man, far more sombre would have been the lives of all men. The periods of darkness, dark as they

have been and are, would have been black as night, with no light to relieve the awful gloom. The periods of relative light would have been much less illumined and far shorter in duration, had it not been for Their Presence on earth, Their regular visitations to successive Races, and the steady and ever-growing pressure upwards to the Light, which in every possible way the Members of the Inner Government of the world have not ceased to exert.

Under this inspiration, guidance and protection of its Elder Brethren, humanity has gradually developed during the past six and a half million years from primitive and almost senseless Lemurian giants, as partly represented by the statues on Easter Island, to its present state. Since the beginning of the Atlantean Race, through cycles of darkness and of light, no less than twelve sub-races have been evolved, twelve types of human beings, at least twelve major civilizations, and innumerable nations have by Their aid been developed on our earth.

Continents have sunk beneath the waters and are rising again, mighty mountain ranges have been upthrust towards the sky, vast seas have been drained dry and replaced by desert sands, thrice at least the ice-caps have advanced from the Poles towards the equator and receded, the axis of the earth has tilted, virile savage races have overrun more civilized nations and wiped out their effete populations; yet the ceaseless forward pressure of the spirit of man has continued to produce nations and individuals of higher and higher types. Demoniacally evil men have arisen as

scourges of their contemporaries. Great sages, pure saints and fiery prophets by example and precept have brought the light of Truth and Beauty to the world, and behind this orderly progression has been the directing and inspiring influence of the Occult Hierarchy founded and directed upon earth by the great Venusian Adepts. Their presence and Their influence are with us now in this great day of scourging, purifying and nation-building. As far as human blindness, selfishness and waywardness permit, They still direct the processes of human development including especially those of racial evolution.

FOUR DEPARTMENTS

In recent years we have been permitted and privileged to know something of the work of the Inner Government of the world and how it is carried out. Students of Theosophy now know that Their activity is at least four-fold. One great department is concerned with the development of ethnological types through racial blendings and racial emigrations. These vast planetary operations, carried out unceasingly and with unbroken continuity for millions of years, are all directed by a great Official known as the Lord Manu. Nation-building occurs under His direction and all nation-builders serve under Him.

The second department of Adept activity is concerned with the unfolding of the life and consciousness within the gradually improving forms. This process is presided over and assisted by the great World Teachers, who, in close collaboration with the Racial Manus, both deliver to man age by age an aspect of Theosophy in the form of

a great spiritual message and strike an ethical key-note for the guidance of the humanity of Their age. As a result world religions arise, each with its mystery or esoteric teachings for the guidance of the few.

The third great Official in the Inner Government of the world is known by His title of Mahachohan (great Lord). Under Him all cultural, political and scientific progress is said to be directed and inspired.

Through and within the influence of the great Heads of these three departments in the Inner Government of the world and of Their Adept and Initiate collaborators, is the influence of the Feminine Aspect of the Deity. This mighty conserving, protective and awakening Power is said to have Its Representation on earth in and through a great Personage who is generally an Archangel Adept in feminine form. This wondrous Being is known as the World Mother, and, amongst many other activities, solar and planetary, She is said to preside over the processes of both national and individual gestation and birth.

Such are Those who constitute the second factor in the arrival and acceptance of Theosophy upon a planet, the great Revealers. Such are four of the modes of ministration included in the vast operations of the Inner Government of the world. Such, briefly, and very partially, is the organized assistance given to earth's humanity by the Great White Brotherhood of Adepts.

In the great creative and dynamic periods of planetary life such as is

the present, when nation-building is the order of the day, like the fingers of one hand, these four great Officials and Their Adept Lieutenants direct Their power and Their inspiration upon all the members of the nation-to-be.

THE RECIPIENTS

This brings us to the third factor in the process of the illumination of the human mind with the light of Theosophy. This factor consists of the recipient who is man himself. As we have seen, one important and essential aspect of the ministration of the Adept is that of awakening the human mind to the Wisdom Religion. This gives us the key to the general significance in the world of The Theosophical Society and its members; for, despite our limitations, we Fellows of The Theosophical Society are offered the opportunity, the inexpressible privilege of

collaboration with the Masters of Wisdom in these Their labours.

If we study, by means of such historical information, physical and occult, as is available to us, the birth and rise of nations and civilizations, we perceive that, by the World Teacher in person, to each there has been delivered certain aspects of the Wisdom Religion. Although this teaching ultimately becomes crystallized into a set of dogmas and tends to degenerate into priestcraft and superstition, nevertheless, at the heart of every successive World Faith, there is to be found the true Theosophia delivered to the civilization by the World Teacher and His inspired successors.

Thus it is clearly part of the Plan that humanity in both its racial and its individual evolution, and especially in its work of nation-building, should unfailingly have placed at its disposal the light of the Ancient Wisdom.

SILENCE - BY GLADYS NEWBERRY

Oh, to be still . . .
Never to hurt a friend by unkind word or deed
Nor wish him ill
But from the heart to send the love that he may need.

Thy will, not mine.
The power to be still when one is shamed and spurned,
Within to shine
And in God's peace to kill the anger that once burned.

Unspoken thought.
More powerful than words when true and aiming high,
Of magic wrought
That turns into a smile what might have been a sigh.

Forgotten tears.
The hurt that makes one know the greater need of others,
That feels and hears,
Forgetting one's own pain to heal our wounded brothers.

EMERSON, THEOSOPHIST

BY MORLEY STEYNOR

AT first sight it is difficult to understand why so marvellous a study, so illuminating and so profound a philosophy as Theosophy should have been so neglected all these years, even by the intelligentsia. Of course we know that if you give a dog a bad name, life is not going to be all fun for him; but how Theosophy got to be so misunderstood, so misrepresented, and by so many excellent people, is not easily explained, unless, indeed, this modern presentation of an ancient faith and philosophy suffers as all outsiders suffer in the narrow and exclusive paths of orthodoxy.

Scholars who would shrug their reputable shoulders at the very name of Theosophy, and even smile a little disdainfully, would be quite polite and even respectful when the Ancient Wisdom or Esoteric Buddhism is mentioned. Yet the Ancient or Divine Wisdom and Esoteric Buddhism are just Theosophy pure and simple. We must therefore assume that it is for lack of understanding of the word *Theosophia*, i.e., Divine Wisdom, that this misunderstanding still exists. More knowledge and more light would therefore rehabilitate Theosophy, and thus help many to a far broader and more intelligent view of both life and death.

Many, even amongst Emerson's admirers, would be surprised and even shocked to hear that he was, in reality,

a Theosophist. Yet there is no doubt about this. In an interesting article in *Horizon*, Los Angeles, October 1941, Manly Palmer Hall tells us that Emerson interpreted Brahminism—a further aspect of Theosophy—but as he never mentioned the word, no one was bothered. To have been a Brahmin, if only in your thinking, would have been, in New England in the middle of the last century, heretical in the extreme. But, as now, leave the name out and everything is all right. Scholars, contemporary with Emerson, did not know enough of the Vedas to realize he was using the philosophy of India, so every one was happy. Had they found out where Emerson got his material they would probably have arranged to tar and feather him. As it was, taking everlasting and eternal verities and clothing them in the garment of a good vocabulary, Emerson stated them in terms of our western understanding, and gave them to his world which rejoiced and took them to its heart.

In *Poetry and Imagination* Emerson tells us that "he thought Hindu books the best gymnastics of the mind, as showing treatment; that all European libraries might almost be read without the swing of this gigantic arm being suspected, and that these Orientals dealt with worlds and pebbles freely." But he did not say that he carried a small format of *The Bhagavad Gita*—the Bible of the Theosophists—in his

pocket. And was it not whispered that he died with this book in his hands?

The Theosophical doctrine of rebirth was one that Emerson wholeheartedly embraced. He believed that he had lived on this earth before, that he would live on this earth again, that he had lived many times on this earth. But in his works he did not greatly emphasize this belief, it was so utterly heretical. "We wake and find ourselves on a stair," he says, "there are stairs above us, many a one, which go upwards and out of sight." And in *Fate* he says: "There is in every man a certain feeling that he has been what he is from all eternity, and by no means became such in time." Then, in *Old Age*, he continues: "I have heard that, whenever the name of man is spoken, the doctrine of immortality is announced; it cleaves to his constitution. The mode of it baffles our wit, and no whisper comes to us from the other side. But the inference from the working of intellect, hiving knowledge, hiving skill—at the end of life just ready to be born—affirms the inspiration of affection and of the moral sentiment." Again: "Wherever there is power, there is age. Don't be deceived by dimples and curls. I tell you that babe is a thousand years old."

"Nothing is dead," he tells us in *Nominalist and Realist*. "Men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise. Jesus is not dead: he is very well alive: nor John, nor Paul, nor Mahomet, nor Aristotle; at

times we believe we have seen them all, and could easily tell the names under which they go."

In *Immortality*, which, together with his *Over-Soul*, is pure Theosophy, Emerson says: "We are driven by instinct to hive innumerable experiences, which are of no visible value, and which we may resolve through many lives before we shall assimilate or exhaust them. . . . If there is the desire to live, and in larger sphere, with more knowledge and power, it is because life and knowledge and power are good for us, and we are the natural depositaries of these gifts. . . . As a hint of endless being, we may rank that novelty which perpetually attends life. The soul does not age with the body. On the borders of the grave, the wise man looks forward with equal elasticity of mind, or hope; and why not, after millions of years, on the verge of still newer existence?—for it is the nature of intelligent being to be for ever new to life."

Only one versed in eastern thought, culture and philosophy could have written Emerson's *Over-Soul*. "Emerson," says Mr. Hall, "was a geographical misfit. Mentally he belonged to templed India. I examined his library lately," he continues, "and found it packed with solid philosophic scholarship, filled with Oriental books. Emerson's Bible was *The Bhagavad Gita*; in the writings of the eastern prophets he realized the maturity of viewpoint of a far-off civilization and set himself to the study and application of the great teachings of the Vedas to his own people and time."

"It is interesting—and it is something very few people know anything about," says Mr. Hall, "that there was a force in feminine guise that worked behind the scenes during the beginning of the Emerson renaissance of culture in New England, a genial lady (believe it or not) named Mrs. Ripley. She was a very remarkable woman, extraordinary, considering the community in which she lived. At a time when scholarship for women was extremely limited, where tradition and precedent all pointed out that domesticity was woman's world, Mrs. Ripley succeeded in fulfilling all the requirements of wife, housewife, mother, grandmother, and at the same time developed a scholarship extraordinary in her day. Mrs. Ripley had very little formal education; she was not the product of any great educational institution; yet when the scholars and students of Harvard got into difficulties they went to Mrs. Ripley, who was famous as a coach of Harvard students; and little less famous but no less industrious as a coach for Harvard professors. Mrs. Ripley read and wrote French, Italian and Spanish fluently. She lamented the fact, incidentally, that there being no one to talk with her, her pronunciation was not good.

"In her spare time Mrs. Ripley developed an extraordinary genius in chemistry, physics and biology. Almost

equally as good were her researches along lines of spherical trigonometry and calculus. In other spare times she majored in astronomy, and during this period left a number of fine recipes for pies and bread. She left too a great deal of advice on the proper rearing of large families, in which she was expert, and combined in one rather extraordinary personality an extremely wide diversity of abilities that almost rival the traditional capacity of Leonardo da Vinci. It is from the almost inexhaustible fountain of her learning that a great many of her group, including Emerson, gained their inspiration and a large part of their world perspective. With an indefatigable love of learning she became the centre from which radiated a considerable aura of fine thinking over the communities of New England, and she is therefore a part of the mysterious background which produced personalities and minds such as Emerson's."

Today, whilst both our divines and our rationalists will quote Emerson as an authority, they will have nothing to do with the source—Theosophy or the Divine Wisdom—from which Emerson, Plato, Socrates, Virgil, Ovid, Pythagoras and many other evolved souls—we might almost say *all* evolved souls throughout the ages—have derived their beliefs, their wisdom and their inspiration.

By combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated.

H. P. B.

WORLD EMOTIONS AND THE IMMEDIATE FUTURE

BY L. FURZE-MORRISH

THE Mass-Mind, or Collective Unconscious, as it is called, evolves under the cyclic governance of planetary forces; a kind of Clock of Destiny strikes the hour of each collective advance. One of the patterns of this measurable development is the "Week-Cycle" from Saturn to the Sun, corresponding with the "days" of the week in reverse order, each "day" being 36 years in length. The determination of this cycle is a matter for other consideration, but there is evidence to suggest that it is part of the normal evolutionary function. The indications are that we are ending a "Mars" Day-Cycle and about to enter on a "Moon" Day-Cycle.

As both Mars and Moon produce effects on collective emotion, let us examine the word. "Emotion," like most of the symbols which humanity uses as labels, needs to be defined. It is derived from the Latin root-words indicating "movement out of." This does not refer to the motion of physical bodies, but has come to mean currents of feeling-force. This comprises the two main divisions of human feeling which provides the urge to all activity and represents the twin poles of positive-negative in the sphere of feeling. These are commonly called Love and Hate, but might better be termed the Constructive and Destructive emotions respectively. The former moves out to

unite with the object of attraction; the latter rushes out to repel the object of aversion and conflict. In astrological terms they are the principles Venus and Mars, or Centripetal versus Centrifugal Force. Venus introduces the theme of union, cohesion, construction; Mars the reverse. When we consider the general principles of construction, we see that they imply collecting bodies, or groups of objects, and placing them together in juxtaposition in some form embodying symmetry according to the laws of proportion. This requires conditions of "peace"—an undisturbed period of building. Hence Venus is called the planet of union, industry, loyalty, peace etc., all of which represent the centripetal principle in nature.

This applies to world systems and the social structure. These are the result of group cohesion and industry in times of "peace." Gustav Holst's "Venus" in his "Planets Suite" is a suggestive musical composition conveying this impression to the musical intuition. "Mars" on the other hand represents the destructive tendency in nature, the centrifugal principle. This underlies emotions of anger, hate, separateness, war and forceful desire. There are, roughly speaking, two main groups of Egos who have individualized under these two respective principles. We see their successive incarnations in every age—the one group building

social orders, the other destroying them. The former owe allegiance to those Lords of Venus who established the Great White Brotherhood on Venusian lines, which The Theosophical Society reflects in the world.

RISE AND FALL OF SOCIAL SYSTEMS

Social systems rise and fall under these alternating impulses. A social order, ranging from the family unit to the national confederacy, is the result of loving efforts in mutual collaboration. The tendency to union, however, may be carried to an extreme state where fixation—a Saturnine function—supervenes over the Venusian centripetalism. The structure then ceases to act as a channel for construction and becomes static, unalterable, encrusted with superficialities, or choked with weeds, and starts to decay. This is contrary to the great Evolutionary Will which, being irresistible, requires a constantly free channel for its energies. This Will surmounts the obstacle to its progress by initiating destructive forces that break up the impeding agency. The world is then said to go through a time of upheaval, the length of which depends on the astronomical indicators.

Those who have built a social system, or have grown up with it, or derived their traditions from its builders, are naturally loth to destroy the work of their own hands. They may reluctantly begin to recognize that the thing they love has ceased to expand and has become an obstacle to progress because of its incrustations, but they cannot bring themselves to destroy it. There are few

who, in the sense of Omar Khayyam, can "shatter it to bits and then remould it nearer to the heart's desire." When we have an old domestic pet, dying or in great pain, old and feeble, we may have realized it would be merciful to kill. But the hand will not act and the pet has to be handed to a professional killer. So it is with the present world order. Those who are on the "Ray" of Love and Wisdom shrink from destroying our comfortable world order, and so a group of Egos on the destructive path, led by agents of darkness and masquerading as a Super Race, were sent to shatter the system that had become sluggish and to clear the ground for a new and better order. These men, enjoying destruction and cruelty for their own sake, have materialized with the Mars cycle now ending.

THE IMMEDIATE FUTURE

It now seems certain that the destroyers will be checked before they have gone too far. This has been achieved by the sacrifice of those on the Ray of Love who have willingly assumed the role of counter-destroyers for a time. The Mars 36-year cycle ends about 1944-45, and a Lunar cycle commences. "Tuesday," the Mars Day of 36 years, comes to an end, and "Monday," the Moon Day of similar length, commences. Thirty-six years later, about 1980, we may reasonably expect the "Sun Day," a holy day, to introduce a new impulse of spirituality and progress into world enlightenment. This will presumably coincide with the impulse which originates about the end of each century.

Judging by astrological principles which underlie the whole of nature in manifestation, the coming Moon Day-Cycle will presumably reveal those characteristics which astrologers have learned to associate with all lunar cycles and phases. The Moon governs the tides of ocean, the lymphatic tides and periods of the human body, the growth of plant life and also the rhythmic fluctuation of human sensations and emotion. Mob-emotion may be measured by lunar phases. Consequently we may confidently expect some of the following destructive and constructive tendencies. First the destructive:

A regular rhythmic series of mob stampedes from one political extreme to the other. There may be a break-up of the old political parties and the development of a multitude of political groups, like mushroom growths. This is already happening in various places. These growths will probably wax and wane in popularity, the strongest becoming established. Whether they become malignant growths will depend on circumstances. There may be a great deal of chaotic conflict before a constructive system becomes established.

Mass-sensationalism and rather wild fluctuation of mass emotion. Some rather sinister occult practices and cults, reviving past habits of primitive days in Lemuria when a form of ritualistic sex-magic was performed at Full Moon. In fact Walpurgis Night in Europe coincides with the Full Moon of Wesak in May, when the Sun is in Taurus and the Moon in Scorpio. The great outpouring of spiritual force at Wesak is no doubt used by the Lords of Darkness

to stimulate the opposite kind of impulse, wherever there are human instruments to respond.

Much psychological maladjustment due to the awakening of old lunar tendencies in the instinctual collective subconscious.

Probably a phenomenal rise in Cancer-incidence. The disease called Cancer is due to materializations of past Karma from the lunar cycles, in the form of growths which fluctuate with the monthly lunar phases in the case of individuals who are subject to the disease by astrological indication. On the other hand, there may be a cure for Cancer discovered during this era, or at any rate the influence of the Moon on cancerous growths may be proved.

The Lunar cycle, however, presents a constructive tendency as well. The Moon is a fecundating influence, for good and evil things alike. It governs germination. The sap in plants ebbs and flows with the lunar phases. This we may also expect during the next thirty-six years, which will presumably become the seed time of that which will be revealed in all its beauty when the Sun Day-Cycle begins about 1980. Isis, the Moon Goddess, was an embodiment of the World Mother. In Egypt She was known to govern the periods of growth into maturity. These are all significant of post-war reconstruction. It was Isis and Her God-Child, Horus, who restored Osiris, the Solar Deity, to His dominion.

No doubt, as usual, the first two decades of this coming lunar era will give effect to the destructive tendencies,

the last decade leading into reconstruction and the germination of a new order. This may be disappointing to those who imagine that the end of the Hitler regime in Europe will automatically be the signal for an immediate era of peace on earth. These things are not automatic. They take time to materialize. Much preparation has to be laid down before the new era can be revealed. The child has to develop from the embryo in the womb for ten lunar months, unconsciously, recapitulating past stages of human evolution. So it must be during the coming cycle. No doubt we Theosophists may expect to see a period of germination, religious, social and political, during which the ideals and teachings of the Ancient Wisdom will gradually infiltrate into the collective consciousness, at first sensationally and incoherently, accompanied by much morbid interest in the macabre and in magic, but later becoming rational and constructive. Probably the Anglo-Saxons will be the first to develop the latter characteristics. Such

movements as the Liberal Catholic Church may influence the spheres they were originally intended to enlighten, namely, the Christian Church and other bodies, all of which process is likely to go on silently within the bodies concerned, probably without much credit being given to the pioneers, whose devotion will have made it possible. However, that is of small account, because the true spiritual pioneer, like the true artist, is absorbed in the creative work for its own sake. As it was, so it shall be. Once again there is a Voice in the Wilderness, crying: "Make straight the way of the Lord." We to whom past Karma has given the opportunity of carrying out this work in the world, must therefore prepare ourselves to be forerunners, in full confidence that, by the unerring motion of the planetary bodies, the Day of the Sun will follow in due course. So shall it be possible to bring the blind by a way they knew not, to lead them in paths they have not known, to make darkness light before them and crooked things straight.

DANIEL

He was thrown into the lions' den. But, clad in the armour of Love, he walked amongst them unafraid; and without his fear they were powerless to molest him.

I am cast down into the deep cave of my heart, where fears and sorrows stalk in darkness. But I find also there a little shrine with a lit lamp above it. And by its light I see that my fears were but phantoms, and my sorrows show themselves to be the guardians and the feeders of the flame.

Their name is Experience, and that of the flame Understanding. So I too may walk amongst them, unfearing, and unharmed.

ELWIN HUGHES

CHRISTIANITY VERSUS RECONSTRUCTION

BY THE RT. REV. LAWRENCE W. BURT

[Broadcast by the Regionary Bishop of the Liberal Catholic Church for Australia over Radio-Station 2GB Sydney on 25 July 1943.]

NEXT to winning the War the most dominating thought today is that of winning the Peace. Thoughtful people regard World Reconstruction as a living vital issue, realizing that if we relapse into former social and economic conditions wars more terrible must inevitably follow with the ratio of frightfulness which this World War bears to the Great War.

Yet there are those who declare the Allied war aim to be the saving of "Christian Civilization," not realizing that these two World Wars are unquestionably the fruit of this boasted "Christian Civilization." "Western Civilization" and "Christian Civilization" are synonymous terms which spell disaster for mankind.

WARNING UNHEEDED

A quarter of a century ago Dean Inge pointed out that this "Civilization derived half its restless energy from ideals which are essentially anti-Christian." About the same time, seeing the trend of events, the Rev. R. J. Campbell stated: "Our social system is not Christian, it is largely anti-Christian; and our social energies need to be socialized in order that the individual may be free to develop the best that is in him and attain a richer, fuller, gladder

life than the majority have yet glimpsed. But until the common consciousness is socialized that day must wait; and to have the common consciousness socialized means to have it spiritualized. We have to remember that 'We are members one of another' and no life can be lived to itself alone."

But static orthodoxy disregarded such warnings, consequently the soul-destroying depression with its unemployment evils and the present World War descended on humanity with their countless horrors. *Our urgent need is not to save this "Christian Civilization" but to save HUMANITY.*

Can there be a "Christian Civilization" whilst Christians remain divided into numerous sectarian camps each claiming some unique interpretation of Scripture or doctrine—each believing his conception to be nearer the Reality than all others? Where is the fundamental doctrine or belief to which all Christians subscribe or upon which a "Christian Civilization" could be based? Imagine what talk of a "Christian Civilization" must mean to the teeming millions of our fellow-men who are not Christians, those to whom Christ referred in the words: "Other sheep I have, which are not of this fold."

EQUALITY FOR ALL

The Rev. Sorensen, recently stressed before the British Parliament that "the peace aims of the United Nations should be expressed in terms of the Atlantic Charter and not as an exclusive concern of Christianity." The New World Order, if it is to be a *World Order*, cannot be labelled "Christian Civilization." A *World Order* must be all-inclusive, whereas the word "Christian" excludes about two-thirds of the human race. Knowing that the United Nations include China and India (about one-half the world's population), Mr. Sorensen's appeal needs no explanation.

The terms of the Atlantic Charter imply that the New World Order shall be based on Brotherhood with equality of opportunity and freedom of expression for each and all alike: In such a World Order there can be no "Christian" superiority, no heathens, no heretics and no sectarian proselytism if freedom to worship, or freedom not to worship, is to be more than idle speech.

We must honestly face the fact that there is no "Christian Civilization." The civilization, now vanishing, which bears that name outrages the morality and doctrines enunciated by the Lord Christ, namely, the Fatherhood of God and "love thy neighbour as thyself." In our planning and work for Reconstruction let us not confound the issue by introducing religious bigotry and intolerance. Surely mankind has suffered enough from such distortions of the human mind. *Humanity's need is not this "Christian Civilization"; but CIVILIZATION.*

SYDNEY ARCHBISHOPS' MANIFESTO

All who have post-war reconstruction at heart will applaud the goodwill and co-operation manifested by the Sydney Archbishops of the Church of England and the Roman Catholic Church by the issuance of a joint statement on problems that must be solved if peace is to be secured. But approval of that united effort is mingled with disappointment because *it lacks the spirit of reconstruction.* Of it Canon Garnsey, of S. Paul's College, writes: "Issuing quite logically from such theological groundwork we have in this document a purely static conception of human society. This is pictured not as a living, pulsing organism, but as a kind of mechanical structure put together long ago by a Great Engineer." In the Archbishops' statement "far too much emphasis is laid upon God's law and man's obligation under that law. Thus the conception of the Divine Being which appears to dominate the whole statement is that of a Sovereign Legislator. There is no thought here of the Giver of life, the Creator of beauty, the Restorer of order, the Inspirer of hope" (Canon A. H. Garnsey, S. Paul's College, Sydney).

The Sydney Morning Herald editorial (3 July 1943) on this joint manifesto observed:

As a statement purporting to "help in guiding the thoughts of the community," it is singularly lacking in that directness and simplicity we have come to associate with the original Christian documents. The hand of the theologian with the predilection for the thought and phraseology of another age is heavy upon it, and tends to rob it of much

of its value as a public statement of Christian principles of action. . . In this critical hour of human history, Christianity, if it is to be true to its own essence, must cease to function as a conservative religion. It must recapture its incomparable capacity for daring thinking and revolutionary action.

The authority of the theologian with his tenacity for holding to dogmas and doctrines of another age is perhaps the greatest obstacle to World Reconstruction. Orthodoxy, not realizing that Divine Creation is an eternal process ever advancing all beings increasingly to perfection, accepts the theologians' static conception of life with due obedience to the decrees and creeds formulated in the comparative intellectual darkness of bygone ages. Hence orthodox Religion is out-of-step with evolving Science and is in opposition of true progress.

Yet thought is the creative principle in man. Society and civilization are man in the multiple, and whatsoever a nation thinks upon that it becomes. This psychological fact needs no emphasis. Numerous examples exist in past history and in present ideologies to demonstrate this truth. The world chaos is the inevitable result of man's chaotic ideals and conceptions arising from unscientific religion on the one hand conflicting with materialistic science on the other. Unreasoning religion has alienated from itself the intellectual seekers for truth, whilst materialistic science with its inventions has made physical possessions and pleasures the goal of man's existence.

Confusion becomes more confounded when eminent ecclesiastics materialist-

ically picture the universe "as a kind of mechanical structure put together a long time ago by a Great Engineer," whilst eminent men of science propound spiritualized conceptions which tell us that the universe resembles a Mighty Thought of a Creative Thinker rather than a mechanical clock. Is it any wonder that static orthodox Christianity has lost its appeal and fails to spiritualize the lives of thoughtful Christians?

VANISHING CHRISTIANITY

The Bishop of Chelmsford, Dr. H. A. Wilson, has critically examined the state of the Anglican Church in England in his book entitled *It Can Happen Here*. Summarizing some of his arguments he says: This is a religious war if ever there was one, fought in a new dimension—the spiritual. He declares that in England, Christianity is crumbling and is now only a minority religion. The courage of the English people has been proved, but a spiritual faith is lacking.

Yet the force of religious conviction and enthusiasm is the source of union and strength which is necessary to the life of a nation. To demonstrate this Dr. Wilson contends that the soul of Germany was empty, Hitler gave Germany a religion and charged it with spiritual energy. It is a religious force which has inflamed the German nation. It was a religion of devil-worship, but it was worship.

France used to be a Christian nation but became a land in which religion was decaying. Germany, religiously fired and united, met France disunited without an inspiring faith and an enthusing

vision, and the result was a foregone conclusion.

In Russia, too, he writes, the nation has a faith to unify and enthuse it, a faith not of the Christian order, but nevertheless a faith different from the German.

Russia and Germany are both sustained by the terrific enthusiasms of their respective faiths, and the question is aptly asked: Where is our comparable enthusing psychic force—strong enough to match and master the Nazi faith? Christianity, writes this eminent churchman, is hanging by a thread in this country (England) and the religious landslide . . . will surely produce a moral landslide with all its attendant evils. The foolish optimist who assures that 'it can't happen here' is the most mischievous pest, for to the open-eyed observer the process has already begun (pp. 18-79). (*Eirenicon*, Aug.-Sept. 1942, adapted.)

Russia and Germany are object-lessons to the world of what tremendous forces can be generated, and what sacrifices evoked by a common faith whether used for right or wrong purposes. In the short span of one generation, by a revolution in doctrine, faith and method, Russia and Germany have risen from states of national exhaustion and impotence to powers of highly organized self-sufficiency in a degree unparalleled in history.

Formerly both nations professed Christianity, the one the Eastern Church, the other the Roman and Protestant Faiths. Here the searching question arises: Why has Christianity failed to provide that unifying faith in Russia,

in Germany, in France, and now, according to Dr. Wilson, in England? For centuries these nations were the vanguard of the "Christian Civilization."

KEY TO RECONSTRUCTION

In view of this where are we to find a stable foundation upon which to reconstruct and build a lasting World Order? S. Paul answered that question when he said: "Be ye transformed by the renewing of your mind." Repeatedly it has been stated and truly that there can be no lasting reconstruction without a change of heart in the individual. "As a man thinketh in his heart so is he" (Proverbs, 23-27). Reconstruction must commence in the individual. To achieve this, out-moded creeds and dogmas must be relegated to the past where they belong. Beliefs must no longer be regarded as sacrosanct because of their antiquity or supposed holy origin. It is illogical to suppose that the past has a monopoly of truth or of divine revelation. Religious doctrines must henceforth harmonize with God's truth revealed through scientific investigation and experiment.

If theologians would assist in the Reconstruction they must begin at the fountain-source, and reconstruct the individual's conception of life that he may think constructively in accord with known facts. The religion of the New Age must be a scientific religion that will stand the test of reason and logic. It must appeal to the intelligentsia and not merely cater for the credulous devotee.

It must be realized that evolution is not confined to biological growth. It

is also a divine creative process forming the souls of mankind, bringing to each increasing understanding and spiritual perception. Hence revered beliefs of one era become superstitions to the informed minds of an enlightened age. At all times the endeavour to "feed My flock" spiritually and intellectually must outweigh the desire to foster cherished creeds.

INIQUITOUS DOCTRINE

Of the many causes contributing to the downfall of "Christian Civilization" no single factor has wrought greater havoc than the doctrine of *Vicarious Atonement*. This doctrine with its various implications has warped man's conception of God the Loving Father, destroyed man's faith in justice, and reduced his present and future existence to a gamble. It taught man that he can do wrong and escape the consequences of his deed. That he can take from life without rendering an equitable return. That self-interest and self-security must be his first considerations. This iniquitous doctrine encourages selfishness and disfigures the very soul. One cannot reconcile Vicarious Atonement with belief in a God of Justice and Love. Neither can we believe that the propitiatory death of Christ was foreordained by God, and logically worship our Heavenly Father as a God of Love. Such blasphemous thinking created this SELF-denying, sense-appealing civilization.

Christian theology must be "transformed" and brought into harmony with unwavering Divine Justice. Science demonstrates that action and reaction

are equal and opposite. That same law operates in the moral and spiritual life of man. S. Paul said: "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." That law of compensation is man's guarantee of eternal progress in fulfilment of Christ's command: "Be ye therefore perfect even as your Father which is in heaven is perfect."

CREATIVE RECONSTRUCTION

Reconstruction must be creative by directing human intelligence in constructive thinking unburdened by obsolete thought-creations of mediaeval minds. Orthodox theologians to assist in World Reconstruction would do well to commence by amending their Article of Belief by adopting the Anglican Doctrinal Report of the Commission appointed by the Archbishops of Canterbury and York in 1922. That Report submitted five years ago challenges age-old fundamental dogmas. It rejects the *Infallibility of the Bible*, and says that historical evidence of the *Virgin Birth* is inconclusive. It abandons notions of *Heaven and Hell* as fixed places. It declares that literalistic belief in the *physical resurrection* of men's dead bodies must be rejected. It repudiates *Original Sin* and ideas that sexual generation is sinful in itself and conveys sin to offspring. It emphatically rejects beliefs that the universe was literally created in time and states that the *creative activity of God* must be regarded as continuous. (May not the present impasse and the hoped for reconstruction be an example of God's Creative Activity operating in

our midst preparatory to leading humanity to greater heights of achievement?)

Those who prize Truth as of greater worth than man-made beliefs welcome such sincere attempts to align religious thought with scientifically revealed knowledge. To reconstruct wisely we need to endeavour to interpret God's Plan for man and intelligently co-

operate therewith by inspiring man's creative thought with theological doctrine that square with the scientifically revealed truths of this age. *The survival of the Christian Church depends on the elimination of the time-lag between orthodox theology and modern scientific revelation.* Evolution is the universal law of existence, by it all must progress or perish.

SOME SIGNIFICANT POSTAGE STAMPS

The first is the new U.S.A. one-cent, green. Within a circle is a beautiful head in profile holding a torch, and underneath are the words: "Freedom of Speech and Religion, from Want and Fear." More striking still, and revealing the new spirit of a United Humanity among Latin American peoples, is a three-cent stamp of Cuba, brown in colour and about double the usual size. At the top is: "Republic of Cuba, for Democracy of America." Across the middle, on either side of the shield of Cuba: "All the Races are in America." And then, illustrating this theme, are four portraits, of Macéó, Bolívar, Juárez and Lincoln.

Macéó was a great patriot of Cuba, a general in its army of Liberation. *He was a Mulatto.* One of the striking monuments in Havana is to Macéó. Bolívar was a "Criollo," a Colonial born Spaniard, who led the revolt of the Spanish Colonies against Spain. He liberated what is now Colombia, Ecuador, Venezuela, Peru, and Bolivia (called after him). Juárez was a Mexican of pure Red Indian extraction, a distinguished lawyer, who separated the State from the Church, and was Mexico's President. Lincoln's story is too famous to narrate now.

There have just arrived from U.S.A. a new series with the flags of the Allies *in colour*. So far three have been received, with the flags of Poland, Norway and Czechoslovakia.

C. J.

30 August 1943

THE NIGHT BELL

XXIII. Some Young Messengers of the Gods

BY GEORGE S. ARUNDALE

THE necessity to remain in bed for some weeks after an operation has given me the opportunity to brood upon the world situation generally and upon as many national situations as I might be able to contact, and I could not help coming to the conclusion that almost as bad as the war will be the floundering of earnest thinkers everywhere in the problems of post-war peace and reconstruction, the solution of which will become only more and more complicated as they involve themselves in all the increasing complexities with which their minds will endow their efforts. At Adyar we used to have a Peace and Reconstruction Department and invited from all parts of the world schemes therefor. But it soon became apparent that we should be snowed under by the plethora of proposals emanating from persons and movements and committees. Of a necessity there must be all these because the outer world, as at present constituted, must satisfy its mental cravings with all kinds of complications. But the Theosophist has another role to play as the world changes from old age to youth, and one night it was suggested to me that I might profitably seek from among the finest youth throughout the world the real music of Peace and Reconstruction.

A JAPANESE YOUTH

Thus seeking I sallied forth under the guidance of friends who knew where to

go in order to hear this music. Interestingly enough, I found myself first in Japan, where I was presented to a Japanese youth of about fifteen or sixteen years of age, who seemed to be typical of the finest members of his generation.

He was clad in conventional Japanese dress and there was nothing foreign about him. I could see at once that his soul was filled with reverence and with all the grace and dignity of his race. There was no hatred in him, no rebellion against existing conditions, no lack of friendship and goodwill towards all. But his reverence found expression in what can only be called a very passionate devotion towards his Emperor as the living embodiment of everything beautiful in his land. "My Emperor" was very obviously the theme of his whole being. If he stood erect it was out of homage to "my Emperor." If his eyes glowed with fire it was out of deference to "my Emperor." If he was fragrant with all that is best in Japan it was because of his untiring attachment to "my Emperor." Keen of mind he undoubtedly was. But his emotions were equally keen, and his physical body was alert with grace. He blended perfectly with all the beauties of the Japanese landscape, and one could see at once that he was a messenger from all the glories of the past to whatever may be in store for the

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future. The spirit of youth was abundant in him in all its purity and fire, and I could see that all those things which degrade Japan at the present time, and have made her a vehicle for the dark forces, can only be a passing phase from which Japan must either recover or disappear once and for all from among the constructive forces of the world.

I do not for a moment say that there are many of this type in Japan. There are, as elsewhere, large numbers of young people unworthy of their Motherland. But there are scattered about the country these young messengers of the Gods, and I felt immeasurably heartened to see before my very eyes a typical youth thus dedicated, knowing that in him all that was most splendid from the past of Japan would incarnate for the glorification of the future if Japan is able to participate in it. If she is not able, then these young messengers will have to go elsewhere to help to fulfil their mission. But for the moment there is still for Japan the parting of the ways, and there are these consecrated young leaders to point to her the only path that she can in honour tread.

A FRENCH YOUTH

I could not tarry here, much as I desired, because my friends could not wait indefinitely for me to drink in the hope for the Future. So I bowed humbly and with reverence and thankfulness before my young friend, as I venture to call him, and next found myself in France. Here I was introduced to a young French youth equally full of the

spirit of reverence and sparkling with *élan*. How wonderful, I said to myself, that in far-off Japan and now here in France there were these youths obviously members of some great Company of Youth destined to regenerate the world. This young Frenchman, though in appearance entirely different from his Japanese brother, was of the same birth and breeding. His reverence was a passionate devotion to "La France." He could think of nothing but his Fatherland, and it was not so much of the past that he thought but of a living splendour and of the future which he dreamed for his country. He was, as it were, his own ancestor, the beginning of a new life for his Fatherland. He and those like him would become the great tradition of France, and he felt this in no spirit of pride but rather in a spirit of consecration at a sacred Altar. He, too, had no hatred in him. He, too, was a friend to all. He, too, like his Japanese brother, embodied the spirit of the Universal Brotherhood of mankind.

A GERMAN YOUTH

Here, again, I could not wait, much as I wanted to, and in the twinkling of an eye I found myself in Germany. The same experience. The same fineness of the true German youth. The same reverence, but, in this young German, offered to all the culture so wondrously expressed in Germany's greatest philosophers, artists, musicians, dramatists, metaphysicians and mystics. Not to any particular exponent of Germany's culture did he seem to offer allegiance but rather to the Spirit which they all

of them shared, and I could see that he stood infinitely aloof from all that has been the degradation of Germany, and regarded himself as dedicated to her regeneration through the restoration of all that once made Germany beautiful until the people themselves degenerated and laid themselves open to enslavement by the emissaries of the dark forces. This German youth, together with others like him, is the hope of Germany, and I cannot help feeling that in the course of decades all that is horrible in Germany today will have been purged by the righteousness of these young messengers of the Gods stationed in this unhappy land. He, too, was without hatred. He, too, was a forerunner, like his comrades of Japan and France, of the Universal Brotherhood of mankind.

A RUSSIAN MAID

Immensely thankful for him I felt myself to be, and I should have tried to commune with him a little longer, interested as I was in his dress, in the whole fragrance of his being, but I had to wait upon my friends who took me then to Russia. Here I felt myself in surroundings stranger than those I had been so far contacting. In the young Russian to whom I was presented I saw something I had not seen in any of the others. It was a young woman this time, who did not seem to belong to Russia as she is, but rather to the Russia that shall be in the fullness of time. Yet she was intensely national—national in her dress, national in her physical expression, especially of the eyes, and I was reminded of the un-

fathomable eyes of our own H.P.B. I really hardly know what to say about this young Russian woman. The great characteristics of her young brethren in the lands I had so far visited she undoubtedly possessed, but she possessed them in a peculiar spirit of mysticism, almost of other-worldliness, not in any way unreal but with a reality which we have not yet reached. She belonged to another world, probably, it seemed to me, to a world which Russia in the future will have to incarnate, and I could not help thinking that all the tribulations through which Russia has passed for so long a time have been to the end of slowly preparing her to listen to the voices of the Russian messengers of the Gods. An undercurrent of thought passed through me that I could most gladly take incarnation in Russia, some time, that I might be, even if only to a small measure, impregnated with the Russian spirit, so different from the spirit of every other country throughout the world. It was as if this young Russian messenger approached Universal Brotherhood from a new angle, almost from the angle of its background, and I felt not only immensely impressed but also immensely intrigued.

AN ITALIAN YOUTH

Tearing myself away I found myself in Italy and was duly presented to an Italian youth of like beautiful stature. Like his Japanese brother he also incarnated the great past of his Motherland and seemed destined to bless his country, and indeed the whole world with all that is most beautiful in it. And I said to myself as I looked at

him that this Italian withdrawal from the war was not only that she might no longer suffer from it, having succeeded in throwing off the evil yoke of Mussolini, but that all the splendid monuments of her past might be in less danger of destruction, precious as these would be to the future of the whole world.

The same spirit animated this Italian youth, arrayed as I saw him in all the grace of a national dress. He, too, was without hatred and a friend and comrade to all. How thankful I felt for him and all the others whom I had also seen, and I almost felt inclined to say: "Lord! now lettest Thou Thy servant depart in peace, for mine eyes have seen their salvation." Still there is work for some of us older people to do if only to do our best to smoothen the way for the young feet of the World's Hope. But how far I was from all the manoeuvrings of the older generation with its peace and reconstruction proposals, its economic panacea, its industrial solutions, and all the other paraphernalia which seem at first so wonderful, but which, as they are put into practice, are obviously such broken reeds.

A BRITISH YOUTH AND MAID

My visit to England I found particularly interesting. There seems to be growing up a British youth the spirit of which I have never before contacted. As before, I was introduced to a typical young British messenger. And I was surprised to see how there seems to have come about a revolution among the young people of the United King-

dom and Ireland. The young man I saw was intensely British but in the highest sense of the term. Indeed, he had a peculiar affinity with his Indian comrade, so that the British-Indian problem was already resolved, not through argument and discussion, not through demands and satisfactions, not through quarrellings and dispute, but by the simple application of the truth of Brotherhood.

I do not know whether the young man I saw was Scotch or Irish or Welsh or English. Nor could I dissociate him from a young British woman who seemed to stand by his side, so that in Britain, at least, men and women were to become equal in the national life. The same, it occurred to me at the time, would apply to India where the woman would perhaps even take precedence over the man. But, it seemed to me, the future of Britain was safe in the joint hands of the youth and the girl. They were, of course, without hatred, and in them shone forth magnificently the spirit of a reverence for all that has been greatest in British traditions. Indeed, in both of them Britain's eternal greatness became re-incarnated—that spirit of freedom, of justice, of law, of order, of discipline, which have given her her opportunities, of which she has, to some extent, lost sight in these present days.

I felt that while Eire needed her separation from the rest of Britain, for the whole of Ireland must somehow or other be preserved for her role in the future, there would cease to be any need for separation as soon as the right spirit of Youth brooded everywhere.

This young Britisher was as much an Irishman as he was a Welshman, a Scotchman, or an Englishman. How happy I was to see him full of a splendid spirit which must sooner or later resolve Britain's shortcomings and strengthen her to do her duty to the world.

I wish I could depict this youth for my readers, but it is quite impossible, for I have neither the command of words nor the artistry to paint a true picture, and I could be satisfied with nothing else.

A POLISH YOUTH AND MAID

I was whisked away to Poland and was introduced to a great Polish youth whom I find more difficult to describe than perhaps any of the others. Only a Pole, I think, could trace the subtleties of his nature, and I am bound to say I was profoundly affected at the terrible conditions which hang like a black pall over the whole country. It was as if I could not see clearly through the miasma. It was also almost as if he was a promise rather than an actuality.

Curiously enough, perhaps because of my own deep love for Polish music, I seemed to hear him even more than to see him, and I felt that all the glories of Polish music were reincarnating in him, first in subdual, but later on to sound forth compellingly. But, of course, he was much more than a musician. He was a statesman and a philosopher, and had his own passionate devotion to a Motherland which seemed to have a very special connection with the Mother of the World. He was a beautiful devotee of Hers, and I felt that he with

his Polish girl comrade, and both of them with those like unto them, would prove a wonderful channel for Her increasing recognition by Her children throughout the world.

When the true Russian youth become liberators of the Russian spirit, and the true Polish youth become liberators of the spirit of Poland, the two lands, so often on the verge of strife, will enter into a wonderful comradeship in which each will be the complement of the other.

The same characteristics marked this Polish youth and maid that marked all their comrades, and I was very thankful I had been able to make abiding contacts with this great but martyred country, for she will in due course arise and profoundly bless the world.

A CHANGE OF HEART

I visited other lands, but there is no space in this particular article to record the impressions that came to me. And for the moment I have no time to visit other lands. The conclusion I came to was that if there is to be any peace worth having, or any real reconstruction, it must be based on the simplicities of living and never on any complexities of life which sooner or later end up in quarrelling or war. It is the change of heart in the individual that is needed, and I saw at once that it is the Theosophist, firmly based upon the spirit of Universal Brotherhood as he is, and with the illumination of the great Truths of Theosophy that he has, who must lead the way, not in an effort to plan peace and reconstruction according to the methods of the outer

world, but according to that inner illumination that caused him to become a student of Theosophy and a member of The Theosophical Society. We Theosophists have lives to lead—simple lives to lead, youthful lives to lead, and I should like some day, if only I could, to portray in detail the soul and forms of the young messengers of the Gods about whom I have been writing, so that we might take our pattern after them—living youthfully, reverently, thankfully, intent upon all that has given glory to the world in the past and upon all that shall make the world a happy Brotherhood in the future.

NEW CITIZENSHIP

I ought to add to the above that these young denizens of the New World were all pregnant with the new citizenship which will be the advent of the Universal Brotherhood. Each had his own faith or religion, but each in a subtle way seemed to live in the Faiths and Religions of his fellows. He embodied a very real Fellowship of Faiths and in his own person solved this particular problem. Indeed, he seemed to solve most of the problems which confront the world at the present time. He was, of course, a vegetarian and a great lover of all living things in every kingdom of nature. As I looked upon one after another, I seemed to be transported in advance into the coming world when the darkness of the old world shall give place to the Light. I felt very sure that nothing much in the way of peace and reconstruction will be accomplished by those members of the older generation who are intent upon accomplishing it

and who are intent upon inventing all manner of schemes whereby the old world and its entanglements shall give way to a new but no less entangled way. I seemed to know that none of the Peace Conferences will produce enduring results, and that only as we look to the younger generation to lead us shall we free ourselves from our present prisons and emerge into the new gardens awaiting us. But the younger generation must be composed of, or at least led by, such young people as I have described above. They are the real citizens of the New World, and there will be no New World without them.

A YOUNG INDIAN

Finally I wended my way home to be welcomed by a young Indian of the same breed as those other young people. He was able to remind me that thirty years ago I had dedicated myself to the service of youth, a dedication spiritually consummated about eighteen years ago, and that it was permitted to me to gaze upon those to whose service I have so joyfully committed myself. This young Indian seemed even more wonderful than all the others, for his fragrance came from a very far distant past, and he embodied all the beauties of that past in all of their strength and wisdom and what I can only call asceticism. But this past was not only the past as described in the Hindu sacred Scriptures but included the splendours of every Faith owing allegiance to the great Motherland by virtue of tarrying within her frontiers. If you were to ask me as to whether he was a Hindu, I should certainly reply in the affirmative,

but so also would I reply if you were to ask me as to whether he was a Muslim or a Parsi, a Buddhist, a Jain, a Jew, a Christian, or a Sikh.

He, too, was entirely devoid of all hatred. He, too, had what I must call a passionate reverence and adoration for his Motherland, and he saw in her not only a glorious country in herself but a veritable Motherland of all the world. Curiously enough I saw that his was a brother-spirit to that of his Chinese comrade whom I had not yet met. There is a very close spirit of affinity between India and China, and their work together is mighty for the Future.

THE MORAL OF IT ALL?

Fantastic, all of this, is it not? And it may well be that round a shrub of truth I have erected a whole forest of imagination. Some of it is undoubtedly true. Perhaps most of it is, but I do not deny the potency of a vivid imagination which, having its origin in truth, may spread abroad. Still, substantially I feel satisfied with what I have written above.

But the moral of it all lies, if we could only realize it, in the standard at which we arrive whereby we become enabled to measure the young people around us. I have set my young Indian friend beside a number of young people whom I know in the Besant Theosophical School, and I find myself instantly able to see where they are growing in the direction of fulfilling the standard or where they fall short. This is indeed most illuminating, and if only real teachers in real schools could use

the ardent spirit of dedication, which, I am sure, burns in them, to discover even if it be only an imaginary standard of a real Indian youth, they would be much more effective in helping their young people to become true Indians and thus to serve their Motherland faithfully. I have not the slightest doubt that all the appeals made by one politician after another to young people throughout the country must constantly be lowering the standard of Indian youth. Themselves without any knowledge as to what constitutes a real India, being intent on propagating their own particular views and having no responsibility, they play upon their younger fellow-citizens and produce discord instead of harmony. The result is that absence of reverence, of discipline, of culture, and of a spirit of Brotherhood, which bodes ill for the immediate future of the Motherland. I am afraid it is only too true to say that most of the present generation of Indian youth have been ruined by adverse circumstances over which they certainly have had no control, but over which their elders might have had control if only their slave mentality had not blinded them to the Real. Will the next generation of Indian youth retrieve the situation? I doubt it. I am afraid that until we get right away from all that is foreign, and from all that is essentially anti-Indian, poor India must mark time and the world must await her regeneration.

As I continued to contrast this great Indian youth with those apparently of his generation living in India at the present time, it was so very evident that these young people had become

warped through stagnation in imprisoning surroundings. They are not without hatred, nor are they free from the enslavements of a foreign domination. Their patriotism is no real patriotism, for the Motherland must needs reject it as it degrades her through its hatreds. It will not be the present younger generation which can enthrone India in self-dominion. Youthful generation after youthful generation will have to pass until young India becomes free from hatred and free from slavery. One cannot blame the youth of today but one can regret that their elders have been unable to set that example which alone can move India swiftly on her way.

Yet there are a few young Indians— young women and young men—who will uphold India's purity and beauty even in these dark times, and one of them represented his fellows as he greeted me on my return. How I wish there were those among the older generation who could seek out these young people and give them all that they need to fulfil their messengership, but there are so few who have eyes to see or ears to hear, and there are so many who are afraid of all save that which is conventional and orthodox. The thought is bitter but there can be no despair but only certainty when one is able to look upon the bright lining of those dark clouds which sometimes seem to have hidden the Light forever.

A CITIZENSHIP OF ALL LIFE

Writing of these splendid young human beings, I have apparently forgotten to make clear that while each one is a great messenger of the Gods to human-

ity, he is also a great messenger of the Gods to all that lives. Indeed, I could not help seeing in each of these young people all that is most beautiful in the countries which it is hoped they may be able to lead. Gazing upon each of them I seemed to see the land of each in all its glory. I saw the splendid rivers with all their spiritual meaning and purpose and with all their participation in the national life, a participation no less intense, often more intense, than the participation of the human being who thinks that the land and all that there is of it is his exclusive property. I could see the mountains and all their power over the country. I could see the animals and the flowers, equally citizens with human beings, and I could see in each one of these young people a very beautiful and perfect realization of this fact, so that their Universal Brotherhood was a Universal Brotherhood of Life and not merely of humanity. I felt how wonderful it would be when, under their influence and that of those who would be coming after them, the rivers and the mountains and the animals and the flowers and the whole of the land would be regarded by the people living on it with reverence and gratitude. India is not just the property of the casual Indian people who are passing through it at this particular time. India is her own property and all a passing generation or two has is usufruct of Nature's wealth and the usufruct steeped in reverence and not tyrannical with selfishness. How much warmth must there not be generated in order to blend India's youth with their Indian Mother.

DR. ARUNDALE'S APPEAL AND OUR REPLY

BY ERNEST KIRK

IN his "Watch-Tower Notes" for the August 1943 number of THE THEOSOPHIST, DR. G. S. Arundale poses the question: "What shall Theosophy and The Theosophical Society give of their leadership to the post-war or new world?" What, he wants to know, shall be "the application of Theosophy" and "Theosophical leadership" to politics, economics, industry, education, religion and a universal search for Truth, etc.

He invites answers because, as he says, "I want to make this theme the subject of the International Convention to be held at Adyar in December next." In sending out this invitation he not only recommends that we should "consult our classics," meaning by this the writings of H.P.B., Dr. Annie Besant, Bishop Leadbeater and others, but introduces a "must" into the process of making suggestions by saying:

"While the general plan of Theosophy and of The Theosophical Society *must be as we have always had them*, there are surely special highlights needed to be emphasized both for the transition period . . . and the new world. . . The general Theosophy always remains."

And again, a little later on, he stresses the necessity "to stick to Theosophical principles" . . . "derived from Theosophical literature". Says he:

"But may I lay stress on the fact that I want Theosophical principles and not primarily principles which have no immediate relation to Theosophy in that they are not directly derived from Theosophical literature?"

And he concludes by saying that while he thinks the answers to the question he has posed may and should apply to local needs, "it would be well if answers could also be given from a general world point of view, for we are concerned with world reconstruction no less than with national or religious or any other reconstruction."

A WEAKENING DILEMMA

Indeed in going carefully through Dr. Arundale's appeal, I am impressed with two things. First, his predilection for the *kind* of Theosophy which he himself thinks *should* be applied, and second, his expressed willingness, as the President, possibly out of respect to the constitution of The Society, to consider at the International Convention at Adyar views and suggestions that may differ entirely from his own. He gives me the impression of feeling his responsibility as the chief officer of The Society for what has come by convention, and in other ways, to be regarded by the majority as that "body of teaching" for which, as some firmly believe, The Society has been formed

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to act as its guardian, while at the same time knowing that legally and constitutionally he is under the obligation to recognize the widely proclaimed freedom and "doctrineless" nature of The Society's platform. It is an attitude that tries to face two ways, so to speak, at one and the same time, and, in my opinion, is an ever-recurring and weakening dilemma that can be removed.

And as part of my reply to Dr. Arundale's call for suggestions, I submit that this dilemma could be removed by dedicating a portion of the approaching Convention in an attempt to arrive at a common agreement as to the meaning of such terms as "Theosophy" and our "Theosophical principles."

DR. ARUNDALE'S PREDILECTION

As I have indicated, a fair reading of Dr. Arundale's appeal gives a pretty clear idea of his *own* trend of thought with regard to these things. It would perhaps be unfair to interpret his remarks about "the general plan of Theosophy and The Theosophical Society" from which there "must be no deviation," as a suggestion to peg Theosophy and The Society down to something fixed, conventional and orthodox. But the sentence as it stands does seem to demand further elucidation.

Take again the way he recommends a study of Theosophical classics, especially the works of H.P.B. That is feasible enough to those who regard these classics as fountain-heads of Theosophy. But what is to happen to those members who do not so regard them? Are they to resign, or what? And then as regards the chief classic

of The Society, *The Secret Doctrine*, it is well known that many portions of this were communicated to H.P.B. by those whom she thought of as Masters. Doesn't this rather go to show that Madame Blavatsky was more a very remarkable medium than an original thinker and research student?

H.P.B. AND THE MASTERS

With regard to "Theosophical teachings" and that "body of truth" that is often regarded as "Theosophy," does not this throw us right back on to the Masters? This again, as I see it, is a very delicate and debatable point. Have we any proof, for instance, that those whom H.P.B. regarded as Masters, those, I mean, whom she is said to have conversed with in the flesh and from whom she claimed to have received numerous communications, have we any clear proof that these personages had reached the stage in their evolution which entitled them to be called "perfected Beings"?

Certainly the psychic phenomena that often happened in H.P.B.'s presence, especially in her relationship with these Masters, could not be cited as conclusive proof of their final attainment, for phenomena, even more wonderful, are often produced at some of the best conducted psychic circles, like that run every week, for instance, in Hannen Swaffer's flat in London. I am not here denying the existence in other states and conditions of perfected Beings. If survival and evolution are demonstrably universal facts in life, and they undoubtedly are, there must be myriads of such Beings in disembodied states.

¹ Italics mine.—E. K.

How do we know, for instance, that some of the "messages" and living thoughts to which H.P.B. gave expression, did not emanate from some of these Beings, and not from embodied personalities?

REQUISITE TO WISE SERVICE

I only mention these things here to show how great are the dangers of slipping into a form of conventionalized belief and thinking, and how very essential it is, as a requisite to clear thinking and efficient and wise service, that there should be challenge and freedom and a common agreement as to what is meant by Theosophy.

That is why I am suggesting, as my reply to Dr. Arundale's invitation, that the first thing The Society should do at its coming International Convention, in order to play a worthy role in the post-war world, is that of making a serious attempt to arrive at a general agreement as to the meaning of the term Theosophy, an agreement, I mean, that would rest not on any belief or doctrine, or anything written in a Theosophical "classic," but *upon something that is demonstrable and universal.*

BASES OF COMMON AGREEMENT

Is there any such basis of agreement? I am convinced there is. We have it, I suggest, in such laws and facts of life as are known and universal. In this sense Theosophy would then mean whatever was in harmony with these universal laws and facts of life. For example, gravitation, evolution, and even survival—in so far as the last mentioned could be demonstrated and

shown to be a fact and not merely a belief or a doctrine—would come under this heading.

This would not, of course, prevent wrong conclusions and beliefs and speculations arising out of statements about these universal laws and facts, so long as there is ignorance upon the earth that is unavoidable. But if there were a general agreement as to the meaning of Theosophy, this in itself would prevent anyone of sense confusing beliefs and doctrines and wishful thinking with the known and universal facts of life, and advocating and propagating these beliefs and doctrines under the name of "Theosophy" and "Theosophical principles."

THE NEXT REQUISITE

The next requisite, as I see it, would be to encourage and insist, by all constitutional and brotherly means, on the maintenance of full freedom of expression on the basis of this agreed-upon definition of Theosophy, both on the T. S. platform and in its periodicals. That might be, and would be, very difficult. For, assuming for the moment that those mainly responsible for fixing up the T.S. Convention lecture programmes got over the first hurdle of inviting as a Convention lecturer a person known to reject with conviction the idea of the existence of the Masters, in physical embodiment, or of such a doctrine as Reincarnation, there would still be the obvious unpopularity of such course among a majority of people to whom these beliefs were "sacred."

I see that point too. But The Society cannot consistently have it both

ways. It cannot on the one hand claim to have a platform that is creedless and doctrineless, while at the same time persistently and consistently choosing Convention lecturers who are known to be "safe" on certain doctrines and with respect to certain beliefs. To be logical and consistent it must not only profess an open and doctrineless platform; it must also take pains to invite and encourage the expression of views amongst its members that are known to be at variance with those held by some of the leaders, always provided, of course, there is courtesy of expression and evidence of a genuine search for that which is real and abiding.

THE SOCIETY ALREADY IN GROOVES

As I see it, The Society is not merely in danger of slipping into orthodox grooves, and of quoting, parrot-wise, the statements and beliefs of its gurus, as if these were demonstrable and

universal facts; it has already slipped into these grooves up to the neck. An examination of almost every Conventional lecture, and of almost every special article in its leading journals, will make this very clear. There should, of course, be perfect freedom for whomsoever desires to advocate the theories of Reincarnation and Karma, and belief in the Masters, etc., to do so, but there should also be perfect freedom allowed—and officially encouraged—to challenge these views, to demand proof, and to advocate and recommend something that the speaker can show to be in harmony with the universal facts of life.

This, as I see it, is the first elementary step in the direction of the practice of that "brotherhood" the spirit of which will make its own full and natural contribution towards a more enlightened reconstruction of society in the post-war world. Why not let us try this?

SECCIÓN ESPAÑOLA

1875—17 DE NOVIEMBRE—1943

68 AÑOS CUMPLE HOY LA SOCIEDAD TEOSOFICA

[Contribución del Secretario General de la Sección Argentina al homenaje que celebran las Ramas Teosóficas en honor de los fundadores de la Sociedad, Helena Petrona Blavatsky y Coronel Enrique S. Olcott.]

¿QUÉ ha hecho la Sociedad Teosófica durante sus 67 años de vida? ¿Qué hace actualmente la Sociedad Teosófica en el mundo? ¿Dónde está el fruto de su obra? ¿Cuántos y dónde están los teósofos reconocidos por el mundo como tales?

Las religiones, las ciencias, el arte, la filosofía y la política, han producido en todos los tiempos y lugares, hombres y hechos notorios y famosos. Miles de voces los proclaman; miles de libros los enaltecen. ¿Dónde se halla el monumento de bronce o

de granito que perpetúe la memoria de algún mártir, de algún héroe, de algún apóstol de la Teosofía?

De la Sociedad Teosófica, de las Ramas y Logias teosóficas, de los teósofos, nada sabe el mundo; nada se dice y, sin embargo, precisamente en eso está su grandeza, en eso está su poder y su fuerza.

La Teosofía es la Ciencia que estudia las leyes de la Naturaleza o sea la Sabiduría de Dios manifestándose a través de todos los hechos y fenómenos de la Vida.

La Sociedad Teosófica es la Escuela donde nos capacitamos para adquirir esa Sabiduría, para estudiar esas leyes Divinas por medio de las cuales se crean y evolucionan los Universos, los Mundos, la Humanidad.

Teósofo se llama el estudiante que no sólo investiga el porqué, el cómo y el para qué de la Vida y de las leyes que la rigen sino que, en lo posible y cada vez con mayor empeño, trata de amoldar su vida y su conciencia para ponerse a tono y en armonía con esas leyes universales a que están sujetos por igual, soles y mundos, insectos y hombres.

La Sociedad Teosófica no fué fundada para hacer obra callejera, porque su misión es hacer crecer a sus afiliados, como crece la planta, silenciosamente, imperceptiblemente, hasta alcanzar la madurez del fruto o la belleza de la flor que se ofrecerán más tarde al desorientado viajero en gozoso holocausto.

Se nos ha dicho que el árbol teosófico a que pertenecemos y que hoy extiende sus Ramas por todo el mundo, se diferencia de los del mundo vegetal en que está invertida, esto es, que sus raíces están en el Cielo y su copa en la Tierra y así es, en efecto: Cada Rama que surge en la tierra, se nutre de la savia Divina que fluye de la Teosofía, fuente de todo saber y a su turno vánse adhiriendo, hoy uno, mañana otro, los que sienten hambre y sed de justicia, los que quieren

saber, los que quieren volar y aquí empieza la labor invisible pero gigantesca de la Sociedad Teosófica: contribuir a la maduración de los seres que poco a poco se van sazando, para producir en su día, hoy aquí, mañana allí, los maravillosos frutos representados por esas almas que ofrecen su bondad, su consejo, su amor, su vida ejemplar, su sabiduría, saturando su ambiente con el perfume de la belleza espiritual, como la humilde violeta perfuma el suyo, sin jactancias, sin ruidos, sin pretensiones, sin vanidades.

La obra de la Sociedad Teosófica es obra de colaboración con las fuerzas naturales, para acelerar el proceso evolutivo de la vida en todos los planos de la conciencia y su acción, como la de esas fuerzas siderales que mueven soles y universos, es silenciosa pero irresistible. Dispone la Sociedad Teosófica del poder, de la grandeza y de la fuerza que actúa de manera imperceptible, inaudible, e invisible en las ocultas energías de la Naturaleza, que en medio del silencio más profundo, hace crepitar las semillas en el seno de la tierra, hace abrir los pétalos de las flores a la caricia del sol, hace brotar del corazón el dulce néctar de todos los amores a la vez que preside la eclosión a la vida de los seres y mundos. Fuerza imponderable, invisible, que nadie puede constreñir, anular, resistir, pero que nadie puede negar, porque es la vida misma que, en todas partes y en todas las cosas, bulle, palpita y se estremece.

Poco conocidas son, efectivamente, la Sociedad Teosófica, la Teosofía y los Teósofos militantes, pero fácil os será distinguir dónde hay un teósofo, que puede o no pertenecer a la Sociedad, como miembro, pero que, conectado indirectamente a la raigambre teosófica, se nutre de su savia. Su característica principal, preponderante, es el Servicio, la Comprensión, la Tolerancia.

Dondequiera que encontréis una mujer o un hombre sensato, equilibrado, que

mife con igual simpatía a judíos que a cristianos, los creyentes que a los ateos, a los buenos que a los malos, a los ricos que a los pobres; que es servicial para todo el mundo; que es el paño de lágrimas del vecindario; que no critica a nadie y trata siempre de justificarlo todo, de perdonarlo todo; que se mantiene sereno en medio de la adversidad y la tribulación; que sabe mandar con dulzura y obedecer con humildad; que en los casos de peligro colectivo es el primero en ayudar y el último en salvarse; que no ríe a carcajadas ruidosas ni se retuerce en desesperaciones violentas; que en las discusiones y altercados es el primero en ceder, siendo siempre el que menos levanta la voz; y que aún entre las cosas más deleznable sabe encontrar la escondida "perla" de la divinidad... podéis decir que estáis en presencia de un teósofo.

Esta es la obra silente e imponderable de la Sociedad Teosófica y esos los frutos que ofrece al mundo, mientras este se debate en la ignorancia y el desconcierto.

Buscadlos en el despertar de la conciencia que, lenta pero seguramente, se va produciendo, a través del dolor, en el mundo entero, donde el nivel general del pensamiento colectivo tiende a elevarse paulatinamente hacia una noción cada vez más amplia del reconocimiento de que la separatividad, en cualquier sentido, es la causa de los dolores e incomprensiones humanas, y que la solidaridad y la colaboración tendientes a un bien colectivo, con prescindencia de diferencias raciales y religiosas, como lo preconiza la Sociedad Teosófica, es lo que mejor y más pronto conduce al bienestar de los hombres y de los pueblos.

Cuántos y dónde están los teósofos reconocidos como tales por el mundo?

Reconocidos por el mundo no hay ninguno, pero teósofos verdaderos, aunque no en el

sentido absoluto, en un mundo de relatividades como es el nuestro, hay muchos y están desparramados por el mundo entero. Los hay entre todas las clases sociales en que está dividida la humanidad; los hay entre los trabajadores, entre los dirigentes, entre los sacerdotes de todas las religiones, entre los ricos y entre los pobres, entre los sabios y los ignorantes. Ahora que tenéis la clave para encontrarlos, los hallaréis en todos los ambientes, en todos los lugares; hasta en aquellos que llamáis inmundos; quizás alguno de ellos esté entre vuestros conocidos, en vuestro propio ambiente; quizás entre vuestros parientes; quizás en vuestra casa, donde ahora los conoceréis y quizás dejéis de burlaros de ellos... porque hasta eso... pues muchas veces son objeto de burla y conmiseración... Ellos, que son verdaderos Agentes de Dios en la Tierra!!!

Dónde están los monumentos de bronce o granito que perpetúen la memoria de algún mártir, de algún héroe, de algún apóstol de la Teosofía?

Es que no habéis descubierto aún que todos los monumentos que se yerguen en el mundo, no importa el prócer, no importa la causa que se ha querido consagrar, tienen el sello de la Teosofía, puesto que teosofía, sepase o nó, es todo lo excelso, todo lo noble, todo lo bello y lo grande que se ha querido simbolizar en todos los monumentos del mundo?

Para esto se fundó la Sociedad Teosófica el 17 de Noviembre de 1875, es decir, hace hoy 68 años.

Honor y gratitud a los fundadores, Helena Petrona Blavatsky y Enrique S. Olcott, cuyas efigies no figuran todavía en ningún pedestal del mundo, pero que tienen cada uno de ellos un altar en el corazón de cada teósofo.

JOSÉ M. OLIVARES

JUBILATION AND ITS RESPONSIBILITIES

BY KULAPATI JAYARAM COUSINS

THE celebration of the attainment of sixty years of life by a Lodge of The Theosophical Society carries with it not only the normal satisfaction of survival of time, but a special sense of gratification in having passed through the metallic stages of jubilation (the silvern and the golden) to the supreme adamantine stage of the most precious of all gems, the diamond. To do this at any time would be an achievement of note. But there is something justifiable in lifting up one's trumpet of jubilation (Hebrew, *yobel*, trumpet) with special "joyful noise unto the Lord" at a time in the variegated history of the race that calls itself human, when the stress of circumstances arising out of international antagonisms has caused the leading nations of the world to move in the opposite direction in their monetary standard, from gold to silver.

The deeper meaning of this peculiar, it may almost appear whimsical, criss-crossing of events is that the more the world has fallen away from the rudimentary civilization it had attained to, the more precious and urgent has become the need of the vision and technique of life for which The Theosophical Society and its Lodges stand; and the more golden, and more than golden, has become the opportunity for propagating the central Theosophical principle of universal kinship. The sound of the Trumpet of Jubilee would therefore appear to be more concerned with the future than the past. The gratifications of jubilee are, in my view, much less clamant than its responsibilities.

Look at the circumstances that surround a jubilee celebration today. Before 1933, the reverse tendency to that of the First

Object of The Theosophical Society (the formation of a nucleus of the Universal Brotherhood) was accepted as a more or less regrettable necessity of human life, with a vague hope of a far-off solution of the problem of human separations and animosities by the development and extension of a method of organization of human relations called democracy. From 1933 the right of a self-styled civilized European people to enslave an alleged backward African people was declared by Italy against Abyssinia. At the same time, democracy became the overt common enemy in the eyes of Germany and Italy; the extirpation of other races and nations was begun; and the antagonisms thus engendered developed into the most extensive and ruthless war in the red annals of man. Through the drawing away of the democracies from their dreams of world peace and prosperity to the stupendous sacrifices of defensive warfare in life and materials, the new dictatorships aroused the forces of freedom, such as it is. The crazy ambition of Mussolini in Africa disappeared; and the equally or more crazy ambition of Hitler shows signs of following it.

That is the surface view of events. But we shall lose the significance of what is happening if we colour the sphere of life all white on one hemisphere and all black on the other. The colours of history are not laid on with the precision of a chess-board; they are a combination of the tints of many sunsets and sunrises. The Theosophical eye marks the hints of dawn and ponders sunrise responsibilities. In general thought the democratic hope, if it does not arouse a rosy optimism, at least prevents a stygian

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pessimism. It is somewhat forlorn, and uncertain of its own assertions of virtue. The anticipated rising of the orb of democracy on the morning after the present dark night of war seems likely, unless vision and feeling change radically between now and then, to bring with it certain sunspots that, in the science of meteorology, are regarded as the causes of atmospheric storms and seismic upheavals on the earth. One such spot on the western hemisphere of the sun of democracy concerns the relationship between the "white" and "coloured" peoples of North America. True, Negroes have been admitted to the armed forces of the United States. The cause appears to have been no loftier than urgent necessity. The race riots of Detroit followed. A sunspot over the eastern hemisphere similarly affects the relationships of "the greatest empire the world has ever known" and the vast group of peoples in India from whom the most fundamental influences in the civilizing of humanity have flowed and still flow, and will flow in still greater fullness when the anticipated obliteration of that sunspot is effected in the not far distant future. Another spot affects the relationships between man and woman in India herself, and between strata of society, and cultural groups, relationships which share to a considerable extent in the anti-democratic darkness.

In short, if democracy is to fulfil the hopes entertained of it, it must be total democracy: that is to say, it must be a fulfilment of what has stood for nearly seventy years as the First Object of The Theosophical Society. In saying this I know I lay myself open to the charge of sectarian complacency. But the charge would not be made by those who know what The Theosophical Society stands for, especially in comparison with other interpretations of life and its necessities. A glance at two of these will indicate the difference.

Mr. H. G. Wells was, as far as I know, the first English novelist to exploit the anticipation of war in the air, though aerial navigation had been in both the Indian and old Celtic imagination, if not in fact, at least two thousand years before Mr. Wells. Later he tried anticipation again in a book on *The Shape of Things to Come*. The second World War impelled him to head an effort to get the general mind of the English-speaking peoples to join him in planning for the future and formulating a declaration of what he called, after a Continental precedent, "The Rights of Man." The title had two fatal flaws: it degraded the world-wide cry for the reorganizing of the future to the clamour of a "bottom dog," and was blind to the fact that a demand for rights alone could lead only to an embittered opposition by the upholders of other rights, the rights of wealth, of property, of vested and invested interests. These will not graciously yield their substance to an amorphous entity called Man, not even to Shelley's "Man, one immortal soul of many a soul." The right of race superiority, that has asserted itself inhumanly in the anti-democratic regions of Europe, is not entirely unknown in the areas that call themselves democratic. No legislature, democratic or dictatorial, on earth at present would turn the "Rights of Man" into law. It is against the human grain. This is the first flaw in Mr. Wells's declaration.

The other fatal flaw is its unresponsiveness to the Rights of Woman, the inclusive right to share equally with man whatever beneficences the future may bring to the race. It is true that, in the published Declaration, Mr. Wells gave a belated and not too well-mannered assent to the participation of Woman in the evolution of the future. But such an assent cannot, if it is to meet the whole necessity of pure democracy, be an enforced and grudging affair, or its declaration be vitiated by literary trifling.

Over against the declaration of the "Rights of Man" the First Object of The Theosophical Society puts, not a declaration, but the inevitable implication of its affirmation of the essential kinship of all life under all its external varieties of form and their modifications of its expression: the Universal Brotherhood of Humanity as this kinship is still inadequately called, but happily defined as being "without distinction of race, creed, class, sex or colour." The frequent emphasizing of the fact that Universal Brotherhood is the only doctrine held by The Theosophical Society, and incumbent on its members, may sometimes appear to proclaim ease and simplicity in becoming a Theosophist. This notion will be dispelled by a study and attempt at practice of the implications involved in the apparently plain assent to a kinship free from all the distinctions that are the sources of the poisons that have brought humanity to its present diseased state.

The other interpretation of life and its necessities to which I shall refer, in contrast with the Theosophical interpretation, is that implied in declarations by those in authority in the democratic countries, that the war is being fought for a Christian civilization against renescent paganism as propounded by the leaders of Germany. The fact is that, in so far as the democratic occidental nations may be called Christian at all, their so-called civilization has about as much relationship with the oriental teaching attributed to Christ as the annotations to a book of English poetry have to the vision and beauty of the original. If the civilization of Europe had been based on the teachings of Christ since they were first formulated, the history of war-scarred Europe would not have been written. The fact also is that the civilization envisaged by the leaders of Germany has no relationship with the simple intuitive and imaginative reactions of the primitive pagan mind to the universe. Nei-

ther have they any relationship with the so-called heathen mind, out of whose inner experiences an unparalleled application of pure thought to the phenomena of life made the nearest approach to a perfect civilization in the Vedic organization of life. From these came the Hindu *dharma* which set out the obligations of the individual to life. These obligations must always precede, and will inevitably produce, those conditions of individual and group life that in imperfect civilizations become subjects of demands for rights. Such demands defeat their own ends by deflecting the Will-to-civilization which is inherent in the recognition of universal kinship and its fulfilment in the details of life.

In the Theosophical view the test of a civilization is its power to enable its people to live the highest and happiest life. To apply the theological test is erroneous; particularly so from the Christian side, for this overlooks the fact that, since the short time during which the early Christians held "all things in common," there never has been a purely Christian civilization. It also overlooks the fact that civilizations of a high order have arisen outside Christianity. If, however, the democratic test, as voiced by Lord Halifax and others, means that, after the war, with the dictators defeated, the Christian democracies are at long last going to practise Christianity, we may anticipate a considerable amount of disputation as to which presentation of Christianity (Catholic, Protestant, High Church, Nonconformist, or other) is to be accepted as the basis of the first Christian civilization. It is just possible, however, that the voice of the people may make itself heard in a claim that the civilization of the future in the democracies should be reared on the foundations of Christ's own teachings (a claim that caused appalling persecutions of Christians by Christians in the Middle Ages, and that the

virtues on which Christ bestowed the beatitudes should be moved from the category of religious sentiments to that of social obligations.

Even if this tremendous revolution were accomplished, its authenticity would rest, in the Theosophical view, not on its having evolved a civilization out of a particular religion, but on having evolved out of the religion certain, if not all, of the principles of civilization that are eternal and universal, in some measure implicit or explicit in all religions, but restricted to none. The authority of life is in life itself, not in any of the many emotional and intellectual formulations of it. But these, themselves rising out of life, participate in its reality, and to the extent of that participation become ways by which the searching soul can reach the reality of life. It is on these grounds that The Theosophical Society welcomes to its membership truth-seekers of all faiths ("without distinction of creed"). It does not regard "one religion as being as good as another," as some who charge The Society with religious indifference have said. It regards all religions as facets of the one divine jewel of Truth, than which no single religion is higher, as the motto of The Society declares. Its First Object implicitly declares that the universal kinship of which it desires to form a nucleus is not a sentimental dream whose fulfilment is to be fabricated out of disunities and antipathies at the end of the present war or any succeeding one; but that universal kinship is the inescapable condition of all life to which humanity's distortions and caricatures, ignorances and stupi-

dities must ultimately adapt themselves. It declares also that Truth is not some concentration of mental light and emotional heat out of the darkness and frigidity of error; but is the sure law of life, partially revealed, partially glimpsed by intuition, partially reached by speculation; these being ways to it worthy of reverence and consideration; no way having any justification for thinking of itself as the only way or of seeking to substitute its own partial formulations of universal Truth for other equally partial formulations.

The diamond jubilee of a Lodge of The Theosophical Society (or any other body) celebrates sixty years gone by. The inspiration and justification of the event will come from a realization that the jubilee announces the beginning of sixty years to come. Opportunities for research and reform are much greater today than they were in the first years of The Society. Leaders are not behind as memories; they are in front as instigators, sometimes perhaps as rebukers if and when the eye turns too solicitously towards "the good old days" and temporarily loses sight of the better new days. Theosophical leaders are not just a great little band of deceased pioneers. They were great in quality, little in number, pioneers of the only thing worth pioneering, the making of life into the first of the fine arts. Their living leadership will be fulfilled, not in heading an assenting mass of echoes and shadows, but a body of consecrated collaborators in search for an ever-deepening and widening realization of Truth, and effort for its embodiment in individual and corporate life.

So long as The Theosophical Society is under the guidance of the Masters there will always be someone who will command the confidence of the large majority of The Society.

UPENDRANATH BASU

THE EQUIPMENT OF A THEOSOPHIST

DEAR BRETHREN: I send my very brotherly greetings to all members of our Society in New Zealand. As every year draws us nearer to at least a superficial peace, we must be all the more prepared to try to make it as lasting as we possibly can and to penetrate deep down into the roots of our being.

I cannot help saying quite frankly that I think most of the schemes and plans for reconstruction are will-o'-the-wisps which I am reasonably sure Theosophists ought not to follow. Theosophists will have enough to do to make the foundations of peace as Theosophical as they can, based, that is, upon that First Object of The Theosophical Society which says so much more than it seems to say, revealing to those who have the eyes to see all that matters most in making up a happy world.

I perceive the value of Theosophists taking part in outer World Reconstruction and in bringing to bear upon it the Light of their Theosophy. But still more clearly do I see the need for Theosophists to challenge themselves as to what really and fundamentally and eternally matters in the vast realms of Theosophy. But to be able to answer the challenge effectively Theosophists throughout the world must first change themselves in order to meet the needs of the New Age, and must also seek out the most direct means of spreading amongst the largest number the simplest but most pregnant truths of Theosophy.

It is my conviction that we must return to all that is most true in the lives of every one. There is a greatest common measure of such Truth, and we must recall it to the hearts and minds and wills of those around us. Our Theosophy and our membership of The Theosophical Society will tell us what

this Truth is in terms in which it has perhaps never been told before. And the needs of the New Age demand that we shall drive this great Truth home, so that every one has access to it. But unless, to a certain extent, we ourselves exemplify this Truth, our advocacy of it must inevitably prove futile.

There will ever be room for the more abstruse aspects of Theosophy as portrayed in our sacred literature, but a New Age is a beginning again, even though possibly on a higher rung of the spiral of evolution.

If you ask me what is this great Truth, I would reply it may be stated as the Love of God and the Brotherhood of Life. Theosophy and our membership of The Theosophical Society will tell us up to a certain point what the Love of God really is and what in part is the nature of the Brotherhood of all Life. Through Theosophy and The Theosophical Society there has come to the world a new revelation as to the meaning of this great Truth. We have, during all these years, been trying to understand the revelation. It came as a gift to the New Age. On the threshold of the New Age we now stand, and the gift has been entrusted to us that we might apply it when the time came. The time *has* come. In whatever way we may have cherished Theosophy for ourselves, in whatever way we may have given it to the world, we must now give it in its overwhelming simplicity, so that upon it may be built everything which belongs to the New World, rather than to the old.

New Zealand is a young land. She belongs to the New World. The Theosophy of our members there must be what I would almost venture to call a "young Theosophy," a Theosophy stripped of its intricacies and complexities, a Theosophy which all will love

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when it is unfolded to them in terms of the only things that matter. I expect from the younger lands throughout the world a tremendous Theosophical crusade for the simple essentials of Theosophy, and *I can conceive of no other essentials than the Love of God and the Brotherhood of Life*. You may substitute any other word you like for the word "God." But there can be no substitution for homage and adoration to the principle of Love. You may even define Love as you will. I have not sought to define it. Let each of us look at Love in whatever garb we choose and see what it means to us. It is the same with the great truth of Brotherhood. But Theosophy and our membership of The Theosophical Society will help us to make

beautiful definitions afire with our own living of them.

I would, therefore, make my message to your Convention the urge to add to whatever other Theosophical activities in which you may be engaged the activity of telling people everywhere what the Love of God and the Brotherhood of Life mean to a Theosophist. I feel I cannot say more than this, nor can I say less. It is, I hold, the equipment of a Theosophist as he advances for his mission into the New World.

Faternally,

GEORGE S. ARUNDALE,

President of The Theosophical Society.

26 September 1943

BOOK REVIEWS

Chinese Unity. The Russell Lecture, 1943, by Shen Shih-hua. Oxford University Press, Calcutta.

In this Russell Memorial Lecture, 1943, delivered in April at Patna College by the First Commissioner of the Chinese Republic to India, Shen Shih-hua brings forward and emphasizes many points in the long history of China which are of the utmost interest to the world at large today.

First and foremost is the emphasis on a basic and cultural unity of China "which always brought about the restoration of her political unity whenever it was disrupted," and for which the first foundations were laid by the "First Emperor" of the Ch'in Dynasty in 249 B.C. "To edify the people" and to establish unbroken cultural unity throughout the vast Chinese dominions "the teachings of Confucius and Mencius were officially inculcated and made the subject of State examinations held for the selection of public

officials," a system which held its own right on into the twentieth century.

It was the increasing contact with the West which threw the fate of the nation into the balance, and it was the leadership of Dr. Sun Yat-sen and the re-unification by Generalissimo Chiang Kai-shek which rescued the nation at this critical juncture through the stressing of the ancient indigenous virtues supplemented by essential modernity of form. Thus it is that, because of the continuing and continuous national cultural force which makes for unity, "after a lapse of thousands of years the pattern of life in China remains distinctly Chinese."

In Part 3 the foundations of this unity are discussed as they may be applicable to the world at large at the present time. The "eminently humanistic and intellectualistic" thought of China, which regards a man's religion only as a matter of individual belief, has an urgent message for India and the

world, where racial prejudice and communal and sectarian conflict are still only too rife. A common moral code, "establishing an ordered harmony in all human relations," and a "common moral background" expressing a common culture and tending "to arouse a common interest in the general wellbeing," a common script—these fundamentals of ancient Chinese peace, prosperity and unity for twenty-two centuries "may yet be the prerequisite to the creation and maintenance of the new World Order we are after."

—F.J.W.H.

Main Currents in Modern Thought, edited by F. Kunz, New York. "A monthly service that brings together contemporary data in all fields, as these issue from laboratories, studios, classrooms, observatories, and wherever man pursues the eternally intriguing and beautiful mysteries of Nature."

For those who have neither the time nor the opportunity to do their own reading of all the newest pronouncements in the many varied fields of modern thought and achievements this "monthly service that brings together contemporary data in all fields" is exceedingly useful and stimulating.

The summaries contained in the March number for 1943 seem to be especially intriguing and abounding in fresh thought upon that fundamental question of human, social and economic relationships. But so quickly move events in these breath-taking times that the speculation about the impossibility of the United Nations accepting the anti-religious ideology of the Russian State in the coming peace-settlement is already proved out-of-date by the Soviet's recent appointment of a new Metropolitan of Moscow.

The application of Metrics, the result of a basic research for a philosophy of sound economic and social relationships, pleads for a balance, direction and management in which our present civilization is sadly lacking and for a return to "principles instead of endlessly developing institutions whose avowed purpose is but to exercise control over puppet institutions." In the opinion of Mr. Norman Dodd, a Director of the Guild of American Economists, "there is not an hour to lose in uniting our effort" to bring our observance of natural law into the sphere of human and economic relations. "It is our refusal to alter our economic practice to accord with the principles of natural law which had led to present-day retrenchments of our Freedom." And if true Freedom is to be spread abroad in all the after-the-war conditions everywhere it will have to be recognized "that Freedom demands a correspondency between social policy and economic practice" and that its essential harmonic laws must be acknowledged and adhered to.

There is no portion of Nature, no relationship, no Mind-evoked science or philosophy which can ever be considered as anywhere arbitrarily excluding all Humankind and so the two articles, "Functional Pricing," explaining the W. L. Churchill system which amounts almost to a "new discovery of natural law operating in the industrial world," and "The New Naturalism," which deals with Cosmic Behaviourism, as examined by Dr. Paul Weiss, both occupy themselves with the relation of their special subjects to the wellbeing of Man.

A series of shorter items concludes a most interesting issue.

—F.J.W.H.

THE WORLD'S MOST VALUABLE GARDEN

BY SIDNEY HORNIBLOW

KEW GARDENS

[This is the story of a garden by the banks of the Thames near London, where are trees, shrubs, plants and flowers from every country in the world; a garden that produces herbs and drugs which save men's lives. From this garden men have taken seeds and plants to the far corners of the earth, where they have grown in such profusion that they have formed the basis of vast new industries and transformed barren lands into thriving colonies. This is the story of the most valuable garden in the world: the story of Kew. Reprinted from *The Modern Review* of Calcutta, India, with acknowledgments to the Author and the Editor.]

ALTHOUGH the official title of the world's most famous garden is the Royal Botanic Gardens, Londoners always call it Kew Gardens. It comprises land—about 300 acres (121.404 hectares) in extent—which is made up of two famous properties—Kew House and Richmond Lodge.

Kew was the first and, for many years, the only institution in Great Britain that carried on the systematic introduction and development of new plants which were brought to England by collectors from all parts of the world.

About a hundred years ago the gardens first began to assume something of their present importance. There were many people in Great Britain then who felt that the gardens should be transformed into a great instructive and scientific institution for the benefit, not only of the British public, but of the whole world. The Government appointed

a Committee, and that Committee recommended that these gardens should become the headquarters of an Imperial Botanical Service.

It was realized that not only agriculture and horticulture but medicine, commerce and many valuable branches of manufacture would reap untold benefit from the creation of such a world-wide service.

At that time one of the chief tasks of the experts who laboured in the gardens and greenhouses and research laboratories at Kew was to determine which were the most useful plants suitable for cultivation in Britain's Dependencies overseas, there to foster new industries, to bring prosperity to those Dependencies themselves, and to help in the development of the Empire as a whole.

That work began a hundred years ago, and since then an almost endless variety of fruits and vegetables, trees and plants, has been introduced into every fertile corner of the Empire. They, in turn, have yielded medicines and drugs of inestimable value; they have yielded products such as rubber, timber, dyes and fibres—the raw materials for many of the world's greatest industries.

Two of Kew's most remarkable successes in this field have been the introduction of the quinine plant to India, and of Para rubber to Malaya.

The late Mr. Joseph Chamberlain, when he was Colonial Secretary in 1898, declared that several of Britain's important Colonies owed their prosperity to the assistance given by the Authorities at Kew Gardens.

All through the succeeding years Kew has been adding to its unrivalled collection of rare botanical specimens. In the Herbarium,

which is the most extensive and complete in the whole world, there is today a collection of four million plants—named, classified and filed in cabinets. There is a record, if not an actual specimen, at Kew Gardens of nearly every tree, shrub, plant and flower to be found anywhere on the face of the earth.

The gardens are a place of infinite interest to students and chemists and horticultural experts, who come to visit them from every country. They are also a source of constant pleasure to members of the public, who are free to wander where they will in these gardens, which are only a six-penny bus ride from the heart of the City of London. On the average a million people a year go to Kew Gardens.

Now what has the war done to this remarkable place? Kew has been bombed, like most other districts around London, and many of its greenhouses were shattered. However, like many other institutions in London, when the threat of serious bombing became acute, many of Kew's most valuable treasures were distributed throughout the country. And with them went members of the staff to take care of them.

Kew plays a great part in helping Britain to win the war. When certain sources of food and raw materials were cut off, the supply departments looked for alternative places from which to obtain those materials or, failing that, alternatives and substitutes for the materials themselves. They turned to the experts at Kew, who already, since war began, had been instrumental in starting the cultivation and production in Great Britain of food, drugs and raw materials which normally were imported from overseas.

Kew's botanists have some knowledge of the vegetation that is to be found at this

very moment on any square mile of the earth's surface. It does not need much imagination to realize how valuable that information can be to a War Department planning a campaign in some far distant land.

Nearer home, the research workers at Kew are constantly experimenting in an effort to find new uses for the plants and weeds which grow in profusion in Britain itself. For example, the common stinging nettle is the subject of exhaustive research. The leaves are a valuable source of chlorophyl, much in demand, and the stems provide a fibre useful for many purposes such as the manufacture of a special kind of paper.

There is even at Kew, in the midst of the rarest tropical plants, a model English garden allotment packed with the most perfect specimens of all the homely vegetables—the peas and potatoes and carrots and cauliflowers—which find their way on to every English table. A young woman is in charge of this garden. She spends her day tending the vegetables and answering queries by the thousand from the ceaseless stream of visitors who come to find out how they can grow cabbages and beetroot as large and perfectly formed as those at Kew.

The man who is in charge of Kew, Sir Geoffrey Evans, is just the sort of man you would expect to find in such a job. He is grey-haired and genial, with a friendly old corn-cob pipe, a light tweed suit, and a tough, clumpy pair of brown shoes.

Sir Geoffrey has spent a life-time travelling about the world, and has held posts in India and Burma, Australia, Fiji, New Guinea and the West Indies.

Kew has never in its history done such valuable work for Britain, the Empire and the world. It is work which is in the worthiest possible hands.

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No. 3

EDITOR: GEORGE S. ARUNDALE

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THE THEOSOPHICAL PUBLISHING HOUSE

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(Price: see cover page iii)

THE STAIRWAY OF BEAUTY

As the man of religion lives each hour by a gospel of consecration to the Will of God, so must the lover of the beautiful so train himself that on all sides, each moment of the day, he greets in all things the hidden beauty of God.

Step by step he must climb the stairway of beauty. The first step is to note beauty everywhere in the tiny things of Nature. What wayside flower, even though it be termed a weed, but is not a mirror of beauty? Once a man seeks beauty, Nature reveals it to him all the time. The mathematical beauty of sea-shells, the symmetrical beauty of trees, the blended beauty of line, shape and colour in flowers, birds and autumn leaves, these Nature provides lavishly. Then other steps follow—the beauty of sunrise and sunset, the beauty of waterfalls, the beauty which no words can formulate of a majestic mountain range; these speak a message to the emotions with a quality of penetration which goes beyond the mind to the spiritual intuition. Then, as other steps still, there are beauty of words, beauty of melody, and beauty of rhythm in the dance. Onwards and upwards the Soul's vision rises, and then is seen the beauty of children, then of man and the maid.

C. JINARĀJADĀSA

who completed Fifty Years of membership of
The Theosophical Society on March 14, this year.



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.

VILLAGE AND ANIMAL WELFARE

I AM dedicating this December Watch-Tower to an account of the wonderful work being done for a very considerable period by the Adyar Village and Animal Welfare Group in the villages round about Adyar. Readers of THE THEOSOPHIST will have heard of the many parts of India which, almost since the beginning of the war, have been in the grips of famine. Of course, India is never without famines, nor without widespread destitution. Out of a total population of about 388 millions it is no exaggeration to say that the vast majority are always half-starving, miserably clothed, and beset by constant anxiety as to whether there will be enough to eat on the morrow.

It is well known that the prospect of life for the average Indian is incredibly low, and that epidemics of one kind or of another carry off millions year after year.

The war has made the situation far worse, and not only are there not enough food-stuffs to feed the people but in certain parts there has been famine such as has not been known for at least half a century. The Province of Bengal has suffered most, the conditions there being so horrible that they do not bear description. In the streets of Calcutta, numbers of unfortunates are dying daily, and the following letter from a young Bengali woman student, published recently in *Conscience*, reveals what sights are to be seen in India's principal city:

I do not know how you are getting on in the South, but the misery in Bengal, the sights in Calcutta streets, are unimaginable. Human beings have been lowered to a state worse than pariah dogs. The day after my examination (M.A.), I set out to go to the pictures with great enthusiasm, but what I saw on the way prevented me from sleeping for three nights. The streets were, and are today, covered with men, women and

children of all ages, lying on the pavements in the sun and the rain, dying and dead. Even as you pass by, one gasps his last. Round the dustbins, human skeletons vie with the dogs for the rubbish thrown in. I have seen people chewing raw fish-scales and bones that the crows and the kites drop about.

*But I am not here concerned with Bengal, nor with the very burning question as to where the responsibility lies for the disaster into which the whole country has been plunged. Rather do I want to place on record the great work of the Village and Animal Welfare Group at Adyar, so that it may be known what Theosophists actually do when emergencies arise.

We at Adyar feel responsible on our own account and on behalf of the whole Society for the wellbeing of all who work for us in any capacity, and for the wellbeing of the poor people who live in six adjoining villages to the number of about 6,000 men, women and children. The Society has its Welfare Fund out of which our workers and their families are helped in innumerable ways—for the education of their children, for the rebuilding of their huts when destroyed by rain or fire, as they often are, for the feeding of young children and of mothers who have given birth to babies, for the provision of medical and other necessities in case of illness and for means of transport to hospital where necessary, and for many other urgent requirements which are quite beyond the possibility of payment out of the very small wages that alone can be paid.

There had, however, so far been no organized provision for the helping of

those who are not directly in The Society's service.

But in 1925, the year of the Jubilee Convention of our Society, the prevalence of animal sacrifices in large numbers of villages drew the attention of Dr. Besant and Bishop Leadbeater to the urgent need for more active interest in the villagers and their lives. With the most valuable help of one of our finest workers, Mr. P. S. Krishnaswami Iyer, who staged appropriate plays with the help of a number of young people, animal sacrifice was substantially diminished. And so excellent was the work that Dr. Besant wished and supported its organization as a Village Improvement Society under the presidency of Mr. D. K. Telang, with Mr. P. S. Krishnaswami Iyer as Secretary and with a committee consisting, to start with, of Mr. Rajaram Iyer, the then manager of the Theosophical Publishing House, Mrs. Bhagirathi Sri Ram, wife of our present Vice-President, and Miss Barrie, one of our then residents. The committee also included a villager who eventually distinguished himself by running away with all the records, though what good they could do him I cannot imagine.

Mr. and Mrs. Wood's coming to Adyar caused more interest to be taken in village work and in one of the villages—Damodarapuram—a civic square was built, including a little Temple, a well, and a little night school, which was run for a year and a half by Mr. Krishnaswami and then taken over by the Olcott School under the charge of that capable worker, Mr. M. Krishnan, who did so much for the children of his

School and always collaborated especially with his excellently trained Scouts in all village activities.

Groups of workers were now formed under the guidance of Mr. P. S. Krishnaswami Iyer, ably helped by Mrs. Bhagirathi Sri Ram. Another civic square was also opened at Chekkumedu, this time by Shrimati Rukmini Devi, and it seems that I gave to the Olcott Kuppam a little building for a school (also taken over by Mr. Krishnan of the Olcott School), and a hall for musical entertainments. The Adyar Youth Lodge at this time took an active part in propaganda work. The District Board of Chingleput, within the area of which Adyar Estate is situate, gave a well to the same village at the urgent request of the Village Improvement Society. Everywhere existing wells were repaired and even a mass education scheme was tried but could not be continued for lack of funds.

In 1942, under the increasing pressure of the war, came the beginning of the intense activity which is the subject of this Watch-Tower, for in that year Shrimati Rukmini Devi started a group, largely in connection with Air Raid Precautions, for the Adyar Estate and the surrounding villages. Lectures were given on how to respond to A. R. P. needs, trenches were dug by the villagers under suitable supervision, provision was made for alarm bells which were duly installed, and leaflets were published giving the villagers an idea of the nature of the war that was becoming more intense every day.

The evacuation period when women, children and old people were requested

by Government to leave Madras, was a period of great turmoil and difficulty for the villagers. Driven by fear, many men accompanied their families. Many others were left behind without food, being without facilities for cooking. A small community kitchen was started to help them, though for lack of co-operation it operated only for a short time. The families evacuating to and taking up their abode in the outlying villages were for the most part without water, food, and other help save that which could be given by relatives, and were glad to return the moment they were permitted to do so, starvation serving to override their previous fears. The animals also were evacuated to places of safety, and long treks of cows, goats, and other household animals could be daily seen leaving Madras. In every way possible the Village and Animal Welfare Group helped these terrified people and their animals both in their outgoing and return. One way of helping was the formation of Patrol Groups of Young Villagers whose presence helped to allay fear.

During this year, there was a tragic fire in one of the fishing villages where many huts were destroyed. Every one helped to alleviate the distress and many donations were utilized to repair the damage, a large donation being given by Madame Montessori who was in Adyar at the time.

In connection with the shortage of paper, a paper-making industry was started for the villagers in which they were fairly successful. An Animal Dispensary was also started under Shrimati Rukmini Devi's direction to give the

same protection to the animals which was being given to human beings.

In 1943, May the 18th, the present **THE PRESENT WORKING GROUP** Village and Animal Welfare Group developed out of the 1942 Group under Shrimati Rukmini Devi's continued direction. In the work of this Group the Besant Theosophical School under the guidance of its devoted Headmaster, Mr. K. Sankara Menon, M.A., is taking considerable part. Every week groups of students visit the villages, help to wash the children, sing to them, play games with them, help the villagers generally with food and clothing, and stage periodical entertainments. Mr. P. S. Krishnaswami also pays weekly visits to villages and seeks out specially needy cases and in many other ways may be said to be the life and soul of the Group. Another of our regular and most valued workers is Miss Padmasini who is ever watching to give assistance and medical aid to those in need and who takes an active part in all the village work.

The Theosophical Society Baby Welcome also co-operates under the direction of Shrimati Bhagirathi Sri Ram, but this activity is not part of the Group, since it is largely directed by Government.

Mrs. Jane Clumeck, a comparatively new resident at Adyar, has achieved extraordinary success, not only in organizing the Group but also in being a liaison officer between the Group with all its work and the Government officials concerned. Of course, I do not know what we should do without any of these Village and Animal Welfare Group

workers, but we have never before had any really competent organizer, and Mrs. Clumeck is showing herself not only to be as indispensable as anyone can be but also to be a veritable god-send. Other workers are Mrs. Jayalakshmi Subramaniam; Miss Pinchin, a very excellent Montessori teacher in the Besant Theosophical School; Miss Vreeswijk, a young Dutch lady who is very keenly interested in Animal Welfare work and is one of the Secretaries of the Madras Cow Protection League; Mr. M. D. Subramaniam of our Engineering Department, Mr. M. Subramaniam, a teacher in the Besant Theosophical School who is very especially interested in the animals; Shrimati V. Lakshmi, the indefatigable nurse of the Baby Welcome, who spends her entire time in service of the poor; and the family of Mr. P. S. Krishnaswami, including his daughters, Sarojini and Bhuvana. In fact, Mr. Krishnaswami's family is one of the most wholehearted families I know in the service of the poor, whether these be humans or animals. In addition to these, practically all the residents, either directly help the Group or help the families of their own servants; while numbers of girls and boys from the Besant Theosophical School are intensely eager to do what they can to help their poorer fellow-citizens; and then there are very many villagers who give a very special kind of help by reason of their exceptionally intimate knowledge of village life.

I have already said that this Group serves at least six of the surrounding villages with their population of about six thousand. But in reality it serves

more than these, for there are villages not far off which clamour for the help we feel in duty bound to give to those who are next door to our next-door neighbours.

Besides her contact with the poor who come to the Baby Welcome, Mrs. Sri Ram informs me that she visits ten to fifteen families weekly, while Mr. P. S. Krishnaswami besides his collective contact through Bhajanas and games, interviews at least four men and eight women per week, and a large number of young people. It appears that the Besant Theosophical School sends out from seventy to eighty young people every week to do what they can to help.

I have already suggested above the nature of the help given—**HOW HELP IS GIVEN** mainly it has, of course, to be food. I shudder to think how many more poor people might be starving in these villages but for the continuing service of the Village and Animal Welfare Group. For a number of years, village sports were organized for the youth so as to accustom them to favourable recreation.

Medical assistance has also to be given as, for example, sending lepers to the Leper Colony if at all possible: in any case, having them examined and treated in local clinics. Other medical examinations also take place regularly and, where necessary, villagers are transported to a hospital for special treatment. Our resident medical officer, Dr. Gopalan, deserves deep gratitude for his unremitting attention to the needs of the poor.

Where possible, also, children of school age are sent to school, the neces-

sary fees being paid where fees are required, books being given and clothing, especially the latter, as otherwise the children might not be able to go to school at all. A very careful census is taken of all the villagers including every relevant detail. In this way help can be given more wisely and more promptly. Money is also given for the repair of houses, for the provision of leaves for roofs, and so on, and Bhajana parties,—that is to say, groups of people who go about the villages singing religious songs—prove most welcome. Under the head of Animal Welfare, talks on the care of animals are regularly given, dry cows which might otherwise be sold for meat are housed and fed until such time as they can again give milk.

These are only a few ways in which the Group works. The obstacles in the way are, mainly, official red tape and a lack of workers knowing Tamil and being able to enter into the spirit of the villagers' life. At one time financial difficulties were very great, but the financial situation is somewhat easier now, even though funds are urgently needed.

It is practically impossible to raise the standard of living, urgent though it may be, as this is a problem that depends for solution on All-India action, and in India's present disunited condition this is an almost insuperable obstacle. And neither is it possible to improve the education now being given in the average school. The village children need vocational education more than anything else, and for some time the authorities of The Theosophical Society have been considering the

possibility of sending children to The Society's various departments for practical training. But so far this has not proved feasible, for various reasons, including the rigidity of the educational system itself, and an ever-increasing desire among the schoolchildren themselves to go out into the world at the earliest opportunity where they often think they can earn very substantial wages. And the advent of the war with the need for workers in innumerable Government departments has accentuated this desire, though in the case of some of the young people a certain amount of vocational training is available.

The Group has made many contacts with outside societies and organizations working for the alleviation of suffering. Mr. C. Jinarājādāsa and Shrimati Rukmini Devi were in turn Presidents of the South Indian Humanitarian League, a valiant defender of the rights of our younger brothers, the animals, Rukmini Devi now being Vice-President of the League. As has been said, Miss Vreoswijk is Secretary of the Cow Protection League. The Group has worked in close co-operation with the Servants of India Society, the Madras Christian College, and other village Groups, and has given valuable advice and help to workers endeavouring to organize similar Groups throughout India. Government officials have been contacted, mainly in reference to the food situation, and the agitation of the Group has to a large extent been responsible for the adoption of rationing in what is known as the "Belt Area" around Madras. But the Group has also contacted health officials to put a stop to the open

meat stands in the villages and general cruelty to animals, as well as in connection with the help given to lepers.

The Village and Animal Welfare Group is, of course, mainly concerned with the coolie and the labouring classes, with the so-called "outcastes" now termed "Harijans," (Children of God), river and sea-fishermen, and others. These elements comprise the villagers for the most part. But The Society itself absorbs a large number of villagers in its garden and other departments and takes care of them, so that whenever they are in need their need is certain to be known and to receive attention.

SOME CASES OF GREATER DISTRESS The cases of greater distress among the poor of the villages are without number, and descriptions of them fall far short of the reality.

There was a man who had come from another village because there his house had been burnt down and he had lost everything, including a small plot of land. He came here to one of the villages and worked as a coolie, bringing with him his 20-year-old wife and 3-month-old baby. His wife suddenly became very ill and the man had to stay home from work to care for her and for the baby. With no money came the difficulty of no food, and the case came to the attention of one of our Group. The wife was sent to a hospital to which admission was refused as she was suspected to be an infectious case and the same happened to whatever hospital she went to, so she returned home. Because of this desperate situation, the husband decided that the only thing to do was

to return to his village where his mother could look after the wife and baby while he found work. The Group provided food and clothing and the trip back, so that a new start could be made by this unfortunate family.

Then the case of the washerman with no relatives, who was sick and helpless and had his hut burnt down. The Group is caring for him, giving him food and clothing until he is well enough to resume work. Then there was the young evacuee girl of 18 years stranded because she was not yet being taken care of by the Government and she did not know where to turn. The Group has arranged for the Government grant to be given so that she is no longer destitute. Another case, one of many, where a woman about to be confined had no clothes either for herself or for her baby. The Group provided the necessary clothes, so that mother and child would be warm enough and covered. Many cases are discovered which should go to the hospital but the necessary funds are not always available for the conveyance. But the Group has to try to be ready for all emergencies.

In one of the villages there was a woman whose husband had deserted her. She had a small baby and was too weak to do ordinary work. Food, clothes and light work were needed, and the Group took the necessary care. In another village was a young widow of 25 years with five children. Her husband had died some months before of cholera, and she was living in a half-built cottage which was completely wet when she came under the notice of the Group. She was given work to do and

money for the completion of the roof and was immediately provided with food.

The children in one of the fishing villages who cannot afford to come to school as they have not enough to eat, are fed daily with one meal so that they can continue their education.

In a fisher-village two very desperate cases were found. One a fisherman who possessed no property—nets, boats, etc. He was only paid for whatever little work he did and it came to about three annas daily. He had five children and a mother and the roof of his hut was blown off. Then another fisherman had night-blindness and so he could not fish at night which was the best time. For his day-fishing he earned only about four annas (four pence) per day. When some members of the Group saw him, his wife and daughter did not want to be seen as they were only covered in rags. They had had no food all day and as they had been helped by the neighbours the day before, their borrowing capacity was exhausted.

Husband and wife unemployed with eight children; a boy who faints at school due to undernourishment, and so on. Cases and yet more cases, each one more heart-rending than the next. The Group takes them all as they come and deals with them as best it can, but to see human beings living in such wretchedness makes one realize that the New World must wipe it all out.

Just as there is much steady work done on the human side **THE ANIMALS** of the Welfare Work, so also there has been and still is a great deal to do for the animals

which is the other preoccupation of this Group. General work is always going on such as animals being constantly taken to the Saidapet Hospital for treatment or the Doctor being asked to come here to treat a case; being called to the villages to care for some suffering animal, many being taken care of at our Animal First Aid Dispensary by Mr. M. Subramaniam of the Besant School; trying to stop the overloading of jutkas which are drawn by poor undernourished overworked horses; trying to stop heavily laden carts going along sandy roads where the wheels become embedded in the sand and the tails of the bullocks are cruelly twisted or they are beaten with the stick side of the whips to force them to pull the cart out of the sand, and so on. Then the animals at our own Dairy are looked after and now it has been decided to have a veterinary doctor come to look at them regularly to regulate the fodder and to keep them in good health.

Many special cases also come to the attention of the Group and are dealt with in the best manner possible. A report came of a she-goat which had been ill-treated by a neighbour of the owner and in consequence one of her hind limbs was broken. The goat was sent to the hospital but only some paste was applied and the limb was not set, and as this was not satisfactory, Mr. Subramaniam undertook to set the limb so that it healed and the animal was able to use it again. As the owner was not able to do anything the Group reported this to the proper authorities and the man responsible for the beating was made to pay compensation. Then

the case of a horse which was injured and the owner assured the Group that the animal was receiving medical attention. A few months later it was found in a bad condition and the Animal Group dressed the multiple injuries, but suspected that the animal could not survive and so sent for the veterinary doctor who confirmed their suspicion and advised them to relieve the horse of its suffering because of its miserable state.

But some of the finest work has been done in connection with the horrible evil of animal sacrifices, which is still protected by Section 11 of the Prevention of Cruelty to Animals Act where it is stated not to be an offence to kill any animal for religious purposes, etc. The Group has for many years been trying to stop this practice. Mr. P. S. Krishnaswami Iyer, Miss Rie Vreeswijk, Mr. Felix Layton with the Youth Lodge and others and in connection with the Humanitarian League through one of its most valued workers, Mr. T.S. Sri Pal, were the band who have been working for many years. They have been regularly going to a village about 35 miles from Adyar where thousands of goats were regularly sacrificed. The Group sang songs against this custom especially composed by Mr. Sri Pal and managed to save many animals. Miss Padmasini was the leader of this singing group and did valuable work in propaganda against animal sacrifices as she was able to influence the women and convert them from this practice.

At one of the most important temples of Madras, Tiruvattiyur Temple, Shrimati Rukmini Devi induced the trustee

to take bold action to stop this barbaric practice which had been the custom for over 300 years. At another temple it was definitely stopped, and Mr. C. Jinarājādāsa went afterwards to purify the place. The villages around Adyar in a public notice thanked Dr. Besant, Bishop C. W. Leadbeater, Shrimati Rukmini Devi and Mr. C. Jinarājādāsa for stopping the sacrifices. Now many of the temple sites are used as camping grounds by the military, so the villagers fear to go there and carry on their worship. This evil of animal sacrifice is a terrible superstition in this country and the Group will not rest until something permanent is accomplished for its cessation.

Knowing as well as I do of the miseries in the India of today, I sometimes wonder if Theosophists would care

to come to this country if they knew that while they were living their comfortable and awe-struck lives they were surrounded by all the horrors I have described above. These six villages, about which I have written, are immediately adjacent to Adyar, and it is but a few hundred yards between all our comforts and conveniences and all their destitution and ugliness of living.

But I suppose it is well that our members should come to study here and to roam about India revelling in her gorgeousness of scenery and of monuments. It is doubtless well that they should dwell awhile in what to us all is a sacred place, to visit the rooms in which H.P.B. and H.S.O., A.B. and C.W.L. have lived, to gaze upon the exact spot where the Master came, to feel impressed with the sight of the

Great Hall and of the famous Adyar Library, and to be shown the very place where the noted "Roof Talks," were given. It is doubtless well that they should find re-creation in the stirring atmosphere of Peace and Power, almost tangible even to the casual visitor from Madras. Adyar is indeed the Mecca of the Theosophist, to which he should go on pilgrimage at least once during his lifetime and oftener if possible.

But in these days there is a harrowing intensity of distress among the people throughout the country, and whatever other duties may be the lot of our International Headquarters there is the most urgent duty of setting an example of practical Brotherhood to those—human beings and animals—who may be rightly said by reason of their immediate neighbourhood to our Headquarters to be under our protection.

The nucleus of Universal Brotherhood which is the great Faith of every one of us includes these poor unfortunates and makes them members of our world-wide family.

What kind of Society should we be if, while offering Brotherhood in principle, we ignored it, and therefore denied it, in practice?

The cases of distress enumerated above are just typical of the general condition of the village folk. They are wretched to the last degree. The prices of foodstuffs have soared beyond belief. The price of cloths to cover the nakedness of men, women and children is absolutely prohibitive. Rightly have many foodstuffs been rationed, but what is the use of a permit to buy when there

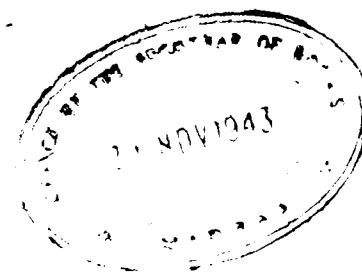
is no money wherewith to purchase? Wages are, for the most part, just a few pence, six pence on average a day. Illness is a luxury which none dare afford, or, if they have to afford it, reduces them to starvation and death. Since clothes cannot be bought, and since something must be worn in order to work, many will be reduced to hiring a cloth or two, probably from a local washerman, for which an almost impossible sum has to be paid every day. Children cannot go to school for want of just a loin-cloth. But even if they have this luxury they will often faint at their desks because they have been forced to come without anything to eat. All this, and more, is what our Society is now up against. India is *not* out of the war. The war has descended upon her with a vengeance. People in other lands may be almost starving. People in India have passed this stage. They are almost dying.

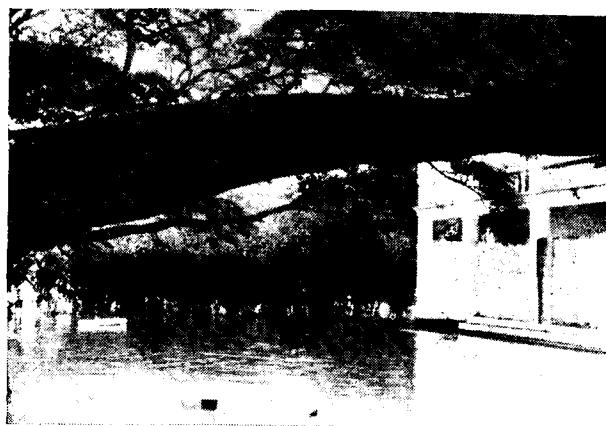
We at Adyar live in an oasis, as can be seen by an article in this issue on "The Cost of Living at Adyar" which gives the basic necessities of the resident. Surrounding us is an arid desert. If we are ill, we have doctors and medicines and nursing-homes and cessation from work—if we live in the oasis. But those who live in the desert have only the attention the Adyar Village and Animal Welfare Group can give. To think of a nursing-home is, of course, ridiculous, but the poor people ardently dislike hospitals. They are afraid of them. They are afraid of all the cold paraphernalia of hospitals, of what may be done to them with it all. They are afraid of the uniforms of the staff and

of the visits of the peregrinating doctors. They are afraid of the medicines, and they are lonely—torn away from their squalor and their loving relatives, if they have any. In the hospitals inevitably there is vocal misery all around them, and their own misery becomes intensified. In their "homes," in their dirty little air-bereft and over-crowded huts, they can at least hide away and their own folk can smother them with vocal concern. And, as I have already written, only with the greatest difficulty, and when the worst comes to the worst, can they afford more than a short period of illness. Where are the wages coming from if they do not work? But the Adyar Village and Animal Welfare Group gives all possible help, and with its aid many villagers can now afford to be ill if necessary.

We of the oasis have no difficulty about clothing. It may be a little more expensive, but still we can buy it. But the people of the desert must gradually descend into rags and at last become so ragged that they dare not for shame go out of their huts even to work. Again our Group comes to the rescue, but six villages are a heavy burden, even though The Society itself gives the Group financial support.

And so we drag on, as best we can, and the war drags on, making the situation more difficult day by day. India has not been invaded either by the Japanese or Germans, though we have known a small air raid or two, but she has been invaded by a starvation in an intensity she has rarely known before, and in its wake come cholera and plague and dysentery to





During the recent floods at Madras parts of Adyar were under water. These pictures were taken on Sunday, 10 October 1943, and shows (1) the Dispensary (St. Michael's); (2) Subbiah Chetty Avenue; and (3) the Palm-Grove with the Buddhist Temple.

add their devastation to the prevailing ruin.

I do not want to be morbid about all this, but I do not want anyone to turn away from all the ugliness I have described, for such facts as these must be faced by Theosophists and changed.

If friends visit Adyar after the war, as I most earnestly hope they will, I want them to come in a spirit of active sympathy for the overwhelming distress as well as with the reverent joy of an awe-inspiring pilgrimage. I want them all to come in a spirit of helpfulness, even though there is little they can do in conditions which need the attention of the expert.

I am sure they should spend some time when they first come to Adyar trying to understand the problems of the poor, and I am also sure they should make an effort to learn the Tamil language. In this respect we of Adyar have failed. Most of us know no Tamil at all, or only a few cockney words useful in giving direction to servants. The villages are thus to all intents and purposes shut off from us. Fortunately there are a few Indian members who are heart and soul in all this urgent work, and it is they who save us from the reproach of a very real illiteracy—we cannot either read or write or even speak the language of the people who are our next-door neighbours, and mostly our fellow-workers.

As I write this Watch-Tower we are in the midst of a tremendous storm of violent winds and pouring rain. We do not know if it is our usual monsoon or

not, for the war has played havoc with the weather. Ordinarily, our second monsoon should be in November, but it may be that this is the November monsoon taking place in October. It does not matter. The result is the same—villages near the river swept away, and everywhere huts drowned in water, the inmates escaping with difficulty and often losing all their possessions. News already comes to me of one gutted village and of its inhabitants fleeing to the protection of adjacent buildings. The Theosophical Publishing House is one of the refuges, and in it will be found crowds of villagers huddling together for warmth, yet still shivering with cold.

The Adyar River becomes a tremendous torrent pouring its way down to the sea, entirely submerging the large island which is in the middle of the river between the Adyar and the Madras banks. As I look at it from my veranda I see fragments of bedsteads, of benches, and of all other kinds of furniture being swept rapidly to the river's mouth. Two dead bodies have so far been found in the river, and a poor buffalo stands stranded on a little piece of higher ground in the middle of the river's island. She was rescued as soon as it was at all possible to reach her. She was carried down the raging river, and, *mirabile dictu*, survived. Crowds are frantically trying to rescue the wood as it comes rushing down—fire-wood is almost unobtainable save to the more well-to-do. Much of Adyar is under water also. People are everywhere trying to salvage what they can. Standing or crouching on the river-banks.

gathered in crowds at the mouth of the river, and on the sea-beaches, watching the torrent from the Adyar Bridge which connects us with Madras, are an impromptu salvage corps, and the whole day at least there will be vigilance.

I think of all this as a sad witness to the devastation which has been caused everywhere. No fishing, and therefore no livelihood is possible, and all the fisher-folk can do is to wait until nature becomes less warlike, more peaceful.

This is, as may well be imagined, one of the hectically busy times for the Adyar Village and Animal Welfare Group. Succour of all kinds is urgently needed. Perhaps some animals have been swept away. In any case, village crops have been ruined, clothes have become unwearable, foodstuffs have become sodden and uneatable. Fever is rife, with death the result of lack of power to resist. Already, as I write, one death in an adjoining village, a lonely man living all by himself, for he has no relatives, and my servant has to go to make the cremation arrangements and dispose of his few belongings.

To make matters worse, the storm has deprived us of electricity for about a week. Hurricane lamps, take its place so far as rationed kerosene oil allows and this is only a minimum ration to houses usually supplied with current. But we are in an extra-sorry plight, because our sanitary arrangements, dependent as these are on the electrical pumping of water into high level tanks, have entirely failed us, and we have to have recourse to other expedients.

In the midst of it all, with no sirens available to scream aloud their warnings, there was just a playful little Japanese attack on Madras. Hardly any casualties, a bomb or two hurled down to miss their mark, and some back growling on the part of the Madras defences. I think our Japanese adversaries will consider twice before they try again.

At last all is well again. The floods subside. The electricity returns. The rivers behave once more. The tanks are filled. But there remain thousands of homeless to be fed and sheltered until they can rebuild their huts and resume their occupations, some at Adyar, most in Madras.

But much more work, believe me, for the Adyar Village and Animal Welfare Group. Hands will have to go deep into pockets to meet the new danger, and we shall need many more workers.

So do we live day by day, not only carrying on the routine work of the Headquarters, with every department working at high pressure, and all kinds of problems demanding daily solution, but zealously attending to the needs of the thousands of villagers who look, and who must not look in vain, to us Theosophists to show that we are Theosophists.

I may not have written the kind of Watch-Tower to which readers of THE THEOSOPHIST are accustomed and which, perhaps, they expect. But I have been anxious that our members in all parts of the world shall not only know Adyar as the centre of our whole Movement, but also Adyar as a great refuge of the destitute, as a very practical

exponent of the Brotherhood which is the heart and the life of our Society. I hope our members will, perhaps, be prouder of their Adyar as they read of the blessing Adyar is to the surroundings in which it is set and that they will come with the longing to pay homage to Adyar by giving her of their best and keenest. They can only receive from her as they give to her.

But let them never forget that our revered Masters chose India to be the heart of The Society, because India is the heart of the world. They must come in the spirit of coming home to a wonderful Mother, even if they do not yet know her as she really is. She has been glorified by The Society's greatest Leaders, and the Masters Themselves have told us how They cherish this Motherland of Motherlands. This should be enough for all.

Let our Theosophical pilgrims, therefore, come to India reverently, expectantly, eager to sit at her Feet to learn of the nature of Truth and Brotherhood. Let them come to India, leaving all pride of race behind them, all sense of superiority, all conviction that the civilization they leave is higher than the civilization to which they come, all unfavourable comparison between the literacy and culture of the people of the West and the literacy and culture of the people of the East. Let them seek beneath the apparent crudities of the illiterate those qualities which still make the people of India incomparable. And let them seek rightly to gauge the glories of India's past—unfathomable as these may seem on the surface and defiled by the ignorance of the so-called

scholar as well as by the senseless converting mania of the proselytizing element both in India and abroad.

Forty years ago I came to India as to a Promised Land. Now after all these years of strenuous activity, more than ever is she my Promised Land, even though I have already received from her infinitely more than I could ever have dared to hope. Her Blessings are inexhaustible, for she is the Mother beyond compare, and I am sometimes sad to think how poorly I have served her. But at least I came to India as a humble worshipper, following, from far away, in the footsteps of my Guru in the outer world.

Come to India and to Adyar, brethren, but come humbly and reverently as approaching an Altar, and while you become thus hallowed, learn all you can, understand all you can, give all you can, and bless the places whence you come with the Blessings I pray you may receive.

As I conclude this Watch-Tower I hear that some good friends in South Africa, Mr. and Mrs. St. Leger, have just sent by telegraphic transfer the sum of Rs. 650 (about £49-3-4) for the helping of our Village Group work. We are all very thankful for this generosity and shall make the very best use of it.

We are very happy to receive such kind gifts, and I need hardly say we are in urgent need of them, even though The Society feels its duty to be to help all it can.

We are hoping in course of time, and as funds permit, to establish funds out of which urgently deserving cases may

NO ELECTRICITY

ADYAR AS A REFUGE

be given a certain amount of succour. But my special hope is that some day we may be able to erect a model Indian village wherein all the poor people in our vicinity may be decently housed in accordance with their modes of living, but in clean and sanitary conditions and with some regard for beauty. But the ownership of the land will be our first difficulty, while the second will be the legal implications of our housing all these people—rent, conditions of occupancy, etc. But I am quite clear that squalor and wretchedness must be removed from all proximity to Adyar, and that we must set an example of helping the poor to lead better and happier lives.

For the urgent immediate work of keeping away the ravaging wolves of starvation and other ills from the doors of the village huts, and for the larger work described above, we shall need funds. The more so since The Society's resources will be strained to the utmost under the heavy load of its responsibilities in the direction of helping the submerged Sections in innumerable ways, and in relieving the war destitution of many of its members.

I want, however, to insist that while we are always thankful for contributions from our Indian brethren to the Adyar Village and Animal Welfare Fund, their charity must begin at home. I would far rather they gave what they could to the alleviation of those in distress in their immediate surroundings than that they sent their help far away. Perhaps a small proportion of whatever they are able to give might come to Adyar as the Centre, but most of their funds

must be dedicated to the alleviation of distress in their vicinity, a distress which they should already have been busy to discover. There cannot be a single Lodge which has not deep distress round about it. Is any Lodge more than a mock Lodge, the members of which are not, in these catastrophic times, doing their very utmost to show that their belief in Universal Brotherhood is practical?

* *

"HIS MAJESTY'S OPPOSITION"

Personally, I am quite sure that the general policy I follow is the best that can be expected from me having regard to my obvious limitations. I think, I hope not over-presumptuously, that on the whole I am doing the best I can to transmit the Light of Theosophy as I see it, and that I am trying as far as in me lies to further the purposes of The Theosophical Society.

I am equally sure that those who, perhaps, very radically differ from me are no less honest, and within their limitations are as true as they know how to Theosophy and to The Society.

But why should we pour wrath and contempt upon each other simply because we differ? I would not dream of insisting I am right in what I do, or in a tithe of what I do. But I think I may be allowed to say that I do my best. If I am unable to agree with those who radically differ from me and I cannot adopt their policies, perhaps so much the worse for The Society. I am always open to conviction, for it little matters to me what policy prevails so long as

the vast majority of my fellow-members are convinced, and so declare, that it represents to them the true purposes of The Society.

I cannot help thinking of my good colleague, Mr. A. E. Smythe, General Secretary of the Canadian Section, who for a long time has deemed it right to declare that no good can come out of Adyar, and that Dr. Besant, Bishop Leadbeater, Mr. Jinarājadāsa, and of course myself, have been ruining The Society and setting at naught the principles laid down by H. P. Blavatsky for as long as he has thought fit to expose us for what he thinks we are.

Well and good. He is certainly entitled to try to save The Society from those whom he regards as its evil geniuses, though, of course, the term "genius" is entirely wrong even if substantially modified by the adjective "evil." After all, he is only following in the footsteps of Mr. Judge who had occasion to denounce Dr. Besant either as a black magician or an instrument of black magicians, I forget which.

I never reply to Mr. Smythe's denunciations, for he is well entitled to air them and gain for them what approval he can. He is as sure as he can be that he is right. So am I as sure as I can be that Adyar is fulfilling her purpose as the Headquarters of The Society, and that Dr. Besant, Bishop Leadbeater and Mr. Jinarājadāsa are trusted

agents of the Masters who founded The Society.

I am glad that Mr. Smythe loses no opportunity to assail Adyar and all its works, and Dr. Besant, Bishop Leadbeater and Mr. Jinarājadāsa and all their works.

More power to his elbow if he thinks it to be a righteous elbow. I feel the utmost friendship for him and his honest outlook, for if we may arrogate to ourselves the title of His Majesty's Government, since the direction of The Society is for the moment in our hands, surely Mr. Smythe and those who endorse his opinions may be called His Majesty's Opposition. And where would a Government be without an Opposition?

Far from denouncing him and what he says, I prefer to remain silent, not in contempt but as a sincere recognition of the perfect freedom of every member to serve The Society in the ways he thinks best.

I am sure Mr. Smythe is exercising this freedom, largely with myself as the whipping-boy. But what are Presidents for if not, among other things, to be whipping-boys? Both my predecessors were whipping-boys before me. Now it is my turn to suffer chastisement gladly.

But Mr. Smythe and I will at least agree that *Magna est Veritas et Prævalebit*.

Georges Deundale

MANY LABOURS FOR PIONEERS

BY C. JINARAJADASA

[Opening Address by Mr. Jinarājādāsa, President of the Congress, to the Nineteenth Congress of The Theosophical Society in Europe, Fortieth Anniversary, 11 June 1943.]

I DESIRE to review briefly our work in past years, and survey what still needs to be done. Since the days of H.P.B. the role of Theosophists has been that of pioneers to open tracks through wastes and jungles and remove obstacles. The first great piece of work done has been to introduce the subject of Occultism. H.P.B. began it with the vast material regarding the phenomena of the Unseen, Psychism and Yoga presented in her *Isis*. If today almost every bookshop has a work on Yoga, it is due to the pioneer work done by Theosophists through their many lectures on the subject in Lodges. The second piece of work has been for a Brotherhood of Religions. This pioneering work has been successful, since there are now so many non-Theosophical organizations holding meetings and Congresses on the same topic. The third work is for a Brotherhood of Races. This is accomplished at every Theosophical gathering, large and small, and now is being discussed little by little by other groups of people. Our fourth contribution has been to give new ideas on the subject of Education. The simple fact that a child is a reincarnated Ego, possessing already memories of what he has learnt and done, gives a completely new concep-

tion of Education. Little by little this work under other terms than Reincarnation is being taken up by others. The fifth great contribution is that done during the last twenty years to proclaim that Art fundamentally is a revelation of Divine Life. Of all these pioneering labours of ours it can well be said:

We were the first that ever burst
Into that silent sea.

SCIENCE

There are three topics in which, among many others, we can well act in the role of pioneers. The first is with regard to Science. Theosophy admits entirely all the facts of Science but not necessarily the conclusions deduced from them by scientists. We know that each generation of scientists is positive regarding what they term "exact science"; but we must also remember H.P.B.'s sarcastic comment—"exact", chiefly, in finding it is inexact every leap year." Our emphasis from the beginning has been that the universe has a purpose and that every movement of matter is not mechanical but has a direction controlling it. We admit a divine structure to all things, though there is a rooted objection to postulating the nature of the Absolute as a Personal God. When *The Secret*

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MANY LABOURS FOR PIONEERS

Doctrine says that "Fohat digs holes in space" as the first act of manifestation, it is not a mechanical action by Fohat. Today all physicists are agreed that matter is almost another form of mind. They are further agreed that the very basis of matter is force which manifests in geometrical ways. In brief, matter is a kind of a veil or Māyā over force. Our pioneering work in this field should be to go one step further and to say that force itself is a kind of veil over consciousness. Therefore even the electron is a pin-point of consciousness. It is this purposive consciousness which reveals itself in all geometrical and beautiful structures such as crystals, flowers, etc. We must lead scientific thinking by insisting that the universe cannot be understood rightly till it is seen as a revelation of consciousness in many grades and forms.

ART

Our second pioneer work should be in the field of Art. Already we have proclaimed to the artist that Art in its essence is a Divine Revelation. The process called "Life" is a flow which is creating the universe throughout the ages. What is not realized is that at the same time this flow is *recreating* everything in new moulds to reveal a greater beauty. In this dual flow of life, a downward and upward, it is the work of the artist to see with his intuition the new moulds which life is creating on its upward way and to reveal them in the Arts. Now, in the main artists are "neutral" to mankind. They stand apart from the interests of men and consider they have a right to create

irrespective of the needs of their fellow-men. It is only a few poets and dramatists who consider that their work is not merely to create according to the urge within them but also to be revealers of a greater message of life to their fellow-men. We Theosophists should be pioneers in telling the artists that their art creations will always lack the touch of perfection till they identify themselves to the uttermost with the destiny of mankind. It is only as an artist feels the great message of Universal Brotherhood, and will sacrifice for it, that his art creations will reveal the true message which he has to give. Artists must come down to mankind to teach men to paint and sculpture, to write poetry, and to dance and sing. They must share their knowledge with us so that little by little all mankind knows the true meaning of what is Art, even if only a few will be great artists.

WOMAN

The third pioneering work before us is one to which we were called sixty years ago by one of the two Adepts closely associated with The Theosophical Society. In 1883 the Master K. H. wrote a Memorandum, which passed unnoticed because He signed it, not "K.H." but with two other initials, "E. O." for "Eminent Occultist." This call of the Master to The Theosophical Society is to understand the true nature of woman and "really appreciate the truths that underlie this vast problem of sex." The trumpet call of the Master on this matter rings out with His words: "On the elevation of woman the world's redemption and salvation hinge." We

Theosophists have been accused of overweening conceit because we appear to have an answer pat to every question given to us. But this vital problem of sex has not been investigated by us. It is true that in 1906 it was found that C. W. Leadbeater had unusual ideas on the matter, but that discovery made such a shock upon Theosophists that they have not recovered from it since then. From that time they have "bypassed" this vital problem. Yet we Theosophists do have much knowledge on many vital topics. Since 1906 there is a vast body of knowledge concerning the *psyche*, as also all the six volumes on sex problems by Havelock Ellis. Ought not a Committee of Theosophists, especially of women, attempt to understand this problem, and to have at least some tentative answers to certain questions?

What is the true nature of woman?
What is the true basis of marriage?
What is the true basis of sexual union?
What about companionate or trial mar-

riage? Or extra-marital union? Or polygamy? It is true that there will be very violent divisions of opinion on all these matters, but these are topics which need to be inquired into by us, and we can do it with the greater general knowledge of what man is and what he is to become. The Adept said that this knowledge, which He stated will be like "the light that never shone on sea or land" was to be discovered by us Theosophists. He stated in His Memorandum that this light "has to come to men through The Theosophical Society."

There will be many other types of work in which we must be pioneers, because the great Adept known as the Mahachohan stated in 1881: "The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity." With such a magnificent destiny outlined for The Society, there are many labours in which we must be pioneers. We have already done much but much more remains to be done.

TRANSMUTATION

In order to bring about transmutation we must first comply with and observe certain ideas and thoughts, that is, woo and win and make them as it were one with our true self, or spirit, to such an extent that they, (the thoughts and ideas), and we ourselves as Egos or Souls, are so attached together that we are as one, united. This is what is meant by at-one-ment, Unity.

In proportion to the degree and extent we are able to do this a corresponding change or transformation takes place thus changing our nature, form or structure, and bringing about a transmutation or transmuting of one

with the other. That is, a corresponding newer form or structure is brought about or into existence, appropriate to, and suitable to, or for, the new or newer life which the thoughts and ideas have given rise to.

This is the changing of the Water of Life into the Wine of Life, with its corresponding spiritualizing of matter, the form or structure of Nature.

Our own nature and constitutional make-up change, as well as helping the rest as a whole, which is termed Spiritual Alchemy.

—T. L.

OUR WORK

BY J. KRUISHEER

THE whole Universe exists as the "work" or "activity" of the Logos; it is the Karma-work of the Logos. "This world would fall into ruin, if I did not perform action" (*The Bhagavad Gita*, III, 24). The continuation of Creation which we call evolution is His incessant "Work," and all growth, all advancement or evolution of all His creatures can only be achieved by their own "work," by their individual Dharma.

All life is work, activity is its specific characteristic, and consequently nothing can be won but by effort, by function alone—effort of volition, effort of thought and emotion, effort of deeds. This applies particularly to the life of The Theosophical Society, of its Lodges, of its individual members. If it is true—as we are told and many of us are strongly convinced this to be the case—that our Society was founded by two August Members, and with the consent of the whole body, of the Great White Brotherhood of Adepts, then indeed it is obvious that our special "work" must be some part—be it a very humble part indeed, individually—of the Great Plan, must be something which is associated with the work of the Brotherhood. The Theosophical Society being Their creation to be instrumental for the fulfilment of certain of Their Purposes, finds it to be its particular Dharma to promote Universal Brotherhood, an Idea or

Ideal which the world at large now is discovering, but of which The Theosophical Society since 1875 has been the almost sole promoter. We may be grateful indeed that our labours have not been entirely in vain.

However, there still lies a tremendous task before us; the Ideal has to be put into practice. It is not sufficient to recognize mentally or even intuitively the value and truth of an Ideal, but it has to be applied. This application we must begin at home—with ourselves, our Lodges, our Society. Notwithstanding the clear and unhesitating definition of the First Object that our Society aims at the forming of a nucleus of Universal Brotherhood, we have made it an organization to propagate certain teachings which we call Theosophy. As true children of the fifth sub-race too many of us have believed that intellectual instruction and knowledge was all that was needed. For many of us also, Theosophy has been an inflexible system of facts, forgetting that behind and within what we are able to conceive as Theosophy, there always must be hidden a yet deeper, more esoteric Theosophy.

This does not mean that we should not study; on the contrary, it should induce us to more and deeper study of Theosophy, even because we so strongly realize that our present individual achievement is insufficient. But it seems that what has been given as

Theosophy exactly covers that knowledge or rather wisdom which mankind in its present situation needs in order to find the proper ways and means for reconstruction. Could we expect anything else, knowing who the Founders are, Those who gave us Theosophy? For this reason we should never forget that what we call Theosophy is intended to help humanity to take the next step that will inaugurate the new era of a more brotherly world.

Our work, therefore, is closely connected with world-events; it does not need much clairvoyance to see that. A more brotherly life to come needs the philosophy of Theosophy in order to understand why the world's salvation depends exclusively on the capacity to change our individualistic age into one of interdependent brotherliness. The world needs Theosophy as it needs Brotherhood. We ourselves who have to bring it about, therefore must know and study it. Study-classes of all kinds—for enquirers, for members only, for advanced members—are indispensably needed. Yet we can improve their influence—and therewith the influence of Theosophy and of Those behind it on the world—if we attend these classes as a means of service instead of with the exclusive intention of gaining more knowledge for ourselves, be it eventually in order to be more able to instruct others. All this is so very personal.

There is quite another aspect of service to be connected with Theosophical study-classes, less of the image-making mind. Uniting to study the Wisdom of Theosophy in brotherly harmony, we may raise our thoughts of universality

to a higher level where, being directed towards universality, our combined thought is much more influential than on the lower. There is less activity here than on the lower, less existence, so that the influence of brotherly study—if rightly done—may be a blessing for the vicinity around us. In this kind of service appropriate to members and Lodges of The Society, we should see the chief reason for participation in Lodge study-classes. Self-advancement is comparatively unimportant and will come automatically.

If The Theosophical Society exists in order to influence public opinion, this can be done in the most efficient way by adding to our ordinary means of publicity and propaganda this technique of invisible help. Dr. Besant once mentioned that she always knew whether a Lodge was properly influential in the inner world by the way the public received and reacted to her lectures. If Brotherhood is lived in the Lodge, we shall automatically attract new members, our work will show better results; if not, no amount of propaganda can ever replace it. Where we hear the complaint that in a certain place the public is not interested in Theosophy, it is time to examine ourselves—not to blame the public.

The Lodge to be a training-school for brotherly life: how to achieve that practically? This inevitably must depend chiefly on the people available. The lead may be given by an experienced Lodge President or by one or more members specially fit for that work with the assent and co-operation of the Executive. The task of an

Executive Committee—as we see it—is not exclusively the business-management; it is immensely more. We cannot escape the truth of the fact that *by its very nature* the Lodge is such a training-school, where members have been karmically brought together with a purpose, a certain Dharma.

Difficulties in a Lodge—has there ever been one without?—are surest indication that the training-school for Brotherhood is actively at work. We should always remember that our thoughts and gossip are creating the general “tone” of the Lodge. Small things quite unimportant often unnecessarily grow into serious matters because we forget to apply this part of our Theosophical knowledge. A member makes a mistake (often he is only misunderstood) and immediately someone spreads the news, condemns it so that the whole Lodge is infected. This is most injurious for brotherly harmony, and it affects both parties. The person accused is attacked by the malicious thoughts and life is made more difficult for him. But the gossipers do not realize that by allowing such thoughts in their minds, they are actually strengthening in themselves the very things they are condemning in somebody else. And the excuse for such an act often is: “We have to acknowledge truth”; and The Society's motto is quoted as if that implies that we should judge and condemn our fellow-members, even if it be true that they have erred.

This is one example, showing how in countless ways the Lodge acts as a training-school for Theosophical life as well as for the imparting of teachings. The

Lodge management carries the responsibility for both aspects, and only when both are fully understood and rightly pursued can there be the possibility for the third aspect of its work—direct knowledge, the Third Object of The Society. True Occultism is inseparably connected with service work. However, the Lodge is not directly a school for Occultists-to-be, though if rightly used it surely can prepare for it; all work for the Lodge is or should be service.

Every new member should be offered the opportunity to do something for the work. Only if one works for Theosophy can membership be real. One is free to accept or to reject it, but to every new-comer the opening to serve our cause should be offered at once. The leaders of a Lodge should stress that knowledge is of value only if it is passed on, that work for the Lodge is the very best means to keep the fire of enthusiasm burning. It is work for humanity, for the Great White Lodge, and therefore the Lodge in its work in a humble but inspiring way might aim to be as far as possible a reflection and instrument of that High Institution.

Theosophy was Their special gift to presentday humanity, and it is exactly what mankind needs at this very moment, if only we can succeed in dressing it in a new garment, fitted for presentday fashions, tastes and circumstances. The key-note of present generations is not so much study, or meditation, as action. “Theosophy in action” seems to be the method to revive Theosophy and to rebuild The Society. We desire to work for Humanity; can there be a better service at this moment

than to bring the Masters' gift? A member of The Society should be a person of action as well as of study, says our President, and he mentions seven fields for possible action in the world: religious, educational, political, economic, cultural, social, physical. Agreed; if only that work is done in the light and in the spirit of Theosophy and not by blindly copying or repeating common points of view; but may we venture to advise for the moment first to apply this action in all these fields to actual Lodge-work, reconstructing our methods of Lodge-activities? For many years The Society will sorely need all the strength, all the wisdom, all the enthusiasm which all its members are able to give, in order to recover from the severe blows it has received recently. If only that action or work is done in service and not for self, if only the first question is "what can I give?" "how can I help?" and not "what can I get?"

It is the fortunate Karma of all who are privileged to be members of The Theosophical Society that they are able at this crucial moment, in these most difficult times, while the night is still dark, to fore-sense what glories surely lie in front of the Masters' Society. Though perhaps it yet may take several years

of up-hill work, there seem to be already signs of a coming Dawn, of a turning-point. Whether the coming period of intense growth will manifest sooner or later in The Theosophical Society partly and perhaps even to a considerable extent depends on the activity, the enthusiasm, of the individuals who are privileged to be chosen as members of today. Our Dharma is to theosophize the present race. To do this very thing at this very moment, was our Society founded in 1875 and Theosophy given. Individual progress or gain of knowledge for separate units, of course, is secondary to such tremendous issues as confront us now.

Said our President at the last Benares Convention: "Knowing that The Theosophical Society is in the holy, sacred and safe keeping of these Mighty Masters of the Wisdom and that They originally intended it. . . . Our gratitude should demand that we work for Them as best we can, that we give to them all that we can. . . . We must be more than ever faithful to Them and helpful to Them wherever they may have placed us, in city or town or village."¹

Here is our "work" of service, our Dharma defined.

¹ THE THEOSOPHIST, February 1943, page 353.

If there is one thing that we propose to preach and enforce throughout the next year, more than any other subject, it is—CHARITY: unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all Theosophical teachings, the synthesis of all and every virtue. A person who exercises charity under this dual aspect, cannot be a bad man or woman, do what he may.

H.P.B., *Lucifer*, September 1888

H.P.B.'S PROPHECY REGARDING RUSSIA

BY ARYA ASANGA

EVER since, from the memorable hour, 22 June 1941, 4 a.m., when the Germans invaded Soviet territory, and Russia proved herself a more than worthy ally of the two great Western Democracies in their fight against Hitlerism, there has been some excitement stirring in the Theosophical camp. The reason for it was a so-called prophecy, alleged to have originally been made by H. P. B., and handed down by A. B., to the effect that the Russian people might succeed the English in the hegemony or leadership of the world, by dint of force of character and fortunate circumstances gradually acquired and jealously guarded by the latter for the last three hundred and fifty years or so. A diligent search was made in the writings of both great leaders of Theosophy for a confirmation of this oral tradition, but up till now without result. The most authoritative pronouncement on this matter is, I think, the one made in print on two occasions by the old veteran Theosophist, author, philosopher and original thinker of no mean rank, Dr. Bhagavan Das. I will make his statements the basis of our discussions, and therefore reprint them here *in extenso*.

BHAGAVAN DAS'S STATEMENTS

I. From *World War and Its Cure*, 1941, pp. 35-36: "A rumour has been current within The Theosophical So-

ciety, from its earliest years. It is said to have its source in the statements of Madame H. P. Blavatsky. The rumour is that, if Britain fails to establish a genuine Indo-British Commonwealth, and thereby to harmonize East and West, and lay solidly the foundation of a World Commonwealth, then the leadership of the Human World would pass away from Britain (so far given [?]) to her because of some special qualities of the Anglo-Saxon sub-race, one of the latest off-shoots of the Aryan Race); and *some other nation* would be given [?] the chance by the Invisible Spiritual Hierarchy which guides human evolution, which most members of The Theosophical Society believe in. The present writer heard confirmation of the rumour from Dr. Annie Besant. I think she has mentioned it somewhere in her published writings also."

As already mentioned, vain have been the efforts so far to find anything about this prophecy either in A.B.'s or H.P.B.'s publications. I further note that the name of the possible candidate for the superseding of the English is not divulged here. That is first done in the next piece.

II. From *The Fundamental Psychological Principles of Social Reconstruction*, 1942, pp. 16-17:¹ "As H.P.B. is said to have prophesied, if Britain

¹ Originally published in the September 1942 issue of THE THEOSOPHIST.

fails to do what she has in her power to do, pre-eminently, without any difficulty, *viz.*, to establish a British-Indian Commonwealth at once, and thereby lay the best foundation for a World Federation of East and West, then the leadership of the world will pass away from her, and after terrible sufferings for Humanity, will be given [?] to Russia, which will by that time have approximated very close to the Principles laid down by Manu for the organization of the Human Race, Principles applicable to and intended for the Whole Human Race."

H.P.B.'S PATRIOTISM

Faced by this testimony of Dr. Bhagavan Das, I have no doubt that some such statement regarding Russia has indeed been made by H.P.B., but what I can and do not feel sure about is of course the exact way in which she has said and meant it. In the form in which it has come down to us through the medium of A.B. and Dr. Bhagavan Das, I feel very strongly present the personalities of these two, the former as a loyal and devoted member of the great *British* Commonwealth of Nations, the latter as an equally loyal and devoted member of the ideally, if not materially and politically, no less great *Indian* Commonwealth of Nations. And I feel too little present in it the personality of H.P.B. as a no less loyal and devoted member of the great *Russian* Commonwealth of Nations.

If anyone objects to my calling the *Russian* State in H.P.B.'s time a Commonwealth of Nations, as it so be-

came constitutionally and factually only after the revolution of 1917, my answer is that neither was the *British* Empire in her days such a Commonwealth, but became so only constitutionally in 1932, to say nothing of its factuality. And as regards the *Indian* Commonwealth, one might well say that it is such factually, though not yet constitutionally.

It is perhaps at present not the proper time, nor yet here the proper place, to enter into details about H.P.B.'s "personal" feelings regarding England and Russia. The curious reader may however be referred to her *Letters to A. P. Sinnett*.¹ Still for one incident I must make an exception, as an act of justice to her memory, and a rehabilitation of her character and patriotic feelings as a Russian born. Had not one of her beloved Masters written to A. P. Sinnett: "You pride yourself upon not being a '*patriot*'—I do not; for, in learning to love one's country one but learns to love humanity the more."² And how much H.P.B. loved her mother-country the following may prove.

In his book, *Incidents in the Life of Madame Blavatsky*, 1886, p. 314,³ A. P. Sinnett had quoted as from a letter by her the sentence: "Bad as I think the English Government [over India] in some respects—by reason of its unsympathetic character—the Russian would be a thousand times worse." From her published *Letters* we now know that the sentence does

¹ Published by A. T. Barker, 1925, pp. 18, 204-07, 228-31, 235-36.

² *The Mahatma Letters*, p. 212.

³ In the reprint of 1913, p. 248. Compare also 1886, p. 219; 1913, p. 170.

not contain her own well-considered words, but was so "framed" for her by A. P. Sinnett, and first published in a pamphlet of which she thought that "no one would read it except theosophists." So she let it pass in an unguarded moment. But vehement is her denunciation of the deprecatory comparison made in it, when later she was to read it again in the above-named book, and to weigh it more seriously in its effects upon her compatriots. It was then that she saw it in its true light as "a public slap on the face of Russia, of all *Russian* patriots—of which my sister and niece are foremost. She is *indignant* and ready to repudiate me. She says she read the proofs and never saw *that*—I suppose not, since you [A.P.S.] added it later on!"

And as H.P.B. was often severe in her attacks upon other people's weaknesses and shortcomings, so she was here not going to spare herself: "Well, anyhow it is my fault, the fault of my cowardice before the accusation [of being a Russian spy]. As it is now, I stand a spy, a beast, in the eyes of England and a heartless, unpatriotic wretch in those of every Russian I honour and love, including my own sister. Now every Russian will read it. And it *is* a LIE; a beastly, vile lie and calumny; a horrid, disgusting cowardly lie of mine for which I will blush to the end of my days."¹ What

¹ *Op. cit.*, p. 235-36. Another fervent Russian patriot, like H.P.B., and of her own time and sex, was Madame O.K., sister of Colonel Nikolai Kiréeff, the young Russian noble, who was the first volunteer killed in action on 18 July 1876, in the fight to free the Servian Slavs from the oppressive yoke of the Turks. The moving story of his heroic death is told on page 35 ff. of his sister's book, *Russia and England* (1880), of which a copy is in the Adyar Library. It is there

a likeable human figure H.P.B. shows herself in this episode, with all her frailty, but also with all her human strength and greatness, not an infallible Idol, or a deified Paragon with all virtues and no weaknesses, as, alas, most leaders of religions and religious sects are made out by their more devout than wise followers.

QUERIES

We must now return to our immediate subject, H.P.B.'s prophecy regarding Russia, and my queries regarding the completeness and the form of the tradition that have been handed down to us. Amongst the latter are the following—1. What was the immediate source of the prophecy, her own deductions from the trend of history, especially the history of nations and races, helped by her occult knowledge of the latter? 2. Or was it based on a direct intimation of some kind from her Masters, the hidden Guides and Guardians of human evolution? 3. Or had it some more common source in the ordinary everyday world?

This is one set of questions, the other set is—1. Did H.P.B. herself really make the specific condition for England's supersession by Russia, that she should "fail to establish a genuine Indo-British Commonwealth"; or is this rather a further explanation and added requisite by Dr. Besant *cum* Dr. Bhagavan Das? 2. Or did H.P.B. perhaps state the condition in a more

quoted from Kinglake's famous work on *The Invasion of the Crimea*, six of the eight volumes of which are also in the Adyar Library. Madame Kiréeff's book is well worth reading and will throw a flood of light on H.P.B.'s opinions, expressed so forcefully in her "political" letters, referred to in a previous note.

general way, as England's failure "to lay solidly the foundation of a World Commonwealth"; or is it not more than probable even that such specific terms and ideas as "Indo-British Commonwealth" and "World Commonwealth" never did rise in H.P.B.'s mind, as being not in existence in those days? 3. Is it not most probable that she has simply confined herself to such more general terms and ideas as "the leadership and hegemony of the world," and even so meant more in a cultural and ideal than in a purely political, material sense?

A RUSSIAN SAYING

There is another set of questions, but as they do not concern H.P.B. directly, I will leave them for the end. Now, as regards my own answers to these queries, doubts and uncertainties, I am inclined to reply in the affirmative to the last or third question of each set, and here are my reasons. First, then, I believe that the source of the prophecy was neither H.P.B. herself nor her Masters, but that she brought it with her from her mother-country, where it must have been a common article of faith, or hope, or aspiration, or inspiration, or whatever we may call it, probably ever since Catherine the Great (1729-1796),¹ by a sagacious policy and fortunate wars, extended and consolidated the Russian Empire in such a way that it became a

dangerous rival for Britain's World-hegemony.

How have I come to this conclusion? By a fortunate accident of reading that brought home to me the fact of the prophecy, in its most general form, being current in Russia "before the revolution" of 1917. How long before, I have not been able to ascertain. But it would be a remarkable coincidence, if it did not date at least from H.P.B.'s time, that after her death it should have been connected with her name as is now done in Theosophical circles. Here is the passage, from a book on *Stalin*:² "It used to be a saying before the revolution: 'Russia's day is coming, not tomorrow, but the day after tomorrow.' The day after tomorrow seems to be arriving ahead of time. It was also said: 'The hegemony of the races will pass from the Anglo-Saxon to the Russian.' Throughout the stormy years of the revolution, it has not looked like it until now. At the same time it may be observed that *Russia's day was always thought to be one in which Science, Art and Letters would shine and the leadership would not be one of production, trade and politics. Religion and idealism entered very considerably into this vision.*"

The italics are mine. They are meant to emphasize the importance of Russia's cultural and ideal leadership. I think it is a great limitation and shortcoming of our time that it thinks and values human affairs and relationships

¹ Some believe that she was materially helped to the throne, in the revolution of 1762, by no other than the Master R. See I. Cooper-Oakely, *The Count de St. Germain*, 1912, p. 53. Also L. A. Langeveld, *Der Graf von Saint Germain*, 1930, p. 91, and especially the chapter entitled "Odar, Thronrevolutionär, Petersburg, 1762" (pp. 104-31). But in my opinion my compatriot's book is fantastical and chimerical.

² By Stephen Graham, 1931, p. 135. The author calls his work "An Impartial Study," but it is far from being this, full as it is of fossilized capitalist-economical and other bias. Besides, the book is now altogether out of date. These later years have shown us Marshal Stalin in a truer light.

predominantly in terms of economics and politics, that is, of wealth and power, or material grandeur. And I fear that in Russia it is at present not different from other parts of the world. But there is a promise in the above-quoted words, that it has "*always*" been thought in Russia—presumably, therefore, already in H.P.B.'s time—that its heyday would be one of intellectual grandeur and leadership rather than material. And I see this partly realized already in music, in song and dance and the theatre, perhaps even in science, and certainly in the new morale and morals which her new economic and social-political ideals have brought to her people.

A MASTER'S PHRASE

We come now to the third set of queries. In the first set I have questioned whether such ideas and terms as the "Indo-British Commonwealth" and "World Commonwealth" existed in H.P.B.'s days, and in my answer implied that they did not then so exist in their present day political sense. Now, against this suggestion, one might quote, as Dr. Bhagavan Das does in his book, the phrase of one of H.P.B.'s Masters: "The 'Indo-British nation' is the pulse I go by."¹

Obvious is the doubtful use here of the word "nation." There is not of course and can never be an Indo-British "nation" in the accepted sense of the term. Says the *Concise Oxford Dictionary*: a nation is a "distinct race or people having common descent, language, history, or [better read: and] political institutions." Well, India and

¹ *The Mahatma Letters*, p. 381.

Britain are neither a "distinct race or people of common descent and language," as for example the Australians, Canadians and English, and only very partially can they be said to have a common history and political institutions.

Rather than "nation," therefore, I think that the Master meant to say "combination." I expressly avoid the use here of the later political term "commonwealth," for the former term would keep the Master's phrase on a broader, higher level of thought, whereas the latter lowers it to the narrow platform of politics, whether national or greater-national, English or British, American or Pan-American, Russian or Pan-Slavonian, Chinese or Pan-Mongol, India in two or more parts or All-India. Who can believe that the Master is so preoccupied with mere politics, rather than with cultural and ideal considerations, with a leadership of the world by political domination and superior might of arms, rather than by force of deeper penetrating intelligence and wit, of wider spiritual vision and aspiration? Not I.

Let us closer analyse the Master's phrase, in the light of history. As a member of the Hierarchy of Guides and Guardians of the human race, He finds Himself confronted in this age with the Indo-British combination or association, as that Hierarchy has found itself faced in former ages by other combinations of India, first with the Greek invaders from the West (from the fourth century B.C.), followed by the Mongols (Yüeh-chi) from the North-west (from the first century A.D.), then from the twelfth century for half a millennium with the

Muhammadan, and from the eighteenth century up to now with the British rule.

CHARACTER WINS

We must well understand the position of the Hierarchy and the Masters, and not place them in our thoughts in a false position, as some of the popularizing expressions used by Dr. Bhagavan Das might easily lead us to do. It is not that the leadership or hegemony of the world was ever "given" to Britain, or will ever be "given" to Russia, or to the Greeks, Romans, Muhammadans, Egyptians, Babylonians, Chinese, Indians, by the Hierarchy. The Masters have in this sense nothing to give away, or to withhold, not any leadership, nor the "chance" for it, nor even the Kingdom of Heaven itself, Their own particular province. As the Christ has said: "The Kingdom of Heaven is gotten by force, and the forceful take it by force,"¹ while those who lack the force simply do not get it.

And so is it with everything in this world, the smallest as well as the greatest thing, whether it concerns the leadership in the first form at school, or the leadership of the whole wide world. By the force of his character, of his heart and mind and will, the candidate for leadership will attain his goal, not by having it "given" to him by the

Headmaster of the school, or the Headmaster of the world. What the Headmaster and the attendant Masters can do during the process, is only to "guide" his efforts, and after his having reached it, officially "acknowledge" as much, that is, "confirm" the candidate's own knowledge of his power and attainment. As long as he himself has not got the knowledge of that power, he may be sure that he has not yet attained the reality of it.

NO FAVOURITISM

And in these "guiding" labours the Master has not even favourites, sympathies or antipathies, as, alas, the ordinary schoolmaster too often has. They are all alike to Him, every single candidate. In a curious passage H.P.B. has made this very clear, especially with regard to the rivalry between England and Russia for the hegemony, be it over India, over Asia, or over the whole world.

"A Tibetan who came back with the Prjivolsky expedition² (or after it)—'a plant doctor' they call him as he produces mysterious cures with simples—told Solovioff³ and others, it appears, that they were all fools and the S(ociety for) P(sychical) R(earch) asses and imbeciles, since all *educated* Tibet and

² Nikolai Mikhailovich Przhevalski, born in the Smolensk government of a noble Cossack family in 1839, was a famous Russian explorer and scientist. He made four expeditions into Central Asia, China and Tibet, in 1870-73, '77, '79-80, and 1888. On the last occasion he died at Karakol in Turkestan, where a monument was erected to his memory, while the name of the town was changed to Przhevalsk. One of his "remarkable discoveries" was that of "the early type of horse" now known by his name as *Equus caballus przhevalskii* (*Enc. Britt., sub voce*). The particular expedition H.P.B. had in mind was probably the third.

³ Vs. Solovioff, the writer of a slanderous book on H.P.B., published in 1895, and entitled, *A Modern Priestess of Isis*.

¹ Matt. 11. 12. The Revised Authorized Version has: "The kingdom of heaven suffereth violence, and the violent take it by force." But I dislike the idea of violence intensely, and so prefer the marginal reading given by the same translators: "The kingdom of heaven is gotten by force, and they that thrust men take it by force"; further replacing "they that thrust men" which is also not a nice idea, by "the forceful." Cf. C.W.L., *Talks on the Path of Occultism*, p. 737: "We may take the kingdom of heaven by storm, we can force the Lords of Karma," etc. See also *The Secret Doctrine*, II, 516.

China know of the existence of the 'Brotherhood in the Snowy Range,' I am accused of having invented; and that he himself knows several 'Masters' personally. And when asked by General Lvoff what he knew about the London Psychic R. Society since he had never been in Europe before, he laughed and told the General 'looking him straight between the eyebrows' that there was not a book of any importance *pro* or *contra* Tibet and its *wise men*, that remained unknown in *Tchigadze*. When the General, 'much struck,' asked him if that Brotherhood would not help Russia against England, the 'Doctor' laughed again. He said *England or Russia were all one for the 'Wise Men'; they left both to their respective Karma* (which word General Lvoff mistook for *Karpa*, 'a carp'!). But that 'the English seemed to help theirs (Karma) as if they did it on purpose for their own ruin; as they did in politics entirely only that which was fatal to them now.'" And then H.P.B. continues on her own account: "My dear Mr. Sinnett, I speak seriously to you, since you are not one of those who ever mistook *me* for a Russian spy . . . (The) *Masters . . . do not care one pin for you English more than for Russia, Turkey or Bulgaria.*"¹ There is a lot more of it, but the curious reader had better read that in the original. My point has been made sufficiently clear, I trust.

With this in mind, let us now return for a still nearer view of the Master's phrase: the Indo-British combination is *the pulse I go by*. Do the words in italics

¹ *The Letters of H.P.B.*, p. 228.

suggest in any way that the Master has a partiality for this special combination in preference to any other? I think not. The metaphor is apparently taken from a physician's practice, watching at a patient's bedside, and feeling his pulse to judge of his condition. The same metaphor worked out more elaborately, is used by the Master for a similar occasion: "As one who watches the signs of fluttering life beside a dying bed, and counts the feeble breaths to learn if there may still be room for hope, so we Aryan exiles in our snowy retreat."²

The patient is India. The Master had prefaced the last remark with the words: "I scarcely knew until I had begun to watch the development of this effort to erect a bulwark for Indian interests [by a special kind of medicine, the founding of a new journal], how deeply my poor people had sunk" in health. Now, a physician cannot and may not be partial to any kind of medicine for his patient. He must impartially watch, judge and advise accordingly. The big medicine the patient had taken since the eighteenth century was the British rule. And in the Master's case it cannot even be said that He administered this medicine, or was instrumental, let us say, in putting India in England's power, in the same sense as a doctor puts the patient in the power of a medicine by "giving" it to him.

When the history of the world had come to the point that the Greeks, Mongols, Muhammadans and British sought expansion, and on their way met India and other lands as more or less easy

² *Ibid.*, pp. 383-84.

preys for their greater, because younger, virility, then became the Karmas of these peoples entangled or combined by their own actions, or lack of action through lack of good health. Among a batch of candidates for the supremacy over India—Portuguese, Dutch, French, English—the latter won in the end, that is to say, proved their superiority of might, if of nothing else. And the Masters watch and guide, but do not and cannot interfere in men's Karmas, as we have learnt from H.P.B. Neither are They anxious that one or the other of the candidates shall come into power, or remain in power. That is not in Their hands, but solely in the hands of the men themselves. Nor, of course, are They desirous that the patient shall remain a patient. On the contrary, They will greatly rejoice, as every well-mean-

ing body will, on the day when the patient proves that he has no further need of the medicine.

SILENT WATCHING AND GUIDING

I have thought it necessary to put the above thoughts on paper, because I have often heard entirely contrary ideas expressed regarding the Inner Government of the world, and its relations to human affairs. To recapitulate, then: that "Government" is never one of "forcing" or even "pushing" one or another to the foreground or the background, and it is certainly one of absolute impartiality with no trace of "giving" or "denying" to one or to another. It is in fact a Government of silent "watching" and "guiding," wherefore its Head is also called the "Silent Watcher," and has no greater name.

POEM BY GLADYS NEWBERRY

I see my Love in all that stirs,
In the tall and stately firs
That bend and sway,
In the gay ripple of the stream
In all that fills my happy dream
By night and day.

I feel my Love in the caress
Of sun and rain when angels bless
All growing things.
In gentle breezes soft and kind
Or in the grip of storm and wind
When nature sings.

I know my Love in joy and pain
In beauty that must live again
Though dead and gone.
In all that touches soul and heart
In life and death that cannot part
For we are One.

POLITICS IN THE NEW ORDER

[Sir N. Gopalaswami Ayyangar, who presided over Dr. Besant's birthday celebration in the Gokhale Hall, Madras, on 1st October 1943, delivered the following interesting address. He has lately been elected a member of the Council of State and was formerly Prime Minister of Kashmir.]

SIR GOPALASWAMI AYYANGAR began by saying that he suffered under the disability, which was one of the keenest disappointments of his life, that he was not personally acquainted with the late Mrs. Besant; he had, however, like thousands of other young men in the nineties of the last century, come under the spell of her golden-tongued oratory. He gave a few reminiscences of the profoundly moving effect which her great and inspiring speeches produced not merely on the youth of the land but also on the variegated and oftentimes highly intellectual audiences that flocked to hear this consummate artist in the weaving of words and in the beauty and grandeur of all truly great oratory. He recalled in this connection an occasion when, while she was giving a highly emotional discourse on Shri Krishna and the limitless love and *daya* of the Lord towards his Bhaktas, he observed tears trickling down the cheek of even so hard-headed and worldly a person as the late Mr. Eardley Norton! During the forty years that she gave of her life to India, Mrs. Besant had put in an amazing volume of work of permanent value to this country. One of the great services she rendered to the youth of India was that she made them proud of their ancient culture and civilization and gave them the grit and the courage to stand up for their respective religions.

Dr. Besant had once divided nation-builders into Prophets, Popularizers and Politicians, and added that while Prophets could not compromise and should stick to

the precepts laid down by them, Politicians had perforce to compromise and sometimes enter into bargains with a view to ensure progress towards the ultimate objective. According to her, then, Mr. Gandhi was and should continue to be a prophet while she herself was content to play the humbler role of a politician. Looking back over the history of the twenty-seven years which have passed since Mrs. Besant made this statement, Sir Gopalaswami Ayyangar doubted its correctness. There can be no compromise with truth or on the fundamentals of an issue whether by a prophet or by a politician of the right sort; nor is there any dishonour attached to a compromise on what is unessential provided that thereby the way is smoothed for the attainment of what is essential. Mr. Gandhi has been politician enough to agree to many a compromise of this kind in his political strategy; and in drawing up the charter of the nation's liberties in her historical address as President of the Indian National Congress, Mrs. Besant, like the prophet of her classification, laid down principles on none of which she could at any time have been prepared to compromise. There were, in Sir Gopalaswami Ayyangar's view, many outstanding features in Mrs. Besant's work for India. He proposed, however, to refer on this occasion only to one of them, and proceeded:

To Mrs. Besant belongs the great credit of insisting on the interdependence of religion, education and politics.

It is the fashion in certain quarters to assume that the intrusion of religion has been the bane of politics in this country in recent years. But this, it seems clear to me, is based upon a misconception. It is not religion in the true sense that has proved a stumbling-block in the field of politics; it is the inexcusable narrowness and the unethical fanaticism that masquerade in the name of religion that have proved a curse and corrupted both public life and political action. The true religious urge in man has been aptly defined by a modern thinker as the drive in the individual to fulfil his being, to live rationally, to achieve a full development of his personality, to have a knowledge of reality. It should be obvious that the religious spirit, conceived in this broad and true sense, should, if it is harnessed to individual, social and political action, be one of the most potent weapons of human betterment.

One of the facts that stare us in the face in the modern world is the great discrepancy that exists between the precepts and principles laid down by the most advanced thinkers in a community, and the policies and acts for which social and political organizations in that community make themselves responsible. The neglect, nay, contempt, shown towards elementary moral virtues by social groups and political aggregations is notorious in our day. Nation-States, almost without exception, have deliberately made official lying a fine art, so much so that, as somebody has said, no one but a fool could believe for a moment that it would at all be safe to found a peace on the word of any of

their spokesmen, however eminent he may be. If there is going to be a New Order which is to ensure peace and happiness, all this must change and nations will have to be reared and national life built upon the firm rock of the religious, social and political life of the community inspired by the principles of right conduct. Ethical and religious principles should be made very real in practical human affairs—affairs pertaining not merely to the individual but to society and State. The recognition and application of this great truth is the basis of Hindu polity and Dharma, and Mrs. Besant, with unerring instinct, sensed this at the beginning of her work in and for India and kept it constantly before her in her subsequent activities. In 1918, referring to a short tour of hers to Bombay and other places, she wrote: "The tour is Theosophical, educational and political—three branches of the great work for the uplift of India, for Theosophy makes peace between warring groups, education builds up the citizens of the future, and the political is not merely the strifes of political parties, but the great movement for the Liberty of India, the Mother of all the Aryan races. With the liberation of India, my political work will come to its natural end. I entered the field for that one purpose and with its winning my work therein will be done." That explains her deliberate planning of that work from the outset, commencing with religion, progressing through national education of the right type from her point of view, and being perfected in the attainment by India of an independent,

self-confident and self-directing political status.

Like our ancient nation-organizers, she believed that in organizing our social and political life, as in ordering the lives of individuals, we should avoid the wrong method and adopt the right one, that the dharma of individuals does not end with being and doing good to others individually but should extend to giving active help in building a just society, if need be, by political action. A religion which preaches that the same Atman dwells in every human body would be false to its doctrine if it withheld support from measures, social and political, designed to bring about political and economic equality. You cannot claim the maximum of freedom for conscience and the creative element in human personality and simultaneously refuse to espouse and enforce a similar claim in favour of social, political or democratic freedom. Thoughts of this kind, pursued to their legitimate conclusions, will make it impossible for us to escape the truth that ethical principles should govern the acts of States as much as they govern the conduct of individuals. The contempt, scorn and sneer which nations and parties functioning in the political sphere exhibit towards religious groups have become almost proverbial; and leaning as they do so much on the patronage of the State and the allegiance of the laity for their subsistence and for the protection of their prestige and their privileges, religious bodies

only encourage this attitude by their inability, on account of their own weaknesses, to protest successfully against oppressive and unjust action on the part of States and privileged classes.

A juster economic system than the present one is a clamant need in the present state of this distracted world; but that is not enough. The new order that is to be ushered into being should also be actuated by a new spirit based upon the awakening of the true religious impulse and the permeation of our personal, national and international life with the right kind of ethic. I feel that Mrs. Besant visualized clearly the revival and reconstruction of Indian education and politics on these lines. She did not live to readjust some of the details of her planning and her methods to the rapid changes entailed by more recent developments and to see the fruition of her labours. Her ideal was, however, a great one—great for India and great for the world.

May we not profit by the success which attended a good many of her efforts as well as by the failures which dogged some of them, and endeavour to move onwards towards the realization of what she would fain have accomplished in her own life? If we may, let us be guided by the Birthday Message which she sent forth on 1st October 1917, barely a fortnight after her release from internment:

"Will, Wisdom, Intellect—these are the Divine Trinity in Man: Intellect to plan, Wisdom to inspire, Will to execute."

HER LARGENESS OF HEART

Wonderful was the way in which she took up great items of work and pursued them with all her titanic energy. It was said of her, as it was said of Napoleon the Great, that when one of her tasks was finished, it would be followed on the very instant by another of equal magnitude or potency. Nothing could depress her for long. She was occasionally dejected, felt disappointed now and then when friends had disappointed her, or work did not come up to expectations, or when there were people who had taken her money for specific work and did not use it all faithfully. But there was a largeness of heart with her which forgave all this. She made no great complaints against anybody in particular, and nothing was more noticeable in her life than this that, while a great many people associated intimately with her fell away time after time and then spoke ill of her and spoke ill of her work and underrated the gigantic benefits that she was conferring upon this country, it is the bare truth, ladies and gentlemen, that I have never once heard her speak ill of any of these traducers, not any of them, even the worst. In fact it was noticed how she made a point, when she had occasion, to put in a good word about the work they had been doing when she knew them. She never joined in denunciation of anyone, least of all with those with whom she was associated. I often wish that we in our lives borrowed that wonderful lesson from her of valuing our friendships to this extent that they should leave upon our hearts an impression not erased by

the weaknesses incidental to human nature, but though we may once bestow affection, it should be constant, it should abide, and should be able to resist all temptations.

HER SENSE OF DETACHMENT

I remember listening to one of her lectures expatiating on one necessity in the character of all public workers. Unlike her on other occasions, she devoted a whole hour to the expansion of that single idea, and I marvelled at the fertility of her mind, at the immense range from which she drew instances for driving the lesson home, and for the immense appeal that she made to my sympathetic heart. What she said, ladies and gentlemen, was briefly this: That while we had to be very careful in the selection of the objects to which we devoted ourselves, while we had to be lavish in the expenditure of our energy and of all our resources to the promotion of that object, we should also be able at the end of our labours to say to that piece of work: "Now I have done with you. I was deeply engaged in the details of this job. Every one of those details appealed to me. I gave time. I gave energy. I gave money. I gave sleepless thought to the working out of this problem. But now it has reached a stage when I may drop it and allow it to pass into other hands."

Have you not known in your experience of hard workers, sincere labourers, benefactors of our race, it is true, who have stuck to what they had grasped almost with a fierce grasp, were not willing to let anything go that came

into their hands, would want still to be heard, to be consulted and to be followed, although there were other people competent to take up those things. We have known such people, who never know how to withdraw when no longer wanted.

Mrs. Besant said that one of the great qualities of the character of a public worker was that he should be able to discover the time when his work was no longer necessary, and then put it out of his mind and devote himself heart and soul to some other object that demanded the whole of his time and energy. It was a beautiful idea, beautifully worked up, and I much wondered whether there would be in her own life a very striking illustration of this message. It was not long in coming. I remember as if it was today. Having laboured for the Central Hindu College, Benares, with her abundant energy for a great many years, having brought it up to a very high level of efficiency, having made it certain that her great religious ideals would be followed more or less, having secured for that college a great body of very efficient and highly cultured professors and teachers, when the time came for the Benares University to be founded, she quietly surrendered it as a central institution to the new body, and then without a moment's hesitation, without any serious compunction of heart, without any wrenching of old ties, she gave it into the hands of Pandit Madan Mohan Malaviya, knowing that the torch she had lighted would continue to burn in his hands, luminous, fruitful, for

generations. And all that she had was an honorary degree of the University. She never asked for money. She did not ask that any of her staff or any of the people she nominated should continue at the University, but she merely withdrew, leaving, I suppose, a great slice of her heart for the continuance of the great work.

HER INDIAN WORK WAS SECOND TO NONE

Well, ladies and gentlemen, there is much else that I could relate, but I must hasten on and mention two details connected with myself. Although I was not her follower, I was one of those who watched her advent into politics in this country with some misgiving. At that time she was known for her gigantic energy, for not allowing a thing to rest for a day. It was known of her that what she took up she would work into a great channel for the flow of all her super-abundant energy, and rather old people, the politicians of the day, liked to work quietly. They liked to repose to some extent, and they therefore looked with suspicion on the advent into politics of this lady, who knew no rest herself and would not give any rest to her colleagues and certainly none to the authorities. So when she started the Home Rule League there was a great deal of trepidation amongst those who had the management of politics in their hands. They did not like the starting of the Home Rule League. Not alone that. They tried to put spokes in her wheel. And they tried to see that the Home Rule League did not come at all into existence, or only in such a

ANNIE BESANT—TITAN

[An Address by the Rt. Hon. V. S. Srinivasa Sastri, one of India's elder statesmen, now in his 75th year, delivered at the public celebration of Dr. Besant's birthday in the Gokhale Hall, Madras, 1st October 1943.]

The Rt. Hon. V. S. Srinivasa Sastri has achieved a long record of public service to India, as a member of the Madras Legislative Council, 1913-16, the Imperial Legislative Council, 1916-20, the Council of State, 1921. In 1921 he represented India at the Imperial Conference in London, at the League of Nations in Geneva, and at the Washington Conference on the reduction of armaments in the same year. As a representative of the Government of India he made a tour of the Dominions in 1922, and entered Australia as Dr. Besant was leaving the country after she had prepared the way for him like a John the Baptist. They met for a few minutes as their trains crossed at an up-country station in South Australia. The address indicates that they worked together for India in the United Kingdom also.]

SHE COMBINED MANY PERSONALITIES

I AM one of those who knew Mrs. Besant nearly all the forty years that she lived and toiled for us after landing for the first time in this country. I have what may be called from some point of view an advantage in speaking of her. I was not a Theosophist. Nor was I when she laboured in the political field one of her trusted colleagues. I am able therefore to bear testimony to her greatness from a somewhat detached standpoint. After so many years, try-

ing to review her work for us, it is no wonder that I feel occasionally that I missed many opportunities of closer association with her. Nevertheless I have had abundant opportunity of seeing what sort of person she was. It is no exaggeration to say that she was many personalities combined in one, and that every one of those personalities was a great power for good. You would think that when you knew a person it would be easy to know all about him or her. Ladies and gentlemen, in the case of Mrs. Besant there could be no greater mistake. You may have known her for years and have worked with her for years, but it is likely that you saw only one or two sides of her great personality.

I well remember a great meeting in London in the Queen's Hall when to celebrate the Golden Jubilee of her work a great gathering had assembled. The most remarkable feature of the gathering was that upon the platform with intent to speak there were about twenty people, each representing one activity in which he or she had been associated in the very early days with Dr. Besant. When the meeting was over and one remembered the speeches, strictly bearing upon issues in question, one noticed that they were all so diverse. The tributes made it clear that Dr. Besant had devoted herself and her early life to work of a diversified character in many departments

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for many purposes in greatly varying circumstances and conditions, and that wherever she laboured she left a mark which those associated with her could never afterwards forget.

I remember Ramsay Macdonald being on the platform that day. I remember other people associated with her in the early days as members of the Fabian Society.

HERCULES AND HERMES

Once in South Africa I had the singular good luck to have as my fellow-guest no less a person than George Bernard Shaw. He told me at the luncheon that he had known Dr. Besant in her early youth, and he testified to two qualities of hers which we were afterwards to know at every turn in this country. He said she was a woman of tremendous energy, she was capable of bearing the burden of three men, and she worked day and night without intermission, and all on a very high level of efficiency. It was marvellous to hear such testimony from George Bernard Shaw. He said more to me. He said of her oratory that even in the early days it was nearly as perfect as we knew it to be in this country when she had practised the art for a great many years. He singled out the qualities of simplicity and directness, and also of the most perfect clarity of expression. There was no idea however difficult or subtle which she could not bring within the intelligent grasp of her most backward listener, and she had great audiences then, for she was known as a popular lecturer upon all kinds of subjects, not

yet religious, for that was a later acquisition in her case.

SHE KNEW THE VALUE OF TIME

Then of her as I knew her in this country I may be allowed to say a word or two, somewhat of a personal nature, but I think calculated to bring out this enormous greatness of Mrs. Besant. I could say of all the persons I have known—and I have known a great many—that there is none of whom it could be said to the extent that it could be said of Dr. Besant that she knew the value of time. She knew the value of previously fixing to every minute an item of good and useful work and of being able to carry it out day after day during many years of a very strenuous life.

I have seen her fulfilling the daily tasks that she had set herself punctually to the very minute. If she said she would be in a place at a certain minute, she would be there without a mistake, and she had a great many engagements during the day, at all of which she and, I am very sorry to say, few others were punctual. When she set to work it was marvellous how closely she attended to what was going on. She did not sit down to chat with people about other affairs. She came there for the purpose of the meeting, of the immediate session as set by the committee, and she performed it very thoroughly indeed. Nothing that happened escaped her notice, and as often as necessary she put in a word either of encouragement or of protest or of valuable information. She was a person who wherever she was could not be ignored.

weak and unattractive form that they could feel secure in their own moiety of power.

A great mistake did they make, but what I want to tell you is something to my own detriment. And as I am not one of those who ceases to learn, I wish to confess that I was filled with the misgiving and the apprehension of many elders, and that when she took up the Home Rule League I ventured to raise my voice against its establishment.

The Home Rule League was started. It caught the enthusiasm of the young in all parts of the country, and while it lasted it was a power in the land and did a great deal of useful and very efficient service. The only thing was that some of us who might have shared in the glory and in the labours were left out. But that was not all. When later I learned to know of Mrs. Besant's great love for this country, what did I understand? Well, it is no secret; therefore I mention it boldly. She believed in her heart of hearts, she believed that she belonged in her spirit and by her soul to this country, that its culture, religion and philosophy belonged to her, and that in future lives she would be born in this country to learn that culture, to spread that philosophy, to teach that religion. To her it was the greatest ambition to be known as an Indian, to be recognized in every home as an Indian, to be welcomed as a sharer in the great inheritance that we all hold as ours.

Well, for one whom we occasionally call a foreigner to be endued with that spirit and to be actuated by that longing for a great many years was a

wonderful thing, but she did a great deal to add to this culture and philosophy, to make this religion better known than it was. That she lived to be a great teacher in this country and that not hundreds but tens of thousands and hundreds of thousands heard her, read her writings, perused her books with the greatest interest, and were glad to learn of their own philosophy from her—that is a tribute to her greatness and her power second to none that I can think of.

THE STORY OF A LAWSUIT

Well, to me a singular opportunity was given, late in life no doubt, but it came, I am glad to say, when I was intimately associated with her in the work of doing political propaganda in England in the year 1924. There were many platforms on which we spoke together and at the same time. I then noticed that, even after her long absence from England, people remembered how great an orator she was, and all her meetings were fully crowded with enthusiastic and highly appreciative audiences. Then it was that she started a lawsuit. There were some lawsuits in her life. She started a lawsuit against *The Graphic*, and one or two other powerful papers in England which had used the incident to which allusion was made by our Chairman, of her internment in Madras by Lord Pentland, by Lord Pentland's Government. I should say, as proving that she was guilty of anti-Government activities amounting to sedition. She was advised that that was a libel and that she must prosecute these papers and get heavy

damages from them. She chose Edinburgh as the place where this suit should be launched. To make a long story short: As I was in England at the time I was called as a witness for her. I was very glad to be. I had never been in a court of law before either as plaintiff or defendant. It was a strange experience for me, but as it was on that singular occasion that I had to be in a court of law, I did so with much zeal and hearty goodwill, partly because, to be frank with you,

I was glad to show up in a public manner those who had been saying things against me unscrupulously that I was responsible in some measure for her internment. Fancy! but when you come into public life, in the political field, you may be invested with a greatness and a potency of which you never dreamed. Well, I gave evidence. I had expected there would be some very severe cross-examination, but apparently I did so well in the chief examination that counsel on the other side felt it was no use trying to tackle me.

Unfortunately Mrs. Besant lost her case, although the Judge summed up clearly in her favour! You would be interested to know how she lost her case. She had every hope of winning, and she would have won it had not a mistake been made, as I was afterwards told by Lord Meston, whom I later met. He had noticed that I had borne testimony in Mrs. Besant's favour and met me in the street and said: Unfortunately your evidence in favour of Mrs. Besant had no effect." I said: No, it was disappointing. We all

hoped for the other verdict." He said: "If you had consulted me beforehand Edinburgh would have been the last place I would have chosen, Edinburgh is so near the seat of Lord Pentland. Lady Pentland belongs to this place and she is a daughter of one of the oldest houses here. It is not from Scottish people that you would expect a verdict against Lord Pentland." That is a sidelight on the way in which men's feelings work.

THE EVENT OF A PATRIOTIC POEM RECITAL

One other experience I must not omit. When Mrs. Besant was much past the prime of life she still had so much vigour, her mind worked so clearly, her mental power was still so strong, that we were all struck one night by the marvellous way in which she recited a patriotic poem written by James Russell Lowell. I think it was 700 to 1,000 lines that she recited. It was after dinner. She had asked Mr. Gandhi to be her guest that day. Half Madras was there, and his wife too. We had a wonderful gathering. It was a sight for the Gods to see Mrs. Besant, robed as though she was 30 years old, come and take a place as the principal reciter. We did not know of it till then, when she said: "I am going to recite this poem." We were taken by surprise. No note in her hand, no book by her, and we could see nobody acting as prompter. But, mind you, she recited the whole of that poem without one moment of hesitation, word coming after word, line following line, and filling our ears and hearts at the

same time with the power of true stirring poetry. It was a song of patriotism. She felt somehow with Mr. Gandhi before her and hundreds of other people that if she could recite this poem and if there could be one seed of true patriotism cast in a psychological moment, not directly but with time in her favour, there would be some good result following. It was a wonderful performance. I never can forget it however long I live. Her voice was strong. It was full, and she threw so much energy, so much rendering of the heart into what she was saying that you heard every word, you understood every sentence, and you felt every throb of emotion.

GOD'S MASTERPIECE

This was, mind you, when she was in her sixties. A great woman. A strong woman. A beneficent-minded woman. A mine of energy and with a wonderful library within herself of all sorts of knowledge. A great fountain of inspiration, for the benefit not only of her environment, but of the whole country she served, nay, of the whole of humanity. I have never seen another person either of her magnitude or of her singular devotion of spirit. To work, and to work of a high and exalted kind, she gave all of her wonderful equipment. God created her, I expect, in one of His most lavish moods. He must have said to Himself: "I am now going to make a creature for the admiration of the whole world, for the inspiration of humanity. And let Me see what I make of it." He did make one of His marvels.

It is true, ladies and gentlemen, that in the many departments that she covered in her labours, in each one of those many departments four strong men working night and day could not have performed the work she did.

DID SHE FAIL IN INDIA?

And yet, ladies and gentlemen, to finish up, I must allude to a certain observation that our Chairman has made—and this is a point in all biography which the young must note—hardly any person in this world born to great work but has felt at some time or other that he or she had not achieved the greatest object of his ambition. Something was left over. I have become weak before my time. My power has gone before the principal aim of my life has been accomplished. I die a failure.

You must not think that this sense of failure reflects any weakness, any impotence, or any radical defect in the character of these great people. It is only a tribute to the greatness that they have already achieved, that they saw from that eminence higher peaks to which, if they had but aspired, they would have attained. Who can say of the work of Mrs. Besant that it was small, that it was negligible, that it was temporary, or that it was not in the highest sphere of human endeavour? It was all that and more. Nevertheless, as our Chairman said to you, Mrs. Besant's heart had been set on the attainment by India of her freedom. *How India Wrought for Freedom* is the title of one of her books. She would often see the crown of her freedom settle on Mother India's head, and

sometimes in moments of inspiration I have heard her say that she was not going to die, that her last breath would not be drawn, until she had seen India free. Perhaps others present here have heard her say so. If not, they are unfortunate. I have heard her say it, and once, I believe, she actually wrote it. Fancy, what a mighty fount of ambition there must have been in a lady well advanced in years to have said: "Our Indian patriots have laboured so well and so faithfully, the foundations are there, well and truly laid. Why not? In a few years' time things will righten. India must be free. I am not going to die before I see that consummation."

Whether she achieved it or not, I regard it as a great tribute to her love of this country, to her own belief in the mission of India, that she should have cherished that ambition and almost see it come within her grasp, so that she might fold her fingers and say: "Here is India's freedom, take it, my children, and be blessed."

Well, she did not live to see India's freedom. Even if she had lived till today she would not have seen it. And today perhaps it seems farther than it seemed in her day. Such are the vicissitudes of human fortune. It is not a weakness, it is not any defect in our great workers that things do not happen as well as wished. I have known Mr. Balfour speak of his life as a failure. Mr. Gladstone who laboured for such a long time that he filled three generations for Home Rule—he did not see Home Rule. These great aims are laboured for in stages. We have to

achieve these marvels of human triumph not at one point, not with one wish of our hearts or one waving of a magic wand, but after long years of strenuous labour, after generations of well sown seed and harvest. They do not come quickly. Is it to Mrs. Besant's detriment or disadvantage that she did not realize it?

HOMAGE TO HER MANY-SIDED GREATNESS

Let us rather remember the great things that our Chairman enumerated. How many great things has she actually done? I did not touch at all on the great mastery she had of her own specific subject, Theosophy—the thousands and thousands of pupils or sishyas she had all over the world, the numerous Lodges from which year after year, on all occasions of these celebrations, the sincerest homage of the heart, the worshipful homage of the heart, would come to her. I did not understand it then. I still do not understand it. I am not competent to speak of it. I leave them alone. Remember how much is left out when I speak so enthusiastically only of the other parts of the work. Let us remember this, that Mrs. Besant lived long, that she worked hard every instant of her life, and that she achieved peaks of greatness in many lines of human work.

And let us also remember that when she came here for the first time in 1893, she did not come here to begin her life's work. She did not come here to understand human problems. She did not come here as a humble beginner in the A,B,C of public life. She had already won a great reputation amongst

the world's great workers. Among England's great men and women her place had already been made secure by a long record of glorious and systematic work, so that her life in India is a great life superimposed upon her English life which already had achieved an immense measure of worthiness and greatness and fruitfulness.

Such a person, ladies and gentlemen, we should not, we cannot, we ought not to forget easily. They are born not once in a generation, but once in many many generations. It was left to the singular good fortune of India to have seen her, to have afforded a favourable theatre for the display of her great qualities. We in

India gave her, as it were, the final scene of a life lived among great things, for great opinions, and in the company of the great ones of the world, some of whom only are alive. Others are yet to be born. Many have passed over, some of those great ones whose names are inscribed forever in the rolls of human story—amongst those great names Mrs. Besant will occupy always a very high and a very honoured place.

We do well to remember her. I had asked specially that I should be allowed an opportunity of paying my homage to her many-sided greatness of which it was one of my blessings in life to have seen a small glimpse, for a small day, in a small sphere.

THE CROWN OF HER CHARACTER

BY GEORGE S. ARUNDALE

I AM sometimes asked what I regard as being Dr. Besant's special virtues and noble characteristics. I say at once that it is impossible to single out any particular virtue or characteristic. The crown of her character was literally studded with gems of beauty, but, of course, some people were attracted by one gem, and others by another. As I look back upon my long and very intimate association with her, the gem of her wise and understanding Love stands out above all the rest. Not that it really stands out but that it seems so to stand as I gaze upon the glorious crown.

Inevitably there is so very much that one misses by reason of her absence from the physical plane. I miss her wonderful inspiration in every department of life. I miss her extraordinary power of leadership and generalship. I miss her amazing insight into the nature of the problems of the day and of the sure solution for them. And then I miss her marvellous devotion to her Gurus and her complete and unswerving loyalty to Truth and Righteousness. But I think that, above all, I miss that motherly love whereby I was ever close to her, however far away in terms of physical distance. In very

truth, there is nothing anyone needs more, or craves for more in reality, than a beautiful love. This she gave to me in full measure as she gave it to many others. And all I could give was my little adoration and my little love. I am thankful that I did adore her and that never, for a single moment, did I fail in devotion to her. It would be heart-breaking to me now if I had to look back upon times while she was physically alive when I turned away from her even for an instant.

THE HEART DICTATES

Of course, I miss her beyond all power of words to give expression to the void. That is to say, I miss her physical presence, and I crave for that physical presence. No Theosophy can, at my present stage of evolution, satisfy me that all absence is fundamentally unreal, illusory. I dare to say, as I am at present constituted, that her absence has never been and never will be illusory in this incarnation. My mind may be satisfied with the Theosophical presentation of death, but my heart is not satisfied; and unless the heart is satisfied, neither can the mind be satisfied, even though there may be an appearance of satisfaction.

I think I do not hesitate to say that the dictates of my heart matter infinitely more than the dictates of my mind. It is not reasoning I want but heartening. And as for the will, that particular power of consciousness must be influenced by the heart far more than by the little minds before which we are at the present time bowing down in abject worship.

My heart cries out for the only Mother I have ever known, since my physical-plane mother died in childbirth. My mind may seek to stifle the cry and so may my will. But the cry of the heart is, as I think, ever truest and loudest. And as another September the 20th—anniversary of her passing—comes in the course of a year, followed closely by October the 1st—anniversary of her last physical birthday, my heart is moved to sing with the deepest joy at having been with her once more in the present incarnation and being sure of serving her again in the incarnations to come, but it also chants a chant of longing that her son could be as close to her physically in these tremendous days as he was for over thirty years in the days gone by. I know how near I am to her—day in and day out, night in and night out. But I say, perhaps in a great presumption of selfishness, that this is not enough.

HER SERVANT

On the occasion of her passing, now ten years ago—how short a time and how long it seems—she came to me in semi-materialization and sat beside me in my cabin with Rukmini Devi as we were steaming towards Australia. It was a glorious moment—almost too glorious a moment. If I may venture to say so, it was—of course on an inevitably smaller scale—as the vision of Arjuna when he faced the Lord in all His Supreme Glory. This little Arjuna faced his Lord in her glorified body, and it was almost too much for him. But how he has longed for repetitions of this experience. At the time he

thought this first one might be the beginning of many, but until now it has been both the first and the last.

But having said all this, he knows repining is no real service to her. It is almost a besmirching of true loyalty. I have tried, as best I could, to stand on my own feet and to follow the pathway she has so beautifully lit for the world. I must go on trying, so that at the end of this physical incarnation she may welcome with open arms one who hopes he has, on the whole, been her faithful servant. Some day, just as she knows no separation, neither will he know separation from her. Until that blessed time comes, he must become infused with something of her courage and confidence.

In the meantime he has the inestimable comforts of Theosophy, of his membership of The Theosophical Society, of the Plan his physical-plane Guru has set before him, of his beloved Rukmini Devi, and of many friends who make his life both warm and com-

fortable. All these give him happiness and light-heartedness. But he cannot help yearning, even though in no sense of despondency whatever.

[My fellow-editors are very rightly and naturally wondering whether I do well to share such sacred intimacies as the above with the general public through the medium of a public journal.¹ I have been giving much thought to this, and while I agree that ordinarily they should be treasured in secret, lest they be blasphemed by the ignorant, on very rare occasions they must run the gauntlet of contempt, for the sake of those few who will feel uplift and reverence before the laying bare by an honest soul of the jewels of his heart—whether or not it is possible for them to prize his treasures as he himself prizes them.

I know I am taking a risk, but I am hoping that for the sake of these few it will have been worth taking. I am not for a moment concerned with ordinary newspaper etiquette out of which I wish there were more journals with the courage to extricate themselves.—G.S.A.]

¹ This article was first printed in *Conscience*.

TENTATIVE PROGRAMME

of the 68th Annual International Convention of The Theosophical Society,
Adyar, 24 December 1943 to 1st January 1944

Friday, December 24

- 7.00 a.m. Bhārata Samāj Puja. (*Hindu Temple*).
- 9.00 a.m. Bhārata Samāj Meeting (*Headquarters Hall*).
- 3.30 p.m. Christmas programme and gifts for children of workers on the Estate (*Banyan Tree*).
- 5.30 p.m. The Ritual of the Mystic Star (*Headquarters Hall*).

- 11.30 p.m. Midnight Mass (*St. Michael's Chapel, L.C.C.*).

Saturday, December 25

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
- 9.30 a.m. Christmas Eucharist (*L. C. Chapel*).
- 3.00 p.m. General Council—First Session (*Rec. Secretary's Office*).

- 5.00 p.m. Opening of the Educational Exhibition (*Besant School*).
- 8.30 p.m. Art Evening: Music Concert (*Place and details to be announced later*).

Sunday, December 26

THE INDIVIDUAL

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
- 8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
- 10.30 a.m. OPENING OF THE INTERNATIONAL CONVENTION: The President (*Headquarters Hall*): Welcome to Delegates, Greetings, Presidential Address.
- 2.00 p.m. Indian Section Council—First Session (*Rec. Secretary's Office*).
- 5.30 p.m. First Convention Conference (*Banyan Tree*):
Subject: What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world,
To promote its Universal Brotherhood (The application of Theosophy to the Individual)?
Chairman: Mr. Jamshed Nusserwanji.
- 8.30 p.m. Dance Recital: Shrimati Rukmini Devi (*Place to be announced later*).

Monday, December 27

THE SEARCH FOR TRUTH

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
- 8.45 a.m. Prayers of the Religions (*Banyan Tree*).
- 9.00 a.m. Second Convention Conference—First Session (*Banyan Tree*):
Subject: What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world,

To promote its ever-increasing Truthfulness (The application of Theosophy in intensification of a universal, eager and free search for Truth)?

Chairman: Mr. N. Sri Ram.

- 3.00 p.m. Indian Section Convention (*Headquarters Hall*).
- 5.30 p.m. Second Convention Conference—Second Session (*Banyan Tree*).
- 8.30 p.m. Art Evening: Sketches from H.P.B.'s Life (*Place and details to be announced later*).

Tuesday, December 28

POLITICS-ECONOMICS

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
- 8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
- 10.30 a.m. Third Convention Conference—First Session (*Banyan Tree*):
Subject: What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world,
To promote its material wellbeing (The application of Theosophy to Politics, Economics and Industry)?
Chairman: Mr. Rohit Mehta.
- 3.00 p.m. Indian Section Lecture: Mr. G. N. Gokhale (*Headquarters Hall*).
- 5.30 p.m. Third Convention Conference—Second Session (*Banyan Tree*).
- 8.30 p.m. Art Evening (*Place and details to be announced later*).

Wednesday, December 29

EDUCATION

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
- 8.45 a.m. Prayers of the Religions (*Banyan Tree*).
- 9.00 a.m. Fourth Convention Conference—First Session (*Banyan Tree*):

Subject : What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world, To promote the wellbeing of its youth (The application of Theosophy to Education) ?

Chairman : Mr. K. Sankara Menon.

- 10.30 a.m. Meeting for the Besant Theosophical School and Kalākshetra.
3.00 p.m. Indian Section Convention—Second Session (*Headquarters Hall*).
5.30 p.m. Fourth Convention Conference—Second Session (*Banyan Tree*).

Thursday, December 30

YOUTH

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
9.00 a.m. *Symposium* : Youth and the New World (*Headquarters Hall*).
Chairman : Shrimati Rukmini Devi.
10.30 a.m. Round Table Meeting.
3.30 p.m. Annual Meeting of the All-India Federation of Young Theosophists (*Headquarters Hall*).
5.30 p.m. Youth and Civic Service (*Headquarters Hall*) :
(a) Village Welfare,
(b) Animal Welfare.
8.30 p.m. Entertainment programme by the Besant Theosophical School (*Place to be announced later*).

Friday, December 31

RELIGION AND THE ARTS

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
10.30 a.m. Fifth Convention Conference—First Session (*Banyan Tree*) :
Subject : What shall Theosophy and The Theosophical Society give of their Leadership to the post-war or new world, To promote its cultural wellbeing (The application of Theosophy to Religion and the Arts) ?
Chairman : Shrimati Rukmini Devi.
1.30 p.m. Indian Section Council—Second Session (*Rec. Secretary's Office*).
3.30 p.m. Fifth Convention Conference—Second Session (*Headquarters Hall*).
5.30 p.m. CLOSING OF THE CONVENTION : The President (*Banyan Tree*).
8.30 p.m. Art Evening (*Place and details to be announced later*).

Saturday, January 1

- 7.00 a.m. Bhārata Samāj Puja (*Hindu Temple*).
8.45 a.m. Prayers of the Religions (*Headquarters Hall*).
9.00 a.m. Publicity and Propaganda Meeting (*Headquarters Hall*).
9.00 a.m. General Council—Second Session (*Rec. Secretary's Office*).
8.30 p.m. Art Evening (*Place and details to be announced later*).

THE COST OF LIVING AT ADYAR

SOME of the western residents, after reading the articles on "The Needs of Adyar," published in the October THEOSOPHIST, thought it would be useful to give other westerners who are thinking of coming, a more detailed statement as to the cost of living at Adyar for the person who is taking care of his own meals. The list¹ of expenditures given in the President's article referred only to those who lived in western or eastern quarters and ate at the Bhojanasala (Hindu meals providing restaurant). At the present time, as Leadbeater Chambers does not provide food for its residents, they either eat at Bhojanasala or provide for their own meals, some eating alone, others eating with their friends in community fashion.

A comparative cost study was made as to what are the basic and essential needs of the individual and what is the cost of satisfying them in Adyar. In checking through various budgets we found that there was not so much difference between "western" and "eastern," when only such basic and essential needs were passed in review. Therefore, a number of Indian residents also contributed valuable data to this study. We thank all who so graciously gave of the intimate details of their personal expenditure for the benefit of their brother Theosophists abroad who might be even now planning their Adyar budget.

Needless to say at the moment the condi-

tions are most abnormal, as the war has brought many soldiers as well as war prisoners to India, and their demands for certain items of food, for example, eggs, has forced these skyhigh. But even taking the present prices which are over the 200 index of normal conditions, we can make a satisfactory budget, especially when compared with the inflationary prices that exist to a certain extent everywhere; and certain items of food, even though at high prices, are still available which are rigidly curtailed in other countries, as, for example, fat and sugar.

THE SERVANT PROBLEM

Usually a westerner hires a man-servant, and with the present dearness allowance the cost per month is Rs.24 (£1-16-3). This does not include additional gifts of clothing etc., which in cases where the servant's family is large may cause the expenditure for a servant to run to a total of Rs.30 (£2-5-4) monthly.

On the other hand many residents manage with a part-time woman at Rs.5 or less monthly (7sh. 6d.), though generally these women do not cook or iron. Women who are taught to do simple ironing or cooking usually get with dearness allowance Rs.10 to Rs.15 (15 sh. 1d. to £1-2-7).

Some of our residents have proved that it is perfectly possible for a westerner living in a single room to cook his or her simple meals, rinse out personal clothes, and keep the room tidy with someone in once a week for a thorough clean-up at a cost of about two hours a day. The cement or stone floors with mats only are particularly easy to clean. The cost here would be Rs.2 (3 sh.). However the resident who first comes would need to prove his adaptability to the heat before

¹ Rupees 19-0-0 per month (£1-8-8), two meals at the Bhojanasala.

Rupees 10-0-0 per month (15sh. 1d.), coffee and tiffin, twice a day.

Rupees 8-0-0 per month (12sh. 1d.), rent of a room in the New Quadrangle.

Rupees 8-0-0 per month (12sh. 1d.), for laundry, extra milk, etc. Total, roughly, Rs. 45-0-0 (£3-8-0).

Rooms at Leadbeater Chambers are Rs. 40 per month (£3-0-6) per person. Meals, etc. as above at Bhojanasala.

Total, roughly, Rs. 80-0-0 (£6-1-0).

he could estimate his physical strength, but some of our residents prefer to do many things themselves as they naturally are more carefully done, since servants the world over rarely are as thorough as their employers.

LAUNDRY AND CLOTHING

Re. 1 per month (1 sh. 6d.) will pay for the heavy laundry such as sheets at our very fine Adyar Laundry. The actual cost of laundry runs between that figure and Rs. 8 to 10 (12 sh. to 15 sh.) where everything is washed for one person. The average is between two to five rupees monthly (3 sh. to 7 sh. 6d.). Most people with servants send only a minimum of clothes to the laundry, having all the outside garments and underclothing etc. done at home. At the moment the need and command by Government to save current has caused many westerners to wear the crepe and crinkly or voile type of dress that does not need ironing.

The cost of clothing here is slightly more than at home. But offset against this is the fact that such items as stockings, shoes, hats, gloves, silk and wool, for nine to ten months of the year are little worn. Many cotton garments will be needed as one changes (especially in hot weather) between two to four times daily.

LIGHT, WATER, FUEL

Rs.3 to Rs.6 (4 sh. 6d. to 9 sh.) is an average price for current, water and conservancy. Fuel bills run from Re. 1-8 (2 sh. 3d.) to Rs.3 or Rs.4 (4 sh. 6d. to 6 sh.) depending on the amount of cooking done, as well as on whether fuel is saved by cooking with conserved heat. The minimum fuel bill was that of a westerner who after cooking food for a short time over the flame, wraps it up in special cloths reserved for the purpose and it goes on cooking while she goes to her respective duties, being quite hot and ready for eating when she returns home at noon

or in the evening. Milk is pasteurized in a container over the other food while cooking.

FOOD

As for the question of food, the various budgets reported on by westerners who do not live at Bhojanasala ran between Rs. 25 monthly (£1-17-9) for food alone to Rs. 45 (£3-8-0). These budgets take into consideration only *best* foods. Naturally, packaged and tinned foods under war conditions of transport are wholly in the luxury class. Since there is such a wide variation, due to a difference in eating habits and food needs, it is thought better to give the actual prices of foodstuffs and each one can then plan out his own budget intelligently:

Proteins (Body-Building Foods)

Milk 1 pint daily per month =
Rs. 4-4-0 (6sh. 4d.)

10 pallams (about $\frac{1}{2}$ lb.)
cashew nuts = 0-8-0 (9d.)

Imported nuts (almonds, walnuts, etc. are very high)

Dahl, gram, and other dried
pulses or legumes are very
reasonable, 1 lb. being 0-4-0 (4d. +)

One egg at the moment is almost double the price of a half pint of milk, thus placing eggs in the luxury class. Only when the cost of one egg (7 grams of protein) equals a half pint of milk (8 grams of protein) can it be considered an adequate dietetic "buy." However, some buy duck's eggs for cooking as cheaper and decidedly larger. Most Hindu Brahmins do not eat eggs for religious reasons.

Cheese at the moment, mostly imported, is very high.

At the above prices, eschewing eggs and cheese, an adequate protein diet can be supplied for Rs. 6 to 8 monthly, depending on the amount of milk taken. If an egg daily per month is considered necessary, add Rs. 4 (6 sh.).

Grains: A good wholemeal bread costs 3 annas (3d.) for a half-pound loaf. Some residents eat half of this, some eat a whole loaf daily. For a whole loaf daily, allow Rs. 5-10-0 monthly (8 sh. 5d.). Rice is $2\frac{1}{2}$ measures for a rupee, and the westerner will find enough for a large rice meal from a half-ollack or a sixteenth of a measure. Therefore one rupee (1 sh. 6d.) would give about 36 bountiful rice meals, that is even at the present exorbitant prices of rice. The rationed rice we are now getting is unpolished and therefore of high dietetic value. Wheat is more at present than rice. It can be seen that even at the very high cost of cereal stuffs all that can be eaten could not cost more than Rs. 6 (9 sh.) or thereabouts monthly. The non-bread eaters will have the advantage here over those who eat much bread.

Fats and Sweets: Butter or Ghee is very high in war times and costs between Re. 1-4 to Rs. 2 per lb. (1 sh. 10d. to 3 sh.). Sugars are between three and four annas per pound (3d. to 4d. +) A delicious "golden syrup" can be made from boiling up jaggery (very brown sugar) and straining through silk. Rs. 5 to Rs. 7 (7sh. 6d. to 10sh. 7d.) should take care of these needs liberally. Naturally the above does not provide for candies and pastry.

Vegetables and Fruits: (9 pence = 8 annas). The calculation has here been made on the prices charged by the vendors who come to the door. Prices are much less in the market, but then for transportation of a servant to downtown Madras about ten annas weekly (11d.) must be taken into account.

Prices vary in different seasons. They are now exorbitant as compared with pre-war prices. But still one can buy a very large (outside) carrot for less than an anna (1d.). String beans for one person is half an anna (half pence). Chayotes and other mem-

bers of the squash family, some very delicious indeed, for one person about half to an anna. Potatoes (not a necessity when one has rice) less than an anna for average portion. Spinach one anna a generous portion. Peas one and a half to two annas a serving. Beets cost one to two annas. Corn, western salad greens, cabbage, cauliflower, artichokes, celery, are very high, costing from two to four annas a serving. Still, a bunch of celery a week will furnish for four annas flavour for other vegetables. Okra and egg plant half anna to one anna a serving. Bananas (small) two annas to (large) four annas a dozen. Tomatoes nine pies to one anna a good-sized fruit. Oranges, called sweet limes here, medium-sized one anna to two annas for very large; limes four for an anna. Coconuts (fresh) one and a half to two annas. Tropical fruits in season such as cheremoyas (custard-apples) papayas, mangoes, sapotas, etc., about one to two annas a portion.

Rs. 10 to Rs. 15 (15 sh. 1d. to £1-2-7) will supply adequate vegetables and fruit for one person monthly.

As will be seen from the above, adequate diets of maximum quality as to essentials can be made at a cost of from Rs. 27 (£2-0-10) to Rs. 38 (£2-17-5). As a matter of fact, some show a maximum cost of Rs. 35 (£2-12-10), including coffee, charcoal and many extras. Only the individual can know his own needs.

RESERVE

It was required by The Theosophical Society that anyone coming to Adyar must deposit with the Treasurer sufficient money to cover the cost of his return journey. But in addition, it is obvious that anyone who wishes to set up housekeeping will need to purchase various supplies—Rs. 25 to 50 (£1-17-9 to £3-15-7) should cover these initial expenditures. Also each person knows the unexpected expenses that come in the

life of every one—glasses, dentist bills,¹ etc., as well as regular subscriptions to the organizations to which one belongs. There should be a reserve to cover such needs, as well as the contributions that every one is so happy to give when appeals come.

However, it can be truly said that one can live as comfortably or even more comfortably, many think, in Adyar than on the same amount of money spent in Britain or in America. Thirty dollars a month in America means almost a hundred rupees in Adyar at the present rate of exchange. Seven pounds Sterling is Rs. 92-8-5. You who live in America and Britain know what you can do on these amounts—they are the barest of subsistence allowances—and from the above you can see what can be done in Adyar. It would be much better if each person taking the above costs would calculate to the last farthing his own needs, but because some would like to have a general average, it can be said that the person who first comes to Adyar, planning to live in the more inexpensive quarters should allow Rs. 100 a month for current expenses. Those who have fully oriented themselves live for less than this quite happily but the newcomer will need first to get acquainted. Those who live in more expensive quarters with a full-time man or woman servant will need from Rs. 130 to Rs. 150 for current expenses. Even they may find that when oriented they spend considerably less, as many of us have found.

¹ Casual medical needs for Adyar residents are taken care of, if desired, at our Adyar Dispensary at a nominal cost. There is also available nearby the Ashtanga Polyclinic under the direction of Dr. (Captain) G. Srinivasa Murti, an eminent officer trained in western medicine who investigated at Government request the wonderful herbs, massage, and other forms of indigenous healing of his Mother Country, the principal one of which is called *Ayurveda*, and has perhaps done more than any one man in India to popularize these throughout the whole of the land. This Clinic has a staff of specialists who give their services and medicines to the poor without fee and charge others according to their income scale.

However all this talk of our minimum or maximum needs in a way seems a bit like selfishness in these days when so many of the world's children, especially in India, are starving for the barest necessities. One surely does not come to Adyar for comfort, even though one may enjoy a great amount of it while here. One comes to Adyar to give what one has, to drink in the atmosphere of Adyar and of Mother India, and to serve her children, and it is almost a sacrilege when on pilgrimage to count the cost.

—ADELTHA PETERSON

ANOTHER NOTE

[An Adyar resident with a number of years' experience both of life in Chambers and in a detached house, who has read the above article, considers that it is a very fair and honest statement, and adds further:]

"The needs of Adyar" are so important and tremendous, and it is so good that preparations are NOW being made for the future work here, that I am sending a note of another type of experience.

It is the *life* of the form side of economics here that interests me. Costs of living is a practical side of economics, one of "my" pet subjects. For newcomers part of the emphasis needed for living here rests on adaptability and a spirit of willing surrender, and these go beyond economics. It's not big sacrifices, but little things count. It is a wonder to me to see that spirit at work here, and I know you appreciate it. To have no money to pay for your spectacles being mended, when you cannot see without them (but someone steps in to provide, or to lend); to be unable to have repaired pair after pair of shoes that you are accustomed to wear, and to make do with a makeshift; to have certain small needs, such as a toilet soap, (cheap!), and to find your friends

aware, and subsidizing you; to have your stock of, say, four towels all give way at once, in the middle of a month, and to need to borrow until the next comes; such things do count when taken as a part of the game.

We have been accustomed to manoeuvring our income, comparatively small, following a costings system, doing things for ourselves, wise buying, and fore-sighted buying too, managing well and then having a surplus to direct as we wished, with a sense of freedom—making a good showing on less than normal for that appearance—so we can speak from a steadfast and sensible experience.

If yearly you want a figure for, say, a small pensioner from the West, take £100—£120 or its equivalent in other monies.

No matter what the costs of living may be that are required at Adyar, there are two other things needed; or are they two, adaptability and sacrifice? The latter may be part of the former. No Adyarian, eastern or western, but would say that life at Adyar is more than worth them both, although they may involve so many former habits.

There is no need to accept the standards of the business westerner living here; nor of the Civil Service men living retired; nor to take the suggestions made of accommodations at Adyar that are fitted to the level of the possible subsistence-wage. Experience of those with a small western income which there meant fore-sightedness, in order, say, to be able to enjoy some of the privileges of higher incomes—such as joining various associations—proves that one can live on the same income here as there, from some points

of view more comfortably, though from others, less. Too, war-time experience shows that when income diminishes and prices rise, further attention to costings and economies still enables one to live reasonably comfortably. And this means even when you are maintaining your own home. (Flats and houses at Adyar have an average furniture equipment.) War-time West adapts, so also one can adapt in the East. Thus those with small incomes or pensions can face the figures given for Adyar, and realize their own possibilities. One wants to feel free to help at Adyar.

It is not the climate alone that differs. Visit Adyar in a spirit of living adaptability and the differences will not avail to make you wish to leave it. The range of prices is totally different; usual home food-stuffs you cannot expect to find at the same price, or of the same quality, but some—fruits—are better and cheaper. Equipment is far more expensive here than in the West, and when obtainable is not easily used by the servants. Furniture—average—is very different, and baths are showers or tubs. Rents are cheaper, with more space but poorer accommodation. The easterner will make a sacrifice, finding rents, living and laundry, higher here than customary, for buildings, roads and equipment are better kept and more modern than average here.

But it is a good adventure, and with the spirit of taking things as they come and using them, one can have a different incarnation from the angle of experience—physical as well. Meetings are different, "atmosphere" is different, even the atmosphere of work. It is Adyar.

Adyar is a sacred place. We seek to be worthy of it; and though all of us fail from time to time, everything we do is really and sincerely dedicated to the Masters' service.

SECCIÓN ESPAÑOLA

CRISTINA

CRISTINA era una chica de unos veinte años, delgada, bajita, de cutis pálido y ojos grandes, serenos, que denotaban una inteligencia vivaz.

Cristina era una devoradora de libros. Su pasión por la Teosofía le hacía pasar largas horas en apasionadas lecturas.

Esta afición que tan feliz hacía a Cristina, era un motivo de constante preocupación para su madre. No era difícil oírle expresar sus quejas entre las personas de su relación.

—No sé qué será de mi Cristina—decía—no le gusta el cine, el baile, apenas el teatro. ¡Es tan distinta de las otras muchachas! ¡Me tiene tan preocupada! Sólo se ocupa de estudiar la Teosofía.

—¡Teosofía! Y eso ¿qué es?—solían preguntarle.

—Francamente ni yo misma lo sé. Parece que se trata de estudiar el más allá.

—¡Pobre chica, tan joven y que ya sea de esta manera! Claro está que Cristina no participaba ni remotamente de las preocupaciones de su madre. Estaba encantada con sus estudios. Sentía un raro placer en ir desentrañando el misterio que envuelve el origen y futuro de la vida del hombre. Se sentía fuerte y optimista, como toda persona que poco o mucho conoce el esquema de la Vida. Estaba de antemano dispuesta a recibir los golpes que inevitablemente recibiría en su camino, pero, sabía también, que el mal, el temible mal, lleva en sí una lección que sabría aprovechar en beneficio propio.

Sus estudios la habían inducido a incorporarse a la Sociedad Teosófica, donde aportaba el calor de su juventud y su entusiasmo por divulgar estas enseñanzas que

ella consideraba la más hermosa de las doctrinas.

En el seno de la entidad, Cristina había hallado varios amigos con los que disfrutaba de todos los encantos que proporciona la amistad, sincera y recíprocamente interpretada.

Pero Cristina tenía su problema, y éste era su hogar. Su padre era un hombre de carácter áspero y violento. Su estribillo era que "el mundo está perdido" y muy a menudo sentía la necesidad de "cantárselas" a cualquiera. Como es de suponer, esta actitud dió por resultado el total alejamiento de los amigos y parientes de la familia, hasta el extremo de vivir en el más perfecto aislamiento.

Las discusiones, peleas y disgustos que motivaron esta actitud, eran incontables. Ultimamente, y a raíz de una serie de frecuentes altercados, el padre echó de la casa a su único hermano, Enrique.

El trastorno que este incidente causó a la madre, no es para ser contado. La pobre, que jamás pudo expresar su parecer en el seno del hogar, se consumía de pena sin poder hacer otra cosa que sufrir, silenciosamente, las intemperancias de su esposo.

Cristina estaba segura de que ella arreglaría el caso; la Teosofía le daría los medios para hacer entrar en razón a su padre. Sólo esperaba el momento oportuno. Esto era lo más importante de todo. Conocía el carácter de su padre y sabía que el éxito de su empresa fincaba, única y exclusivamente, en la elección del instante en que debía actuar. Como es de suponer, este momento llegó.

Un día, nuestro hombre llegó a su casa hecho una piltrafa. Entró sin saludar siquiera, completamente abatido, se dejó caer en

la primera silla que halló en su camino; su esposa que barruntó enseguida una nueva calamidad, se le acercó solícita cariñosa.

—¡Vamos hombre, qué te pasa! Ni que fuera a acabarse el mundo. ¿Qué bicho te ha picado?

—Nada peor podía habernos ocurrido María. Me he quedado sin trabajo.

—Válgame Dios. Lo único que nos faltaba.

—¡Y bien, y qué! Van Vds. a ponerse a llorar por eso—intervino Cristina—Papá es joven todavía, trabajo no le ha de faltar; además, ¿acaso no trabajo yo?

—Hija mía, no trates de engañarte. Los viejos no encontramos trabajo por ningún lado; en cuanto al tuyo, bien sabes que apenas si te alcanza para vestirte.

—¡Qué será de nosotros!—gimoteaba la esposa—¡Sólos, abandonados de todo el mundo!

—Ya sabía que me echaríais esto en cara—repuso colérico el esposo—pero tenedlo por bien entendido, antes de pedir limosna a los de la familia, la pediré en la calle.

—Pero papá; pero mamá... ¿a qué recurrir ahora a inútiles discusiones? Si realmente esto es un daño para nosotros. ¿A qué empeorarlo?

Los reunió a los dos en un abrazo, y les dijo:—¿Por qué no se van a la cama? Los dos estáis muy fatigados. Vamos, olviden todo eso. Les suplico que tengan fe en mí, yo arreglaré este asunto.

Sus padres la obedecieron y Cristina entró en campaña. Al día siguiente Cristina padre:

—Papá, tengo que hablarle.

—Hija mía, no tienes que pedirme para le dijo a su hacerlo.

—Ya sé papá, pero esta vez quiero su permiso, porque no voy a hablarle como hija, sino como una persona extraña.

—Supongo que no pretenderás afligirme más de lo que estoy.

Supones muy bien papá, aunque quizás le diga cosas que le duelan; pero, recuerde que nadie le ha hablado con más amor ni mejor deseo de hacerle un bien.

—De todos modos te escucho,—contestó el padre resignado.

—Todo lo que le pasa, es por su culpa, papá.

—Sí, bien, ya me esperaba algo así—contestó éste, sonriendo tristemente.

—De su prurito de protestar y resistir las cosas.

—¿Resistir?

—Sí papá ¿por que no deja a las personas y a las cosas tranquilas. Su manía de criticar, atacar y combatir, le traerá cada vez peores consecuencias.

—Es que yo no puedo transigir con la maldad y la injusticia. Eso bien lo sabes.

—Naturalmente. Pero el caso es que Vd. combate el mal con otro mal; la injusticia con otra injusticia. Ahí está el error que Vd. no ve. Si quiere combatir el mal ¡enhorabuena! Pero, predique el amor, la bondad, la sencillez, el cariño. Si quiere combatir la injusticia, sea justo, recto, pero, tolerante, comprensivo, indulgente. Jamás conseguirá cambiar los hábitos y costumbres de nadie a gritos e insultos. Únicamente se llega al corazón de las personas con la dulzura y el amor. Usted es bueno papá, bien lo sé, pero el carácter que se ha formado con ideas falsas y equivocadas, ha levantado una barrera que impide que su corazón se manifieste tal cual es.

—Hija mía, el mundo está lleno de pícaros, alguien debe ser el encargado de decírselo, aunque esto traiga más perjuicios que ventajas.

—Papá, el oficio de redentor, no está hecho para todos, pero si todos tenemos la obligación de hacernos tan buenos, como quisiéramos que fueran los demás. Criticar, protestar, ir contra todo lo que entendemos que es malo, no significa necesariamente

que nosotros seamos buenos y correctos. La mejor protesta que podemos hacer contra el mal, es hacer el menor daño posible. ¡Oh papá! ¿Por qué no dejar a la gente tranquila? Ellos tienen sus problemas, sus cosas. Tarde o temprano también buscarán el camino del amor. ¡Y qué dulce es sentirse un faro. Un faro pequeñito con una lucecita parpadeante, que muestra el camino a todos los que huyen del error. ¿Por qué no prende Vd. el suyo papá?

—Supongo que todo esto te lo enseñó la Teosofía.

—Esto y muchísimo más—contestó rápidamente Cristina que percibió instantáneamente la oportunidad de despacharse a su gusto.—La Teosofía nos enseña que el mundo es algo así como una escuela; mucha gente está cursando el bachillerato o siguen determinadas carreras; algunos pocos son profesores pero la mayoría está en los grados inferiores. Pero que uno se halle en el primero inferior, y otro en la universidad no significa nada, pues, a su debido tiempo, los que ahora deletrean estudiarán en los cursos superiores. La Teosofía nos enseña que todos los hombres somos hermanos, en el sentido más amplio de la palabra; que lo entendamos así o no, es cosa nuestra; pero algún día, para el bien de todos, esta verdad se hará carne en nosotros. Nos dice que cada ser humano es responsable de sus actos y sus pensamientos; que lo que cosechamos hoy, está de acuerdo con lo que hemos sembrado alguna vez, así como nuestras acciones de ahora, establecerán las condiciones de nuestra existencia futura. Por tanto, la Teosofía ennoblece al hombre, pues lo hace amo y señor de su destino; le revela su esencia divina, y le imparte como tarea específica, la de sublimarse hasta hacerse digno de su elevado origen.

—Hija mía, tus palabras me han llegado al corazón, me han emocionado profundamente. Estoy orgulloso de oírte hablar de este modo. Has logrado que me interese la Teosofía, pero, calla; parece que alguien entró en casa. ¡Sí, es Enrique!

—¿Qué casualidad! ¿Por qué no lo recibe papá?

En efecto, era su hijo Enrique el que acababa de entrar. Instantes después entró en la habitación.

—Cuando abandoné esta casa, juré no pisar más en ella; si ahora lo hago es porque se me ha rogado que viniera,—dijo Enrique.

—¿Que se te ha rogado, has dicho?—replicó el padre con aire colérico.

—Por favor papá, déjeme que yo explique esto—suplicó Cristina.

—No tienes nada que explicar, hija mía—repuso ya más tranquilo el padre—En efecto Enrique, deseo hablar contigo. He tenido una conversación muy interesante con Cristina. Confieso que sus palabras me han impresionado. Me ha hecho ver mi error. Reconozco que por mi culpa he perdido la amistad de buenos amigos y familiares. Cristina me ha abierto las ojos. Quiero arreglar en lo posible mis yerros. Es natural que comience con los más allegados. Si me equivoqué, valga la intención que nunca fué mala. Espero, hijo, que sabrás perdonar a tu padre...

—Pero papá ¿cómo puede hablar así?—contestó su hijo echándose a sus brazos—voy a buscar mis cosas y me instalo de nuevo aquí.

—Si es tu gusto, sea.

—Sí papá, sé que está sin trabajo, y mi deber es estar al lado de Vds.

—Casualmente—dijo Cristina.—hoy me encontré con el capataz de la fábrica...

—Pero, hija mía ¿no son ya demasiadas casualidades?

—Y me dijo que Vd. no está despedido. Lo que paso fué que a raíz de un anuncio de una rebaja general de salarios, se produjo una confusión, muchos han creído que se les echaba, pero no hay tal cosa. Me dijo, también que su puesto está a su disposición y que la casa está muy contenta con su trabajo.

—¡Válgame Dios!—exclamó la madre que no cabía en sí de gozo,—lo oigo y no lo creo. Ven hija mía, ven a mis brazos, que hemos de hablar mucho las dos, porque ahora, yo también quiero saber qué es eso de la Teosofía.

A. BARROT

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Portugal: Madame J. S. Lefèvre—Calçada do Combro 32-4°D, Lisbon; *Osiris*.

Puerto Rico: Señor A. J. Plard—Apartado Postal No. 3, San Juan.

Brotherhood. In every land our stricken fellow-members have justified their consecration to the Power of Theosophy and of The Theosophical Society by a steadfast adherence to the spirit of both in the midst of the most testing adversity. Indeed are they adding strength upon strength both to themselves and to our imperishable Movement. More than many of us are they helping to win the war by their undaunted loyalty and heroism. They are indeed of the heart of the Masters' work in the outer world and we honour them.

Most of our Sections have been finely active during the last year, and I have no hesitation in saying, from reports I regularly receive, that the world-wide war has everywhere had the effect of stimulating our members to increasingly joyous service in the Cause of Theosophy and The Theosophical Society, knowing full well that the Movement which embodies them both must reign undisputedly throughout the world ere war and cruelty and misery can become evils of the past, freeing all God's creatures upon earth for Happiness and Peace.

I should like at this point to make the following personal statement regarding our Society and present world conditions :

The Theosophical Society has a two-fold duty in the present world conditions—first, to range itself on the side of the United Nations against those who would kill all movement towards Universal Brotherhood ; second, to make as universal and as helpful to the world as possible that nucleus of Universal Brother-

hood which it exists to establish, excluding none who, desiring membership, sincerely endorse its three Objects.

Ought The Society, as such, to have ranged itself officially on the side of the United Nations from the very beginning of the war ? Had machinery been available to achieve such a purpose, I think it might have been set in motion, but no machinery was available, and there was no time to construct any, even had it been desirable to do so.

But unofficially the vast majority of members throughout the world have clearly shown what would have been the official attitude of The Society had it been possible to ascertain it.

In so grave an emergency ought I to have taken the risk of Presidentially seeking to commit The Society to the Allied Cause, trampling under foot all weight of the existing Constitution and Rules and Regulations ? I think not. I think that no precedent for such a commitment should ever be established, for it would be the thin end of a most dangerous wedge whereby The Society might at any time become torn into factions as the result of claims being made by more or less responsible groups of individuals, or by individuals themselves, that the First Object, or either of the other two, must needs imply this, that, or the other commitment of the whole Society to this, that, or the other prescription allegedly for the common good.

When we join The Society we must know that our membership involves, and can involve, no more than that to which we actually subscribe on joining—our acceptance of the three Objects.

And I continue to say this in the very midst of the terrible division of all the world into opposing camps of darkness and of Light when there can be no doubt whatever as to the camp to which The Society must naturally belong, even though, let it be noted, a Universal Brotherhood must include the darkness as well as the Light.

Neutrality, the President-Mother has said in connection with the first great war, is a crime. I am sure it is no less a crime in the second great war. But I have no hesitation in declaring that our Society is no more neutral in this war than it was in the last, even though officially committed in either war neither to one side nor to the other. Is not this spontaneous and overwhelming loyalty of our members to the cause of Light far more powerful and unmistakable than could ever be the most uncompromising official pronouncement ?

I hold that essential to our universality is the rigid avoidance of commitment to aught save the three great Objects of The Society as they are today or as they shall be in the future, each member being left free to interpret these Objects as he may best understand his duty to himself and to others in the spirit of one who believes in Brotherhood and seeks to practise it.

But let us now look to see what we have to do, or rather what it seems to me we have to do, now and in the immediate future :

Of course, our general work must go on as usual. I am no believer in any ruthless abolition of our present machinery. Indeed, must we improve it, but the time has not come to scrap it.

We still need Sections, even though we may feel moved to constitute them otherwise than as they exist today. We need our Federations. We need our Lodges, though we may feel impelled to try to adapt them more closely to the needs of the coming times and to the fruits of our experience. Our research work must not only continue, it must be greatly intensified. Our studies must be pursued with more vigour than ever. We still need meetings and study-classes, though I have no doubt at all that both need considerable vivification and new alignment. We shall urgently need our Theosophy-inspired activities, at present in many countries grouped under the Theosophical Order of Service.

But my own contribution to the beginning of the new era on the threshold of which we surely are is especially to urge the selection and careful training of Bands of Workers dedicated to the presentation to the outer world, in terms of their essential Simplicities, of those Truths of the Science of Theosophy to which the general public—chastened by the world-wide war—is likely to be most receptive.

Theosophy must be presented simply, directly, forcibly, appropriately, so that the way may become more clear for finer, happier, more helpful living.

And I would say that the more we really know our Theosophy the more simply we shall be able to present it, and therefore the more convincingly. The less we know the more complicated is our understanding.

We must take our Theosophy in its simplest and most convincing terms to all and sundry, to each *where he is*, whatever be his outlook. We must take our

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*.

Uruguay: Señor Enrique Molina—18 de Julio 1333 Sala F, Montevideo; *Revista de la Sociedad Teosófica Uruguaya*.

Wales: Mr. Peter Freeman—3 Rectory Road, Penarth; *Theosophical News and Notes*.

Yugoslavia :**PRESIDENTIAL AGENTS**

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Peru: Señor Jorge Torres Ugarriza—P.O. Box 2718, Lima.

Travelling: Mr. C. Jinarajadasa.

NON-SECTIONALIZED LODGES

British East Africa: ZANZIBAR: Krishna Lodge, Secretary, Mr. Jayant D. Shah—P.O. Box No. 142, Zanzibar.

TANGANYIKA TERRITORY: Narayana Lodge, Secretary, Mr. C. D. Upadhyaya —P.O. Box 240, Dar-es-Salaam.

KENYA COLONY: Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel—Railway Accounts, P.O. Box 570, Nairobi, Kenya Colony;

Mombasa Lodge, President, Mr. P. D. Master —P.O. Box 274, Mombasa.

Canada: Canadian Federation, Secretary-Treasurer, Mr. J. T. S. Morris, Lake Buntzen, Burrard Inlet, B. C.;

H. P. B. Lodge, Secretary, Mr. E. W. Hermon—45 St. Clair E. Ave., Toronto, Ontario.

China: Shanghai Lodge

Manuk Lodge

Federated Malay States: Selangor Lodge

Japan :

Straits Settlements: Singapore Lodge

United States of America: St. Louis Lodge, President, Mr. Charles E. Luntz —5108 Waterman Avenue, St. Louis, Mo.; *Ancient Wisdom*. (Note.—This affiliation is granted as a temporary measure for the duration of the war).

OTHER ORGANIZATIONS

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Mr. J. E. van Dissel—33 Ovington Square, London, S. W. 3; *Theosophy in Action*.

Federation of South American National Societies: President, Señora de La Gamma—Apartado Postal No. 595, Montevideo, Uruguay.

World Federation of Young Theosophists: Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta—Adyar, Madras, India.

supplement to "The Theosophist," December 1943-January 1944

**THE PRESIDENTIAL ADDRESS****TO THE 68TH ANNUAL INTERNATIONAL CONVENTION OF
THE THEOSOPHICAL SOCIETY AT ADYAR**

December 1943

[Written during the month of October 1943, in order that it may the sooner reach Sections which are far away from India].

DEAR FELLOW-MEMBERS in our great nucleus of Universal Brotherhood :

The night of a great darkness is passing and the dawning is at hand of a wondrous Light.

Thanks be to the mighty Inner Government of the world which is giving us the Victory.

Now, therefore, is the time for Theosophists the world over to strive to their utmost to ensure that the Victory shall be a real and world-wide Victory, that everywhere tyranny shall cease to triumph or Right, injustice over Justice, slavery or Freedom, wealth over poverty.

There is no collective policy to be followed in the efforts we may thus make—our three Objects constitute the collective policy to which each one of us is subscribed on joining Theosophy. Without individual freedom of

the widest but of the most tolerant kind we can duly profit neither from our studies of Theosophy nor from our membership of The Theosophical Society.

But every Theosophist is called to be a vigilant guardian, in the place his Karma and the Will of his Elders have assigned to him, of all that Brotherhood means, including the Victory of Reverence over irreverence, of Compassion over cruelty, of Goodwill over illwill, of Culture and Refinement over ignorance, of Beauty over ugliness and all other vulgarity, of the right of each to live to his or her fullest measure, both for self-growth and to the greater happiness of the community in which he lives and which he is in duty bound to serve.

Throughout these times of darkness our nucleus has never ceased to glow, even where, as in the Axis-poisoned countries, its outer forms may have been destroyed and its members forbidden to offer open sacrifice on the Altar of

OUR NUCLEUS
GLOWS

Simplicities of Truth, an increasingly active homage to which will some day hasten the world to its salvation.

In seeking my own Simplicities I distinguish three aspects of
MY OWN SIMPLICITIES Theosophy—Theosophy interpreted in terms of the Will, Theosophy interpreted in terms of the Mind, Theosophy interpreted in terms of the Heart: the three being one, and in each the other two. But, as the world reincarnates, becomes new and young, I see that it needs for this youthful period the Theosophy of the Heart more than it needs for the moment the Theosophy of the Mind and of the Will.

Theosophy as the Science of the Heart, with its appropriate Simplicities, is the Theosophy we must primarily give to the New Young World. In other words, Theosophy must be presented to the New Young World in terms of Love, for Love is the foundation of Life and a veritable Guardian Angel of Youth.

We must show the New World how Theosophy demonstrates the reality of Love, the nature of Love, the supremacy of Love as the guiding and dominating force in all living; and we must show that Life is, we exist, unfaltering growth is everywhere, because of Love.

And I should like parenthetically to insist that as the world moves onwards to its newness, so do all creatures move onwards to theirs. Unconsciously to ourselves even, we become new. The Miracle of Youth descends upon us as it descends upon the world, and to us all must come a New Theosophy, which is to say, the Eternal Theosophy interpreted in terms of a new Time.

Is there anyone in the world who dares to deny the universal need of Love, the more so as we all, and the world with us, are becoming baptized anew with that Spirit of Youth in which the noblest of all characteristics is Love? Is it necessary to define the word? Does it not mean for every one of us the great Deliverer from all loneliness and the mighty Bestower of all comfort and courage? Does not Love heal, understand? Is not Love wise? Does not Love unite in deepest comradeship, give relief and hope? Is not Love gloriously faithful to the end and beyond? Do not times come in the lives of all of us when Love matters most? Patriotism is not enough, as Nurse Cavell so truly said. But naught is enough save Love, for Love is the Supreme Refuge and it alone suffices. In *The New Testament* there is a sublime description of Love if in First Corinthians, Chapter 13, we substitute the word "Love" for "Charity," as is done in the Revised Version.

I myself would stress one fundamental and supreme Simplicity—
FOUR GREAT MIRACLES the Simplicity of Love, in which I would include the Simplicity of Unity—what after all is the difference between the two? And I might even take Unity a step further and call it Identity. Attendant on this Simplicity I would designate three other Simplicities—Simplicities which are the Simplicity of Love at work. The first of these is the Simplicity of Growth, the second the Simplicity of Suffering, the third the Simplicity of Death: three in one, and all three one in the Simplicity of Love.

Each is a Miracle. Each performs miracles. And yet is each a Simplicity

which we shall only discover to be such as we gaze upon it simply and clearly, emerging from the fog which so clouds our understanding and perception.

The Miracle of Love is the Life we see around us and of which we form part.

The Miracle of Growth is the eternal Youth towards which all Life is moving.

The Miracle of Suffering is Understanding.

The Miracle of Death is Rest and Change.

Theosophy reveals these four Simplicities from one point of view as Miracles, but, from another point of view, as everyday beneficent events occurring to each and all of us, as part and parcel of our being. But they are surely Miracles, because they are so wonderful and so marvellous, so true and so full of Blessing. And the greatest of them all is Love.

I am most eager that Theosophy shall be drawn very near to the hearts of all of us, as we become reborn into the New World, so as to reveal in the simplest and yet most exact terms what Love really is—not only Compassion and Tenderness, but no less Power and Wisdom; not only the Love of the lover, but the Love of mother and father, husband and wife, teacher and friend, of all for each and of each for all.

Not only The Society but each one of us is a nucleus of the Universal Brotherhood. And is not this the same as saying a nucleus of the Universal Love?

The Mystery of Love has become degraded in these times, and is too often regarded as of no account, as mere spongy sentimentality, thus giving entry into our lives of all those forces which are Love's opposites.

Where Love is golden with purity, there is the Miracle of Sex with its Holy Mysteries duly revered and worshipped. But where there is only tinsel, no real Love, only its caricature, there is sordid selfishness and rapacious bestiality. In the world today the degradation of the creative spirit, especially in many western lands, poisons the whole atmosphere of living and utterly demoralizes the young womanhood which should be the hope of the world. Indeed has civilization fallen low, so that it hardly deserves the name at all, for what can its achievements be to offset defacement of one of God's most sacred Mysteries? No wonder war. No wonder cruelty. No wonder unimaginable atrocities. This is the Karma we must reap for our pollution of sex.

Theosophy, in crystal-clear directness, must unveil Love in all its noble splendour (for the powers of Love are splendid indeed), in all its Law (for Law is the servant of Love), in all its Universality (for where Life is, and Life is everywhere, there is Love).

Indeed, what else is Theosophy in its ultimates and in their unfoldment but the Science of Love, or I might well say the Science of Beauty? What else than Love at work loving, the Flower of Beauty unfolding, are Reincarnation and Karma, the planes of consciousness, the conception of a Spiritual Hierarchy, all the details of the evolutionary process, and all the rest of our Theosophy, however abstrusely set forth in our most classic literature?

In the case of every Miracle, we must present it, with whatever details may come within the term "Simplicity," less

Theosophy to him in garbs most likely to appeal to him, to meet his needs, and to give him comfort as he emerges from the terrible darkness of suffering which in the case of such vast numbers will leave them desolate and despairing.

We shall need groups of workers who will deeply understand this suffering and who will be equipped to offer Theosophy as a veritable healing balm and renewer of hope. Just as we need trained nurses to help to heal disease, so shall we more than ever need trained Theosophists to help to heal the wounds of suffering and despair.

It does not matter whether these workers are young or old, so long as they are young in heart, so long as they can give their Theosophy from the heart far more than from the head.

Do we not, even though unconsciously, pay homage to the heart rather than to the head? We speak of the heart of the work rather than of the head, we speak of the heart of a nation. We use the word "heartfelt" and not "headfelt." The mind is a usurper when he ought to be but a servant. The heart is the king of our being, except, perhaps, in so far as he abdicates to the will.

It is from the heart that must issue forth fresh streams of fructifying life to make the old world young and new and to establish a new Order of Living.

We must leave behind us all those streaks of ugliness which, for so long have defiled our living and have infected us with the horrors of war. We must leave behind us all the vulgarities and crudenesses, all the hatreds and dissensions, all the cruelties and tyrannies, which have made the world so ugly and forbid-

ding. The Hitler spirit must finally be dethroned and the Blavatsky-Besant spirit must be crowned in its stead.

Will the great Peace be the beginning of the achievement of all this? It is impossible to say, and there are many to doubt. But our Bands of Workers must make the beginning, whatever the Peace brings forth. They must be heralds of the New Age, leading the New World back to those age-old Simplicities whence mind-ridden the old world has strayed, but to which, heart-, mind-, and will-inspired the New World shall return.

So to achieve, these Bands of Workers must take strongly to heart Psalm 127 in *The Old Testament*:

Except the Lord build the house, they labour in vain that build it—except the Lord keep the city, the watchman waketh but in vain.

It is in the spirit of the Lord that the foundations of the New World must be laid, and I often pray that this Psalm may be remembered by those who will in due course be gathering round the Peace Conference Table upon the conclusion of the war. At least, we Theosophists must do our building in the Name of the Lord, howsoever we may regard Him; else will our labours indeed be in vain. That means the spirit of consecration and dedication and the most eager endeavour to discover God's Plan for His world.

It is truly said in *At the Feet of the Master*:

For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.

In any case there is no time to be lost for the achievement of a far closer contact between the outer world and Theosophy and The Theosophical Society even than that effected by the substantial results so far accomplished. The New World must have its foundation in those Simplicities of Theosophy which carry most immediate conviction. What then are the Simplicities which should be singled out and in every way popularized?

I am quite sure there can be no hard and fast statement regarding such Simplicities. There can be no Code of Simplicities, for different Simplicities will appeal to different localities and types of people, while every member will single out Simplicities according to his temperamental outlook upon Theosophy in the light of his mode of living in the outer world.

But I feel no less sure that each one of us must equip himself with Simplicities—some of which he will regard as fundamental in all circumstances and conditions while others will vary according to need.

I shall not be surprised if a whole range of specialized Theosophical literature gathers round these bands of workers who will be concentrating as an Advance Guard of Theosophy and The Theosophical Society to bring home to as many as possible our Science and its Channel.

Such literature will deal almost exclusively with the presentation of fundamental Simplicities in Theosophy as these should heartfully be placed before a New World emerging from the old. The complexities of Theosophy will be for those who have mastered accepted Simplicities

and therefrom have perhaps evolved their own.

Let us graduate in the Simplicities and take the superstructure resting upon them as our post-graduate course in the Science of Life.

But it is a *sine qua non* that every member of such Bands of Workers shall not only be busy about discovering his own Simplicities for himself but shall strive to order his life in accordance with them, so that he tries to become a living example of the power of Simplicity to make life happy and purposeful. Such living need by no means involve any rigid asceticism or self-denial. It is not these with which we are concerned, but rather with simple purity and unselfishness of living in whatever ways it may be possible to cause these to become dominant factors in life.

We must not expect our Simplicities—Miracles though they may be—to effect miracles. We must not expect the Eternal Wisdom as expressed in the beautiful exhortations to right and brotherly living, set forth in the Holy Scriptures and elsewhere, to be accepted by the people as a whole in all parts of the world. They will remain almost as deaf to them in the New World as they have been deaf in the old world. But I feel we may expect every member of our Bands of Workers, as a Theosophist, both to accept them and to live them as faithfully as he can, for most Theosophists, I believe, strive to give heartfelt allegiance to Truth wheresoever they may find it.

And the time will some day come when Theosophists and their messengers will be heard for their unswerving practice and earnest preaching of those

in the first instance as a plausible theory appealing to the reason, more as Love at work. We have a very special opportunity to do this as we show that Love created the Evolutionary Process and sustains and fulfils it through all the seeming negations of Love by which the Highway of the evolutionary adventurer is bestrewn, at whatever stage of unfoldment he may be or on whatever branch of the Highway.

Let me repeat that the greatest of all the Miracles which I single out for presentation in their essential Simplicities is the Miracle of Love. All the others are the Miracle of Love at Work.

I have no space in this Address to set forth what I would regard as an adequate presentation of these mighty Miracles, but in each case I derive the presentation from the Treasure-House of Theosophy. I might indeed have said that the greatest Miracle of all is the Miracle of the Love of God, and I should have used the word "God," because it has for me a very beautiful meaning. It is the mnemonic for a Person as well as for a Universal Principle. It conveys to me the idea of the perfectly enfolding Love of One who is infinitely Great for innumerable ones who are infinitely small. For myself, I need Persons in my Pantheon even more than Principles. It has ever been so in this incarnation. But the word "God" is variously interpreted and I should not like anyone to deny this primary Simplicity just because of the inclusion of a word so much the subject of controversy but not so long ago hallowed in its use in *At the Feet of the Master* by the Master K. H. Let

there be obeisance to Love whencesoever the Love may be considered to be derived.

Still, I almost feel that in leaving out what I regard as a sublime word I am in danger of making Love seem cold. To my understanding, my idea of God gives to Love a most glowing warmth and a most personal and glorious relationship between God and man, and indeed between God and every single one of His creatures in every one of His kingdoms. So would I have said "the Miracle of the Love of God" were I not most anxious not to point to a particular interpretation of Love, but rather to make very clear that on whatever pathway a man approaches Love, Love greets him and blesses him.

In any case, Theosophy performs for us the tremendous service of showing us how to discover Love in all things. Love hides itself too often and we pass it by, saying that it is not there. Yet, be its mask ever so repellent, still beneath all masks is Love. Does not Shri Krishna, the Lord of Love, say: "I am the gambling of the cheat, and the splendour of splendid things I. . . . An all-devouring Death am I, and the origin of all to come"?

A cold, bleak world: cold, bleak and fumbling as is completed the gigantic operation of war performed upon it during so long a period, with leaders uncertain of themselves and still more suspicious of those who are of their company in leading the peoples of the world. Such a world must needs seek the refuge of Love, not as a mere sentimental feeling or emotion but as a dynamic and warmth-giving power to lift all nations into a

rotherhood they have never known before. Where but in Theosophy, science of the Universal Brotherhood, which includes all differences within an embracing Unity, shall such a Refuge, welcoming all, be found?

So the activities of these Bands of Workers are, in performing this great duty of confronting the world with the simplicities of happy and purposeful living, in part to array all Theosophists throughout the world against the terrible anger of revengeful hatred—the antithesis of Love—which may envelop those nations and peoples which have been suffering beyond all endurance mainly in the hands of Germany, and, in the case of China, of Japan.

In all matters they will be messengers and exponents of the straight Theosophy which is so simple, because it is so straight, or so straight, because it is so simple.

While the fever of war is upon us we must take care to remember that the fever of Peace may be no less terrible, for who is to condemn the urge of ravaged and desolated countries to exact a full measure of retribution for the horrors visited upon them? In the comparative safety of many of us have enjoyed throughout the long years of war, who are we to say that calm and cold justice is enough?

It is enough for those whose lives have been ruined for ever, for those whose loved ones have been torn away from them with gloating ferocity, for those who have lost all they cherished to make life worth living, for those who have no hope for the future, only misery and despair? It cannot be enough. And yet there

can be no peace or happiness for the world, so long as the spirit of vengeance is allowed to pile its own dark horrors upon the horrors which have called it forth.

The world dare not allow the spirit of vengeance to hold sway anywhere, lest a final war, plunging it into a millennium of darkness, tread close upon the heels of the two wars the world has already inflicted upon itself.

Our Bands of Workers, therefore, must be busy, especially in all afflicted areas, encouraging those who have been suffering hell not, perhaps, to love their enemies, but nobly to honour themselves and their Motherlands by assenting to a cold and calm justice instead of quite naturally seeking to inflict upon their oppressors the measure of evil that has been inflicted upon them. The Axis powers must be judged and duly sentenced, but by a court of justice-tempered law, not by a court of mind-impregnated passion.

We must needs be fearful about the Peace as we have been fearful about the war, and I am sure that only the reign of the Simplicities of Living can give the kingdom of the world rest and hope. Only the balm of the compassionate heart can heal the wounds inflicted by the pride-ridden head. It is sometimes said that we must always be prepared for war and its dangers. No less must we be prepared for peace and its dangers. It is my fervent hope that these Bands of Workers may substantially help to win the real Peace without the triumph of which the lessons of war will again and again have to be taught and at last learned.

We may, perhaps, say in vain to the outer-world leaders: "Except ye be *converted* and become as little children ye shall in no wise make the old world new." Will they heed this Truth?

Not in vain, however, shall we say the same to the Bands of Workers which I hope will arise to bring the Simplicities of Theosophy to the New World.

They, I am sure, will heed, for they will all be Theosophists—seekers of that Truth which, as they find it, they will discover to be Love.

I cannot help wondering if these twentieth century Bands of Workers will be in spirit, and, who knows, perhaps as to some of their members, reincarnations of bands of workers which from time to time in the past have been special pioneers of great causes.

Akbar sent forth missionaries to promulgate *Din Ilahi*, the Divine Faith wherein he embodied all that he regarded as the best features of existing faiths, and he hoped through these missionaries to draw together the religions of his empire in mutual understanding and respect if not actually in common agreement.

Asoka sent out far and wide his own special bands of workers to promulgate the new spirit of which he was so splendid an embodiment—the spirit of Buddhism and its practical application in helping people to find and tread the Middle Path.

Paul was responsible for the spread of Christianity by similar bands of workers.

To each band of workers was entrusted the duty of giving to the people that

spiritual and practical comfort which, for one reason or for another they had lost. It was often some terrible war that deadened the lives of the people and caused them to turn everywhere in vain for solace.

May it not be that again today into the midst of a comfortless world, groaning under the awful tragedy of the most terrible war the world has probably ever known, will go these healing Bands of Workers carrying the precious comfort of the Truths of Theosophy to a world in which religions have largely lost their hold upon the hearts of men?

I cannot help thinking that The Theosophical Society is consecrated and dedicated to play the part a great leader might have played, had he been available. Though unofficially, yet will The Theosophical Society usher in a new civilization of Brotherhood of which these Bands of Workers will be among the special prophets. They will accomplish that which was accomplished by those who have gone before them, and so will our Society not merely be a Society of people who accept its special Objects, but will be a great movement to draw the peoples of the world nearer to the healing Truths of Life.

It is in this hope that I have ventured to suggest the idea of the formation of these Bands of Workers, of individuals, who as far as they can will dedicate their lives to the great work I have outlined above, as the missionaries of Akbar, Asoka, and Paul must surely have dedicated their own lives to the mighty opportunity which has come to all sincere followers of Truth throughout the ages, and now, it may be, comes to these Bands of Workers to the sending

forth of which our Society may have been in part working through all its past years.

May I finally say that I regard these Bands of Workers as missionaries in the finest sense of the word, by no means going forth in a spirit of superiority to "convert the heathen," but to offer their light in such service as may be acceptable. I think that in the remote future these Bands of Workers will be acclaimed for their bringing of light into a darkened world, and The Theosophical Society will be the more honoured in that its members formed such Bands and spread the message of simple and practical Truth far and wide. If we look down the pages of history we shall find that such and such a ruler, or such and such a great Teacher, sent out into the land emissaries of the Truth then needed to be preached. For this twentieth century members of our Society will be preaching in Bands of Workers the Truth now needed. So perhaps my suggestion has more value than might at first sight appear.

* * *

Such is the submission I would venture to make, out of the fullness of my heart, to my brethren in all parts of the world, each Section or group working out my theme, if it so chooses, along whatever lines seem most appropriate.

That Theosophy shall be presented to the New World in such Simplicity as may best enter into the daily lives of all and add healing and purpose and joy to all living, and thus the spirit of real Brotherhood, is my eager intention; and

I suggest to our General Secretary here in India that he may try to draw together a few keen workers, so that he and they may explore the nature of the appropriate Theosophical Simplicities for India and thus strive to give new vitality to this harassed land. An acid test as to the successful application of these Simplicities will be that where they are in the course of being realized there the spirit of Service becomes intensified. In many ways it is true, I think, that the motive-power of Service is Simplicity, for Simplicity of Living, of outlook upon life, so often draws us very near to our fellow-travelers in every kingdom of nature, both in close understanding and in eagerness to help them on their way.

I shall indeed be surprised if emphasis on Simplicity, both in ourselves and as a mode of presentation of Theosophy to those around us, does not stimulate within as well as outside our Movement an even more intense desire than there may be already to make practical Brotherhood an essential part of daily life.

Now why do I say to you all, my brethren, that we must resolve our Theosophical Truths into their relevant Simplicities, that we must go forth into the world to offer them as Theosophy's and The Society's most precious gifts to a new world entering upon a new life, and that the supreme Simplicity of all—Miracle of miracles is Love?

I say so because I sincerely believe that a Day of Judgment is no less upon all of us who are members of The Theosophical Society than a Day of Judgment is upon all nations and upon the world.

A DAY OF
JUDGMENT

The Society will certainly not die even if most of us fail to pass the test successfully. But the failure of any of us will be a misfortune to The Society as it will be a disaster to those of us who are thus weighed in the balance and are found wanting.

I have sought to stress some of the Simplicities of Theosophy, and Love as the supreme Simplicity of all, because I believe that we can only hope to receive favourable judgment in so far as we cause both Simplicity and Love to be living powers in our lives, invoking both to aid us as we seek to save the world. For the world needs both of these more than it needs aught else.

The greatest of all dangers which beset Theosophists is the danger lest they hoard Theosophy for themselves and thus become selfish profiteers. The existence of inner organizations easily accessible to Theosophists wherethrough they may hope to make more rapid personal progress accentuates this danger in the case of some, for it is so easy to forget the fact that these Movements insist that whatever is gained must be shared, since thus alone can gain be real and true.

It is as dangerous as it is beneficial to be a member of an occult organization. The Esoteric School of Theosophy—the only occult organization which is an integral, though not an official, part of The Society—is not only the logical outcome of The Society's First Object, but has during its fifty-five years of existence brought great blessing alike to some of its members and to The Society.

But it is a razor-edge pathway of growth and must needs promote in the unready the desire to gain personal

advantage rather than to give personal service.

The Day of Judgment challenges every single member as to his intentness upon helping all around him to live more usefully to others and therefore more happily, to know more and therefore to serve with added power. It is exactly this service that the Masters and our leaders give to us. Do we or do we not pass it on?

How many members of our Society, and especially how many members of these inner organizations, occupy their lives, and particularly their Theosophical lives, in giving far more than in gaining? Those to whom gaining is of little moment compared with giving, who gain in order to give, will surely pass the Day of Judgment. But to the extent to which their membership of The Society, or of one or another of these occult organizations, is used to hoard knowledge rather than to distribute it in the relief of poverty, destitution, starvation, suffering, injustice, degradation, ignorance, in the relief of current miseries of all kinds, to that extent it would have been better to remain in the outer world and to travel in comparative safety its slow pathway rather than to run risks and not to seize the opportunities they afford. There is great risk in gaining where the opportunity of giving is not seized in abundant measure.

I have great fear for any of our members or Lodges or Sections, I have great fear for The Society, as any of us fail in these days of need to honour the Light we ourselves have received by refraining from bestowing its blessing upon those around us in the forms they need it most.

Simplicity must be the key-note of our work as Love must be its motive power.

All of us are spiritual children, not spiritual adults, and there are very few of us who do not need our Theosophy in terms of words of a syllable or two, however much we may think we can understand it in its more advanced formulations. And the outer world undoubtedly needs Theosophy in its most direct, its most helpful, its most easily comprehensible, its simplest terms.

We must surely believe that the experiment of practical occultism with all its implications as embodied in the Esoteric School of Theosophy has had the hoped-for success.

No doubt it was started at the psychological moment, but has there been among some in any way accentuated the pursuit of personal advantage rather than a dedication to selfless service? I sometimes think that, perhaps, there has, as I also sometimes think that some of our Lodges tend to become enmeshed and even stifled in a routine of lectures and study-classes to the exclusion of that practical application of Theosophy and The Society's highest purposes which is the very Life of the Science and its Channel.

The Day of Judgment is an examination as to our power to make our Theosophy and our membership of The Society practical realities both in our own daily lives and, by way of service, in the daily lives of our fellows.

To satisfy the Examiners we must be girt about with the directness of Simplicity and the Miracle of Love must be at work in our hearts. To such end is this Address of mine—to help us all to pass the examination with honour.

* * *

Your International Headquarters has, like all the rest of The Society, been passing through difficult times. Some of our workers have very properly offered themselves and have been accepted for war service. A portion of our Estate has been occupied by the military authorities on reasonable rent. We have naturally been faced by many war restrictions, but we have been glad to observe them. The General Council, as you are already aware, has sanctioned the loan to the War Funds of a substantial sum free of interest. But our most grave concern has been the plight of our village brethren in their thousands, stricken in misery as the result of the war. Destitute they always are more or less, though The Society does all it can to help through the Baby Welcome Clinic, largely maintained by our local District Board, with all its service to the little ones and to young mothers as well as to the mothers-to-be, and through various funds to help our poorer brethren in all their constant distress. We might, too, have been gravely concerned about the financial situation of Headquarters and of The Society generally but for the outstanding generosity of members of the American Theosophical Society who have made it possible for your Headquarters to carry on almost as usual. I have had annual occasion to refer to this, but the contribution to the Adyar Day Fund for 1943 actually surpassed all previous offerings and came to us when we were in somewhat urgent need. I repeat that the American Theosophical Society is thus the good Karma of the whole Society.

I do not need to dwell at length on the splendid service given by the Adyar Village and Animal Welfare Group in these critical times, for the December Watch-Tower of *The Theosophist*—really a part of this Address—has been dedicated to a full survey of the work of this remarkable Group, entirely composed as it is of residents of Adyar and teachers and students of the Besant Theosophical and Olcott Harijan Schools. It is not too much to say that this Group has saved our surrounding villages with their thousands of population at least from the worst pangs of misery. But the cases of utmost distress have been as many as they have been lacerating, and I only wish our members all over the world could go round with workers of the Group from hut to hut as they seek out and alleviate the prevailing wretchedness. In the December Watch-Tower I have given examples of the depths of despair into which these poor people have been plunged. Some of these cases are almost incredible, but in all the despair there is a wonderful dignity which would hide it from the gaze of the outer world, and which would infinitely rather endure than beg.

Of such are hundreds of millions of the poor in India. They may not satisfy the standards of so-called "civilized" living. But they have their own culture which should command the utmost respect from us all, for it is that age-old culture which has made India truly self-governing throughout the centuries, even though she has been compelled to know how to suffer in Godly silence and to endure in inconceivable patience. In the West the

people revolt under conditions such as prevail in India. But in India the people bear without complaint and silently the most grievous calamities. The forms of Self-Government she needs, but the spirit and practice of Self-Government has been hers from time immemorial—long before the rest of the world emerged from savagery.

War relief and distress have continued to be the subject of allotment by The Society. So far Rs. 33,009-11-2 (£2,427-4-3) have been distributed in Europe and in India. There is at present a balance only of Rs. 1,627-9-8 (£123-2-6). We shall need very considerably more before the end of the war.

It has not been possible to fix any date for the World Congress of The Society. A tentative arrangement had been made to hold it in South America in 1944, but I fear that the insuperable difficulties of travel make 1944 a very doubtful date for any international gathering. In any case, I feel that my first visit, when travel is at all possible, must be to Europe to concert with representatives of the European Sections ways and means of rehabilitating our work. I especially hope that we shall soon have a Russian Section inside, rather than outside, Russia, for the more The Theosophical Society and a new Russia are drawn close together the more will each gather speed on its worldwide Mission. I eagerly hope also that we shall soon have a Chinese Theosophical Society. I can hardly think of any event more a matter for rejoicing than the establishment of a Chinese Section with all the intimate access it would

have to a unique and marvellous civilization.

Of course, in due time, every land will have its Section of The Theosophical Society. We must hope for Germany's return to our ranks, and for Italy also to revive her Section. Each will most urgently need its Section of The Theosophical Society if it is to play its due part in its own life and in the life of the world. Japan must come within the fold of our Society, even if only for her own sake, and we may look forward to Turkey's enrolment in due time. The formation of an Egyptian Section would certainly be an event of great significance, and I hope that the efforts in this direction of my Presidential Agent, Monsieur Pérèz, will be crowned with success.

Every crucified Section in Europe must move onwards to a greatly-earned resurrection, and the resources of The Society must, I think, be strained to the utmost to help to effect this.

The Headquarters of The Society at Adyar must become thoroughly representative of its constituents, and we must plan for this in every Section. I still hope for an International, or World, University with headquarters at Adyar, and with affiliated institutions wherever possible. When such a University becomes able to stand on its own feet, financially and in all other ways, I should personally advocate its forming an official activity of The Society. I still hope, also, that in some way or other the conception of a World Religion, adumbrated, I think, in 1925, may yet have an honoured place in our work. Surely the ideas of a Universal Brotherhood and of a Universal Faith are not so very far apart from one another.

I have already announced the closing of the Peace and Reconstruction Department which I had established some time previously. Overwhelmed with masses of leaflets, pamphlets, and other literature from most parts of the world, our workers soon began to feel that the primary work of Theosophists to spread Theosophy would give way to a most confused absorption in the jigsaw puzzle of sorting out and trying to value the plethora of panaceas emanating from countless men and women intent upon putting the world straight. I felt that to endeavour to conjure from all this mass of material a plan which might satisfy the standards and requirements of Theosophy would take us all down innumerable blind byways when our function is so obviously to tread the great Highway both of the study of Theosophy in order to give the utmost currency to its Truths and of making The Theosophical Society as strong a nucleus as possible of the Universal Brotherhood. I did not hesitate, therefore, to close this Department, each member being free, of course, to ally his Theosophy to reconstruction in whatever ways he may think best.

I take great happiness in mentioning here that Shrimati Rukmini has entrusted to the care of the Adyar Library the great collection of Tamil manuscripts gathered together and most valuably annotated by Mahamahopadhyaya Dr. Swaminatha Aiyar, presented to her by the family of this most learned gentleman, including his devoted son Pandit Kalyanasundaram Aiyar.

This collection is unique and will attract scholars from all parts of India not only to study the rare manuscripts

themselves but also to become enlightened by the great collector's commentaries.

I am afraid my western brethren will be unable to appreciate the nature of the honour thus conferred upon our Library, but in India the presentation to Rukmini Devi and the housing of the collection in a special room in the Library are regarded as of great significance in the cultural field, especially—Southern India.

We have had a number of recent bereavements, the most outstanding of which was the passing of our very great Vice-President, Mr. Hirendranath Datta of Calcutta—a great writer and speaker, a most distinguished Sanskrit scholar, trusted colleague of some of the most eminent men in Bengal, including Rabindranath Tagore of whose movement he was Vice-President, doyen of the legal profession in his Province, and a most learned student of Theosophy. His International Convention Lectures were among the finest ever delivered from the Adyar or Benares platforms, and as Honorary Legal Adviser to The Society he has been of inestimable service in making our difficult legal pathways straight. He was also a great supporter of Theosophical education and subscribed liberally to our educational funds.

His loss is without exaggeration irreparable. But I have been fortunate in persuading—the General Council endorsing my selection—Mr. N. Sri Ram Sastri to occupy the office at least until the war is over. Mr. Sri Ram has for many years been a very trusted helper of our President-Mother, and is himself learned in Theosophy. He has occupied a number of the higher offices in our Society, in-

cluding those of Treasurer and Recording Secretary, and he has given me throughout my period of office as President the most ungrudging and valuable advice and help. Wherever he is known he is deeply respected, and I have received many congratulations on so happy a choice.

Other losses I have noted in Part 2 of this Address. But, of course, they are not really losses. They have but changed from the regiment of the Old Guard into the regiment of the Advance Guard, as I pray we may all most happily change when our Commander calls us.

I must, however, make special mention here of the heroic action of a Polish medical doctor, well-known and respected throughout his country not only for his Theosophical work, but also for educational broadcasts from Warsaw on child psychology and similar matters. For many years he was the head of an orphanage which was open to Jewish children, and when the Germans in their determination to exterminate the Jews of Warsaw raided the orphanage and took away his little people, he went with them to what must have been certain death, though not being a Jew he was free to stay behind. The Polish newspapers published in England have noted this act of heroism. Our Elders, of course, will have given it Their gracious Blessing.

And now I bow with reverent joy and gladness before the great Company of Just Men made Perfect, the Rishis, the Saints, the Holy Ones, before our blessed Masters, and before those whom They have sent to bring the Light of Theosophy and the Brotherhood of The

Theosophical Society to the outer world. I bow before the mighty Masters who took upon Themselves the responsibility for unveiling Theosophy and for sponsoring The Society. I bow before Those who have been helping Their great Brethren in this task of inconceivable magnitude.

I salute H. P. Blavatsky and H. S. Olcott—the first of the great messengers. I salute those who were their colleagues in the early days. I salute Annie Besant and C. W. Leadbeater—the second pair of great messengers—who succeeded H. P. B. and H. S. O., and I salute those stalwarts who were round about them during their tenure of office.

I salute the Old Guard which with such loyalty and devotion has kept the Flag of Theosophy and The Theosophical Society flying high alike in sunshine and in storm. I salute all Theosophists who, come what may, have never for an instant swerved in their allegiance to the illumination Theosophy has given to them or to their membership of our Brotherhood. I salute the survivors of the Old Guard who still are with us to give heart to those who today are of the Young Guard but who will be of the Old Guard in the fullness of time. I salute the Advance Guard which has already gone before so as to prepare in the outer world Theosophy's and The Society's further way.

Before all these messengers I bow in thankful affection as members of a Band of Servers which most faithfully has served for many centuries the Inner Government of the world.

I pray that my own thankfulness may take shape from their example, so that I

may win permanent admission to their Company.

But perhaps my eyes gaze with deepest intensity down into the future in which I see the same Flag ever flying, but Theosophy as the accepted Light of the New World, and The Society as the honoured Movement which heralded the advent of a world-wide practical application of the Universal Brotherhood of Humanity.

I see that this will happen. But I see also that to the young Theosophists of today is given the glorious opportunity of being the bridge between the sunset of the Old World and the sunrise of the New. So do I look upon our young Theosophists everywhere—here at Adyar and everywhere else throughout the world—to see if in their eyes and on their faces there glow the roseate hues of the shining dawn of a consciousness of their dedication. They are the Young Guard, blessed with the opportunity to carry on from us of the Old Guard. May they be worthy of the Masters' Blessing and may they, the younger generation of soldier-Theosophists, have the most loving co-operation from us of the older generation, comrades in the selfsame army.

Let me add that in these days of darkness it behoves us all to remember that no other testimony is needed as to the spiritual origin and deputation of our Society than the galaxy of greatness with which it has been endowed from the beginnings of its history. I most sincerely hope that every one of our members constantly broods upon the

A GALAXY OF
GREATNESS

AT THEIR
ORDERS

YOUNG THEO-
SOPHISTS,
ALERT!

great significance of the inclusion in our ranks as our leaders of a number of men and women whose greatness, being largely the greatness of the future, receives, perhaps, little recognition on the part of those who are content to measure greatness by the standards which appeal to the outer world.

With its own special work to do, The Society has needed the greatness of the mountains rather than the greatness of the plains, and it has been vouchsafed Everestian greatness in no stinted measure.

The Society could not but make its mark and flourish with proved warriors such as H. P. Blavatsky, H. S. Olcott, Annie Besant, and C. W. Leadbeater to lead and inspire it on its way. Tumultuous was the beginning of The Society, and tumultuous has been its way ever since. It has, therefore, needed great riders of storms, and has it not had them!

At the outset The Society needed for its then Kurukshetra unconquerable charioteers. It had these in H. P. Blavatsky and H. S. Olcott. For the Kurukshetra which followed there were ready the needed charioteers in Annie Besant and C. W. Leadbeater.

What an apex these four of The Society's galaxy of greatness, so far as the outer world was concerned! But round these gathered others well entitled to inclusion in this galaxy.

But not only were there these tried warriors in the galaxy of greatness. Other great servants of the Masters were sent into The Society for the furtherance of its work. There come to my mind the names of four of these—C. Jinaraja-

dasa, J. I. Wedgwood, J. Krishnamurti, and Rukmini.

I do not think it is possible to over-estimate the services Jinarajadasa has rendered to The Society and through The Society to the world. He is certainly unique in his own individual quality of greatness, to the beauty and culture of which there is universal testimony; while the depth of his lore, both in Theosophy and in the outer and inner history of The Theosophical Society, is equalled by none.

J. I. Wedgwood, though now spent in the Masters' service, is one of the most remarkable of all the warriors. A great occultist, he excels in the knowledge of ceremonial and its working, and has the great power of deeply attracting people by his unusual insight, interest, and warm understanding of their needs. His erudition marked him out to be the first Presiding Bishop of the Liberal Catholic Church—the nucleus for the revival of Christianity. With the potent aid of C. W. Leadbeater, he gave its forms and ceremonies both exquisite shape and outstanding fidelity to their inner purposes. He is deeply learned in Theosophy, a most faithful member of The Society, and a most beautiful friend. With Mevrouw Mary van Eeghen-Boissevain, he established the great Centre of St. Michael, Huizen, North Holland, and ruled over it with unique power for some years. In his everyday life he is indeed a great Theosophist and a man who bears happily the most ungenerous misunderstanding as he treats with sincere humility the most ardent praise. He never thinks of himself.

J. Krishnamurti may no longer be a member of The Theosophical Society, but I call him a Theosophist. His own individual greatness is indeed unique and is such as The Society had not before known. While still a member he sought to cast down among our membership those images—mental, emotional, or otherwise—which he regarded as superstitious idols. He thus caused a shattering which did very much good to The Society in a variety of ways. Whether or not The Society has settled down after this shaking, I do not know. It may be that with his emergence from his present retirement Krishnamurti will become the cause of further unsettlement. If so, so much the better. If not, so much the better, too. Whether a member of The Society or not, he is ever a great and beneficent power in the Masters' work and in the great Theosophical Movement. Almost in a spirit of fierceness he hurls at us his truth—that there is no orthodox or exclusive highroad to the Goal of Life, as some of us may have thought our respective highroads to be. He insists that no road is a highroad which is not a road of perfect honesty, absence of delusion, and fearlessness. Never must we allow ourselves to become blinded by our conceits, nor on any account must we be afraid to incur the disapprobation of our fellows through daring to be our real, uncamouflaged selves.

In all I have said I do not take into consideration the statement that Krishnamurti is a vehicle of a Great Teacher. His inclusion in my galaxy of greatness is entirely independent of the truth or otherwise of the assertion.

When I first saw Krishnamurti and his wonderful brother Nityananda in 1910, I gave them both my reverence and my love. I still offer these, but perhaps in even more abundant measure.

The fourth on my list—Rukmini—is yet another great warrior-servant of the Masters who has already given priceless service to Theosophy and to The Society, both in her deeply original and uncompromising attitude towards life and in her truly wonderful work in the field of Art. She is bringing to our Society a renown it has never known before in this vital department of life, for she not only advocates great principles of Art but applies them in her dance recitals and in other ways to the wonder and admiration of consistently large and enthusiastic audiences. And she has the unique advantage of an intimate appreciation and understanding both of western and of eastern Art such as no other member of The Society could possibly enjoy. I do not think that as yet she is either understood or appreciated by many of her fellow-members. The public appreciates her more than do many Theosophists. But the time will come when the vast majority of our members will acclaim her as the greatest Theosophist-Artist. The Society is likely to know for a very long time.

In her International Centre of the Arts, Kalakshetra, with its headquarters at Adyar, she has already established a very virile nucleus of Art activity of all kinds, and through her obvious devotion and genius she is gradually enlisting the eager co-operation of a number of India's most eminent artists. But, of course, it is, as pioneer work always is, very uphill.

The disappointments and the upheavals are many, but Rukmini is indomitable, and she will triumph out of sheer will-power made irresistible by her unswerving devotion to our Masters and her complete dedication to Them of all that she is and does.

Her artistic influence upon Adyar, an influence very sorely needed, is already making itself felt, and a special Beauty Committee meets from time to time under her chairmanship to pass decisions upon plans and proposals. I am especially hoping that she may be able to rouse in all of us residents that musical appreciation at present so sorely lacking, and the absence of which compares somewhat unfavourably with the outer world's capacity to appreciate.

When the time comes for a world tour, I know full well she will electrify every audience no matter what part of the world, which comes to witness her Art. Art will then be begun to be realized as one of the greatest unifying forces in the world, for it will be perceived to be one whencesoever its source.

I pay very fervent and affectionate homage to these four great warriors, for they are among the greater pillars in the Temple of Theosophy and The Theosophical Society.

Under the inspiration of one or another of the personages who have been associated with our Society, many Movements and activities have emerged with their root-base in Theosophy, though having no connection whatever with The Theosophical Society save that they were started mainly through members or energized by them. Only the Esoteric

School of Theosophy, founded by H. P. Blavatsky and at one time chartered by H. S. Olcott, is an integral part of The Society itself. The others, including Co-Freemasonry, the Order of the Star in the East, the Home Rule and National Educational Movements in India, the Theosophical Order of Service, the Liberal Catholic Church, the World University, the World Religion, are but expressions of the genius of these great people. The Society can never have any official or non-official connection with any movement or activity save as these may be chartered as an integral part of it. Nor would it be right for anyone to assert that any particular movement or activity is *de facto*, however little *de jure*, an accepted interpretation of Theosophy or virtually an object of The Society.

A wave of a particular movement passing through The Society may lend colour to such an assertion. But that is all.

I do not think any Movement in the world has had showered upon it the rich measure of religion, philosophy, science, and now of the arts, of the four Yogas of Bhakti, Gnana, Raja, and Karma, as has been showered upon Theosophists, much of it little less than sensational in its nature, yet ringing with Truth.

Vistas have been opened which were thought to be forever closed or discoverable only by the very few.

Veils of ignorance have been lifted, and though most of us are still dwellers in the plains, a panorama of great distances and of hills and mighty mountains of Truth has become manifest even to our poor sight. The spirit of eager

mountaineering and adventure blesses and dedicates us. We must travel down the distances. We must climb the hills. We must challenge the mountains. Some of us may say: "Yes, alone, or with just one or two." But Theosophy and The Society, and emphatically the inner organizations, say: "Not alone. Never alone. Ever leading others to travel down the distances, climb the hills and challenge the mountains. There must be none left longer than their Karma demands in darkness in the plains, for part of the glory of travelling and climbing is to witness this glory in the eyes of those who follow after us on the ineffable Way."

The splendour of evolution shines forth in the Brotherhood that ensouls it and in the leadership the older and more experienced travellers have the privilege to offer to those who do not yet know the Great Highway so well.

Naught can be achieved alone. Such is the Truth Theosophy and our Society proclaim to us.

I sum up all I have said in this Address in these beautiful verses on Love, in their great Christian setting, from Myers' *St. Paul*:

Surely one star above all souls shall brighten,
Leading forever where the Lord is laid;
One revelation thro' all years enlighten
Steps of bewilderment and eyes afraid.

Us with no other gospel thou ensnarest,
Fiend from beneath or angel from above!

Knowing one thing the sacredest and fairest,—

Knowing there is not anything but Love.

Ay, and when Prophecy her tale hath finished,

Knowledge hath withered from the trembling tongue,

Love shall survive and Love be undiminished,

Love be imperishable, Love be young.

Love that bent low beneath his brother's burden,

How shall he soar and find all sorrows flown!

Love that ne'er asked for answer or for guerdon,

How shall he meet eyes sweeter than his own!

Love was believing,—and the best is truest;

Love would hope ever,—and the trust was gain;

Love that endured shall learn that thou renewest

Love, even thine, O Master! with thy pain.

Not in soft speech is told the earthly story,

Love of all Loves! that showed thee for an hour;

Shame was thy kingdom, and reproach thy glory,

Death thine eternity, the Cross thy power.

George B. Arundale

FEAR OVER EUROPE

[The President toured Europe in 1936 before the Geneva Congress, and again in 1938. On the first visit he commented in his Watch-Tower on the tenseness of fear which had gripped the Nations, and later he sounded a note of warning to his fellow-members as to the grave dangers which then menaced the whole world. It is historically instructive to read what he wrote two years and more before the present war actually broke out.—J.L.D.]

FROM "THE THEOSOPHIST,"
JANUARY 1937

WHAT is the matter with Europe, or at least with a greater portion of the Continent? Since our last visit there seems to have spread over many countries a wave of deterioration, with a general basis of fear, expressed differently in different parts. And almost everywhere there is to be found the evil miasma of depraved sexuality. Journals and magazines are allowed to appear whose appeal is frankly sexual. Revues are staged in every country similarly conceived, in London, alas, no less than in the cities of the Continent. In Port Said sex is to all intents and purposes openly merchandized, and I cannot imagine how the Egyptian Government tolerates this ugly stain upon its honour. What is disgustingly called "sex appeal" is the undercurrent of not a little of the ordinary everyday life of ordinary everyday people—fashion, amusements, reading, social intercourse, and mental and emotional preoccupation. All this strikes very forcibly one whose visits are comparatively infrequent, and who is accustomed to the life in India, which, whatever may be its other defects, is cer-

tainly infinitely superior in this respect to that of Europe. [The degradation of sex is one of the causes of war.—G.S.A.]¹

Europe is without doubt ill, and ill with a disease worse, I think, than the menace of war. This too is everywhere, and when we add the emotional ugliness of debased sex to that of the will to war we have an atmosphere such as must have contributed to the eventual disappearance of Atlantis. Of course, there is the other side. Fine men and women are banded together to minimize these evils, and the third great evil—the evil of cruelty. The war against animals, whether for food, for adornment, for sport, or for immunizing man against disease, still rages unchecked and almost, though not quite, undiminished. But in this respect conscience seems to be slowly, very slowly, awakening, though it is a terrible thing that one has to guard oneself with infinite difficulty against the introduction of blood and flesh into one's diet. But cleanliness, whether of emotion, or of dress, or of food, or of thought, as regards the above three evils, remains conspicuous by its absence, and as one

¹ The notes within square brackets at the end of the paragraphs were written in November 1943.

passes through country after country one is deeply impressed by the urgent need for a great awakening of spirit in the region of sex, of the will to war, of cruelty. How urgent is the need for Theosophists of mettle to pursue the great Truths of Theosophy to their inevitable conclusion. How great is the need for Theosophists with the courage and the compassion to fight for righteousness, for justice, for brotherhood. [Still more urgent is the need today.—G.S.A.]

I must not go into details, but a tour through Europe is a revelation as to the tenseness of the situation. Apart from the pollution of sex, there is everywhere, as I have said, fear. In one country fear masquerades as aggressiveness, and, as one passes through, one knocks oneself against hard walls of coercion restrained only by the fact that one is a foreigner. In another country fear is frankly fear, though it must needs take shape in some measure of aggressiveness. Here there is the fear lest the Treaties which emerged from the war be scrapped. Elsewhere the fear lest they be not scrapped. Everywhere the individual has lost his freedom, and the state has tended to become a tyrant. [Yes.—G.S.A.]

It is not easy in these days for the voice of the people to be heard. The whole of Europe is passing through a stage of innumerable negations. Much more is forbidden than is allowed. The restrictions are countless, the permissions are few . . . everywhere there is unemployment. Everywhere there is fear. Everywhere governments are jerry-built, up today with tinselled programmes and

down tomorrow with broken promises. Everywhere people are afraid to speak. Everywhere there is expectation of a war such as the world has not so far seen, such as would break civilization to pieces and hurl the whole world back into darkness. [Thank God the world has not been, and will not be, hurled back into darkness. But we have been very near to it.—G.S.A.]

FROM "THE THEOSOPHIST,"
DECEMBER 1937

In Italy and Germany I see the State denying to the individual his divine right of freedom, making him a mere machine to do the will of those in power. There cannot be mass, standardized, production of the type of citizenship imperatively needed for a healthy State. The freedom of the citizen is in no small measure the stability of the State. So do Italy and Germany and Japan become more and more a focus for the lawless tyranny of the few, and for spreading throughout the world the domination of might. [And this is what has happened.—G.S.A.]

Each of these countries has her own greatness, her own splendid traditions, and her own unique power to promote international peace and happiness. Each of these countries has a great people, and men and women of genius. [I still say this, for greatness in the three countries has but been dragged and trampled under foot.—G.S.A.]

But I see each selling the glories of tomorrow for the small triumphs of today, for triumphs that must soon decay since

they are the triumphs of might and not of right.

I lift up my voice in warning against such movement towards suicide, for the world will need all these countries if it is to achieve its Universal Brotherhood. And I speak knowing that I may be alienating the deeply-prized friendship which has so far obtained between my fellow-members in these countries and myself. On my part the friendship will persist, for I hold friendship as precious above all differences of opinion however fundamental. But I fear lest some of my brethren may think I am attacking their countries and despising them, when I am only pointing out that the spirit at present dominating is gravely injuring their countries' power for good.

There is some justification for Germany, since she has been treated with gross injustice by the Treaty of Versailles. Herr Hitler has restored to her somewhat of her self-respect. [But now has dragged it down into unspeakable mire.—G.S.A.]

But, like the rest of the Allies, Japan and Italy profited from the great war. Neither has injustices to be redressed. Yet each has offended against the Law—the one in China and the other in Abyssinia.

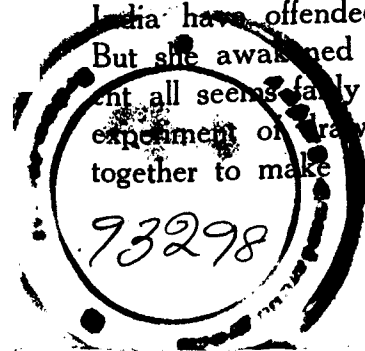
Let me add that Great Britain might in India have offended against the Law. But she awaked in time, and at present all seems fairly well with the great experiment of drawing East and West together to make the Aryan civilization

a blessing to the world. [I was a false prophet here. The situation is worse than ever it has been.—G.S.A.]

I am writing as an individual Theosophist who loves all countries, all faiths, all cultures, and is deeply convinced that in course of time the world will be restored to peace and prosperity, the more quickly as more and more we gain the courage to speak and to write without fear or favour, yet in a pure spirit of brotherhood and of deep understanding.

In the service of the Masters we know no distinction of country, nor of faith. We belong to every country, and are dedicated to the service of every country. And while, by the powers that be, we may be denounced as enemies obsessed by hostile prejudices, we must warn if we know within ourselves that we can do no other. At least we warn in friendship and goodwill, as we have had occasion to warn our own countries when the inner spirit has moved us.

I believe in Italy. I believe in Germany. I believe in Japan. And because I do so believe I must give warning against policies which shall inevitably recoil upon them and render them desolate for generations to come, to say nothing of the misery in which they must needs today involve the whole world. [Hatred and revenge will soon plunge the world again into war. We must guard against future wars, and those who have been guilty of atrocities must suffer the consequences, but in a spirit of justice not of vengeance.—G.S.A.]



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