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A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

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

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CONTENTS, JANUARY 1944

	PAGE
ON THE WATCH-TOWER. The Editor	193
FRIENDS ON BOTH SIDES. . . Annie Besant	206
THE SIMPLICITY OF LOVE. George S. Arundale	207
THE ARTS IN INDIA'S RENAISSANCE. James H. Cousins	213
TO INDIA (<i>Poem</i>). Michael Monahan	218
INDIA'S MUSICAL HERITAGE. R. Srinivasan, M.A.	219
THE DIVINE IN MUSIC. R. B. Pinglay	223
NOTES ON RELIGION, RACE AND NATIONALISM. London Theosophists	225
THE WORLD UNIVERSITY MOVEMENT. E. Winter Preston, M.Sc.	230
A POST-WAR PLAN FOR THE U.S.A. D. Jeffrey Williams	233
SECCIÓN ESPAÑOLA. Alfonso Tavera	235
CORRESPONDENCE	237
WOMEN AND YOUTH TO THE RESCUE. George S. Arundale	240
MAN AND WOMAN. Felix L. Pinkus (<i>Translated</i>)	241
MEDITATION. Donna Sherry	244
OMNIPRESENCE (<i>Poem</i>). Anna D. Mason	248
GREEK ASTROLOGY (<i>Part III: Concluded</i>). Kate Smith	249
BOOK REVIEW	253
RAYS FROM THE SOUL (<i>Poem</i>). D. R. Dinshaw	254
INTERNATIONAL DIRECTORY	255

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

(Price: see cover page iii)

ADYAR

There was a beauty laugh'd from thee, this morn,
That challeng'd song.—I hail'd thee Paradise;
Fair emerald set 'mid sapphire seas and skies;
A Queen in green and blue; a bright leaf torn
From heaven's own book, that on earth forlorn
Had flutter'd down and settled; a rich prize
Won in some ancient strife with deities,
And thenceforth aye in friendship's token worn.
So hail'd I thee—and, Adyar, such thou art!
Such, and yet how much more! Thy groves and flowers,
Bright river and pure skies—these have their part
In thy commingled charm. Yet are there Powers
Whose Presence binds thee nearer to each heart.
This is our Home—and yet it is not ours!

E. A. WODEHOUSE

* * * *

This Adyar wishes you a happy and purposeful New 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.

FROM ADYAR AND THE PRESIDENT

17 November 1943

[I felt very strongly on November 17th last the link between Adyar and our Sections and workers. This feeling resolved itself into the writing of a number of little messages which I have daringly ascribed to Adyar as well as to myself the writer. Each message is heartfelt and is a messenger of brotherly affection, appreciation and encouragement. These messages appear for the first time in this Watch-Tower and are intended to strengthen the vital link between Adyar, the President, and the great Theosophical centres throughout the world. They may not adequately take all circumstances into consideration, but I am sure their recipients will graciously excuse all errors of omission and commission on the principle that the spirit was very eager though the flesh may have been ill-informed.—G.S.A.]

ON November 17th Adyar is rejoicing, planning, and sending forth to members of The Theosophical

Society throughout the world its most brotherly and confident greetings.

Adyar is proud to be the spiritual Home of every member, and hopes that every member has a cherished home for Adyar in his heart.

Adyar is the outward and visible sign of The Society's unity and of the power and peace of Theosophy.

Adyar is the Watch-Tower of the Theosophical Movement and from its spiritual height discovers the sunshine which shall dissipate both the storms and clouds of War and those of Peace—the sunshine of Theosophy and The Theosophical Society shining more and more to greater glory, ever helping to save the world.

Adyar's message to every member, to every Lodge, and to every Section is to rejoice and to plan, advance-guard as each is of the Universal Brotherhood to manifest. It already exists.

The forces of evil have shot their bolt. It has missed its mark.

All is, therefore, clear for a great forward movement in the name of that Brotherhood to the universality of which Theosophy bears such overwhelming and irrefutable testimony.

Those who have given The Theosophical Society to the world bless it as it begins preparations for a new life of service in the new world about to be born.

November 17th reminds every Theosophist of the great Founders of The Society both on the inner planes and in the outer world.

November 17th reminds him of the reverence and gratitude he owes to Them, to Theosophy and to The Theosophical Society.

November 17th reminds him that the near future has in store a great expansion of The Society and a deeper and wider realization of the Truths of Theosophy.

November 17th reminds him, if at all he needs reminding, that there are rich opportunities now before him to serve with increased power and wisdom both Theosophy and The Society.

November 17th calls.

Everywhere Theosophists answer the Call.

TO THE BRETHREN AT ADYAR

Do all fully realize the privilege of residing at Adyar? Does the President fully realize his privilege in residing at Adyar, apart altogether from the privilege of being President?

Adyar wonders. Adyar wonders how many residents feel constantly overwhelmed by the knowledge that they have been permitted for a time to be

immersed in the spiritual waters of Adyar, and therefore constantly seek to give of their utmost in small and humble tribute to the blessings Adyar is ever showering upon them.

God forbid that any resident should become so accustomed to Adyar that he takes Adyar for granted as his natural abode.

Adyar is much more indispensable to a resident than any resident can ever be indispensable to Adyar. Yet, when Adyar seems to become indispensable to a resident, or a resident begins to think he is indispensable to Adyar, then comes the time for a resident to cease to dwell at Adyar.

Indeed, save in the rarest of cases, residence at Adyar must always be temporary, even if only that every resident shall sooner or later return whence he came and bless as he has been blessed.

But after a while there is danger lest a resident grow out of touch with Adyar, be in Adyar but not of Adyar. This often happens and endangers the resident no less than Adyar.

Brethren, Adyar calls you all to be more and more worthy to live at Adyar while your opportunity lasts.

Adyar belongs to the Masters. She belongs to The Theosophical Society. A few are honoured by being allowed to form a temporary part of her daily life.

TO OUR BRETHREN OF THE AMERICAN THEOSOPHICAL SOCIETY

Adyar has special reason to salute the self-sacrificing and generous stalwarts of The Theosophical Society in America.

But for you, dear brethren, the power of Adyar to bear her burdens and to send forth her life would have been definitely diminished, to the lessening of the Theosophical life throughout the world.

Adyar is healthy, and is grateful to the United States of America for a large measure of her wellbeing.

That the Society in America will flourish and grow still more powerful, as the years roll on, to serve the cause of Universal Brotherhood is the fervent prayer of all Theosophists. This is the more to be hoped as her people resolved to enter the war for Righteousness, for on the foundations of that resolve may be built a new endeavour to unity, to prosperity and to culture.

May the members of The Theosophical Society in America lead their Motherland in the pursuit of that real happiness which has ever been her goal.

TO OUR BRETHREN OF THE AUSTRALIAN SECTION

Never to be forgotten is the close and intimate association between some of The Society's leading workers and the surging life in this land of the larger hope. You, dear brethren, are pioneers, not only of the spirit of Australia but no less of the spirit of Theosophy and The Theosophical Society. You belong to the new world and should show each one of us the way to a membership of The Society and to an understanding and presentation of Theosophy finer than we have so far been able to achieve.

Australia has done much, with her splendid forces, to help to win the war. She must do still more to help to win a

noble peace. And Australian Theosophists must show her the way, as they alone can.

TO OUR BRETHREN OF THE AUSTRIAN SECTION

How broken into pieces has been this great cultural centre of Europe—others though there be.

You, poor brethren, have suffered, as have some other brethren, beyond endurance, and it is to be wondered what can come to you to give you new zest for your country's unique living.

Still, Europe needs the culture of which you have so much been the centre, and the prayer of civilized Europe is that the sun of your land may soon once again shine upon a continent starved for want of warmth and beauty.

TO OUR BRETHREN OF THE BELGIAN SECTION

Devastated as you have been, you will arise from your desolation to a unity which perhaps your nation has not so far achieved, and you who are Theosophists will incarnate the spirit of Belgium and loyally support your most patriotic Sovereign as he leads the Fatherland on its new way.

As in all other crucified lands, you too have upheld the honour of Theosophy and The Theosophical Society.

These two great forces are indeed blessed in those who have been so wondrously steadfast to them in deep adversity.

TO OUR BRETHREN OF THE BURMESE SECTION

You have indeed been hard hit, and much if not all of your splendid work has crumbled into ruins.

But your great spirit is still alive and only awaits release in order that it may continue to tend the flowers of Theosophy as they recover in their fertile soil from the withering of war.

Some of you are in refuge in India, but the time will come for the return of many of you to Burma to join your brethren there and to serve the Masters once more in a very sacred land.

TO OUR BRETHREN OF THE CANADIAN SECTION

The war has affected you, as it has affected your brethren across the frontiers, less than you have affected the war with your fine fighting men and gallant women. So your Section has been able to flourish and bear constant witness to the blessings Theosophy confers upon all who seek its jewels of Truth.

But it is to be hoped that when the war is over ways and means will be found to unite the Section and the Canadian Federation in one strong body of Theosophists, a brotherhood strong enough to include all differences of belief.

One Shepherd—Truth. One Fold—Brotherhood.

TO OUR BRETHREN OF THE CEYLON SECTION

The war has not touched you severely, so you have been free to work for your beautiful island, inspired by the great work in it of our President-Founder, Colonel H. S. Olcott. Ceylon needs a strong Section manned by virile and enthusiastic Theosophists. Veritable miracles might be accomplished by such a band, for there is that in the soil and atmosphere of Ceylon, and in

many of her people, which calls for a great renaissance of which Theosophists may well be the appointed heralds.

TO OUR BRETHREN IN CHINA AND IN EGYPT

What fertile ground is yours for the spreading of the Brotherhood of The Theosophical Society and of the sublime Truths of Theosophy, and how urgently is needed Theosophy and membership of The Theosophical Society in terms of China and of Egypt.

Most eagerly are we all awaiting the growth of membership in these holy lands, so that Sections may be formed in them for the strengthening of The Theosophical Movement throughout the world.

TO OUR BRETHREN OF THE DANISH SECTION

Adyar says to you all that which she also says to Norway and to other lands and Sections which have been deemed worthy to suffer deeply in order to help to stem the advance of evil.

You have been a land of Peace and Goodwill. All the more surely have you had to incur the wrath of the forces of war and hatred.

But all suffering is blessing, even though the suffering seem to be unending despair and hopelessness. You neither despair nor are you hopeless, and Danish Theosophists have known how to keep our Flag flying in their hearts, and ready to fly proudly in the freedom of the breeze to come.

TO OUR BRETHREN OF THE ENGLISH SECTION

You have had a hard pull all these years, and not a little loneliness. But

you are winning through, and your great victory, above all other victories, will be a mighty Commonwealth in which East and West will at last become equal comrades.

Theosophy and The Theosophical Society have flourished in England, and their power has helped to fashion the Britain which has given heart to the nations fighting for Righteousness even in the darkest days.

TO THE FEDERATION OF THE THEOSOPHICAL SOCIETIES IN EUROPE

How very much depends upon you for the rehabilitation of the stricken Sections in your area and for the establishment of a great Brotherhood of Sections in Europe.

Those among your Sections which are free are already planning the great work of healing Reconstruction.

May there be an historic gathering in some inspiring place when the war is over to heal and to renew our great work in Europe.

Might it not be fitting that a World Congress shall take place as soon as possible after the war is over, and conditions permit, to give new strength to the lands which have suffered so terribly?

Adyar would like to see the first post-war World Congress held in Europe where the need is by far the greatest. Then a World Congress in South America.

TO OUR BRETHREN OF THE FINNISH SECTION

We are delighted to know that you have been able to continue our Theosophical work in Finland, even though

you have surely been distracted and confused as to your way through the jungle of the outer world.

It is certain that your loyalty and devotion to Theosophy and to The Theosophical Society have throughout remained undiminished. On the basis of that loyalty you will help to restore to Finland her rightful and unique place among the nations, and continue your splendid work for Universal Brotherhood.

TO OUR BRETHREN OF THE FRENCH SECTION

You, dear brethren, have endured a tragic crucifixion. But the free and fighting French are reverent of France's honour. And Theosophy and The Theosophical Society are alive in the hearts of French Theosophists than whom none are more stalwart. The outer work is asleep, but the inner life is sparkling; and when the evil leaves France, French Theosophists may lead their Fatherland into greatness heretofore unachieved.

TO OUR BRETHREN OF THE GERMAN SECTION

Adyar wonders what has been happening to you all during these terrible years. Your Section has, of course, disappeared. But have any of you held fast, even though secretly, to the Truth of the Universal Brotherhood of Humanity? If some such there be then is there a nucleus for a reincarnated Section, assuming that Germany utterly repudiates those who have covered her with shame. The Theosophical Society needs a German Section, for Theosophy needs to spread far and wide

through a land which has given great gifts to the culture of the world.

How soon will Germany turn over a new leaf and return to civilization? She will be more than welcome.

* * *

TO OUR BRETHREN OF THE GREEK SECTION

To you, dear brethren, the same heartfelt honour as is given to those who, in other suffering Sections are safely guarding our Nucleus of Universal Brotherhood against annihilation.

Yours is indeed hard Karma, but you, as also your battered Section-comrades, are in the forefront of the winning of the fight for that Universal Brotherhood which is the larger purpose of this world-wide war.

You, with them, have served more bravely and finely than perhaps you at present realize.

Greece lives, and The Theosophical Society in Greece has a great service to give both to the Fatherland and to the world. The spirit of eternal Greece is a flame in the fire of the new world.

* * *

TO OUR BRETHREN OF THE HUNGARIAN SECTION

For most Theosophists Hungary is a very sacred land, and there has ever been great delight for those who have the opportunity to pay a visit to a land so rich in inner life.

Yet, despite your efforts, obscurity has enveloped all that is so beautiful in Hungary, and evil has been able to stalk abroad unchallenged.

Hungary has been subjected to a great darkness, but may we not be sure that a greater light will follow?

Adyar can see Hungary reborn to greatness, and her Section of The Theosophical Society renewed to high purpose. There is a fragrance about Hungary which will be sorely needed in the atmosphere of Europe when the war is over. You, dear brethren, will distil it into a veritable attar and spread its purity far and wide.

* * *

TO OUR BRETHREN OF THE ICELANDIC SECTION

Perhaps you are not very near to the heart of the struggles between Right and wrong. But you have your own hardships and in the midst of these you are stalwart for Theosophy and for the Theosophical Society.

You may be a small Section but you have a large heart for Brotherhood.

* * *

TO OUR BRETHREN OF THE INDIAN SECTION

India is playing a vital part in the universal war, a part far greater than that of helping the official war effort itself, and Theosophists in India have the urgent call to play a specially vital part in this war which shall someday reveal the true life of India.

The Headquarters of the International Society are in India at Adyar, the Headquarters of the Indian Section are in holy Kashi, every great leader of The Society has lived in India, and the late President, Dr. Besant, was specially concerned with India's uplift.

What are you doing, each and every one of you, to help your mighty Motherland to remember her greatness and to live it?

Much fine work has been achieved by many of you. but very much more

remains to be done ere India is seated on the throne of her unique splendour. You can help to save India. This is your dedication as her sons and daughters.

* * *

TO OUR BRETHREN OF THE IRISH SECTION

One Section of The Theosophical Society uniting two countries. Long may it flourish, and may it help to restore Ireland's magnificence to the whole of the West.

Is not Ireland the East of the West? Shall there not someday be an Adyar in Ireland?

Ireland lives to her resurrection out of her crucifixion, and her stalwart Theosophists are showing her the way.

* * *

TO OUR BRETHREN OF THE ITALIAN SECTION

Your Section has been temporarily overshadowed, but it is only awaiting revival. Soon will you again give life to Theosophy in Italy, and soon will the spirit of Italy shine forth once more.

You have had to wait in darkness, but the dawn is at hand.

* * *

TO OUR BRETHREN OF THE NETHERLANDS SECTION

You, dear brethren, have descended into the valley of suffering. But your release is at hand, and you will lead the way, under the inspiration of your great Queen, to the redemption of your people to their historic greatness.

Nowhere have Theosophy and The Theosophical Society been more faithfully served than by the members of the Dutch Section.

* * *

TO OUR BRETHREN OF THE NETHERLANDS EAST INDIES SECTION

Your very beautiful islands have fallen into the hands of the oppressor, and both westerners and easterners are in enslavement until the war is over and the oppressor is driven out of his unholy conquest.

You have had a wonderful Section, and you have been active in many Brotherhood movements. You have been an example to us all of the way in which Indian and European Theosophists can live and work together in constructive comradeship. Many of us have the happiest memories of your generous hospitality, of your efficiency both within our Theosophical work as such and outside it, and of the entrancing scenery in which your service is set.

Our fervent prayer is that the Netherlands East Indies may soon be free and your great Section be able to continue its work for Theosophy, for The Theosophical Society, and for other noble causes within the wide field of Universal Brotherhood.

* * *

TO OUR BRETHREN OF THE NEW ZEALAND SECTION

No one can visit New Zealand without soon becoming aware of the splendid virility of her inhabitants and of her inspiring landscape and general scenery.

No Theosophist can come into contact with New Zealand Theosophists without at once becoming aware of their stalwartness and fervent solidarity.

You, dear brethren, are indeed fortunate to have New Zealand in your faithful keeping, as your Australian

brethren are fortunate to be messengers of Brotherhood in their own unique land.

Australia has been called a land of the larger hope. So is New Zealand, even though she represents another facet of the Diamond of Hope.

Homage to both great lands and may the Hope for each be realized.

TO OUR BRETHREN OF THE NORWEGIAN SECTION

We all wonder how you have fared and how you are faring, and the hearts of all Theosophists go out to you as they go out to every other stricken Section.

But Norway is only for the time being in apparent obscurity. In truth, she is seething with life and determination, and so, of course, is every Norwegian Theosophist. It is at the most, in the case of all lands and Sections which have had to bear the brunt of the attack of evil, a case of *reculer pour mieux sauter*. We take a step or two backwards, or we halt a moment or two, in order to move all the faster forward.

So shall it be with you, brethren of Norway.

TO OUR BRETHREN OF THE POLISH SECTION

What can be said to you, dear brethren, who have endured incomparable horrors in loyally honouring your pledges to the Allies?

Not one Quisling throughout the nation! Everything beautiful desecrated and destroyed! Your sacred soil itself filthily polluted! Your citizens—men, women, children—daily subject to un-

speakable atrocities, some far worse than death!

Yet Poland lives and waits. And her Theosophists, they also live and wait. Both magnificently faithful, facing all things for the sake of the One Thing—Honour.

If Poland dies, civilization is in danger of passing away. But Poland will not die. Her frontiers will return to her, and she will build herself anew on the sacred ashes which have become consecrated by perfect sacrifice.

And you, dear brethren, shall build a new Section surpassing even the splendour of the old.

TO OUR BRETHREN OF THE PORTUGUESE SECTION

Much acute tribulation has been yours, dear brethren, for you have been in the war indeed, though not of it. Fortunately for The Society your Section has throughout the conflict round about you preserved its integrity and will be one of the centres whence will come the Theosophical reconstruction of Europe.

The citizens of Portugal have ever been finely stalwart and venturesome. Her Theosophists have ever been no less stalwart, and their venturesomeness will soon be needed to make great discoveries in the universal field of Theosophy.

Be prepared, dear brethren.

TO OUR BRETHREN OF THE RUSSIAN SECTION STILL OUTSIDE RUSSIA

Remain no longer outside Russia, dear and most loyal brethren. You owe

very much to Russia, as does the whole world.

You must not desert her, even though she may have for the time repudiated you, Theosophy and our Society.

Our Society needs a Russian Section within Russia. May this soon be consummated.

TO OUR BRETHREN OF THE SCOTTISH SECTION

To you may be repeated the words Adyar has addressed to England. You, too, have had a hard pull. You, too, are winning through, and to you will come the same great victory.

You, too, have kept afire Theosophy and The Theosophical Society, and you thus form part of the saving British heart.

TO ALL OUR BRETHREN IN SECTIONALIZED AND NON-SECTIONALIZED COUNTRIES OUTSIDE THE RIGOURS OF THE WAR

You may not have suffered as have those within the zone of conflict itself. But you have had your trials for your chastening as other lands have had theirs for chastenings far more severe.

You have the opportunity to rally to the strengthening of our Society for its work in a new world. You have the opportunity—free to some extent from grave internal preoccupations of rebuilding—to add fuel to the Fire of Theosophy so that the new world may be purified therein.

May you make common cause with the Sections which have helped to win the war for you, helping them to recover from their wounds, so that a Society healthy in all its parts may

go forward in great power for Brotherhood.

TO OUR BRETHREN OF THE SOUTH AFRICAN SECTION

It is doubtless true that you have not been blessed with visits from our senior-most leaders, but you know how to stand on your own Theosophical feet without props or supports save the Guardianship of those Elder Brethren whom you know to have watched over you.

Your nation has given a noble strength in the service of Righteousness during these long war-ridden years, and throughout your land you yourselves, despite all difficulties and obstacles, have set a great example to all Theosophists of the true Theosophical spirit, sparing neither your energies of the mind nor of the emotions nor your resources to make each unit of the South African Section worthy of its membership.

When the world war is over you will help to show your fellow-citizens the way to solve the problems of their nationhood, and so release the Fatherland to fulfil the hope our Elders have for it.

TO OUR BRETHREN IN SPAIN

Many years ago your Section ceased to function despite the great devotion of some of its outstanding members.

Desolated by fratricidal warfare you have indeed suffered as no other country has suffered, and you have been unable to play your rightful part in this world-wide war.

But the greatness of Spain must bring about her renaissance, and the prayer

of all Theosophists is that you, dear brethren, will serve her with righteous patriotism so that she is restored to a great National Brotherhood without distinction of creed or opinion, and to a constant recognition of her role in the Universal Brotherhood of Humanity.

Brethren, a noble future is open to you. May you prepare for it from now.

TO OUR BRETHREN OF THE SWEDISH SECTION

Distracted as you must be by all the repercussions of war, still have you steadfastly supported Theosophy and The Theosophical Society before your world.

You could not do otherwise, for your nation stands for Rectitude.

You will surely be among the great healing elements to make whole again a sorely wounded world.

TO OUR BRETHREN OF THE SWISS SECTION

We all marvel how you have been able to carry on with such vigour and devotion despite being surrounded by aggressive and ruthless war. You are an oasis of Brotherhood in the midst of a desert of cruel conflict.

To you may come the opportunity, therefore, of being the centre for Theosophical Reconstruction in Europe as soon as the war is over, and even now preparations are doubtless being made to this end.

French-, Italian- and German-speaking Theosophists in Switzerland—three as to language but one as to heart—you will become a happy meeting ground on which erstwhile enemies will change into friends.

TO LONE THEOSOPHISTS EVERYWHERE

$1 + 1 = 2$, $2 + 1 = 3$, $3 + 1 = 4$, $4 + 1 = 5$,
 $5 + 1 = 6$, $6 + 1 = A$ Lodge.

TO OUR BRETHREN OF THE WELSH SECTION

England, Scotland, Wales—a trinity of splendour, each shining with her own unique Light.

Two adjectives always accompany the word "Wales," so we have the phrase "gallant little Wales." How could Wales be better called?

And to Wales the same great victory, and her own power in the British heart.

In the case of the men and women and youth of Wales Theosophy and The Theosophical Society have ever been safe and prosperous.

TO OUR WOMEN MEMBERS EVERYWHERE

"Man thinks he knows, but a woman knows better."—*Chinese proverb.*

Adyar salutes with special homage all women who are members of The Theosophical Society throughout the world, for they are the Heart of the Masters' work, the Jewels of the Theosophical Movement.

Two great women bear witness to this as to a vital Truth—H. P. Blavatsky and Annie Besant.

H. P. Blavatsky made possible the unveiling of the Isis (Pārvati) of Theosophy and her vehicle, The Theosophical Society, whereby her Truths might spread throughout the world: a most tremendous achievement, with Colonel H. S. Olcott as the sculptor of the form the vehicle was to take.

Annie Besant was the great messenger of Theosophy to the people, working

through The Theosophical Society, and bringing the Science of Isis (Pārvati) into the very homes and daily lives of the people everywhere.

This noble priestess of Isis-Pārvati worked in many fields and sowed in each of them the seeds of Theosophy. In India she fearlessly applied Theosophy to awaken India to the worship of her Soul, and to clothe herself in the vesture of Freedom that her Free worship might incline the Soul of India to be reborn in the modern life of the eternal land.

She upheld before the eyes of the Indian people a glorious picture of their real Unity and unexampled Splendour—in their many faiths, in their age-old education, in their unique polity, in their almost forgotten marvels of industry, in the structure of their social life, in their incomparable Arts and Sciences.

It was for them to look or to turn away their eyes.

Under Annie Besant and her cherished colleague, C. W. Leadbeater, Theosophy spread as it had never spread before, and The Society flourished exceedingly.

Two great women thus formed the Heart of Theosophy and The Theosophical Society in the outer world, and round them gathered many men and women intent on following the leadership of these messengers from the Gods.

And everywhere our women members have the power, in some measure at least, to reflect the spirit of these elder Sisters of theirs.

Many, it may be believed, do reflect this exalted spirit and so strengthen The Society as can few other members.

Their incarnation of the Blavatsky and the Besant spirit is today most urgent, in part because in so many countries women instead of being men's senior partners are not men's partners at all, but only their servants and too often slaves of men's desires; in part because the birth of the new world must come through the spiritual body of the women of the world. Women must keep vigil at the altar of a sacred conceiving which occurs only when an old world dies that a new world may take its place. And women Theosophists would do well to remember that only when women win the Peace will it be real and lasting.

Women Theosophists, lifting up their eyes unto the hills, will receive a magic blessing from these two personages who incarnated in women's bodies for the sake of the work entrusted to them.

Youth has very much to do in the ushering in of the new world. But have not women even more to do?

May our women Theosophists make strong the Heart of The Theosophical Society and cause the sun of Isis-Pārvati-Theosophy to shine upon the new world's way.

TO OUR BRETHREN IN YUGOSLAVIA, RUMANIA, CZECHOSLOVAKIA AND BULGARIA

In the vortex of the war-cyclone you became inextricably involved, but as the cyclone loses its own intensity and finally subsides, so will the fine intensities of your great cultures once more be free and in the ascendant to enrich the civilization of the world.

We do not know what is now happening to your Sections themselves, but we

do know that every individual member remains loyal to the Cause of Theosophy and to his membership of The Theosophical Society. Such is the insurance of all four Fatherlands against destruction and for the preservation of their ancient cultures.

* * *

TO THE WORLD FEDERATION OF YOUNG THEOSOPHISTS

You, dear young brethren, are young in a dying world, but Adyar prays you may still be young in a world reborn— young in years but also young in heart.

Today agony is round about you. Yours is the mission to uproot it in all its causes, not just to cover it up so that it ceases to be seen.

Yours is the mission to make Brotherhood the foundation of the new world, the living heart of its new being.

You must be faithful devotees of your respective Motherlands, but no less faithful servants of that Universal Motherland which is the world.

Let us venture to adapt the Biblical saying and declare that:

Except Theosophy build the House their labour is in vain that build it: Except Theosophy keep the city, the watchman waketh but in vain.

Mark this well, dear young brethren. It is the key to your own happy future and to the happy future of the world. Brotherhood House is to be built. You are among the builders, and you have the material—Theosophy and The Theosophical Society.

Your Theosophical ancestors, ourselves and those who were before us, received from the great Renewer-Foun-

ders in the inner worlds and from Their agents in the outer world, this most precious material of Theosophy and The Theosophical Society.

To you is it about to be entrusted, pure as it is with splendid lustre. But you are blessed to use them as only once has it been our own opportunity to use them—when Dr. Besant could have built a great Commonwealth of East and West, had she not been foiled.

A mighty opportunity is now yours—to give new life to the whole world. You have been consecrated Young Theosophists to this high purpose.

Fortunate indeed you are! Triumphant may you be!

Your Home is ever Adyar, as Adyar is ever the Home of the Masters in the outer world. Your field of service is where you live—in Nation, Faith, City.

* * *

AFTER THE WAR

I was most happy to have received the following cable from the General Secretary of The Theosophical Society in Switzerland:

Swiss Section Theosophical Society ready to receive delegates at post-war Reconstruction Conference. It deeply appreciates responsibility implied and opportunity offered.

We have been thinking as to the ways and means of effecting a rehabilitation of Theosophy and The Theosophical Society in Europe after the terrible ordeal through which probably every Section and all our members have passed.

It has seemed to some of us that beautiful Switzerland might be the most appropriate venue for a gathering of workers and Theosophists generally in order to plan our Theosophical reconstruction.

How happy we shall be to meet one another when the war is over and travelling once more becomes possible. Already I see before me a very beautiful picture of gatherings here and there of our age-old and world-wide Clan, or shall I put it less clannishly, of our age-old and world-wide Band of Servers. I see before me a picture of a great Theosophical reunion in South America. Some of our brethren, notably Mr. Jinarājādāsa, have more than once visited South America and have gained the most delightful impressions of the devotion and enthusiasm of our comrades in the Republics of the South.

No President of The Theosophical Society, however, has so far been privileged to visit South America. But I hope to be the first of many Presidents who will make the happy pilgrimage, and I hope Rukmini Devi will accompany me and be the better half of the visit, for she has her very beautiful art to offer to a public which I am told has the highest appreciation of the beautiful.

I wonder if I can learn Spanish so as to be able to speak to the many who will be able to understand Spanish better than the more foreign English.

Perhaps a speech in stumbling Spanish, if I am at all able to achieve it, would be more appreciated than fluent English. Well, I will try my best.

When shall we have this great gathering? As soon as possible is all I dare for the moment say.

George S. Arundale

THE ALTAR

Here have I built an altar unto my Beloved—
Thereon the sun does not shine, but the eyes of the lover;
Nor the rain fall, but the tears shed in joy and sorrow together.
There is no sacrifice but the breath of the morning—
For I have built an altar unto my Beloved,
And unto Love, deep in my heart.

HAROLD HENRY

FRIENDS ON BOTH SIDES . . .

THIS is, in truth, the path of the warrior soul; this is, in truth, the way along which the warrior soul must go. Friends on both sides; for when, on the Kurukshetra of the soul, begins the battle which is to bring final victory, illumination, union with the Supreme, never are all the friends that grow out of the ties of the past found on one side; friends are on both sides, warring the one against the other. There press in conflicting claims, conflicting duties, conflicting obligations of every sort; it is not enough to wish to do the right: it is easy to act when you know: the difficulty is to see the road amid the din and dust of the battle, and to have the sight keen enough to pierce the clouds and to see where the path of duty lies.

Friends on both sides—how shall they be renounced? Nay, more than friends must the warrior soul find among his opponents. Teachers, Gurus, those to whom in the past the warrior had looked for help, for guidance. The elders are against him: the friends and relations, they also are against him; and those that are lesser also, the younger, criticizing, ignorantly blaming and despising; the warrior soul has to stand alone, as Arjuna stood in the empty space between the armies. Alone, and yet not alone, for the Teacher was beside him, the divine Charioteer was there; the Self, awaiting recognition.

Into the battle he must plunge alone; by his strong right arm, by his own unflinching will, by his own unwavering courage, that battle must be fought to the bitter end. He feels himself isolated to the very uttermost power of isolation. And in that isolation, that loneliness, it is that he must find the

Self. There, in the midst of the struggle, when he is alone, when all are against him, the glory of the Self shines forth upon him, and he knows verily that he is not alone; in spite of the wounds, the blood from which was blinding him, in spite of the dented armour, the soiled garments, and the broken weapons, the warrior soul has stood undaunted to the end, knowing not that the shield of his Teacher had been over him in the moment of the worst peril . . . for had he felt that in the struggle, how should he have learned to trust the Self within? The Self without must vanish, before the Self within is realized. That is the experience of every warrior soul; that is the experience that every one must pass through as he treads the path that leads to the Supreme; only in that uttermost loneliness of desolation can Arjuna, or any other, find the Self.

Fear you not, then, who would be warriors, when friends blame and turn aside; fear you not even when elders condemn, when younger despise, when equals scorn; go on undaunted, unflinching, for the Self is within you. You may make many blunders, for the Self is embodied—mistakes belong to the body; and remember that they are of the body, not of the Spirit within, and, by the suffering which follows those very mistakes, the grosser matter is burned up, and the Self becomes more manifest. Go on fighting, struggling, full of courage, with brave and undaunted heart, and, at the end of your battle on Kurukshetra, for you too shall dawn the Self in His Majesty, destroyed shall be your delusion also, and you shall see your Lord as He is.

ANNIE BESANT

THE SIMPLICITY OF LOVE

BY GEORGE S. ARUNDALE

[I have written the subjoined note on "The Simplicity of Love" as a suggestion with regard to the way in which this particular Simplicity may be treated. It refers, of course, to Simplicities to which I drew attention in my Presidential Address. I am sure there are many better ways of presenting this Simplicity with its quality of Unity, and I shall be very glad to receive some of these for publication. I shall also be glad to receive presentations of the other Simplicities noted in the Address, or presentations of any other Simplicities. My idea is that such presentations should take the form of notes for the use of workers who desire to offer to the general public the Simplicities of Theosophy in convincing form.—G. S. A.]

WHAT IS LOVE?

WHAT is the Simplicity, the Miracle, of Love or Unity? That we belong to one another, just as members of a family belong to one another, that we have belonged to one another from time immemorial; that forever we shall belong to one another. One origin, one way, one goal.

We begin our adventure very much together. But being definite individualities, these begin to assert themselves and hold rightful sway for a long time. But sooner or later the essential comradeship reasserts itself, and we continue the rest of the way together once more. Love will not let us drift apart for long.

Some of us are older or younger than others. Some of us are like others. All the differences which seem to separate us so widely are but rays in the rainbow of the one White Light of the Universal Brotherhood of Life. We must learn to treasure all differences instead of rejecting those which we do not happen to like because we do not understand them. We have been younger than we

are. We have been different from what we are. We may have liked much that we now dislike. We may have disliked much that we now like. We may in the future dislike much that we now like.

What has this future in store for us? Change to Moreness. Some day we shall have perfect understanding for all differences which now so impossibly separate us. Some day we shall be conscious of belonging to a world-wide, life-wide, family.

Love is the power that unites all life. It is the supreme vehicle of Brotherhood. It is that sense of glowing attachment to all which is our birth-right and our heritage, but of the warmth of which we are at present only very dimly aware, and within a very restricted area.

The Theosophical Society exists to intensify this sense of glowing attachment, while Theosophy explains its nature, its origin, its purpose. We are still far away from any real experience of this sense of glowing attachment,

save where we are able to feel intense affection for an individual, for a faith, for a nation—a passionate devotion, a spirit of joyous self-sacrifice which we feel to be no sacrifice at all, only a wonderful self-expression. Such are the signs within narrower limitations of that which shall some day be universal.

We shall probably say that we well know all this to be true. There is nothing new in it. Indeed is this so. Yet I think we do not really know it, and certainly we do not at present glowingly *feel* the truth of it. We do not yet glow with the sense of the truth of it.

How are we to intensify this sense of glowing attachment? In simple ways.

HOW TO PURIFY LOVE

Let us start by purifying the love we know, the love we already experience. The principle to be observed is to give without desire for return. Love is more real as it finds its apotheosis in outpouring and not in indrawing. We must come to the stage of being indifferent to return—happy to have it, even happy not to have it. But happy, above all, to give it.

Thus, our first activity in the simplifying of love, in making it a real Miracle, is to purify it and rid it of all selfishness. This is the first stage on the way to the understanding of, and participation in, the Miracle of Love. We shall begin to know how marvellous Love is—just the giving of one's whole heart.

Of course we begin with the love we have, with the love we have for our loved ones, and we make it so simple, so

direct, so unclutching, so untyrannical, so selfless, so reverent, so inspiring, so helpful, so unpossessive, that it becomes pure and unadulterated blessing of the highest type. We are not in the least degree concerned with what our loved ones may be making of their love for us. We love, and it sufficeth us. How much more happiness in the world for parents and for children, if parents really knew how to love, if children could feel unenslaved, if parents honoured the ordered freedom of their children to discover their own lives, and if children felt their parents to be most understanding and co-operative friends instead of being, as they so often are, severe task-masters. How much more happiness in the world if husbands really knew how to love their wives, ever seeking to give them happiness and ease.

How little of true love there is in these relationships, and how much of selfishness masquerades, and is falsely labelled, as love.

But we shall not stop short at these more intimate varieties of love. We shall hasten to break down those prison bars of prejudice wherethrough Love looks desolate and in vain. We shall face our prejudices and deny their right to distort our living.

Let us take these prejudices one by one as we are able to recognize them, and with will, emotion, mind and action, seek to abolish them forever. What a number of them there are. There is colour-prejudice, one of the most evil of prejudices. There is faith-prejudice. There is nation-prejudice. There is caste-prejudice. There is class-prejudice. There is opinion-prejudice.

There is habit-prejudice. What impregnable fortresses these often are. Is there any room for Love within these barred castles? Real Love cannot tolerate prisons. It can only live in gardens. In a world-garden it reaches the perfection of its beauty.

So shall we know the true nature of the Simplicity, the Miracle, of Love, as we find courage and strength to free it. Prejudice imprisons it. Ignorance imprisons it. Pride imprisons it. And yet there is not one of us in any kingdom of Nature who does not know something of the nature of Love, for we are Love-born, born out of the very Love of God. There is not one of us who is without some experience of Love, both as we receive it and as we give it, and I am sure there is not a single one of us who does not ardently desire to intensify that glowing attachment with which Love so amazingly and gloriously thrills us.

We must learn to be free, to rejoice to the full in God's gift of Love, and we cannot rejoice in so far as we shut ourselves off from Love by interposing innumerable prejudices and narrownesses. All prejudices and all narrownesses will disappear if we are firmly resolved to give them no further place in our lives.

THREE SIMPLIFICATIONS

Thus do I postulate two simplifications of Love:

First, the simplification of the Love which is intimate and personal.

Second, the simplification of Love from prejudices.

To these two I now add a third, the simplification of Love so that "we are

no more strangers and foreigners, but fellow-citizens with the Saints and of the household of God."

This third simplification is no less urgently needed than the other two. We do not "know" a person. Therefore is he to us a stranger, and is to be treated with armed neutrality or even with a more or less veiled hostility. Yet no one is really a stranger to anybody else, and if we do not "know" him it is because our so-called "knowledge" is so very circumscribed. God knows every one. We know practically no one, and this is the difference between the Love of God and the love of man.

We ourselves are strangers to most other people and they think of us just as we think of them.

We must learn deliberately to approach a stranger as we would approach a friend. He *is* a friend, however much disguised. He belongs to the same family as ourselves. He has the same Father and, if only we knew it, the same Mother. He is on the same pathway as ours, but he may be differently coloured, so one of our prejudices may be aroused. He may belong to another faith or nation—two more prejudices. He may be of another caste or class—yet another prejudice. We may discover that his opinions are opposed to our own—another prejudice. He may be obviously ignorant and crude and dirty, and untouchable to all intents and purposes, untouchable physically, emotionally, mentally, and in many other ways—more prejudices. So on and on, until he becomes stranger than ever.

It is the remembrance of the fact of identity of family, of parentage, of purpose, that should give simplicity to an ever-widening Love, and by no means hedge it about by complications and prejudices. Let us always remember that prejudice is ignorance, nothing more and nothing less.

FRIENDSHIP

And if we feel unable to understand clearly what the word "Love" really means, we may for the time being substitute for it the term "friendship." I am sure we have a clear idea of what friendship means, and friendship is half-way to Love.

Love becomes simple and even universal as we begin to jettison our prejudices. So do we gradually become friendly to all, without by any means treating all as equals, or admitting all to that intimacy which we confer upon those whom we regard as our equals or as peculiarly congenial to us. But inequality must never be a bar to friendship, and we must continually be raising all standards of living—our own as much as the standards which we deem to be lower than ours.

Friendship will be much strengthened if we fully understand that all of us are standing on various rungs of a ladder—some on higher rungs, some on our own rungs, many on lower rungs. It is not the rung that matters, but the fact that it is the same ladder.

THE HELP OF THE IMAGINATION

The use of the imagination is most valuable in distilling the Simplicities out of the complexities. The imagina-

tion is a splendid servant but an impossible master, so we must direct the imagination to help us to do that which we cannot yet do for ourselves. The imagination must be a bridge-builder between ourselves as we are and what we long to be or to do.

These Simplicities of Love will be reached much more quickly if we first make as clear to ourselves as possible what we are trying to reach, and second, use our imagination to give us a more or less temporary impression that we are in a condition of achievement.

We imagine that our love for those near and dear to us is already purified and therefore changed. We imagine how this purification is affecting our love relationships. We imagine how different we are, and what delight is experienced in the difference both by ourselves and by others.

We become permeated with this imagination and its delights. And out of the permeation begin to be born the first stages of actually becoming that which the imagination has conjured up for us and has miraculously implanted in us. The Simplicity begins to become eagerly desired both for ourselves and for others. It is no longer a principle we perceive afar off, but something we can actually achieve within a reasonable time. The imagination has made possible the seemingly impossible. We have practical schemes instead of just Utopias. Desire has been stimulated in us and we set hopefully out on our journey of becoming and of accomplishing. We are projected forward by our imagination and become determined to travel along the road to the end which

the imagination has magically made part of us. The imagination has caused us to anticipate goals which have still to be attained. It has caused us to live awhile in a goal. It has given us down here on earth a foretaste of a Heaven, and has made Heaven a practical proposition. The imagination makes these Simplicities, these Miracles, practical propositions for ourselves and for those whom we set out to "convert" to Simplicities.

The imagination helps us no less to enter the bliss of imagining we have no prejudices, as it helps us to imagine that everywhere are friends, nowhere strangers. And this imagination is the intimation of the achievability of the apparently unattainable.

We are often told we must not imagine what is not there, but we may surely imagine what is there—universal Love, universal Unity. What is not there is our realization of this fact.

So let us put on the spectacles of the imagination and through them begin to perceive the Love that unites us to all living creatures.

As we have been able to call our own imagination to our aid, so must we induce those around us to call their imaginations to their aid. You cannot do it? Well now, imagine that you have done it, and then you will discover you can do it, for you will ardently desire to do it, and desire is the handmaiden of the will.

Let us sometimes imagine we are older than we are, that we are in advance of our actual stage of evolution. When we are older we shall be friends with all. When we are very old we

shall love all creatures in ways impossible at present to comprehend. Our imagination will not stretch so far. Let us try to see how far our imagination will stretch. As far as friendship? With the aid of Theosophy let us ourselves try, and help others to try, to have some practical conception of the Simplicity of Love or Unity. Many problems will be solved.

THE YOGA OF LOVE

These are some of the lines along which we may experience in ever-increasing measure the Simplicity and the Miracle of Love. Let us perceive Love as we may, through whatever coloured glasses—of faith, of temperament, etc. There is but one Love—the Love of God, and in our own love we reflect this supreme Love, for we are of the nature of God, and as He is so are we—in the becoming. We are teeming with His Life unfolding in us.

All that I have been writing about Love is a suggestion as to the nature of the Yoga of Love—Love in Action. The five Simplicities are in truth five examples of a particular kind of Yoga which we might well group together under the general name of "The Yoga of Simplicity." The change from the old world to the New is an act of Yoga. The very war itself is an act of Yoga. And we who change with the changing times are in our changings performing acts of Yoga. But I think we should strive by all means in our power to perform the Yoga of Simplicity for the sake of our renewing, and the Simplicity of Love is the Simplicity of all Simplicities.

The Simplicity of Unity, its Miracle, incorporate in Love, is the great, but hardly understood, Truth of the Identity of all Life. Literally there is one Life, one stream, flowing through all living creatures, immanent in them, urging them onwards to that which for want of a better word we may call perfection. This Truth may be studied in all its complexities, so that it appears to be the very reverse of simple. And yet it is one of the simplest of Truths. All God's Truths are simple, and we might indeed keep in constant touch with their simplicities if only we could view them from all the windows of our consciousness and not almost exclusively from the window of a mind which loses sight of the Life as it fastens its attention upon the machinery through which the life manifests.

How wonderfully simple is Love the moment we cease both to mentalize it and to personalize it.

How wonderfully simple is this facet of Unity the moment we are able to lose ourselves in it and do not allow ourselves to cling to those differences which in our illusion-world seem such indispensable ingredients of individual living.

I do not at all suggest that we must seek completely to lose ourselves in this marvellous Identity, in this marvellous Unity of Love. Indeed we could not, for it is a very long way from being ours, and our present approach to Identity must be in substantial part through the way of non-identity, for it is through contradictions and pairs of opposites

that we gradually achieve the realization of the truth that they are one.

But even at our present stage of immersion in these contradictions and pairs of opposites, infinite in their number, we may momentarily anticipate the glory-to-be by forgetting where we are in terms of time and remembering ourselves in terms of the One and Eternal Life. We may momentarily lose our everyday consciousness and its confines and dwell awhile beyond them in the immeasurable Unity and Identity of Love which is Life. This is an immersion into Reality when the One takes the place of the one, even if only for the flash of a moment.

We thus experience a veritable baptism in the healing waters of the Real, an actual immersion in Nature; and it is the shadow of a coming event, it is a sacrament, a transfiguration.

We can never be quite the same after this act of Yoga which translates us for a moment into the Miracle of the Identity of Life. We can never be quite the same either to ourselves or to the life around us. We have experienced a Simplicity—of Love or of Identity—directly and not through the illusion of any veil of consciousness. This Simplicity of Unity or Identity is, like the Simplicity of Love, essentially a simplicity of attitude. All simplifications are in the nature of identifications of consciousness, with the One that is ourselves so that we reach out from densification into rarefaction, from the complex into the simple.

THE ARTS IN INDIA'S RENAISSANCE

BY JAMES H. COUSINS

Vice-President of Kalākshetra

IN all great periods of new life in a nation there are three fundamental powers of human nature at work, the powers of vision, desire and organization. Certain individuals who see through the incomplete and disorderly affairs of their place and time to a condition of greater freedom, happiness and prosperity for their fellow nationals will, separately and in groups, promulgate their ideals and seek the help of others for carrying them into practice. Such vision, however, needs the warmth and energy of the emotional nature to make it dynamic and effective. It is true that "man cannot live by bread alone." It is equally true that he cannot live on dreams alone. For this aspect of nascent life there are born those who have a special endowment of feeling, who respond to the vision of others, and who express the national aspiration in their own particular way. But the circumstances of life are such that the loftiest idealism and the purest and keenest feeling will remain in the realm of dreams or of chaos unless translated into the individual actions and collective institutions that embody, test and modify desire, bringing it not only "nearer to the heart's desire" but nearer to what appears to be a Will that impresses itself on the human wills. This is the special service of those gifted with the faculty of organization.

Such a division of function does not mean water-tight compartments in a national effort towards the Good Life, but rather a predominance of one faculty in collaboration with the others. Out of this proportionate collaboration of faculties special types of individuals will contribute to the general renaissance. There will be those who will make ambition secondary to service, like Dr. Sun Yat-sen, the father of the Chinese Republic, who refused the highest office of State, on the ground that while he was a first-class conspirator, he was no good as an administrator. And there will be others who do not recognize their personal limitations, and become problems rather than helps.

In all such renaissance movements the chief divisions of opinion arise from temperamental differences between the dreamers of dreams and those who regard themselves as practical, and therefore as the last word in wisdom. This is natural. People of ideas become as much attached to them as others become attached to ways and means. But ideas, emotionalized and carried to extreme, tend towards bigotry and inquisition; and action, similarly emotionalized and carried to extreme, tends towards violence and revolution. But there are individuals who have the faculty specially developed of responding to intimations and impulses from the

ideal side of life, who intuitively realize the implications of the visions of themselves or others, and who carry combined vision and high feeling into the discipline of one or other of the ways of expression and embodiment for which they have a special aptitude. Such individuals are known as artists. Their highest service to the nation is to express noble and beautiful dreams in appropriate deeds of artistic creation, and through their expressions and creations to impart to their contemporaries and the future an influence that will help to raise deeds to the level of dreams. It is sometimes, perhaps even generally, thought that artists are only decorators of life. Decoration is indeed an essential of art. But behind the surface qualities of artistic achievement there is, rarely explicitly but always implicitly, an interpretation of the inner life to the outer, and a collaboration in various degrees with the creative life of the universe in which all are involved but to which the artistically endowed respond with special intimacy and fullness. Through their creations artists help to carry over into the general life the fundamental conditions of art, the condition of design that gives all things their place, and the condition of rhythm that sets them moving in orderly mutual though diverse relationships. Without this design and rhythm in life, as in art, no renaissance movement can escape the mortality that has overtaken the New Births of the past. Classical Greece was asymmetrically designed in its differentiation between its upper classes and its slaves, and was denied the living power of creative

rhythm by the frustration from fixity in its asymmetrical social design. Whatever the surface details that history may disclose in the "decline and fall" of civilizations, the artistic test is radical, the test of design that is concerned with the fixations of life in individuals and groups, and the rhythm of life that responds to the developing and ascending spirit of humanity.

There is much talk today, under the stress of warfare, of economic, political and religious bases of world-reconstruction. Neither of these is free from the bias towards mortality, for they belong to the traditional inadequacies, to the passing treatment of diseased conditions rather than to the establishment and maintenance of individual and social health. The provision of sustenance for all human beings is necessary for a New Order; without organization there can be no civilization; reverence for the Great Life is essential to the ennoblement and purification of human life. But the treatment of the *genus homo* as a producing and consuming animal is devoid of the ascensive direction that the soul of humanity needs; the most perfect organization may be the apotheosis of imperfection, producing externally controlled automata instead of fostering the experimentation and enlargement that are the natural modes of the human spirit; the imprisoning of the truth of the Universe in a single system of dogmas and observances, which is the central heresy of religious proselytism, endeavours with millennial density to make the transiency of personality and time and place the ratification and authority of

the eternal instead of its shadows, its symbols, its codes of interpretation. Put together and seen from the side of the angels, economics, politics and religion are the triple necessity of life; the necessity of sustenance for the support of the body as the minister of the soul, of association of the item with its total and of the external totality with its inner unity in the Universal Life. And this is but a statement of the essentials of creative art as intermittently expressed through the great artists of the past and as will be recognized and implemented with growing clarity and fullness in the ages of illumination towards which life and art are moving. And yet, so purblind are the rulers of the nations on both sides of the conflict to the psychological essentials on which all else depend, that there has arisen no one among them with the wisdom and courage to proclaim the urgent primacy of the artistic bases of a New World Order, without which the others, singly or combined, are destined to ineffectiveness and its tragic disappointment because inadequate to the complete needs of the developing human consciousness and its materials of expression.

Yet, despite the density and insensitiveness to realities in the various speculations towards the future, something fundamental has been taking place in the formerly dark and inarticulate recesses of the general consciousness of humanity. Renaissance in retrospect is a different matter from what renaissance in prospect is becoming. The records of past renaissance eras are those of the eminent, whether

unknown to us, as in the "golden age" of Indian architecture, or still remembered, as the sculptors, painters and other craftsmen of the Italian Renaissance that ended the Dark Ages of Europe (a dark saying in the midnight of the present). They came from the people, did these eminents, but they left the people behind them. At the apex of eminence, as angels on the point of a needle, the immortals of art made their variations of the creative life of the universe, and gained the remembrance of all time through "the touch of the timeless" that they were able to impart to their works. But lower than the apex, largely in the arts and entirely in the art of human organization, the people were a vast amorphous nebula; and the general relationship of the articulate to the inarticulate was less a matter of the idealistic concern of the arts with life than the making of a living. In the interval between then and now, "the people" has moved a step or two towards its own. Half a century or so ago, Edwin Markham, the American poet, making Millet's painting of "The Man with the Hoe" the subject of a poem that used to be referred to as sounding the democratic note of the next thousand years, spoke of the painter's field-labourer in such terms as—

Stolid and stunned, a brother to the
ox. . .
Down all the stretch of Hell to its last
gulf
There is no shape more terrible than
this. . .
Through this dread shape the suffering
ages look. . .
This monstrous thing distorted and
soul-quenched. . .

O masters, lords and rulers in all lands,
 How will the Future reckon with this
 Man?
 How answer his brute question in that
 hour
 When whirlwinds of rebellion shake
 the world?
 How will it be with kingdoms and with
 kings—
 With those who shaped him to the
 thing he is—
 When this dumb Terror shall reply
 to God
 After the silence of the centuries?

Recently (1942) the man with the hoe (and the steam-plough), the man in the street (and the man who paved the street with cobble stones or granite slabs or wooden blocks), the "common man," the "small man," has become, in the phraseology of leaders of the United States of America, in the lurid illumination of warfare and its dangers, "the controlling influence of the future." The phrase is a reversal of Byron's line "that those who think must govern those who toil." A controlling influence is a governing influence: "those who toil must govern those who think." But a mere oscillation of predominance of influence is not an advance. It is a continuance of the unstable *status quo* with only a shifting of emphasis; as certain of defeating its own intention as the shifting of cargo from one side of a listed ship to the other would defeat the intention of finding a level keel in storm. The emphasizing of influence in the future reorganization of humanity is a capital error. It hands over the future to the old enemy of the past. His designation is changed, but his name remains the "old Adam" in undiminished pos-

session of his genius for selfishness, disorder, destruction, cruelty, sensuality, death-dealing, all the contradictions of the spirit and practice of creative art. It is notable that the phrases quoted from Markham say nothing of economic conditions or social status in relation to the Man with the Hoe. He sees him with the outraged eyes of the imaginative artist. Like the early Yeats he mourns "the wrong of unshapely things." The Man is the inartistic product of inartistic circumstances. Nietzsche, in one of his lucid moments, put the test of collective quality in a phrase when he said that a nation justified itself as an æsthetical phenomenon. This is the central truth of the relationship of life to its organizations and expressions. But it is necessary to realize that the test of Nietzsche is not in the works of individual genius but in the application of the principles of art to life. Life is not a finished work of art. It is (rather, should be) art itself; a phenomenon perpetually arising out of the response of the highest human feeling to the creative stimulus and direction of the Great Life, to its all-comprehending design and its ever-ascending rhythm. Art *in excelsis* is the perfect democratic realm in which lowest and highest fulfil their mutual function in its relation to the vision and technique of the creative artist. Democracy *in excelsis* is art carried into life. This is the relationship that the future (if there is to be a future) will demand between the arts that are to come and the renaissance that will accompany them.

These matters refer to humanity at large and therefore to India. They

refer also with particular significance to India, as that country has an extraordinarily long history of creative art and of social institutions which conformed to a very considerable extent to the characteristics of art. India has also preserved during five thousand years of known cultural history an attitude to the arts that has within it the potentiality of lifting them out of the miasma of the senses into the clear art of spiritual idealism. For many centuries art in Vedic India has looked upon itself as the means of embodying in form and substance fundamental ideas with regard to the nature of the universe and of humanity's relationship to it. Art has also been regarded as a way of restoration of the spirit of humanity from captivity to its lower nature into free association with the creative life of the universe. Out of five thousand years of superb achievement under these ideals there has passed along through the ages artistic aptitudes and skill that recent centuries of external and degrading influences have not been able to destroy. These influences have received increasing recognition and encouragement since the opening of the present century; and widely spread through the country are centres of revival of arts and crafts.

All the world knows of the nationwide development of textile industry of a purely indigenous kind. This, influenced by economic circumstances, began as a purely industrial profitable activity; but it developed as time went on certain of the characteristics of art, especially in designs evolved from the tradition and natural environment of

the textile workers. In certain places other features of creative arts and crafts have been developed according to local circumstances. Wood-carving, for instance, which for centuries has been a special activity of the forested State of Travancore, has recently received a remarkable stimulus through the wisdom and high patriotism of those at the head of the State. All over the country the ancient dance art of India has recently taken on a new life. Interpretative dance has long been an All-India cultural activity. But expressional differences have been restored and expanded in various areas, particularly in South India where the Bhārata Nāṭya has been for many centuries the classical form of dance.

Probably the first sign of cultural renaissance in modern India came some fifty years ago through the revival in Bengal of painting along indigenous lines. This phase of art is now well known all over the country. Music and literature have shared in the renaissance, the former having attained the dignity of university recognition. Despite the opposition of bad architecture spread through foreign and commercial bodies, and of derivative and inartistic music and drama through the radio and the cinema, there is a growing body of persons who have faith that creative art, arising out of the genius of the people through its own tradition and environment, will ultimately play its urgently essential part in purifying and elevating the general life of India through the influence of the beauty, harmony, unity, proportion and rhythm that are a special gift of the inner life

to the outer life through the arts and crafts.

To facilitate the spread of this influence for the overtaking of the contrary influence of ugliness and destruction with which India, like the rest of the world today, is threatened, education must be oriented to the needs of the creative impulse in humanity. No fabricated New World Order or system of national autonomy of organization,

necessary as they are, will succeed of themselves. The New Order, national and international, must arise out of the nature of the people and their leaders; and there is no influence that so spontaneously and effectively makes for the embodying of the dreams of freedom in worthy organizations and institutions as the influence of creative art, begun in education and carried out in the details of life.

TO INDIA

O ancient land of mighty Ind !
First home of noble Aryan race
Which, journeying from desert clime,
In thy vast land remained to fill
The annals of thy glorious past ;
When wise men ruled throughout thy realm,
Each village a community
Where all in joyous freedom dwelt,
Where labour brought prosperity.
Then crime and hunger were unknown,
Goodwill, obedience, order reigned.
While all along thy great highways
Rose mango groves and deep cool wells,
Where man and beast might be refreshed ;
And hospitals, that travellers
In sickness could well tended be.
Thy sages, all athirst for God,
Communed with Him in silent prayer ;
In forest or on mountain height
They lived in poverty apart.
O land of myriad melody
As yet unheard by western ear,

Whose art and drama wisdom teach,
Whose stately dance great thought inspires.
How little do men know of thee !
True greatness ever stands alone.
As distant snow-clad mountain-peak,
Remote, yet filled with hidden life
Dynamic, wakens hearts of men
With wonder and with mystery,
So dost thou stand, O India !
Thy silence shall be changed to song ;
For thou shalt sing to broken men
Of splendid days from out thy past ;
And, listening to that song sublime,
Must East and West at length be one.
United, they shall build in strength
A glorious Golden Age anew.
O ancient land of mighty Ind,
This is the task awaiting thee !

MICHAEL MONAHAN

April 1943

INDIA'S MUSICAL HERITAGE

BY R. SRINIVASAN, M.A.

IN India, music is a part of daily life ; in every activity of the Indian people music plays an important part. This is because in Indian life music and all fine arts are related to religion, and have from time immemorial flourished in and around temples. The old Indian attitude towards fine arts was definitely religious. Art was not considered to be merely a luxury or a recreation for a rich few ; it was considered spiritual and as much a path to Godhead as any path of Yoga. Just as temples were established everywhere to keep the religious life of the people virile, so to temples were attached all forms of art expression. In fact, temples have always been the seats of great productions of art. Great sculptors, gifted painters, brilliant architects, inspired musicians, all flourished in and around temples. And to every temple activity was always attached plenty of music. In the life of an Indian, music plays a part in every function, especially in sacred functions.

Music has been considered to be one of the best expressions of the soul, and was used by the human soul to contact the Over-Soul. In ancient and mythological literature we find that great Devas and Rishis were musicians. Prahlada was considered to be an expert in *tala*. Arjuna was a maker of new *ragas*. Indra was a good *mridangam* player ; even Suka was entranced by music.

प्रह्लादस्तालधारी सरल गतितया चोद्धवः कांस्यधारी
वीणाधारी सुरर्षिः स्वर्गकुशकतया रागकर्ताजुनोऽभूत् ।
इन्द्रोऽवादीन्मृदङ्गं जय जय मुकराः कीर्तयन्ने कुमारः ।
तस्याग्रे भाववक्तु सरसरचनया न्यासपुत्रो बभूव ॥

Hanumān was a great exponent of veena music, even superior to Nārada. A story is told of Nārada being rebuked by the Lord one day for his defective music and asked to learn real music from Hanumān. Nārada went to Hanumān, and when Hanumān taking Nārada's veena, began to play, Nārada forgot himself in the exquisite melody of Hanumān's music, and when Nārada tried to lift up his veena, he found that the rock had melted in response to Hanumān's music and the veena had become embedded in the re-solidified granite, and Hanumān had to come to his rescue to melt the rock once again by his vocal music and restore the veena to Nārada.

Inspired by religion, the expression of one's soul in music was spontaneous ; and what is true of music is also true of other arts. There was little of secular meaning attached to these fine arts in those days, and hence music had a spiritual quality of its own. In fact, all true art is inspired. The songs of great composers are the result of an inner urge. Music made to order or composed artificially is bound to lack the beauty and charm and appeal which characterize the productions of inspired geniuses.

The *kritis* of Tyāgarāja have a unique appeal because they were the outpourings of a soul in communion, or hungering for union, with the Godhead. When Tansen, the famous singer in Akbar's court, was asked by the Emperor as to the secret of the charm of his music he said: "Sire, my music is but a shell compared to the inspired music of my master Haridas." "What! Is there one who could sing better than you?" asked Akbar. Tansen then took the Emperor to the āshrama of his master where they had to wait for days before hearing Haridas. At last the Saint burst into music and Akbar was thrilled and entranced. He told Tansen: "You say you learnt music from such a great teacher, yet you seem to have missed all the vibrant beauty and soul-stirring charm of the master!" "Sire, what you say is true, my music is only an empty soulless shell as compared with my master's. But, sir, I sing to *your* bidding while my master sings only to the bidding of his innermost soul; no human agency can compel music out of him. There lies all the difference," said Tansen. Yes, that makes all the difference. When any art expression is inspired and spontaneous it has an atmosphere and an appeal of its own.

Later on kings and rich zamindars took to patronizing artists and musicians. Thus for a long time music and musicians thrived in temples and in the courts of kings and zamindars. These great patrons were not only mere patrons, some of them were artists themselves and loved music for its own sake. There were no Sabhas in those days, and the artists had no cares, because

they were provided for amply by the temples or by rich patrons. But gradually the patronage shifted to the people with the inevitable result that the so-called democratic tendency began to affect music also.

One important point to remember about music as well as other fine arts is that it is a natural expression of one's inner being. Just as one's thoughts are expressed through the medium of spoken language, one's emotional experiences are best revealed through music. But there is this difference; in the case of the spoken language it may not best express our thoughts; also it may mislead other people. There is also the additional difference that it can be understood only by people who know that particular language. But in the case of music expressing one's inner feelings, there is a certain amount of universality though there may be an apparent lack of definiteness. That is why the appeal of music is so universal. Music, pure and simple, is beyond all spoken language. We may put it as the language of the feeling aspect of the human soul. Sweet concord of sounds produces in our inner nature a subtle response and that response transcends intellect and spoken words.

We are told that every occurrence in this world of phenomena leads us in the ultimate analysis to vibrations. It is only a very limited range of these vibrations in a certain limited number of media that are cognizable by our outer senses. A certain gamut gives the experience of sound, another gamut the phenomenon of light, and so on, but there are ranges of vibrations below as well

as above our sensual experiences. In the case of music, the vibrations set up in air affecting certain regions in our auditory organism convey certain impressions to the brain which in its turn relates them to other aspects in our nature on the principle of correspondence; i.e., the sense vibrations are converted into subtle vibrations in some of the subjective aspects of our nature, mind, emotion, intuition, etc. It is a matter of common experience that sense experiences very often produce results in aspects of a man's nature not so obviously related to the outer senses. Man is not merely a bundle of organs and senses. The physical part is the least important part of his existence. He has an emotional and intellectual life, a moral life, a super-intellectual or intuitional life, and a spiritual life of his own. Though these are far too subtle to be clearly envisaged by the ordinary man, any thinking individual will be able to see the importance played by these aspects of human nature in the life of the individual. Like the human soul, a nation's soul also is best expressed in her fine arts; that is why Plato warned people against changing the system of music obtaining in a country lest that should affect the very political foundations of the State. There is a good deal of truth about this statement. A Soul, a man's or a nation's, can express its inner nature best through its fine arts. One can more or less get a glimpse of the Soul of a man or a nation more correctly through his or its æsthetic expression than otherwise. A nation's art is an objective expression of what the nation is in reality, and to introduce vital changes in

its musical expression is to touch the essential uniqueness of the nation as expressed in its arts.

When I hear Indian music I feel for the time being to be in communion with the soul of my Motherland. In its wonderful rāga system, and in the intensely individualistic attitude of our musical expression I find the essential other-worldliness and belief in the Divinity of man which are characteristic of Indian culture. Man is essentially divine and is and can realize himself to be the vital centre of the whole universe, and all the other outer appurtenances are only a help to this realization. And so in Indian music, the singer dominates, whatever accompaniments are used they are subsidiary to the singing. While improvisation is the very law of our music and the greatest achievement is in its rāga system which is beyond words, the whole scheme is so planned that the chief musician dominates and sets the pace for his accompanyists to follow. I consider this to be the essential feature of our music.

The basis of the Carnatic system is the *rāga*. A *rāga* has its own individuality called *bhava*. The *rāga bhava* has its special uniqueness and it is these *bhavas* that form the alphabet in the musical vocabulary. It is often said:

पशुवेत्ति शिशुर्वेत्ति वेत्ति मानवश्चक्रे ।

The beast, the child and the snake know how to enjoy the essence of music. These are not concerned with the meaning of the music; they are moved because they are responsive to the universal emotional appeal of music. They are not particular about the

language in which music is given them; they are concerned with and moved by the music pure and simple. In these days when music is receiving impacts from various sources, it is the duty of all lovers of Carnatic music to keep unimpaired its peculiar characteristics, its spiritual appeal and its purity. Music has now spread far and wide and in every strata of society; gramophones and talkies and radios afford great facility for every one to enjoy music. While these are no doubt helpful and should be thanked for the great service they are doing, we have to recognize that the modern tendency of the mass dictating to the few who know, has to be discouraged in music. If it is left to a mass meeting to determine whether a particular musical phrase should be used in elaborating a particular *rāga*, we can easily imagine what the result would be. The great exponents of the art have the right to give us the lead in this matter and their words should weigh with us more than majority votes.

As human society develops and gains new experiences its emotional expression also is likely to expand; hence there may arise the need for newer forms of expression in music as well as in other fine arts, and we should give a place to these new modes in our musical system. Only, they must come in as additions, they should not in any way be allowed to interfere with the pure Carnatic system. In this matter the professionals and the public should co-operate. I plead for a variety in the type of musical concerts. We have practically only one type at present, that is, the *kutchery*

type. But if people are interested, we should have a concert for Hindustani tunes alone, or a concert for *thevarams* alone, or a concert for talkie hits alone, or we could have a concert in which all these things are provided. But there should be also a concert of classical music alone. (However, I have no hesitation in advocating the introduction of light pieces in suitable places and not necessarily at the end of a concert in which classical music forms the main portion.)

Above all these things, there is something inherently noble, beautiful and spiritual about our music, provided we take the trouble to give a little training to our ears. There is no enjoyment more impersonal and at the same time deeper than that which music can give us. I have sat at music concerts extending over four hours and five hours and never noticed the length of time. I have felt lifted out of time and space, and it was like a wrench to get back to normal conditions at the end of the concert. I know of no other influence which can achieve this. It prepares our very soul for something higher. While we are under its influence our nature is opened upwards and inwards, and it is then so easy for higher influences to pour into us and permeate our very nature. It is at such moments that we get glimpses of Divinity.

We have lost many of our good things with the lapse of time; but it is our good fortune that we have been able to preserve our musical system pure so far; because it has such a strong individuality, it has survived all the onslaughts which have been made upon

it. While new musical ideas have been included and even new *rāgas* have been given a place, the essential melodic feature of our music has remained pure,

and it is the duty of every lover of Indian music to keep this purity unpolluted while providing a place for new musical types as additions to our system.

THE DIVINE IN MUSIC

BY R. B. PINGLAY

AS the strains curled out of the flute of Shri Krishna millions of *gopis* and *gopas* encircled Krishna to hear him to the end of their lives. What transformation and what metamorphosis? Even today people, young and old, muster around radios and gramophones to hear music. When music in the ordinary sense can so attract human beings, what of celestial music created by God-intoxicated Saints!

Music, apart from the external aspect of affording entertainment, causes certain psychological changes too, not only in the mind of the hearer but also in the heart of the singer. Something happens, how one cannot say, but there it is, the man feels the change. Music moves the heart to be in tune with the Infinite within.

A fine sense of hearing is not common to all. It is a supreme sense and perhaps a gift, for the gifted man feels himself separate from all others. By this sense the man opens out his heart, which is an unfathomable mine of treasure. The musician has this sense and we also possess it.

From the standpoint of a Sufi, "the audition conduces to a divine ecstasy, by means of which ultimate truth and reality are attained." Therefore music is the companion of the highest and the supreme, and it is a path to reach the ultimate reality. The musician in tune with the Infinite reaches that state of bliss through the divine experience.

Saints have attained to bliss through music-divine experience. Great Shaivite Saints like Manikavachakar, Sambandar and a host of others have had the divine experience through their songs, and finally merged themselves into the Divinity. Tukaram while singing his *abhangas* had the vision of God before him. He was so transformed that he saw God everywhere and in all beings.

Another unique example is that of Shri Thyagaraja, the South Indian musician and composer and Saint. His experiences through music are incomparable. For Lord Rama moved with this disciple of His, and carefully watched him and guided him. That he craved for the companionship of God even on earth, and had it, is a splendid feature in the life of Thyagaraja. He has pointed out the weaknesses of man in his song *Kali naruluku mahi*, and has also shown in his *kirtans* the way to attain peace. It is said that while singing songs he would be in reality contacting his Divinity, Shri Rama. Nay, in complete obedience to the Lord, he would be a *brutya* or servant of the servants. Through his music and voice, he was able to invoke the attention and grace of the Lord, who, knowing the stage of his disciple, promised to take him apart on a particular day and hour, but when that time came, Thyagaraja was nervous whether the Lord had forgotten, and so tried to remind Him by his song *Giripy neta* of His promise.

Does the Lord require a reminder? Certainly not. He knows the hour when the disciple is ready to join Him. But Thyagaraja felt that, as an individual is likely to forget others when placed in supreme happiness, so his Lord might forget too! This speaks of man's ignorance indeed. When finally the hour came Thyagaraja attained Bliss. Tukaram is said to have reached straight the abode of the Lord as by invitation. Alike the Shaivite saints.

What then is the supremacy of music! It is glory supreme and in it Divinity dwells. "Those whom the Gods love die young," is a proverb which naturally carries wisdom as also truth. Really in this world one sees that good men, and people who are of real service to humanity, are taken away from this world quite young and early. As you select a good fruit and the best flower, so does God. Carrying this analogy a little further, a man of talents too is robbed of them soon.

Music is charming. Whenever we hear music from a distance we think of a beautiful voice. The voice and the music go together, and hence one who hears music begins to appreciate the voice. Then one wants to know the singer, and how he or she looks. This brings one to the next stage of admiring the beauty of the music-voice. One finally expresses in admiration and wonder how fine are the music, the voice and the beauty of God's creation. Further, do we not see that Beauty is the God in man, that Voice is the intellect in man, and Music is the expression of that Great Divine! God is really nearer in Music and Music is Beauty *par excellence*—this has been the key-note of Indian Saints.

If we believe in the dynamic power of thought and ideation we have also to accept the power that music has. Apart from the words, chosen and spirited, composing the song, there are the *rāgas*. They are varied

and set for times. By this is meant a song which has to be sung only during a particular part of the day, as also the occasion on which it has to be made prominent. Take *Udaya rāga*. As the term denotes it is sung at dawn. In songs there are notes conveying wails, notes conveying joys, and the expressions correspond. I do not wish to discuss the meaning of various *rāgas* here. The most important character in composition is that the composer tunes his song to the occasion, and this is prominently illustrated in Thyagaraja's *kirtans*; his songs number hundreds and hundreds, and all these were rendered by him according to the context in his own divine life.¹ Singing a particular song composed in a particular *rāga* has a particular effect not only on the mind of the singer but also on the mind of the hearer.

Besides there is what is known as the law of attraction in music, by which one can study the temper and mood of an individual. A person of depressed moods in his life should hear *rāgas* that please the soul, and the effect will elevate him to nobler heights. An individual blessed with happiness in his life needs another type of *rāgas*.

Furthermore, as words have the power of healing, so music is a balm to many ailments, and we have examples of these. Also there are instances which demonstrate that while one individual by one type of song could create fire to consume an object, another individual could by another type of song create rain to consume the fire. But such miraculous effects could be possible only to one with a perfectly purified body and mind.

Music thus has a prominent place in the ways of man's growth in the spiritual and mental spheres, and we have the brilliant examples of great persons like Tukaram, Thyagaraja and other Saints who reached God through music.

¹ See article on Thyagaraja in *The Indian Pen* of September 1938.

NOTES ON RELIGION, RACE AND NATIONALISM

[A small committee of London Theosophists appointed to study the three subjects have made the following report as to what elements in these three subjects are *barriers* to progress.]

RELIGION

THE barrier in all exoteric religious forms is the undue reliance on and shifting of human responsibility to an omnipotent transcendent Deity.

It is probably true that the symbol of an impersonal transcendent God is less misleading than a personal One, but as we are considering bridge-building and barriers, one must face the fact that the personal God (whether transcendent or immanent) is fundamental to Christian theology, and seems to be implicit in the twelfth discourse of *The Bhagavad Gita*. It is, of course, a cardinal tenet in Islām. We are therefore less likely to raise psychological barriers if a denial of a personal God can be avoided. This is best done by restating the symbol rather than by contradicting it. Teaching about a personal God should be taken at its best rather than at its worst.

Evangelical or orthodox Christianity is completely of the belief that the personal God as conceived of by the Church of their own persuasion is the only God, and all other conceptions are either wrong or improper, and it is therefore the bounden duty of the true Christian to teach the world this conception and thus rescue it from perdition. With this idea is still bound up the notion

that the future is entirely dependent on the "coming" of the Christ; and for some His coming out of the "atmosphere heavens" to gather up the faithful, dead or alive, who, having confessed Him, will be cleansed and gathered into heaven with Him. Adherents of this form of belief *still* think of the Creation as taking literally one day for each of the events which, for them, happened 6,000 years ago.

Actually no branch of the Christian Church has withdrawn this time conception, therefore the long reluctance to accept the scientific, or still better now the Theosophic conception of the antiquity of man. Such an acceptance would, at once, allow entry to the thought that previous to 6,000 years ago there might have been great revelations of Truth suitable to the age, and to the education of the people. Then untenable doctrines might stand a chance of being reconsidered: for instance, the present crude notion of the Virgin Birth; the possible ungodlike eternity of hell; narrow views on the Atonement, and Jesus Christ as the *only* Teacher.

Christianity does, of course, in its theology indicate that *personal* does not mean *anthropomorphic*, or God in the form of man. Rather does such theology

prefer to conceive of God as the Spirit who is Light, Life, Love, etc., in whom we move and have our being. It might be well to emphasize, as it is done in Theosophical literature, that God has three "Aspects" or "Persons" in One; and that such a God transcendent is not "personal" in any limited human sense. This transcendent God should not be confused with the *Absolute*, for which we can at present postulate nothing at all, except that it is. To such an Absolute personal devotion cannot mean anything. Roughly, it may be said that ideas about God, etc., do little harm unless they give rise to superstitions, about which so much quarrelling can take place.

Listening to authorized exponents of the Great Faiths of the world, it is clear that though they have gathered together from time to time to give public expression to their beliefs, their sole concession is that the quality of *Faith* in any religion is to be respected. After that there is frank disagreement, and very bare tolerance, except in Hinduism which acknowledges that there are many ways by means of which the immortal spirit in man finds its summation in realization of Eternal Life—full and complete. Christians are still alarmed when one of their leading authorities joins in any public expression of seeming acknowledgment of equality with any other religion. They are anxious to have it affirmed that there is only *one* religion, the Christian, and it is imperative therefore to see that it is promulgated throughout the world to remove the "misery, unhappiness and sin" of the rest of humanity.

Clearly there is much still to do for Theosophists to expound the noble ideas; as expressed in their literature, if there is to be a more truly fundamental intellectual conception of the evolution of Humanity and its many-sided devotional needs.

Some members of the Committee thought that as a corrective to narrowness and intolerance there should be a more extensive use of common acts of worship, such as the Prayers of the Religions and of the Ritual of the Mystic Star. Also that much more use should be made of "The Three Truths" given by the Master Hilarion, and made the basis of first-rate elementary and advanced pamphlets, to be given wide distribution.

RACE

The main barrier here is the assumption of intrinsic racial superiority of certain human groups.

This assumption is usually due to incomplete understanding of the nature of a race, which anthropologists base on a study of physical characteristics and are compelled to admit that there are now no physically pure Aryan or any other race. Jewry is sometimes cited in orthodox circles as being composed of a pure race, whereas this is an incorrect use of the term Jewry. Jewry is the religious system of a branch of the wide-spread Semitic race, and distinguished by its own special religious beliefs. Islām is the religion of another branch of the Semitic race, with quite a different set of tenets, but acknowledging historical indebtedness to the Hebrews.

To counteract all this it should be clearly emphasized that the Theosophical racial definition is based on psychology (consciousness) and not on physiology (form). Psychology should, of course, be understood to include cultures, as belonging to the objective factors which are an outward expression of subjective factors—or, in other words, Dharma and Karma. It might be better to speak of "ethnic groups" or of groups of people with a certain common language, or common characteristics—as do some modern anthropologists. Would it seem advisable, in view of the exclusive German use of the title Aryan, to avoid using it to describe the Fifth Root Race?

Those people whose consciousness is centred in the emotions are psychologically Lemurians (negroid) wherever they may be born. Those with lower mind centre of gravity are Atlanteans (Mongoloid). The realization of ego-consciousness constitutes the Aryan (Caucasian). It is this last fact which gives to men their sense of superiority, which they extend to the group to which they belong.

We need to teach the proper facts as to race consciousness to as many as possible, beginning with Theosophists. From such study it will be clearly seen that the numbers concerned in the foundation of a Root Race were so small as to make it possible to establish some sort of physical uniformity. As soon as migrations started intermixture took place in spite of codes and laws against it. In India these mixtures gave rise to what much later became known as the "caste system." What *did* per-

sist was certain mental characteristics and moral qualities. Anything less than the standard in the Fifth Root Race was un-Aryan, or ignoble.

It might be wise to teach Reincarnation more fully than is done at present to help in breaking down race barriers. We should teach the value of incarnations in different cultures, and dissociate such teaching from any idea that any one caste or race is more desirable and superior to another. Each has its valuable place in the scheme of things.

This broader and more humane view might arouse an intuitional sense of the new age by stressing the relative function of the parts of humanity in the service of the whole. We observe the suggestion that the present step towards a new racial development is not local at all, but depends on character; *i.e.*, on the development of the individual without regard for the race, nation, caste or colour to which the individual may belong. It is the synthetic higher mind that is being stressed, and this is not the prerogative of any one people. Jealousies, hatreds and angers will be minimized, for there would be no outward classifications to give rise to resentments. As a step towards this understanding we should stress Indo-European (dropping the word Aryan) cultures; for the things to be mutually shared and appreciated are clearly the several philosophies, religions, arts and crafts and manners which enrich the world.

NATIONALISM

The strong national flavour of education in general and the teaching of

exclusive and biased histories in particular; differences of economic standards expressed in superiority and inferiority, both leading to aggressiveness, are the greatest barriers to international understanding. Such brands of nationalism are, of course, accentuated by narrowness in both religious and racial attitudes.

Seeing that this war has so amazingly upset all national barriers, should we stress their re-erection on exactly the pre-war basis?

One Committee member suggests that The Theosophical Society should lead the way in the following directions:

1. While retaining its International Headquarters it should not emphasize Sections, or National Societies, as English, Netherlands, French, etc., etc.

For instance: a British Isles group with its main centre in London (because already so international), and would include some other parts of the world as the English Section already includes the Accra and Koforidua Lodges in West Africa, and the Trinidad Centre in the British West Indies. The Netherlands and France might do the same, as in fact they do in part at present.

2. A Central European Group assembling the most convenient countries. Another at The Hague to include other convenient and sympathetic groups. A Centre at Cairo for North Africa and the Near East. Eventually the whole of Europe might be administered from one Centre in order to eliminate barriers.

We might, in the future, have some sort of regional Federations—such as Eastern and Western. Communications will be so rapid as to make such a plan

quite feasible. We would, in fact, begin to emphasize the human and not the territorial advantages.

Such a scheme would bring the cultures of the East within easy reach and understanding of the West, and open up India's vast treasures for the world's benefit. She would become known as she deserves to be known.

3. Other things that would considerably assist in promoting ease of international life and communications, might be: a common language; a common decimal currency; a common decimal system of weights and measures; and most important, a central broadcasting station.

We should, in fact, be visualizing the unities of the future and cease to dwell upon the separateness of the past; to live in the future and be international *now*. Our international magazines should direct this movement towards the future by publishing well-thought-out constructive articles.

In fact, to begin to soften and cause to disappear the narrowness of national self-centredness and pride by goodwill on every side. This means tackling all thorny problems of economics and education. Sociology and the true meaning of citizenship should be taught everywhere, but now the sociology and the citizenship should have a world basis.

Theosophists everywhere should work towards World Federation, and unhesitatingly stand against any move to resume financial exploitation of any activity essential to human welfare and freedom of intercourse, whether on the land, or the sea, or in the air.

4. Two or three common languages would be necessary to every one for such world work. This is not difficult, for almost any child of average ability can learn three or more languages if started early and taught conversationally, as is one's mother-tongue. A baby does not start on grammatical rules.

GENERAL SUGGESTIONS

It would seem that a splendid contribution to work in Europe would be to provide some unifying element. Defining Europe would be a necessary preliminary. It should not, perhaps, be thought of as including either Britain or Russia. Britain, because of the large and varied psychological elements which more and more constitute its character, including the Dominions and India; and Russia because of its vast and Eastern hinterland. Britain heads the Anglo-Saxon-Indian aggregation of both East and West, all Fifth Race types. Russia heads the Mongol and Europe-Asian mainland bulk with its new and definite note. "Europe" should include all the other groups which, though differing greatly from one another, have a definite general cultural basis and could have a common religious denominator. This Europe, to succeed in being a real Europe, must discover some special point of appeal. The British Commonwealth, the United States of

America, and South America, are all feeling their way to a basic unity while allowing for much diversity.

Of course, "Brotherhood" is the right word, but its content may be too large and vague to arouse sufficient enthusiasm to constitute a bridge across the present antagonisms to understanding and co-operation.

The future necessity for Relief and Rehabilitation on the Continent will discover many agents; what will be their common key-note to make for unity of spiritual purpose? Here an impartial co-ordinating Group seems important—can Theosophists provide such a group and win recognition for its aim? To ease antagonisms, hatreds, jealousies, etc., will demand great patience and tact, and it would seem that here is an opportunity which trained and experienced T. S. lecturers might well use to great advantage. Their special vocation would be to emphasize the fundamental quality of being unitedly European and to work up belief in and enthusiasm for such an ideal. Something must be done to minimize the ancient fears and suspicions of Europe, to bring light into the dark places of sorrow and misery, so that a really new day may dawn for distracted Europe, and its many gifts be used more fully than ever before for the enrichment of the world.

There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call Karma, and what Western Pantheists call Nemesis and Cycles.

H. P. BLAVATSKY

THE WORLD UNIVERSITY MOVEMENT

BY E. WINTER PRESTON, M.Sc.

FROM 1915 TO 1942

AS was pointed out in the Blavatsky Lecture in 1941, Theosophy has contributed greatly to the four Freedoms. Of these, Freedom of Thought is the special work of a Theosophical World University. The work for Freedom of Thought has been going on since the founding of The Society, but the University aspect of it more especially during the last twenty-five years.

During the last war, Dr. Besant, inspired by those whom we consider the inner leaders of The Theosophical Society, proclaimed the importance of Education as one of the lines on which Theosophists should work in the outside world. The firstfruits of this impulse showed themselves as interest in education for children. Many leading members of The Society interested themselves in this work. In 1915 the "Theosophical Fraternity in Education" was formed. This has since, as the "New Education Fellowship," become perhaps the best known and most progressive of the educational associations in England. It has many contacts with the outside world both in this country and internationally. For many purposes Theosophists who wish to contact the outside world in child education cannot do better than to work through this organization which owes its inception to Theosophists. But we have more to offer in such teachings as Reincarnation.

Education, in the broader sense of evolution or development of consciousness, does not stop at 14 or even 21. In fact it is one of the more important contributions of Theosophy to proclaim that such development goes on all through our incarnations.

Theosophists have always tacitly recognized this by their support of study groups, summer schools, and research groups.

In 1925 the response to this demand for adult instruction and training crystallized under the name of the Theosophical World University.

I think it was natural that the name Theosophical World University should have been given to the impulse symbolized by this title. In this country (England) the word "University" has come to have a special and very honourable meaning. Here we understand an organization which has received a charter by Act of Parliament and which, in many cases, has developed through many hundreds of years. If it is desired to found a University today in any of our cities, it is not perhaps generally recognized that a long period of work and preparation is necessary before the Charter is conferred and the status of a University attained. It was partly for this reason that some people felt, and still feel, that the name Theosophical World University was premature.

In actual practice therefore, the "Theosophical World University Association" was formed in 1925 to help in the preparatory work. Professor Marcault took up the work and delivered his remarkable lecture on "The University of the New Age" in 1926. In 1934 the Theosophical Research Centre was constituted and continued the work. By study and by the books published by the Centre, we have begun to make contact with the outside world. At the moment there is a very definite increase in interest in this work. The Groups are being reorganized and are resuming active work. The University is still alive, has funds, and its International Council meets regularly.

A University has three aspects.

1. Research;
2. Instructional;
3. Dissemination of its work by publication.

Very often people think of a University as being only active on the second of these, the instructional, or perhaps merely the examining of the results of instruction; but we should be in a very poor position today if it were not for the Research which has been carried on at our Universities. Many of the more important books, certainly those on specialist subjects are the result of the effort by University teachers to disseminate knowledge. It is easily seen that the culture of a country depends very much on the quality of its Universities.

Now it is in this matter of culture that Theosophy has something to offer, not just to the culture of a particular country, but to world culture. Have we made any such contribution?

Between 1926 and 1934 Professor Marcault developed his scheme of thought concerning the development of the consciousness of man and of races through the various levels. This research of Professor Marcault's was the basis of work then offered to the outside world. It received considerable recognition when presented by him personally, and the book *The Evolution of Man* by Professor Marcault and Mr. Hawliczek has just sold out its second edition. During the same period, Mr. E. L. Gardner, Dr. Cousins and Dr. van der Leeuw published works of real distinction.

Since 1934 the Research Centre has carried on the work in Groups. It has published six books, all of which have been successful financially as well as in the fact that they have been widely read. In 1939 the membership of the Centre and the international contacts led us to hope that a further step could soon be taken. The war caused a slowing down of the literary output especially of those members who were occupied in science, since they had a special service to render to their country in time of war.

Today the Groups are being reorganized and work has started again. There is evidence of renewed interest, and unexpected avenues of work are opening up.

Returning to the University itself, we must ask ourselves what is the position today? In what sense is the title Theosophical World University justified?

The word *University* is connected with the idea of universe, universal, world-wide, and we have perhaps in the past interpreted it as meaning widely

spread in space, or of world-wide importance, but it may be that what was intended by those who inspired the movement was that it should be a world university in the sense that it dealt with material from a world-wide or planetary point of view, that it should attempt a synthesis of thought, of philosophy, and of teaching about the inner realities, a world unity.

Perhaps the conception behind the words and titles we have used is research into, teaching and dissemination of universal or basic truths concerning the world as a whole . . . a teaching which is common to all; all races, nations, types and peoples. Our task is to examine into and discover the basic truths and their application to world policy and development.

THE NEW UNIVERSITY

A vision of the future University and suggestions for future work: The following ideas are based on personal experience and observation.

The best of the youth of this country are advancing very rapidly. At 16-19 they are passing through the mental development which a generation or so ago, when there was no radio or cinema, came five years later. Young people of 17 are doing work which would have almost given them a degree twenty-five years ago. For this reason, even more than school education, our whole idea of University education needs to be changed. School education *has* been very largely reorganized during the last twenty years, partly owing to the efforts of the New Education Fellowship.¹

Has the time come for us Theosophists *to do for the Universities* what

the Theosophical Fraternity in Education did for the schools?

First we want Junior or Youth Colleges to take the place of the present mix-up of VI forms, technical colleges, evening classes. In such Colleges young people of both sexes would meet together, get the necessary lower mental instruction and training, together with social intercourse, discussion, dancing, art, physical training, craftsmanship. In short, all and more than the Universities now give them. This from the age of, say, 16 to 19 or 20. This plan would relieve our real specialists of the routine work of instruction, for which they are not always suited, and have a great influence on solving problems of staffing and equipment in ordinary schools.

The New University (the name does not matter) will not be so much a teaching body as *an association of men and women who study the world as a whole, including their own consciousness.*

Such a University would combine Religion, Philosophy and Science . . . in discussion and research . . . In some ways, this is what the older universities once were; places for contact with the inner intuitional world as well as the outer world of knowledge of fact.

It may be our task to begin to build up such a university or the *idea* of what *that new university might be.* Our Research groups are surely already experimenting in individual and group study. Such classes and groups are the beginning of the true New University.

Just as in the last war we inaugurated the New Education Fellowship for the inspiration of *School* education

. . . could we not today, in this war, form a *New University Fellowship* to prepare the thought-form of the New University? I believe it is possible. We have the beginning of such an organ-

ization in the Research Centre. We can start to build our own New University with members from all Europe and from all the world, and with its main centre at Adyar.

A POST-WAR PLAN FOR THE U.S.A.

BY D. JEFFREY WILLIAMS

THE National Resources Planning Board set up by President Roosevelt presented its report in December 1942. It has been officially reprinted and issued by H. M. Stationery Office, London, June 1943. It is called "A Post-War Plan and Programme for the United States of America."

The American Plan has been compared with the British "Beveridge" Report, but the former covers a much wider field and deals with matters like demobilization of men in the armed forces and of war industries and plants, war-time economic controls, plans for private enterprise and economic expansion, finance, fiscal policies, transportation, power, land, water and public works, as well as plans for health, nutrition, education, employment and social security. There is also a complete section dealing with plans for action by State and Local Governments and Regions.

The sketchy references to social security are given in twenty-two lines as compared with the several hundred closely printed pages in the British "Beveridge" Report. The references are in very general terms, and the net impression given is that the aim under this heading is to secure such

measures of social insurance, disability and unemployment assistance, pensions, etc., as are already in force in Britain. In this field, the Beveridge Report incontestably is very greatly in advance of the American suggestions.

The general policy underlying the "plans and programmes" of the National Resources Planning Board is set out as follows in its Introduction:

"We look to and plan for:

"I. The fullest possible development of the human personality, in relation to the common good, in a framework of freedoms and rights, of justice, liberty, equality, and the consent of the governed.

"As a means of protecting justice, freedom and democracy:

"II. The fullest possible development of the productive potential of all of resources, material and human, with full employment, continuity of income, equal access to minimum security and living standards, and a balance between economic stability and social adventure.

"As a means of insuring the peaceful pursuit of life, liberty and happiness:

"III. An effective jural order of the world outlawing violence and imperialism, old- or

new-fashioned, in international relations: and permitting and energizing the fullest development of resources and rights everywhere."

A benighted and possibly prejudiced outsider reading these three underlying suggestions would perhaps be pardoned if he paid particular attention only to the second. The first is obviously a general and almost an abstract statement. The third is really an assumption equivalent to the famous "A.B.C. Assumptions" of the Beveridge Report, except that one is not quite sure whether old- or new-fashioned *political* imperialism is to be outlawed, while under the guise of "permitting. . . the fullest development of resources and rights everywhere," an *economic* imperialism is to be allowed. It is much to be hoped that that may *not* be the case.¹

The second aim is an exceedingly interesting one. It has importance to peoples and economies outside the United States. "Failure to adjust to new conditions cost us \$200 billion in the decades of the twenties and thirties. But such losses cannot be measured accurately in money terms; for they include undernourished children, failure to provide needed medical care, failure to provide for elderly people, and the desperation which comes from long failure to have creative work to do. . . ."

"One of the most important economic facts we have learned in the past decade," continues the report, "is that fiscal and monetary policy can be and should be used to foster an expanding economy. We need not be afraid of our monetary system and our production machinery. . . . Accordingly,

¹ See p. 9, especially paragraph on "economic development of China."

we plan for a dynamic expanding economy on the order of 100 to 125 billions national income. . . . We know now that the American national income which was 40 billion in 1932 leaped to 76 billion in 1940. It has now reached the figure of over 100 billion (1940 dollars). Little vision is required to see that our production machine can be made to produce plenty for peace as well as plenty for war. . . . The government need not and should not alone undertake the attainment of such high national production, but can underwrite it and co-operate in its attainment. . . ."

Dealing with the "questions of ways and means," the report asks among other things: "What are the implications of debt repayment policy?" and suggests that that "must be determined . . . in the period of reconstruction and reorganization. . . ."

The report refers to the possible "opposition of blind men and selfish interests" to the suggestions concerning an "expanding economy."

If, as seen from afar, the opposition to the New Deal and to war-time arrangements to combat inflation are anything to go by, there seems to be little prospect, as yet, of the useful suggestions made in the report receiving the support of Congressmen and Senators, as a whole, in the U.S.A. In some respects, the suggestions in connection with an "expanding economy" in America are essentially features that are familiar in relation to the New Deal, and will be appreciated no more than the ill-fated New Deal. It is not surprising to learn that Congress has refused to vote money for the continuation of the work of bodies like the National Resources Planning Board which produced this report.

SECCIÓN ESPAÑOLA

POR C. JINARAJADASA

PLAN PARA LOS SIETE MARES

(PUEDE SER ENMENDADO Y AMPLIADO POR OTROS)

Primera Parte

LA NACION Y EL CIUDADANO

(A) EL NIÑO :

- (1) Todo niño debe ser alimentado, ascado, vestido, alojado y disfrutar de exámen médico, bien sea de parte de sus padres o de alguna institución, de acuerdo con las normas de salud determinadas por una JUNTA NACIONAL DE SALUD.
- (2) Todo niño cualquiera que sea su sexo, tiene derecho a que se le de educación, haciéndole feliz su estadía en la escuela, así será feliz más tarde en su trabajo, cuando se dedique a alguna ocupación.
- (3) Todo niño debe tener todas las facilidades para sus juegos. Deberá proveerse de un lugar de recreo adecuado, el que no deberá hallarse a más de unos trecientos metros de su hogar.
- (4) Todo niño tendrá derecho al libre acceso a las bibliotecas infantiles y especialmente a diversiones apropiadas, tales como canciones, bailes, dramas y recitaciones de fábulas.
- (5) Todo niño deberá tener a su debido tiempo, entrenamiento adecuado en una ocupación que no le cause desagrado cuando se le llame a trabajar en ella.

(B) LA MUJER :

- (1) Toda mujer, soltera o casada, recibirá igual remuneración por su labor a la

que gane el hombre, por la misma clase de trabajo.

- (2) Toda mujer casada tendrá derecho a una parte de las ganancias de su esposo, como salario de sus servicios a la familia. Cuando la mujer casada gane un sueldo, en trabajo que no sea el de la familia, sus ganancias se sumarán a las de su esposo antes de determinar el salario por servicios a su familia.
- (3) Toda mujer casada podrá rehusar la carga de la maternidad, sin que su esposo pueda objetárselo.
- (4) Toda mujer encinta tendrá derecho a vacaciones con el pago completo de su salario por cuatro meses o de cinco si obedece a una disposición médica, incluyendo los períodos prenatal y posnatal, y a recibir todos los servicios médicos y de enfermeras, antes y después del alumbramiento.
- (5) Toda mujer tendrá igual derecho que el hombre, a la propiedad, a la herencia y a disponer de ella.
- (6) Las causales para el divorcio serán las mismas para el hombre que para la mujer.

(C) LOS CIUDADANOS :

Todo hombre o mujer tendrá derecho a lo siguiente :

- (1) A luz, agua fría y caliente gratis.

- (2) Alojamiento gratis, inclusive calefacción, si el clima lo requiere, de acuerdo con las normas determinadas por la JUNTA NACIONAL DE SALUD.
- (3) A un empleo adaptable a su temperamento y capacidad.
- (4) A las condiciones de trabajo y medio ambiente que produzcan en el obrero satisfacción que impele al espíritu a trabajar alegremente.
- (5) A un salario suficiente que le dé un bienestar 'standard' determinado por la JUNTA NACIONAL DE SALUD.
- (6) A un empleo estable o al pago de un salario, cuando aquel temporalmente no se le pueda proveer.
- (7) A transporte gratis al lugar de trabajo y de éste hacia el hogar.
- (8) A una cuota postal y telegráfica gratis.
- (9) A vacaciones remuneradas, salario completo, por un periodo no menor de tres semanas en el año, inclusive a viajar gratuitamente dentro de su país.
- (10) A registro gratis en casos de nacimiento, matrimonio, sepultura u otros eventos.
- (11) A diversiones culturales-conciertos, funciones teatrales, exhibiciones, procesiones cívicas—según lo determine la JUNTA NACIONAL DE CULTURA.
- (12) A exámen y tratamiento médico gratis, en todas sus especialidades.
- (13) A sostenimiento con el pago completo durante la incapacidad física debida a enfermedad o accidente.
- (14) A ser retirado del trabajo, si así lo desea, a la edad de 45 o más años, según el país, ya sea tropical, templado o ártico.
- (15) A sostenimiento adecuado desde su retiro del trabajo hasta la muerte.
- (16) A una suma adecuada que cubra los gastos de funeral o cremación.

SEGUNDA PARTE

EL CIUDADANO Y LA NACION

- (A) Todo ciudadano deberá contribuir del producto de su sueldo o jornal con una suma determinada para los gastos de la Nación, suma que se deducirá del sueldo al tiempo de su pago.
- (B) Será obligación de toda la juventud de ambos sexos :
 - (1) A servir a la Nación, a la edad que sea señalada, por el término de uno o más años, la Nación los sostendrá durante ese período.
 - (2) Al terminar el período de Servicio Nacional deberán enlistarse en la RESERVA, a fin de que puedan ser llamados a servir nuevamente en caso necesario.
 - (3) A aprender una segunda lengua viva, a elección del individuo.
- (C) Todo ciudadano ejercerá sus derechos de acuerdo con la ley, en forma tal que no menoscabe los derechos de los demás.
- (D) Todo ciudadano, deberá presentarse periódicamente, según lo determine la JUNTA NACIONAL DE SALUD, a instituciones adecuadas para ser examinado físicamente.

TERCERA PARTE

Una Junta Mundial de Bienestar Humano, deberá ser creada por todas las Naciones.

Sus deberes serán :

- (1) Establecer condiciones de viaje, residencia temporal, inmigración y emigración en cada país, tendientes a salvaguardar el bienestar de la Nación y de su pueblo, por una parte y al desarrollo del buen trato internacional por la otra.
- (2) Garantizar a todos los ciudadanos del mundo la libertad de cultos, cuidando

de que nadie intervenga en la forma de culto que otros observen o con aquellos que no poseen culto alguno.

- (3) Propenderá, en cuanto las condiciones lo permitan, a la abolición de las barreras de casta, raza o color en los vehículos de transporte y lugares de alojamiento de los diversos países y laborará tesoneramente hasta conseguir dicho fin.
- (4) Intervendrá en las Naciones a fin de que ninguna Nación o Nacionales, sean explotados económica o políticamente por otra Nación o grupo de Naciones o Nacionales.
- (5) Regularizará la producción y distribución de productos, servicios, cam-

bios y balances monetarios en todas las Naciones, de acuerdo con las necesidades, teniendo en cuenta el bienestar de todos en el mundo.

- (6) Mantener en cada Nación una oficina para, el arreglo de las visitas de grupos de niños, estudiantes, profesores, artistas e ingenieros a otras Naciones, para proveerles de información referente a las condiciones de viaje.
- (7) La Junta en su carácter de Mandataria de las Naciones, disciplinará a la Nación o pueblo que ponga obstáculos al éxito del Esquema Mundial en pro de la Humanidad.

CORRESPONDENCE

"A THEOSOPHIC DECLARATION OF RIGHTS"

DEAR Editor: Has not this Society a sufficient body of clarified thought on the basic principles of life, to put forward now in the form of a statement, direct and brief, "A Theosophic Declaration of Rights"—a statement that can be sent out in leaflet and magazines, in newspapers and radio-talks, to help draw together fundamental issues?

Various such statements have been made by thoughtful groups, as, one in France, one by H. G. Wells, that is included in his small book *The Rights of Man*, and the better-known "Sankey Declaration of Rights." But the Theosophic Declaration will assuredly have a wider background, because it is universal. It is a unique contribution to be given, for only a group of philosophers will be able to give such a background, so needed in practical

world-affairs. It is not a matter easily to be originated within any one nation, either. For it must stand free from any limitations of nation or politics or religion. Mr. Jinarāja-dāsa has drawn a magnificent picture in "A Seven Seas Charter." In the case of a Declaration of Rights it is probably better to give very little detail.

The Society stood forward on your guidance in the Peace and Reconstruction movement. You have given a further direction in the Convention theme of the August issue, in the Watch-Tower. If something like a "Council for Declaration of Rights" were formed as a result of Convention discussions and those of Lodges, it would be a fine "gift of leadership" from The Society. The Society has played and will play a great part among world influences. There is no need for the presentation of some such virile statement to be feared as revolutionary. It would be the simplicities of the true bases

of life. Rights would inevitably involve duties, as they do in any such scheme. In any case, as revolution is a turning again, why not boldly use that very term?—life revolving upon these simplicities to fuller expression. There would be no infringement of neutrality, but a bold and helpful declaration of universality.

To clear the ground for any who are not conversant with this particular presentday activity, I put forward some of the possible Theosophical rights as I see them—very tentatively indeed, for vast possibilities lie here.

1. The basic right in life is the recognition that all life is one in essence. Wherever is life, *Life is One*.

Thus :—

2. As life in all its forms concerns all, each individual shall be the care of all, and all shall be responsible for each. (Brotherhood.)

3. The fundamental needs of living, food, shelter clothing, security, training for health, leisure and re-creation, and, later, work, shall be to the hands of every individual, with personal choice of their arrangement.

4. Individuals shall be given every opportunity for self-development. (Reincarnation and Karma point to education for life, training each to his own next step).

5. The freedoms of one shall not interfere with the freedoms of another in relation to the whole.

6. There shall be no discrimination against any being from the point of race, creed, sex, caste or colour.

7. The responsibility of "seniors"—as in capacities, experience and wisdom—shall lie in the protection of and co-operation with "juniors"; and the responsibility of juniors shall lie in the understanding of, and co-operation with, seniors.

8. Each individual shall have his honourable status in the system of State government.

9. Every one shall be free in opinions and speech, in politics, in religion, in all and with respect for the equal liberties of others.

10. There shall be freedom of association between individuals.

11. The right to self-expression and to freedom of association will apply from group to group as well as between individuals.

12. Nations shall be equally free as individuals in their self-government, with respect for the liberties of others, and the right of association, as parts of a world-whole.

13. The resources of the world shall be the inalienable right of all, held and administered locally for the expert needs of the whole—whether of mental or material "wealth."

14. Personal possessions, gathered from the use of national "income," held for the lifetime of the individual, shall be duly respected.

15. The right of each to his own work in life, without distinction of walk in life, shall be acknowledged.

16. As every individual has his key-place in the State, and the State is for all, no exploitation shall take place; neither of the strong nor the weak, of the young, the old, of women; nor of national resources.

17. There shall be no exploitation of the goods of the earth in themselves, whether mineral, vegetable or animal, the right place of each in the whole receiving full consideration.

18. The conditions of labour—that is, of all production and distribution, whether in material goods, or in the sphere of knowledge—shall be healthy, honourable and beautiful.

19. Dangerous labour, or research work, shall receive full benefits of research into their conditions, and all protection. Workers therein shall be highly honoured.

20. There shall be the free right of research into all knowledge, respect for the liberties of others being evenly maintained.

21. The resources of beauty, knowledge and wisdom shall be freely accessible to all.

E. MARION LAVENDER

1st November 1943

"THE CHRISTIAN LODGE"

Dear Dr. Arundale: I have only just read the report of the meeting of the Theosophical Order of Service at the Benares Convention, which appeared in the April 1943 number of THE THEOSOPHIST. I have not, therefore, had time to ascertain the opinions of my fellow-members of the Christian Lodge with regard to the views you expressed at that meeting. I feel sure, nevertheless, that they will all share my regret that you should so have misunderstood the *raison d'être* of our Lodge as to deem it in any way sectarian, or exclusive of any other aspect of Theosophy. As a matter of fact, it is precisely because we are, as you say, "specifically concerned with Christianity" that we are enabled to serve Theosophy in ways different from, but no less valuable than, the ways of other Lodges. Most of our members have come into The Theosophical Society through the Christian Lodge, and that solely because it specializes in seeking Theosophy in our own Scriptures and the dogmas of our own Churches. Themselves devout Christians—some of them communicant members of the Established Church—they were eager to discover Theosophy in Christianity, and, by so doing, to bring the two closer together, in mutual understanding and good fellowship.

Also, if you could see the many letters which, as editor of our Lodge magazine, I receive from clergymen of various denominations, whose Christianity has been widened and vivified through coming into touch with our work, you would realize that one of our

main objects—"to restore the Ancient wisdom to Christianity"—is beginning to bear fruit, both in The Theosophical Society and in the Churches. If this is being sectarian, I confess that I do not know the meaning of that word, for, as founder of the Christian Lodge, I always thought, and still think, that its existence within The Society must be a help, not a hindrance, to the wider diffusion and better understanding of Theosophy.

JEAN DELAIRE

Dr. Arundale's Reply

Dear Friend: I have just received your letter dated July 6. I quite understand the reason for your Lodge to be called the Christian Lodge. But I look at a Lodge from another point of view. I regard a Lodge as a universal organism which should not in any way entitle itself so that it loses this universality. I object no less to a Lodge being named after any of our workers.

Of course any particular Lodge may specialize along its own lines but I see no particular reason for a Lodge which should appeal to all who believe in Brotherhood to narrow that appeal in a particular direction. I still feel I should have much preferred your Lodge to be called by some non-committal name, for a Lodge is not only intended for people of a particular persuasion but for everybody.

It is the Universal Brotherhood aspect which matters more than any lesser aspect. So do not think I have misunderstood the reason why your Lodge is called the Christian Lodge. Only from my personal point of view I rather regret it.

At the same time I immensely appreciate all the work you do in relating Christianity to Theosophy and in giving devout Christians an opportunity to understand a great Christian outlook through the potent aid of our Science.

23 October 1943

WOMEN AND YOUTH TO THE RESCUE

BY GEORGE S. ARUNDALE

OUR elderly statesmen talk interminably about Post-War Reconstruction and lay down invulnerable principles. Plans and schemes come forth in almost daily abundance from all over the world and at the Peace Conference we may expect to be treated with a tremendous label (I had almost said "babble") of conflicting and antagonistic proposals in a dark setting of deep suspicion and distrust, if not actually of hatred.

And all the time it is men and men and men who take upon themselves the reconstruction of the world—among them the very men who, with their predecessors, have so mismanaged the world that we have been brought to our present barbaric pass.

What about the women? What about the youth? Are they for ever to be left out as of no particular account and certainly unfit to share in any substantial degree in governing the world?

How many women will there be at the Peace Conference? How many young people—young women and young men—to whom the new world really belongs? The new world is *their* heritage. Are they content to allow the old people of the old world to carry on their futilities into the new?

I do not for a moment suppose there will be many women, if any, sitting at the Peace Conference, nor that any young people will be deemed worthy of admission to take part in the deliberations.

But I do say I should have much more confidence for a real Peace, and far more hope for the future, were women to dominate the Peace Conference with their deeper

insight into the problems of life and the solution of these in the light of common sense and goodwill. And so much the better if earnest youth could take a prominent part in the Conference, telling the grey-haired what youth want for the new world which will be their world long after the grey-haired have passed away.

Of course, I do not expect our elderly statesmen to feel that any but themselves could possibly build a real Peace. So I am wondering if the women of every country should not bestir themselves so that they will have to be reckoned with when Peace Time comes. Can they not plan their version of a real Peace and have it backed by well-organized public opinion? Where are the women leaders of today who know that there will be no real Peace unless and until women help to shape it? Men can at best patch up a Peace—see the Peace of 1918! Women can make it and keep it, and it is high time they entered upon their mission.

I am also wondering if the youth of every country should not bestir itself to challenge the elders as to the reshaping of the world. I hope that in many lands the youth are comparatively free and able to face the world's problems with all the freshness and originality of youth. In some lands, alas! youth is not free. In India the majority of her youth are for the most part little more than gramophone records of those elders whom they happen to favour. They have no independence, no power to be young by themselves, nor to do without the crutches of the thoughts their approved elders think.

Brought up in a slave mentality they cannot help being slaves, though there are some here and there who have freed themselves from the yoke of that special branch of conventionality and orthodoxy before which young people everywhere bow down.

I wonder if the war would have come to an end long ago, assuming it had started at all, were the women and youth to have had control. I do not think the war would have lasted long had women and youth been able to make themselves heard with compelling voice. Women everywhere, youth everywhere, are the same. Only men are different everywhere, and therein lie the seeds of discord.

But there must be no more war, and the best insurance against war I can think of, apart from that general growth of character which will turn the world away from war

as from the plague, are the women who hate war and the youth who love brotherhood unless ensnared away from it by age. And I am sure there can be no lasting peace or reconstruction in which women and youth do not play a prominent part.

For the time being the women are dumb and youth has everywhere been conscripted to fight in the quarrellings of age. Not that youth could have avoided fighting. The world situation was too grave, mainly because the older generation failed in vision and decisiveness of action. Evil cannot be appraised. But it was not seen in time and the world found itself too late in its intolerable grip. This must never be again, so the old man-order must give way to the new women-and-youth-order wherein all—men, women, youth—shall work equally and together for the common good.

MAN AND WOMAN

[Commentary on a sentence of H. P. Blavatsky by Dr. Felix L. Pinkus.
Translated from *Ex Oriente Lux* of June 1943.]

THE position of Woman in any given cultural period, indicates the degree of spiritual development achieved, as reflected in the nation and especially in its masculine portion. That the most significant revelations of modern times on the spiritual plane should have come through women like H. P. Blavatsky and Annie Besant, Mary Baker Eddy, Alice A. Bailey and others, is not unconnected with the general spiritual development, as also the fact that Bertha von Suttner was the real creator of modern peace conceptions.

The great spiritual epochs of antiquity, which form even today the source of our culture, show perfectly clearly the place which is due to Woman in society. In support of this we have a sentence in *The*

Secret Doctrine, V, 430 (Adyar edition), to which no commentary has yet done justice.

THE SENTENCE

Woman, being left with the full or perfect cosmic number 10 (the divine number of Jehovah), was deemed higher and more spiritual than man. In Egypt, in days of old, the marriage service contained an article that the woman should be the "lady of the lord" and real lord over him, the husband pledging himself to be "obedient to his wife" for the production of alchemical results such as the Elixir of Life and the Philosopher's Stone, for the spiritual help of the woman was needed by the male Alchemist. But woe to the Alchemist who should take this in the dead-letter sense of physical union.

OUR COMMENTARY

. . . the full or perfect number 10 . . . (the divine number of Jehovah). . .

In the Hebraic alphabet the number 10 is the same as "JOT" and signifies the "index finger," "order," "principle," also "JAH" (God).

Woman with her regular monthly menstruation period and her nine months' pregnancy, is representative of the physically transient principle of Order as opposed to Man, who is not called to Order by any physical periodical signs.

The letters "HE" at the end of the word "JAH" denote the feminine ending and show not only the bi-sexual nature of Jehovah, but also his Egyptian origin derived from the Goddess Isis who was also arithmetically represented by the number 10.

But as JOT also signifies "Idea-Principle," this means that Woman embodies the fundamental Idea (Principle) of creative nature. This points to the nearness of Woman to the creative Logos. It is in this sense that *higher and more spiritual* is to be understood, and not in the intellectual sense of the lower Mind, where Man is generally held to be superior to Woman.

As for thousands of years—after the fall of the Matriarchates (Right of the Mother)—the lower mind (cunning, trickery) played the most important part in daily life and in the great struggle for existence, the illusion developed among the masculine sex that there was a real superiority of Man over Woman.

As a result of this man's spiritual development was hampered, the luxuriant growth of the personality crowding out that of the individuality (Ego). It is here that the Egyptian Law steps in to guide the masculine personality striving after recognition, by laying down in the Matrimonial Ritual, that *the woman shall be "the lady of the lord" and real lord over him, the husband pledging himself to be "obedient to his wife."*

The purpose of this was the subjection of the personality of Man and a preparation for the refflorescence of his individuality. For Man remained "his own master," that is, retained "his own free will and his subjection was to be voluntary. But once having taken the pledge, then she was to be the real Lady and he had to obey her, were he not to draw down fateful occult forces upon himself. The ways in which the mastership of Woman showed forth were not only of spiritual but also of physical import, with results which are still perceptible today.

In this manner Man's astral personality was subjugated and thereby the development of his spiritual growth made possible; while Woman obtained a complete release from a feeling of inferiority. For her this pledge had the same results as for him, namely, the subjugation of the personality, thereby liberating the potentialities of spiritual development.

In our epoch also we affirm on the one hand: No Man can become spiritually developed who has not freed himself completely from the idea of any superiority over the female sex, he must be able to adapt himself to Woman, and obey her, when circumstances demand this.

On the other hand: No Woman can attain true spiritual development unless she has completely freed herself from her inferiority complex. With regard to Man she must be able to assert herself as *master* over him, should circumstances demand this.

Our view is fully supported by J. C. Chatterjee in his book, *Die Geheim Philosophie der Inder* (Leipzig, 1906).

A very close interaction can only be reached when the pledge of the Egyptian matrimonial rite is kept, which aims at annihilating both Man's superiority complex and Woman's inferiority complex.

. . . production of alchemical results. . .

Alchemy in the sense used by Hermes Trismegistos, its founder, means dominion over the elements, and first of all dominion over Spirit, this of course implying dominion over matter also. Only later on, as Egyptian culture deteriorated, the material elements came to the fore until they had crowded out the Spirit as is shown in the Alchemy of the Middle Ages. But some true Alchemists there always were, that is to say, such as were not merely so-called black magicians but those who were always conscious of the fact that their scientific, higher Art had as foundation the principle of Oneness—the emergence of all the elements *from* and their transmutation again *into* the One Root Substance (Mulaprakriti).

. . . such as the Elixir of Life and the Philosopher's Stone. . .

The Elixir of Life and the Philosopher's Stone originally also had a purely spiritual meaning. The interpretation of both Symbols was access to the Root Substance, *i.e.*, the development and directions of such vibrations as would keep the physical body youthful, or renewed, and would obtain for it all knowledge (the Philosopher's Stone). Later on both conceptions fell into pure materialism and there contacted the boundaries of black magic.

. . . the Spiritual help of the woman was needed. . .

This spiritual help consisted in Woman becoming the mediator for Man in helping him to gain access to the Root Substance for he did not yet himself possess the power to do this. To achieve this it was necessary that *Woman put her consciousness into Man's consciousness*. During this interaction Man became merely the instrument used by *Woman*. This is the culminating meaning of the expression: *lady of the lord*. But such a result could not be obtained without troublesome physical, astral and mental labour and exercises.

During the common work on the first two planes, the temptation of bodily union is "especially great," but *woe to the Alchemist* who falls, for absolute sexual subordination would become his fate (symbolized in the Odyssey by his metamorphosis into animal forms), and his downfall into black magic, with all its consequences, would be inevitable. The spiritual help supplied by Woman has nothing to do with the work of mediums, who are mostly of the female sex, whether in spiritualistic or such-like séances. For whenever a human being falls into a trance he is taken possession of by another entity while his own consciousness is superseded.

During such spiritual aid as was given in the sense of Egyptian Occultism, the controlling physical consciousness was never in subjection, neither in the woman nor in the man. It was rather a case of Woman drawing Man with her into a higher state of consciousness. Such individual co-operation in the occult sense is still possible today between Man and Woman but demands from both partners absolute abstinence of physical union, besides a difficult training of the intellect and of thought-power.

The following conclusions can be drawn from H.P.B.'s sentence and the commentaries made thereon:

1. Re-establishment of *unity of spirit* between the sexes even while physically there still is duality.
2. Preparation for a period in which a Root Race shall exist in which there will be no more sex difference or present type of propagation.
3. It is only the intellectual and spiritual identity of Man and Woman which will end the conflict of sex and thereby lay the foundation for a community of individuals, as well as of groups, being without violence to the basic truths of

Justice, Freedom and Peace.

MEDITATION

BY DONNA SHERRY

IN these times every constructive thought and activity is important to a much greater degree than in normal times—out of all proportion, in fact, to the thought or deed itself. And because meditation clarifies thought and deepens understanding, it has great potential value for the individual who desires to strengthen his service and point it in a definite direction.

For the novice there are three points of interest in his approach to the study of meditation:

1. Has it practical value?
2. What *is* meditation?
3. Is there a technique?

HAS IT PRACTICAL VALUE?

Action is bound to be definitely constructive when it is based on deep understanding and clear thinking, and there is no surer way to achieve understanding and develop the ability to think clearly than by the practice of meditation—as will be seen from the explanation of the technique.

In addition to the capacity for constructive action developed by meditation, there is also the practical value of useful work that can be done *during* meditation.

That meditation has these practical values is apparent, once its technique is understood—a technique consciously employed by the novice, and more or less automatically by one who has practised meditation for some time.

WHAT IS MEDITATION?

Contrary to a general misconception (in the West, at least) it is *not* prayer. Yet during meditation there is often the deeply religious experience of searching and reaching out to know the Fathering-Mothering God, which could be likened to prayer.

Meditation is a *state of consciousness* beyond thinking—yet which must be entered through the gateway of thought. It is definitely more than *thought*, because it is only AFTER “intensely regulated thought activity”¹ during concentration that one reaches a point where he is aware that there is more to be known about that on which he is meditating—more to be known which yet cannot be cognized by thought—knowledge which lies just ahead and toward which he must move carefully—(almost cautiously) lest it elude him. It is at this point that the state of consciousness which is meditation is gradually entered—a state wherein knowledge comes through direct experience.

A groping attempt to find words to define meditation has resulted in this:

Meditation is a state of consciousness maintained by the individual for a sufficient period of time to bring a realization of the *inner nature* of that on which he is meditating—a state of consciousness during which there is direct experience of *the Reality behind* that on which he is meditating.

¹ *Thought Power, Its Control and Culture*, by Annie Besant.

There are deeper states of meditation, but they seem to represent degrees of union with that Reality.

IS THERE A TECHNIQUE?

There is a technique, and it is unfortunate that the knowledge of it is quite likely to make of meditation a mechanical process for a time. But that would seem to be unavoidable—it is comparable to the necessity of learning the alphabet before being able to read. A knowledge of this technique will likely cause the beginner to divide his meditation into sections and consequently to hop from step to step, with the result that there is no continuity and therefore not the gradual and natural change in consciousness which should later occur when he has become more adept in the practice of meditation.

However, if one is intent on *understanding* that on which he is meditating, the technique will gradually become only a pointing finger and the process cease to be mechanical.

Before this technique is examined, perhaps at this point it might be well to give some thought to what needs to be done by the individual to prepare for meditation.

Obviously those conditions which impress themselves upon the physical senses and so distract the attention must be neutralized, in so far as possible. The body should be freshly clean and clad in clean loose garments (warm or light for comfort) covering the body without restricting it in any way. The hair should be tidy, and restrained in some manner if it is inclined easily to become annoyingly disarranged.

A few deep breaths before an open window will clear the lungs and overcome a possible later tendency to drowsiness during meditation.

The place chosen for meditation should be one which is as quiet as possible. The light in the room should be soft—but not dim, there should, of course, be fresh air coming into the room. Whenever possible, meditation should be practised in the same place and at a regular hour, as the activities of the bodies are more easily controlled and directed if they are subjected to a rhythmic influence of time and place.

In the beginning, the duration of meditation should probably not be for a longer time than ten minutes. It is better to confine it to a short time during which there is possibility of real concentration, than to try to prolong the time in which case obviously there would be no possibility of achieving the meditative state of consciousness.

If one does not sit on the floor for meditation adopting the oriental posture (unnatural for most occidentals), a chair should be chosen that is straight and not too deep—low enough to permit the feet to rest firmly and comfortably on the floor. This makes it possible to place the hips well back against the supporting back of the chair and so sit *erect* but utterly relaxed—without needing to *lean* against the back of the chair. Shoulders should be dropped—not rigidly lifted; neck muscles relaxed; face straight forward, neither lifted nor bowed; hands easily, almost heavily, lying on the thighs.

Such a posture is completely relaxed and creates no muscular or nervous

tensions, such as are brought about when one *slumps* in a supposedly relaxed position. The latter makes necessary muscular compensations which only create further tensions.

Having achieved complete physical relaxation, a few minutes should be spent quieting any bodily disturbance or excitement. To accomplish this, it is well to recollect that one is not one's body. Try to get back to the Real Self—withdrawn from the bodies—realizing that the bodies are instruments of consciousness. From that level of consciousness, quiet the bodies.

Relax emotional tensions, quiet emotional turbulence. *Let* (in the sense of Will) goodwill permeate the whole emotional nature and radiate through and from it.

Turn the attention from the emotional body (*i.e.*, that part of the mechanism of consciousness that has been effected by what has just been done), leaving it radiant and quiet.

Now untie the mental knots—the tension created by holding the mind to this task. Quiet the racing thoughts; *soothe* the mind; bid it be *easily*, *placidly* quiet and still.

All of this should bring the bodies into a completely quiescent state—alert, but not intruding, during the meditation.

Now regarding the meditation process. As was said above, any explanation of technique can be only a pointing finger. But it would seem that *any* meditative process involves change of level of consciousness. The process must of necessity be quite deliberate in the beginning, but after considerable experi-

menting and experience with meditation the changes of consciousness may be so swiftly achieved as to make the process of step-after-step *seem* to be eliminated.

As meditation is a positive process, the first step is to select something upon which to meditate. This will have been done before the above-described preparation for meditation. One's need or the need of another would decide the subject chosen for meditation, and would also determine the *type* of meditation, *i.e.*, it would be either a devotional meditation; or a meditation designed to result in intellectual or character gains; or a meditation for the purpose of healing or helping others (the so-called "blessing" type of meditation).

Having chosen something for meditation observe it carefully until its form—its appearance—is familiar. Observation must be accurate and complete, as uncertainty in this connection may lead to confusion during meditation.

Of the many subjects that could be chosen to meditate upon, a few might be suggested: A virtue, as expressed in a quotation or embodied in an individual; an ideal; an idea; a universal principle or Law; some individual to whom one is devoted and (consequently) wishes to serve; some problem; a dream; someone in trouble or who is ill; etc., etc., etc.

Having selected a subject, made the necessary preparations, and quieted the bodies, a definite and accurate image of the subject chosen is then mentally reproduced. Then *concentration* on that image naturally follows. Concentration, be it noted, "is not a state of passivity,

but on the contrary one of intense and *regulated* (thought) *activity*."¹

This part of the meditation process consists of an attempt to discover and marshal factors related to the subject—factors which, like a jig-saw puzzle, gradually change the original mental picture of the subject. As it is seen in new perspective and fuller detail, new understanding opens up. The original image slowly becomes imbued with Life. *Purpose* shows itself as the subject is seen in relation to its world.

When a point is reached in concentration where, for the time being at least, no further understanding seems possible through *thinking* about the subject, and yet there is sensed something just ahead that can make understanding of it more complete—at this point there is the necessity for intense control of gains made, holding *perfectly still and complete* the final image that has been built up during concentration. There should be no attempt to *seize* upon that greater understanding which one feels lies just ahead, as that would destroy the vital image and the whole process would have to be repeated.

Thus *intensely concentrated*, the state of consciousness which is meditation is entered as one *draws back* in consciousness from this living image, brooding over it, penetrating the form, sensing the *mood* of Life expressing itself in such a form. The Reality that lies behind the form, and its purpose, is experienced—is lived in—as this state of consciousness deepens.

But there is a more interior experience still, as this is not yet *Oneness*.

¹ *Thought-Power*, by Annie Besant, page 78.

There is consciousness of entering into and sharing the mood of Life expressed in and through that image, but at the same time there is consciousness of "I" and "this other," separateness still.

Slowly there comes an overpowering need to press further back—to know that which can be *both* "I" and "this other." As that experience is approached, the sense of separateness is left behind. It cannot be truly said that there comes a *consciousness* of Oneness. Rather, it is an *entering into* Oneness—of having *become*—of *being*.

In any of the three types of meditation (intellectual; devotional; blessing) it would seem that the technique must inevitably be the same, and certainly the degree of conscious entrance into the Oneness of Life could be equally achieved through any one of them.

The difference in the three types of meditation lies chiefly in what is done during the period of concentration. During this part of the meditation process, in the intellectual type the first consideration is naturally given to what one *already* knows about the subject, and from that firm foundation proceeding to the discovery of its place in the scheme of things, its apparent purpose, its effect on the individual, the resultant effect of the individual on others, in what respect it represents power for the good, etc., etc.

In the devotional type of meditation, where the devotion is for some individual—and because devotion implies a desire to know and to serve that to which one is devoted—during concentration one seeks to marshal all known

(to him) factors related to that individual's life and work, revisualizing him in the light of those factors, reading the very features of his face anew.

Where devotion concerns an ideal rather than an individual, the concentration period would place the ideal in its proper place in the universal mosaic; would discover purpose, effect, etc.

Releasing of the power with which the individual is flooded as he reaches his highest point of realization—*deliberately sharing it*—would be the very first act naturally as he begins the return down the ladder from that highest point of realization. This offering is made at the same point in the meditation process—whether directed toward

an ideal or individual in the devotional type of meditation; toward an individual or groups of individuals in a blessing (*i.e.*, healing-helping) type of meditation; or whether just released without definite objective—for the general good—as in the intellectual type of meditation.

Certainly the power of the realization should also be established in the mind, the emotional nature, and the physical body, as one comes out of meditation, and should result in definite effects of which one would be conscious at the time. "Even the least of these"—these bodies, servants of the Self—surely should benefit from their co-operation in the practice of meditation.

OMNIPRESENCE

Thy Life, Eternal and Divine, is present everywhere;
Here where the great Niagara throws its plummy mists in air,
While on the brink, wet by the spray
The wee flowers bend and nod,
So near to this which mirrors forth
The Power and Strength of God.

Thy Life is in the desert too, where 'gainst a rosy sky
Great flocks of snowy mourning doves are hovering on high.
The heart is lifted: freed of care
And thoughts turn from the clod
To see in all these harmless birds
The Gentleness of God.

Here in an old cathedral where so many go to pray
And sinful, weary, aching hearts so oft are fain to stay,
Most loved is she who with her child
The weary earth has trod,
For in the face of Mary shines
The Motherhood of God.

The mystic path the moonbeams make upon the silent sea
Speak ever to the searching soul of Life's great mystery:
And snow that floats so gently down
To cover tree and bush and sod,
Pure and serene, in silence brings
The healing Peace of God.

ANNA D. MASON

GREEK ASTROLOGY

BY KATE SMITH

IN PHILOSTRATUS' "LIFE OF APOLLONIUS OF TYANA." PART III.¹

WE have followed the responses of Apollonius to the influences of the signs of the Zodiac from Virgo at Tyana, where he was born, through Scorpio in Tarsus, where he was a pupil, through Libra at Ægæ in the Temple of Esculapius, through Sagittarius in his probationary silence in Pamphylia and Cilicia, to Capricorn in his ascetic discipline at Antioch. The sign Aquarius, which comes next, is appropriately symbolized by the first part of his journey, the passage through Mesopotamia, the land of the Two Rivers.

"On his coming to the ancient Ninus, he found a statue erected after a barbarous taste. It was Io, the daughter of Inarchus, whose horns appeared small, and just as if budding" (ch. XIX, 31).²

Madame Blavatsky devotes a good deal of space to Io, the cow-horned maid, the virgin wanderer, who is the predestined mother of a future Race, the Race of the Initiates, who will free the divine Prometheus from his bondage and tortures.

"Whilst he remained in this city and learned all he could of the statue from the priests and prophets, he met with Damis . . . his fellow-traveller and companion. . . The Ninevite soon became

attached to him, and, being fond of travelling, said. . . I think I may serve you on the journey, for if I know anything, it is the road leading to Babylon . . . it being not long since I returned from thence. I am, besides, acquainted with the languages of the barbarians, namely, the Armenians, Medes, Persians and Cadusians. But my friend, returned Apollonius, I know them all myself, though I never learned them. Whilst Damis stood in amaze at what he heard: Do not be surprised, continued Apollonius, at my knowing all tongues, for I know the very thoughts of men, even what they do not say" (ch. XIX, 31-32).

"When our travellers were passing into Mesopotamia, the publican at the bridge of Zeugma carried them to the toll-books, and asked what they brought with them. To whom Apollonius said, I bring with me Temperance, Justice, Continnence, Fortitude, Patience, and many other virtues, which he called by feminine names. The tax-gatherer, who thought of nothing but his fees, said he had written down the names of his maids. But, returned Apollonius, they are not maids, they are mistresses, who travel with me. Mesopotamia is formed by the Tigris and Euphrates, two rivers. . . It is inhabited by a people who come from Armenia and Arabia, and who being shut in by these rivers, wander up and down without any fixed

¹ For Parts I, II, see THE THEOSOPHIST, July and October 1943.

² All references to *The Life of Apollonius of Tyana* are to the translation from the Greek of Philostratus, by the Rev. Edward Berwick, T. Payne, Pall Mall, London, 1809.

habitations. They look on themselves so much as *islanders*, that they use the phrase of *going down to the sea*, whenever they go to these rivers, within whose course they have fixed the boundaries of the earth, because these rivers, after having formed the country we are speaking of, run into the sea" (ch. XX, 33-34).

Aquarius is said to refer to "the waters above the firmament" and "the waters below the firmament," of which it may well be said "within whose course they have fixed the boundaries of the earth." Mr. T. Subba Row speaks of Aquarius as "the fourteen lokas." It is all very occult—witness the virtues offered by Apollonius when approaching it; his satisfying the tax-gatherer (having paid off Karma?) his having crossed the bridge; above all, the inhabitants of this country being called Wanderers, like Parivrajaka, he who has entered the stream, he who has no abiding-place on earth. There is also the repeated reference to "going down to the Sea"—the Ocean of Wisdom into which all streams and rivers flow.

The next sign of the Zodiac after Aquarius is Pisces, which in this narrative seems to be symbolized within the territories of Babylon. In Babylon were the Chaldean "legends" of Musarus Oannes, the Annedotus, called Dagon, the Man-Fish, and his five following Initiates (since we are in the Fifth Race), of whom Madame Blavatsky says in her *Theosophical Glossary*:

"Water typified their human origin (as it is a symbol of earth and matter, and also of purification), in distinction from the 'fire-Nāgas' or the immaterial

Spiritual Beings, whether called Bodhisattvas or Planetary Dhyānis, also regarded as the Instructors of mankind. He [Oannes] was *amphibious*, i.e., he belonged to two planes—the spiritual and the physical. For the Greek word *amphibios* means simply 'life on two planes,' from *amphi*, 'on both sides,' and *bios* 'life.' The word was often applied in antiquity to those men who, though still wearing a human form, had made themselves divine through knowledge, and lived as much in the spiritual, supersensuous regions as on earth."

The modern Pisces is usually represented by two fishes, one above and one below, "amphibios"; while the Gnostic Pisces may sometimes be found carved as five fishes bounding the five sides of a regular pentagon, like the outline of a mitre, in agreement with the five Annedoti of Babylon.

"After passing beyond Ctesiphon, Apollonius entered the territories of Babylon, where he was met by the King's guard. . . .

"When the Governor found he refused the money, he said, Take, I pray thee, this Babylonish wine, it is of that kind which the King gives to his ten Satraps" (ch. XXI, 35-37).

The number ten was that of Pisces in the ancient exoteric Zodiac, before Virgo-Scorpio had been separated into two, and Libra inserted, to take the place of the secret signs of the original twelve signs. Then Pisces was the tenth sign.

"When he was drawing near Cissia, after entering the province of Babylon, he had the following vision in his sleep, prepared by the deity who communicated it. He thought he saw some

fishes cast on the shore panting for breath, who complained like mortals, and bewailed the element they had lost. They looked as if imploring the aid of a dolphin, who was swimming near them" (ch. XXIII, 40).

This bewailing by mortals of the element they have lost is another development of the Pisces theme. The reference to Dolphin, the constellation of the Dolphin, is a little puzzling here, because the Dolphin lies to the North of Capricorn, not of Pisces. It is probable that there is some occult connexion between them. Is the Dolphin the "Leviathan" of Job?

" . . . Damis, terrified as if he had seen the result, advised him not to go farther, and said, We may perish like these poor fishes, driven from our homes, and may lament in a strange land. . . . Apollonius with a smile said, You are not yet a philosopher, Damis, if you were, you would not be alarmed at such things as these; but attend, and I will give you the explanation of the dream. The people who inhabit the district of Cissia are the Eretrians, who about five hundred years ago were carried away by Darius from Eubea, and who like the poor fishes in the dream, are now mourning their captivity; having been like them as it were taken in a net. The Gods therefore seem to command me to take all the care I can of them, for peradventure the souls of the Greeks who were cast by Fate on this land, have invited me here for their benefit" (ch. XXIII, 40-41).

"The inscriptions engraved on their [the Eretrians'] tombs were all expressive of the several professions which

they followed in Eubea, one, to wit, followed the trade of a ferrymen, another that of a murex-fisher, another of a sailor, and a fourth a dyer of purple." [The purple murex fish-dye.] "They found also some elegiac verses inscribed on the tomb of certain sailors and pilots, to the following effect. 'We who formerly ploughed the deep Ægean, lie here in a strange land in the midst of the Ecbanti. Farewell land of Eretria, of old renowned. Farewell Athens, near Eubea, and farewell sweet sea' (ch. XXIV, 41-43).

All this sea symbolism seems to imply great occult meaning in the sign Pisces.

"Damis writes that Apollonius repaired the mouldering sepulchres, and built an enclosure round them—that he offered libations, and performed all rites due to their manes, without victims and the shedding of blood. Damis adds, he wept, and in the sadness of his heart uttered these words in the midst of them. 'O ye men of Eretria, who were carried here by the decrees of Fate; though far from home you obtained a grave; but they who cast you on this land, perished unburied about your island, ten years after your captivity. . . . The barbarians who lived in the vicinity of the hill of which we have spoken, used to come in the summer and carry off all the ripe corn; in consequence of which the Eretrians, who cultivated it, were exposed to famine and want. Apollonius in the first audience he had with the King, obtained a grant, by which the sole use and enjoyment exclusively of this hill was forever assured to them' (ch. XXIV, 43).

There is yet more emphasis on Pisces when they come to the Royal Palace in Babylon.

"The apartments of both men and women, together with the porticos, are adorned, some with silver, others with tapestry of gold, and even some with beaten gold in place of pictures. The painted decorations of their hangings were all taken from Greek stories, of which Andromeda, and Amymone, and Orpheus, supplied subjects."

Andromeda is the great constellation due North of Pisces. Amymone, daughter of Danaus and Europa, married Enceladus, whom she slew the first night of her nuptials. Orpheus was the Mystery-God of Greece.

Now, we have followed the working of the seven great signs of the Zodiac, from Virgo to Pisces, through this narrative of the life of Apollonius. There are no more clear indications of signs of the Zodiac as we know them. It may be that the first five signs, from Aries to Leo, are not included in this story. It may be that they are concealed by a more recondite symbolism, which a more learned astrologer would be able to read.

Where one would expect to find Aries, there is a fresh start on the journey, riding on camels, one of which carried a golden emblem on its forehead to shew that the travellers were friends of the King, the name of these animals being several times stressed. The only representative of Taurus is the time they spent journeying over the ranges of the Taurus Mountains—this

might pass if the rest were clear. For Gemini we are told of the two Bacchuses, the God Bacchus of Nysa, who is to be distinguished from the Theban Bacchus, his disciple, who first introduced the use of the Thyrsus and Orgies of the Mysteries [this should be Soma]; and Mount Nysa is to be distinguished from Mount Meros, or Meru. Where we expect the sign Cancer we come upon Elephants, several times introduced into the narrative, reminiscent of the Elephant vahān of Indra and of the Elephant head of Ganesha, God of Wisdom. Here too is a discourse on how "all living beings" share Mother-love. "All living beings" is given as the fourth of the Twelve Great Gods (*Isis Unveiled*, I, 348). I do not know what in the story might represent the sign Leo, unless it be the account of the Dragons of India. The constellation Draco, the Dragon, is far to the North of Scorpio and Sagittarius. But the Fiery Dragons of the First Hierarchy are connected with Leo. (*The Secret Doctrine*, I, 234; Adyar ed., I, 261.)

It is possible that the signs Aries to Leo never were in the narrative, in view of Madame Blavatsky's statement:

"Occultism divides the 'Creators' into Twelve Classes; of which four have reached 'Liberation' to the end of the 'Great Age,' the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic Law. These last act on the man-bearing Globes of our Chain" (*The Secret Doctrine*, II, 81; Adyar ed., III, 87).

BOOK REVIEW

The World as Idea, Emotion and Will. Addresses by C. Jinarājadāsa and others. The Theosophical Press, Olcott, Wheaton, Illinois, U.S.A.

It is indeed a happy occasion when fresh work by Mr. Jinarājadāsa appears.

Of the longer addresses gathered here those by Mr. C. Jinarājadāsa form about half the book. The first three of his lectures give the title to the book. With his strong clear impetus the writer marks out his path across the apparently planless world, and rediscovers for man the true goal of his endeavour. Opening with the philosopher Schopenhauer's conception of "the World as Will and Idea," with its exposition of the need for detachment from the World-Will, a blind cosmic force dominating man, then such detachment permits man to see the idea behind the whole. The way to detachment is shown through renunciation of one's own desire and will, and on towards the vision of plan through the gateway of art; but for this Schopenhauer thought man must draw away from humanity. Mr. Jinarājadāsa sees the world as idea, emotion and will too, but how diversely. He regards such a philosophy as an "escape," and declares that some day we shall be able to draw together the different philosophies, yet we have now to face the facts of living. Then the theme is developed, along the Platonic path of archetypal ideas behind manifestation, by the window of art, where the vision of a universal image shines out, making man lost to his sense of I-ness. In this there was no thought of escape, but a feeling of identification with the subject of the artist, and a realization that detachment was obtained through perfect moments of

emotion. Equally by direct impersonal observation, as in the scientist, the wonderful pattern behind world-things was perceivable. This conception was the first step to salvation—healing—giving the force to hasten the strong process of evolution to deity, and wiping out suffering by understanding. But next comes the great urge through emotion, learning to love all things little by little, giving up loving a particular thing only and so finding that God was loving with us—or perhaps, better, through us—and so again seeing identification as the pathway. In this phase of understanding Mr. Jinarājadāsa pours out a new heart of love for man's help.

He then continues his search for man's self-realization in the realm of Will, where it is not again Schopenhauer's notion of renunciation, but one much fuller. The world in the Cosmic Pattern of Will is an offering, action, a self-sacrifice, a giving, where in giving oneself one finds the whole. Once more it is the principle of identification at work. Illustrated as is this lecture—and those that precede and follow it—with rich lore from the writer's mental and spiritual mines, it becomes another revelation from one who is surely a practical mystic. Where the union of practical experiment and experience is made with high-uplifted ideals, there is the writer always at his best.

The lectures following show forth this union, the common-sense applications of Theosophical ideals, and are well nigh startling in their far-reaching vista of possibilities. "The Theosophist as Ideal Citizen in Peace and in War"¹ marches hand in hand with "The Reshaping of American Civilization," and both are topped with the inspiring

mysticism of "What Kind of Devachan Are You Planning?" and of "God's View of Human Affairs." In the last there is a wide sweep of vision in international tendencies where relationships are seen in what appears to be their verity with so much clarity that hopes are seen to have foundations in facts. The inner sight sees far. Readers owe thanks to the American Section for obtaining Mr. Jinarājadāsa's permission to have the lectures published.

A further trinity of lectures by Mr. José Acuna study evolution in the individual, in the human races, and as superhuman, from virile as well as scholarly aspects. Mr. H. S. L. Polak on his favourite topics, "India" and "The Ancient Law of Brotherhood," still further strengthens the internationalism and religious mysticism of this series. Then

finally there are the very human Convention Addresses, familiar in their foundations and overtones, filled with the profound spirit of active brotherhood. "The Measure of our Worth" —Mr. Sidney Cook—is a revelation of the high claim The Society can make upon due recognition from individuals, and is indeed well-preserved in book-form. When the "Successful Service Series" is reached, with the sensible summations of work-a-day discussions, one wonders, have they been made too short? Probably not; they display the American genius for analysis and synthesis and business codification, but do not permit it to become stereotyped.

E. MARION LAVENDER

¹ Published in THE THEOSOPHIST.

RAYS FROM THE SOUL

On earth if life is hard,
A kindly word
Is worth so much:
It gives a subtle touch
Whereby Love rules awhile,
And Life becomes a shade less hard,
Forever, by a kindly word.

On earth if life is cold,
A loving thought
Is worth so much:
It gives a subtle touch
Whereby Warmth rules awhile,
And Life becomes a shade less cold,
Forever, by a loving thought.

On earth if life is dark,
A friendly look
Is worth so much:
It gives a subtle touch
Whereby Light rules awhile,
And Life becomes a shade less dark,
Forever, by a friendly look.

D. R. DINSHAW

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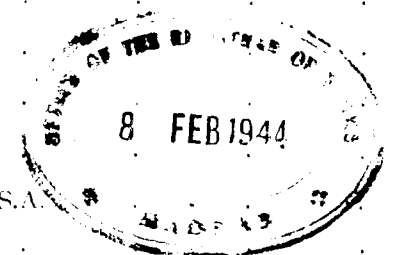
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CONTENTS, FEBRUARY 1944

	PAGE
ON THE WATCH-TOWER. The Editor	259
OPENING OF THE CONVENTION	267
NEW DIARY LEAVES. The President	269
"PASSETH" . . . (Poem). Gladys Newberry	287
CONVENTION ADDRESS TO YOUNG THEOSOPHISTS. G.S.A.	288
RETROSPECT (Poem). Cherry Turner Todd	290
THEOSOPHY AND OUR SOCIETY FOR INDIA. G.S.A.	291
THE INDIA OF MY DREAMS. G. N. GOKHALE	294
SECCIÓN ESPAÑOLA. Alfonso Tavera	303
OUR GLOBAL MESSAGE. George S. Arundale	305
THE BRANCH (Poem). Dorothy Mary Codd	312
THE ADVANCE GUARD	313
BOOK REVIEWS	316
INTERNATIONAL DIRECTORY	321



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FEBRUARY 17 IS ADYAR DAY

Palm Grove and Lotus Pool,
Flutter of leaf, and golden sheen,
Blue tides and breezes cool,
What does your hidden language mean?

Air fragrant, sparkling, clear,
Pulsing with life, and vibrant sense,
Hearts throbbing, joy and sheer
Ecstasy, born of an immense

Wondrous enfranchisement.
How come ye all engirdled here?
All else a banishment—
Tell of your radiant magic cheer.

Hands touching God's abode,
Foothold retained on man's sad earth,
Here press they Heaven's mode—
Lo, as response this holy mirth.

Yea, 'tis a sacred place,
Where divine Forms and Presences
Bless us, and by their grace
Blend with our own their essences.

This is the magic cheer
Which fills our souls, surpassing far
All rumour told our ear—
Writ in one word, 'tis Adyar.

HOPE REA



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.

POSTSCRIPT TO THE PRESIDENTIAL ADDRESS

THIS is a postscript to my Presidential Address, perhaps a dotting of its "i's" and a crossing of its "t's"—a colloquial way in the English language of indicating an emphasizing.

I still feel profoundly the urgent need for every Theosophist to present to the world the Science of Theosophy distilled into its essential Simplicities, such as the world as a whole may appreciate, and in language such as the world is in the habit of using.

And it is because of this conviction that I have felt moved to clothe otherwise the ideas I have submitted in the Presidential Address itself.

WHAT IS SIMPLE THEOSOPHY?

I venture to say: Let us clear away the debris, lift up the superstructure, and lay bare the foundations.

In other words, let us try to perceive as clearly as possible what is the bed-rock-bottom for right living, brushing aside the many obscuring and separating interpretations with which mankind has covered it, thus giving rise to innumerable antagonisms which as these become intensified lead to hatred and to war. The work of Theosophy and The Theosophical Society is not only to reveal the Science of Life as Theosophists know it through their classic literature, not only to work for Universal Brotherhood on general principles, but also to remind the world of those essential simplicities of living which have been known from time immemorial, which the great Saviours of the world have age after age declared to constitute right and happy living, but which to no small extent have lost their grip in the effort of mankind to serve both God and Mammon, trying to persuade itself into the belief that

it is possible to reconcile the two services.

The great Teachers, of course, were always content to deal with the simplicities of living and to repeat them as they have been handed down from Teacher to Teacher. To a selected few They doubtless gave special teaching, but They came to help the multitudes, to whom They gave no Theosophy as it is set forth in our own Theosophical literature, save perhaps in occasional obliquenesses and hints, but rather that unlabelled Theosophy which is for the helping of multitudes and is the simplest and most direct of all Theosophies.

It is this Theosophy with which I feel myself to be concerned as the old world dies and a new world is being born therefrom.

There are many Theosophies emanating from the One Theosophy as there are many rays emanating from the one White Light, which is to say that the Theosophy an individual needs, or that any living creature needs, is a Theosophy available to him. And it is the charge of us who are custodians of Theosophy that we make available to each the Theosophy he needs where he is to help him on his way.

THEOSOPHY FOR THE VALLEYS

Let me enumerate some of these Theosophies as they concern the human kingdom.

There is the Theosophy of the valleys—the Theosophy for the valley-dwellers, for those who are in the earlier stages of passage through the human kingdom, for those who are beginning to learn the lessons taught and learned

in the human class of the world school. To these must come the Theosophy which will be a benediction to them. We Theosophists are unworthy of the honoured name unless we possess the Theosophy of the valleys.

THEOSOPHY FOR THE PLAINS

Then there is the Theosophy of the plains—the Theosophy with which we are mainly concerned, for it is the Theosophy we most of us need. This is the Theosophy the average, everyday individual needs, whatever be his race or faith or nationality. He needs the Theosophy which exhorts to simple brotherly living in accordance with the best accepted standards embodying the stage of evolution most of us have reached. But his Theosophy will advise him to go beyond these standards as far as he can.

He must be no less brotherly to himself than brotherly to those around him, and his brotherliness must include the denizens of the kingdoms below the human. He may be able to reach beyond these elementary principles of Theosophy into the great Science which lies behind them as outlined in our own literature. But our main concern with him is to help him exactly where he is—in his faith, in his nationality and race, in his everyday living. We must bring him a Theosophy as far as possible garbed in raiment he will be able to recognize, so that he will be telling us how curious it is that he never thought of that before. "How obvious!" But the greatest gift of Theosophy is to bring to an individual that which he will declare to be obvious the moment

he has spent a moment or two, or a little while, with it. Is there anything which expands a consciousness more than as in a flash to realize the obviousness of that which has been obvious all the time, but which has not so far reached the perspective of his consciousness? I am reminded of the detective story written by G. K. Chesterton in the course of which the question arose as to whether anybody had gone up a certain staircase to a room in which a murder had taken place. All said that no one had gone up the staircase. But after much interrogation it was found that a postman had gone up the stairs. But he was so ordinary and obvious an individual that literally nobody had seen him. Everybody was oblivious to the obvious because the obvious was so obvious. But the moment attention was drawn to this postman the keenest interest centred round him. He took on a new obviousness.

Theosophy is continually bringing the obvious to the world. But the gift is nonetheless precious, for by bringing it Theosophy helps people to become able to see it, and even the obvious thus becomes a revelation. Did not the Christ emphasize the obvious in His Sermon on the Mount and in His Beatitudes? Has not every Teacher emphasized the obvious which before His time had been emphasized by his Predecessors? But the people did not register it, and it had to be stressed as if it were new.

For the plains-dweller we must have ready now and without delay his Theosophy, the Theosophy he is already needing to help him to build the new

world of Peace and Brotherhood. How carefully we should consider the kind of gifts we must bring him, or rather the kind of gifts we must show him he actually possesses for the using but which may so far not have loomed large in his consciousness.

And here I am thinking of those everyday truths which do not depend for him upon any of the orthodox teachings of Theosophy—Reincarnation, Karma, the existence of Masters, the planes of consciousness, and so forth. I am thinking of the truths every dweller in the plains already has in his spiritual haversack, but which he does not use enough for his travelling. Before I conclude this postscript I will enumerate one or two of these obvious truths which need most urgently to be applied.

THEOSOPHY FOR THE HILLS

First, Theosophy for the valleys. Second, Theosophy for the plains. Third, Theosophy for the hills.

The hill-dweller has already made some definite progress for he has climbed a hill, and perhaps even sees in the far distance intriguing mountains. The essential principles are still to be practised as they must be practised in the valleys and on the plains. But the hill-dweller will now be able to perceive somewhat of the high purpose of the principles, the science of them, the wonderful meaning of them.

The brotherly living of the plain-dweller will become widened in the case of the dweller on the hills. It will be a more universal brotherly living, with many prejudices in course of removal,

and a consequent power to transcend the existing frontiers of living. I would venture to postulate to the hill-dweller that there is nothing for him to leave behind him, to give up, but that there is everything for him to take with him in transmuted form if not otherwise.

I think one of the gravest errors on the part of those who wish to universalize their brotherhood living is to imagine that they must abandon, deny, those stages leading to the universal which are veritable parts of the universality.

However universal we may be, and whatever effect such universality may have upon all that is less, we must not imagine that we can be national no longer, that we must sever all connection with a national spirit.

We must be nationalists in order to be universalists. We must be individualists in order to be nationalists. We must be kings of the less in order that we may become kings of the more.

The hill-dweller will be seeking the mountains as the plain-dweller will, with lesser ardour, be seeking the hills. The hill-dweller, and to a lesser extent the plain-dweller, will seek the occult, the mystic, the ceremonial, the magical, as possible means whereby he may grope his way towards those mountains which he longs to climb. He will belong to all kinds of movements of an esoteric nature, and may even make experiments for himself in the, to him, as yet unknown.

There must be a Theosophy ready for him to guide him safely from the hills to the base of the mountains, where another Theosophy must be

ready to aid him as he determines to make the great ascent.

Theosophy in the valleys, Theosophy on the plains, Theosophy on the hills, Theosophy at the mountain side and on the razor-edged pathways leading to mountain summits, and Theosophies beyond all these—all these must be at work enlightening, encouraging, strengthening mankind at whatever stage it may be. And never more than now as the whole world, whether in the valleys or on the plains or on the hills or climbing up the mountain sides, is in process of reincarnation, becoming new.

Theosophists must be ardently at work in the valleys, on the plains, on the hills, and at all stages, leading from the hills to the mountains, with their Light on the Path, with the Life of Theosophy clothed in whatever forms may be most pleasing, stimulating and convincing to the eyes of the beholders.

AT THE FEET OF THE MOUNTAINS

Fourth, Theosophy for the mountains, for the mountaineer. There are five rungs on this particular part of the ladder.

The first is at the foot of the mountains—I think I would almost say at the feet of the mountains as one might say at the Feet of a Master. Mountains are in many ways masters of the mineral kingdom, just as precious stones are also masters of the mineral kingdom.

The noblest animals are masters of the animal kingdom. Everywhere, in every kingdom, there is evolution to a kingship, and the kings of one kingdom become the humble citizens of the kingdom next above.

At the feet of the mountains there is a further penetration into the Science of Theosophy, and at this stage there are also, I think, the early beginnings of actual experience. There has been theory. There has been practice. Now there is beginning to be actual experience, at-one-ment. Theosophy must guide at the theory stage, at the practice stage, at the experience stage.

THE PATH OF HOLINESS

The second rung is the beginning of the upward climb, and here there begins to be trodden what is called the Path of Holiness which leads to the Feet of the Masters, the Men who ever dwell on mountain summits.

On the first rung, I should have said, there begins to be, under the gravitational attraction of the mountains, a yearning for contact with Those who dwell on the mightier summits, a yearning, that is, for discipleship, for becoming a sishya to a Guru. This leads to the desire, the will, to reach Them and therefore to climb to Them. The great ascent which marks the beginning of the last phase of studentship in the human kingdom is now begun, and a deeper Theosophy, a more penetrating insight into the Science of Theosophy, will now take place, together with a widening experience of the truth of Theosophy.

The climb is hearteningly marked, for it is difficult and as narrow as the edge of a razor, by definite stages of unfoldment which are called Initiations or expansions of consciousness. The mountaineer delves more deeply still into the occult, the esoteric, the cere-

monial, by the aid of which he is able to climb more surely.

The stage of the Arhat is attained and from its summit the climber sees beyond, far beyond, still mightier ranges of ascent and of achievement.

But from the very beginning of his standing at the foot of some towering mountain a Great One will have extended to him His most potent aid. He will have reached the Arhat summit with his Teacher's help, and will become emboldened to try to climb still nearer to his great Helper by making a still further ascent up to the glorious heights beyond.

THE REAL THEOSOPHIST

The attainment of Arhatship marks the third rung of the spiritual ladder, and now he ventures upon the fourth stage the climax of which will be the ineffable splendour of the Adept, a King of the human kingdom, even though there are many other Kingships to conquer. At the consummation of this stage the experience of Theosophy mellows into a stupendous realization. Till the Adept stage is reached there has been the individual and Theosophy, the individual looking towards and gradually experiencing Theosophy, but I would venture to suppose that at the Adept level the two become merged, and at last the individual becomes the real Theosophist, even though he may have been so called at earlier stages. It may be that there is yet a deeper realization to come, perhaps many, but a realization has been attained, and the individual, having entered and become one with the Temple of Theosophy, one

of its great pillars, goes forth from the Temple no more. Individuality has become one with Universality.

MOUNT EVEREST

Then the fifth rung, about which I can, of course, say naught. It is a sublime and inconceivable Everest. What Theosophy means to One who stands upon such a height I cannot say. But there is still Theosophy even for Him, for Theosophy is the Science of Life.

THE SCIENCE OF GOOD LIVING

I have indicated in brief the nature of the rungs of this great ladder which stretches from the feet of mountains to known and unknown summits because it is as well to see as best we can the vistas and opportunities before us.

But here and now we are mainly concerned with those who like ourselves for the most part are dwellers on plains still far away from the bases of mountains. Among them it is our privilege to work, and to them we must give the Theosophy they need. We must take with us such Theosophy as will carry conviction to those who live in the cities and lead the usual lives of city-dwellers going about earning their livelihoods, enjoying their usual pleasures, bearing their usual burdens, suffering, rejoicing, hoping, fearing.

We must take with us a Theosophy the plain-dweller will be able to recognize as illuminating, as encouraging, as strengthening him to live more happily.

The Theosophy we must take with us must be a Theosophy which will help him to be more faithful to his religion,

more faithful to his citizenship, more faithful to his family, his friends, his surroundings, his duties and obligations. The Theosophy we offer must never take him away from his faith as if Theosophy were some other and better faith, nor from any other aspect of his setting in life. Theosophy must give him deeper and wider understanding where he is and in what he has as his equipment.

Most of us have been brought up within a special mode of Theosophy, such as we know in our classic literature. We concern ourselves more with the science in its various more formal aspects than with what I may call the homely applications of the science in terms of everyday life and everyday language.

There is a Theosophy more vital to many than the Theosophy we are accustomed to label as such. This more vital Theosophy follows naturally from the Theosophy we happen to know, with all its explanations of Rays, of states of consciousness, of Karma and Reincarnation, of the Inner Government of the world, of the nature of the evolutionary process, and so forth.

It is a Theosophy to which every dweller on the plains most surely subscribes in principle, but he will not call it Theosophy at all. He will call it common sense, and it is so obvious and common a sense that it is far more often ignored than observed.

Theosophy is full of common sense about ordinary everyday life and not only about the mechanism of the universe and all that constitutes it. Theosophy is not only the science of life, it is

no less the science of good living, not in the narrow gastronomical sense of the phrase but in the highest sense of the phrase, and of good living at all stages of individuality from the very lowest forms to the noblest.

OBVIOUS ARE ITS PRINCIPLES

Hence, Theosophy will emphasize for the present times, and in the midst of the present discontent, certain aspects of good living without the observance of which war will continue and peace will never come. For example, shall it not be insisted that

Generosity alone justifies Wealth?

Obvious? Of course. Yet a cardinal principle of life, and if Theosophy does not deal with cardinal principles of life, with what else does it deal? All the truths of Theosophy as we know them through our accepted literature are concerned with a right living which is dependent upon the right understanding of Life. And that right living enters into the veriest details of daily affairs as it permeates the loftiest principles.

Again, it may be insisted that

Service alone justifies Power.

Here is another profound truth upon the practice of which the wellbeing of the new world depends.

Then,

The gratitude of the poor alone justifies the contentment of the rich.

How obvious this is as are the other two! Yet are they not all dishonoured in the breach more than they are honoured in the observance?

Maybe it is not necessary to go to Theosophy as most Theosophists understand Theosophy in order to discover

these truths. True; everybody knows them. But everybody knows something of Theosophy since Theosophy is the Truth of Life. And it will be well for Theosophists very clearly to realize that from the science as they know it depend these truths and innumerable others forming a Code of Right Living. Theosophists must learn to emphasize even the obvious and commonplace once they are assured that it is harmonious to the fundamental truths of their science. And the Theosophist, with all his tremendous background of Theosophy, will, I submit, be the better able to insist upon the urgent need for conformity to them. Other people also can insist, but is there too much conceit in believing that the Theosophist can insist more effectively? I think not.

Theosophists must permeate the world not only with what may be called Theosophical truths as set forth in Theosophical books, but also with Theosophical truths which the everyday individual will say are not Theosophy but plain common sense.

Here is another Theosophical truth:

Comfort must be in proportion to sacrifice.

What right have I to an ounce of comfort unless I justify it by a pound of sacrifice?

Again it will be said—how obvious! Every single one of these admonitions is to be found in the ordinary ethical code and in every Scripture. Yes, and the true ethical code is an aspect of Theosophy as also is every faith.

As a last example,

Only where women are honoured do the people prosper.

Readers of this postscript to my Presidential Address will be able to deduce innumerable truths of this kind from their studies of Theosophy. And for themselves, even if not for those to whom they may address these truths, they will be able fascinatingly to link them with the truths of Karma and Reincarnation, with the truth of the various planes of consciousness, and indeed with all other truths appertaining to the science of Life, and are there any truths outside it?

SIMPLE BROTHERHOOD

I wonder if I shall hurt the feelings of some of my fellow-members if I say that to me all the most wonderful truths we know as Theosophy would be well worth exchanging for the time being for the power to live in a beautiful, untutored simplicity?

I must on no account remain untutored. I shall not go very far on my way unless I become wise, and I shall urgently need for this the stupendousness of Theosophy as developed, for example, in *The Secret Doctrine* and in other Everestian literature so precious to us all. I shall urgently need Theosophy as karma, Theosophy as reincarnation, Theosophy as the planes of consciousness, Theosophy as the revelation of the evolutionary process, Theosophy as the nature of the government of the world, Theosophy as the revelation of the Rays, and so on and on. But let me begin at the beginning, or rather let me start from the foundations, those foundations upon the standing upon which depends the minimization of the dangers of treading the higher reaches of the Eternal Way.

Let me be brotherly, kindly, reverent, compassionate, helpful, and let me be these just by themselves in all their simplicity, even without the fortifying truths which some day must be mine and part of me.

I think of the poor, the ill-educated, the uncouth, and I marvel how wonderfully brotherly they often are to those around them. They may have all kinds of weaknesses, but they have not the weakness of cold indifference to the sufferings of those who live in their midst.

For this brotherhood I crave above all else. And I want to spread far and wide all the simplicities which will intensify this brotherhood. In my Presidential Address I have spoken of four major Simplicities which are veritable miracles—Love, Growth, Death, Suffering. The Theosophy we Theosophists know makes these Simplicities scintillatingly marvellous and pregnant with the Love and Benediction of God. We can help to cause them to be as stars shining in the lives of all. And something of this Theosophy we may cause to penetrate into the lives of dwellers on the plains. But even without such illumination we can intensify where intensification is appropriate and soften where the hardship seems overwhelming. There is always occasion for increasing understanding, so that blessings may not be mistaken for curses however much disguised.

LET US OFFER THEOSOLOGY . . .

Let us offer our Theosophy to all, whatever be its most appropriate label. Let us offer an ordinary everyday

Theosophy as common sense. Let us offer Theosophy in terms of Christianity, of Hinduism, of Buddhism, of Islam, of Judaism, of Zoroastrianism, helping each devotee to understand and reverence his faith the more and to be more true to its Founder. Let us offer Theosophy in terms of patriotism, of internationalism, of education, of industry, of science, of philosophy, of law, of the Arts, and in all other modes of

relationship within and without the human kingdom. Let us offer Theosophy in terms of all the virtues and for the understanding and overcoming of all hindrances to growth.

Let us offer Theosophy in terms of the Universal Brotherhood of all Life.

But let us offer Theosophy so that the offering carries conviction as to its truth and worth, not that the recipient shall abandon, but that he shall fulfil.

Georges S. Arundale

OPENING OF THE CONVENTION

[Adyar, 26 December 1943]

THE VICE-PRESIDENT:

BROTHERS, I am very happy on behalf of the International Headquarters of The Theosophical Society and of all the residents at Adyar to extend to all delegates a most cordial welcome. Now you will please understand that welcome as being to each and every one of you without exception, as if written on a card and handed to you personally.

Of course, the International Convention is a landmark telling us of the progress of our Society. We all look forward to it during the year, attend it with delight and happiness, and go away from it to our respective homes and Lodges refreshed, fortified, and to some extent illumined. We meet at Adyar which probably many of you have visited too briefly. You all know how beautiful and wonderful a place this is,

what calm and benediction is available here, and how appropriate a setting it is for activities of a Society dedicated to the noblest of all causes, the cause of Universal Brotherhood.

We meet also at an extraordinary time in the fortunes of the world, when it is passing through the gravest of crises, so far as we can tell, and also is at a turning-point, a culminating point within that crisis. I am sure every one longs to do all he can, individually and collectively, to help to tide over its decadence, to overcome the forces of darkness with which it is cloaked in the mortal struggle, and to go forward into an era of comparative peace and light.

So I wish you all, brethren, a very happy sojourn at Adyar, a time of increasing enlightenment, of useful endeavour at Adyar, so that our Society may be able to contribute what it is

meant to contribute to a new and recollected era. Our President-Mother used to invoke, year after year, at the beginning of the Convention, the Blessing of the Great Ones associated with The Society, so that Their Strength may hearten us, Their Wisdom may guide us, and Their Activity may energize us. I am sure we look to these same Sources of inspiration and we will do what we can to be amenable to Their guidance than which there can be no greater wish.

THE PRESIDENT:

I now declare open this 68th International Gathering of The Theosophical Society and I ask upon our proceedings the Blessing of the Masters that our work during the coming week may be such as to fit us to be more efficient in Their great Service.

MR. GOKHALE

General Secretary of the Indian Section:

On behalf of the delegates from India assembled here and in the name of India I offer you, our President, my greetings and gratitude for all you have been doing for our Motherland constantly.

MR. C. R. N. SWAMY

Assistant Secretary of the Burma Section:

I have been asked in the absence of the General Secretary to say a few words conveying the greetings of the Burma Section. We delegates of the Burma Section feel how thin we are. We always used to be a strong delegation, but we know our Lodges are in such a state. We know they are cut

off from the Headquarters physically but, as I stand here, I can feel behind me the voice itself of every member of the Burma Section speaking with no loss of strength. In Rangoon and other centres in Burma our members will be thinking of the International Convention. We know also that the present administration there has absolutely no sympathy with a movement like ours. They have had plain words spoken by our President long before the war started. That only makes them all the more furious, and it means that when we go back, those of us who have kept the Section flag flying, can picture the devastation—there will be nothing, I am sure, left worth having of our old records. Those here in India of the Burma Section will have the more responsibility to dig deeper.

We have always had the picture of the Burma Section as the gateway to the opening up of the Orient for Theosophy. Just a year ago we received a Siamese Minister in the Rangoon Lodge and he promised us every help when we were able to go forward to Siam. When we come to more peaceful days, to greater days, we shall go forward to places further East.

As we are thinking of reconstruction our Society has to have its reconstruction, and we of the Burma Section feel nothing can be lost. The Headquarters has been kept fully informed in the past of the work of the Burma Section, and we will start as if this period of two years has been a dream.

The loyal greetings of the Burma Section to India and to every one present here.

NEW DIARY LEAVES

[Being a day-to-day sketch of the 68th Annual International Convention of The Theosophical Society at Adyar by the President.]

I

WE are getting on well towards a specially fine International Convention. So far, and I am writing on December 24th, over 700 delegates are registered, and there are sure to be many more. Considering all the difficulties of travelling and other obstacles, I think this is a most satisfactory number. It considerably exceeds the total at our Adyar Convention of 1941, in spite of the fact that India's general condition has so much deteriorated since that year. I much regret that Bengal will be left unrepresented, but the conditions in that Province are so distressing that our members there feel they cannot leave. I had hoped that Mrs. Hirendranath Datta, the wife of our late Vice-President, would have found it possible to come, and I telegraphed to her an urgent invitation. So far, no reply has been received. We should have welcomed her with very great affection and should have been honoured by her presence. Fortunately the rain which a few days ago was very definitely threatening seems to be leaving us alone—I touch wood as I write this for many of our delegates are living in thatched huts, and these do not stand the rain at all.

At one time we were wondering if we could hold our Convention at Adyar at all, at all events so far as regards delegates from other parts of India, for food rationing seemed likely to prove a great difficulty. But the Government of Madras authorized us to devote the whole of our rice crops to Convention purposes, and we have been able to

obtain, at a somewhat high cost, sufficient milk for general purposes and to enable the Besant Theosophical School Restaurant—run by the staff and students and tremendously enjoyed by hundreds of people every day—to give its customers the coffee which they find it so hard to do without. My suggestion that hot soda water might be a good substitute for coffee met with no support whatever!

Many delegates came early to Adyar, and it was a very great joy to drive through the Estate and everywhere to see the figures of loved stalwarts once again giving strength to Adyar by their presence. The old guard and the young guard were to be seen wandering happily about, and I only wished that those who think The Society is falling into decadence because it does not happen to echo their own particular ideas could see the beginnings of this 1943 Convention and all the sacrifices which were felt to be well worth while for the sake of Theosophy and The Theosophical Society.

At Adyar we have an envelope for each delegate to the International Convention, and in each envelope we place his badge and his number as a registered delegate, together with all the literature necessary for his information. There is the programme of the day-to-day events, including engagements for the Indian Section Convention which takes place at the same time, also suggestions as to what to see at Adyar, a list of the various officers of the Convention in charge of transport, food, medical care, housing, the Theosophical Publishing House, Adyar Library, Dairy, Laundry, Restaurant, Schools,

Kalākshetra, and so on. Then there is a little note as to how to make the best use of Adyar, and this year there is included a leaflet entitled *Theosophy without Labels*. Further, we have this year included *The Story of Adyar during 1943*, being a report written by Mr. J. L. Davidge on the activities of the various Adyar Departments during the year. Thus each delegate has quite a bundle of information in his envelope, and he is very glad to have it.

Part of the Convention programme had to be begun on the 24th December. At 7 a.m. was the Hindu Pūja in the Bhārata Samāj Temple, attended by a large gathering. At 11 a.m. there was a distribution of food to at least 2,400 poor people, also at the Bhārata Samāj Temple. This distribution went on for hours, and was a pathetic sight—so many poor people, miserably clothed and hungry, with their ragged and pinched children round about them.

This was followed at 3.30 p.m. by a Christmas Tree party for children only—the poor children, of course. A little present was given to each little child, and I believe that about 700 children received gifts, most of them for the first time in their lives. What a crush there was to get near the tables where the gifts and the food were placed. There had to be forcible restraint to prevent mobbing!

Then at 4 p.m. I opened the Besant Theosophical School Restaurant, which was at once invaded by crowds of delegates, for its reputation over some years is very high, and a special cook has been engaged to prepare some of the dishes in which our northern brethren rejoice. I was given some very good coffee, some fried potatoes which I particularly enjoyed, probably because they are not very good for me, and a special dish of spiced potatoes and "pouris" which I call puff-balls, but are really a hollow pastry puffed out into a ball. This dish is delicious, also because it is not very good for me.

Then came the Mystic Star Ritual over which the Vice-President presided, the while Rukmini was having rehearsals in the Adyar Theatre. Rukmini's Art Programme during the holidays is tremendous, for not only does she give three recitals herself at Adyar, but she has to supervise other Art evenings, and in addition is giving Dance Recitals in town by special request of the public. How she can do all this I do not know, but she does it and does not seem to become unduly tired in the process.

Then, under Rukmini's direction, we had a rehearsal of the H.P.B. Sketches which we gave in the beginning of the year. These were and will be a great success, for they are at once very amusing and instructive. Rukmini herself takes the part of Dr. Besant, I am H. P. Blavatsky, Mr. Rohit Mehta is Colonel Olcott, Mr. Elmore is Mr. G. B. Finch. Mr. Lavender is Mr. Sinnett, with Miss Prest as Mrs. Sinnett, Mrs. Lavender is the redoubtable Mrs. Kingsford, Captain Balfour-Clarke is Mr. Leadbeater, Mr. J. L. Davidge duplicates Mr. Maitland and Mr. Stead, and others take part as members of the London Lodge. Mohini M. Chatterji is played by Mr. K. Sankara Menon, the Headmaster of the Besant Theosophical School.

The Sketches will be given on the 27th evening in the Great Hall. Then came a Bhajana at the Temple—a kind of singing party singing stories of Shri Krishna and other Great Ones. Finally, the Midnight Mass of the Liberal Catholic Church, at which the Rev. A. Elmore officiated, assisted by Deacon Clarke. Being within the fortress area of Madras we could not obtain permission for unrestricted lighting, but we were allowed reasonable lighting until midnight, after which candles only were permitted.

So ended a strenuous day, even though it was not yet Convention.

II

Saturday, December 25th, Christmas Day, began with a Puja, or worship, in the Hindu Temple, and was followed by a gathering of brethren in the course of which Christmas greetings were affectionately exchanged. There followed the usual Christmas Eucharist, at which the Rev. A. Elmore officiated and there was a congregation of at least 200 people, double the gallant number which attended the Midnight Mass of the 24th.

At 10.30 at Headquarters the annual session of the General Council of The Society was held with the President in the chair. The most important business transacted was the authorization to me to send out a world-wide appeal for the rehabilitation of the sorely stricken Sections in Europe, in Burma and the Philippine Islands. I was authorized to state that the General Council allotted a sum of £1,000 to be a nucleus of the collection of funds for this very urgent purpose. The Council would have given more, but its funds are far more limited than even the members of The Society are in the habit of thinking, for though there is a fairly substantial capital in the name of The Society, most of it is earmarked for special purposes from which it cannot be diverted, and only a comparatively small sum remains un-allocated. A fourth of this is represented by the £1,000. If, however, The Society receives legacies in the near future, the General Council will probably be able to make a more substantial contribution. In the meantime I put the amount needed at about £10,000 and I am hoping that there will be a most generous response to my Appeal.

I may add that the Subba Row Medal for 1942 was awarded to Mr. James Cousins, and that for 1943 to the Bhikkhu Arya Asanga, for their notable contributions to the literature of Theosophy.

Since all the business was transacted in the course of this first session there was no need to hold a second session.

Among those present by invitation was a young member from British East Africa, Harkishandas Dwarkadas Shah, whose father, Dwarkadas Morarji Shah, was present at the Convention held at Benares in 1942. It appears that there are already seven Lodges in British East Africa. So we may, perhaps, soon hope for a Section.

In the afternoon I opened the splendid Educational Exhibition of the Besant Theosophical School. It is a remarkable display, especially for its Art side and for the wonderful material of Dr. Maria Montessori which the students of the school know so well how to use, being able to do all kinds of intricate mathematical feats with the material in their hands, including cube roots, which young people of seven and eight perform in what to me is a most miraculous manner. A very eminent artist saw some of the paintings of a little person of seven years of age and pronounced them the work of a genius to whom there was little to teach. I think the Besant Theosophical School is becoming a magnet to attract the future leaders of India and even of the world, for there are some remarkable students attending it.

From this opening I went on to another—the opening of the Scout Camp of the District Association of the Hindustan Scout Association, on our grounds. A couple of hundred Scouts will be here for three or four days, and on the 27th there will be a Scouters' Conference which I am to address.

Finally, a ceremonial gathering which Rukmini and I both addressed. And so to bed.

III

Sunday, December 26th, the great day of the Opening of the International Convention.

It began with a special gathering of trained workers, which I addressed and the report of which is published in this issue (page 288). Then a short interval, followed by the formal opening of the Convention itself. The proceedings began with the prayers of the great Faiths, offered in each case by a member of the Faith. Then a formal declaration of the opening, followed by a large number of telegrams, letters and resolutions of greeting from all over the world. Then a resolution by the delegates assembled to convey the warm greetings of the Convention to a number of stalwart workers who are now no longer young but have grown old in the service of Theosophy and The Theosophical Society. Here are their names and dates of birth:

Pandit Devi Prasad, Etawah, India, 1851;
Dewan Bahadur V. K. Ramanujachariar, Madras, India, 1851;
Miss Sarah E. Palmer, Adyar, India, 1854;
Mme. Zelma Blech, Paris, France, 1854;
Ex-Senator Matthew Reid, Brisbane, Australia, 1856;
Mr. A. Ramaswami Sastri, Conjeevaram, India, 1856;
Rao Saheb G. Soobiah Chetty, Adyar, India, 1858;
Mr. L. W. Rogers, Los Angeles, California, U.S.A., 1859;
Mr. V. V. S. Avadhani, Masulipatam, India, 1859;
Miss Marie Poutz, Ojai, California, U.S.A., 1860;
Mr. Bertram Keightley, Allahabad, India, 1860;
Miss Leonora Gmeiner, Sydney, Australia, 1862;
Mr. Upendranath Basu, Benares, India, 1862;
Mr. T. V. Gopaldaswami Aiyer, Tanjore, India, 1862;
Mr. N. P. Subrahmanya Iyer, Bangalore, India, 1862;

Mr. D.W.M. Burn, Dunedin, New Zealand, 1862;
Mr. T. G. Krishnamurti, Gudivada, India, 1863;
Mr. Edward Carty Boxell, St. Paul, Minnesota, U.S.A., 1863;
Miss C. W. Dijkgraaf, Naarden, Holland, 1865;
Mr. Wunnimani Hanumantha Rao, Belary, India, 1865;
Mr. Claude Bragdon, New York City, U.S.A., 1866;
Mr. Shakti Narain, Allahabad, India, 1866;
Mr. D. P. Kotwal, Karachi, India, 1867;
Dr. Anna Kamensky, Geneva, Switzerland, 1867;
Rao Bahadur Panda Baijnath, Benares, India, 1867;
Mrs. Marie Hotchener, Hollywood, California, U.S.A., 1867;
Miss Isabelle Mary Pagan, Edinburgh, Scotland, 1867;
Mr. R. Seshagiri Rao, Madanapalle, India, 1868;
Mr. Lewis Walter Ritch, Johannesburg, South Africa, 1868;
Miss Esther Bright, London, England, 1868;
Miss Charlotte Priest, Claremont, West Australia, 1868;
Dr. Bhagavan Das, Benares Cantt., India, 1869;
Mr. A. F. Knudsen, Los Angeles, Cal., U.S.A., 1869;
Mr. A. Rangaswami Aiyer, Madura, India, 1869;
Dewan Bahadur Rajadharmapravina K. S. Chandrasekhara Iyer, Bangalore City, India, 1869;
Mrs. Ethel M. Whyte, Bournemouth, England, 1869;
P. Leslie Pielou, Dublin, Ireland, 1870;
Mrs. A. L. Huidekoper, Ennore, India, 1872;

Professor J. H. Cousins, Bangalore, India, 1873;
Miss E. M. Amery, Ennore, India, 1873;
Mr. Munshi Ishwar Saran, Allahabad, India, 1874;
Mr. Jan Kruisheer, South Africa, 1875;
Mr. Gopalji Odhavji Thakkar, Bhavnagar, India, 1876;
Miss Clara Codd, Johannesburg, South Africa, 1876;
Mr. W. L. Chiplonkar, Berar, India, 1877;
Miss Mary K. Neff, Mosman, Australia, 1877;
Mr. Dorabji R. Todiwalla, Bombay, India;
Mr. C. E. Anklesaria, Karachi, India;
Mrs. Hirendranath Datta, Calcutta, India.
If there are others whom we do not know I shall be so glad to have notification of them, and to send them the Convention's good wishes as I shall be sending these to those on the list above.

* * *

Next came the reading of a note as to the origin of the delegates who were present. Here is the list, augmented by later arrivals: Indian Federations—

Andhra Circars 70,
Andhra Central 30,
Bombay 97,
Bihar 7,
C. I. and Rajputana 4,
Gujarat and Kathiawar 91,
Karnataka 122,
Kerala 3,
East Tamil (includes Adyar) 224,
West Tamil 25,
U. P. 21,
Maharashtra 42,
Sind-Multan-Baluchistan 44,
(Bengal and North-West Frontier were not represented).

Burma 4.
British East Africa 2.
Total 786.

I referred to the absence of delegates from Bengal in the following terms: "I should like from this Convention to go to our Bengal brethren the heartfelt sympathy of us all in the deep distress from which Bengal has suffered. Our Bengal brethren are hard at work relieving distress and under such circumstances we would rather they were there than here. Though I daresay you are all familiar with the terrible conditions prevailing in Bengal, a few figures may point the moral and adorn the tale. In 1938 Bengal's 58 millions each ate 344 lbs. of rice for which they paid 360 annas. In 1943 with a two million increase of population Bengal's millions ate 290 lbs. of rice—when they could get it—for which they paid 1,280 annas. So, of course, the situation is particularly desperate for those who have not the money and for those who have not the rice. They say there is plenty of money and plenty of rice but the poor people are not able to get it. In 1942 the rice for an average household cost Rs. 12 per month. In 1943 at least Rs. 44 a month.

"*The Statesman* in a recent leading article made a comment which we had already adumbrated in *Conscience*: 'How there can be effective planning of campaigns against Japan while a huge frontier Province of 60 million people wallows in the present dreadful economic morass, threatening the troops with pestilence, is hard for thoughtful observers to imagine.' That from *The Statesman*.

"In October and November the Calcutta weekly death-roll was nearly 2,000 from famine and starvation, while throughout the whole of Bengal, it was 10,000 per week, possibly even up to 40,000 per week in the whole Province. While the latter figure may be somewhat of an exaggeration, the correct figure will lie between 10,000 and 20,000. *The Statesman* asks who is responsible and answers its own question: New Delhi,

Calcutta, Whitehall. I should like to add the lack of unity of the Indian people. If we were a united India, a Self-governing India, the whole of India would be rushing to the aid of the distressed Bengal."

The Convention agreed that a special message should be sent to our Bengal brethren understanding their absence and wishing them God-speed in their most vital work.

The Convention also authorized me to send a warm message to Mrs. Hirendranath Datta, wife of our late Vice-President. I had already telegraphed to her telling her how happy we should all be if she could come and be our guest at Adyar. Unfortunately, illness has prevented her from being with us, but she has promised to come some time next year.

I was also authorized to send a letter of warm sympathy to Miss Sarah Palmer, a resident of Adyar approaching her 90th birthday, but now ill in hospital. She has been a great friend of our President-Founder and a splendid worker in the field of education in India for very many years.

I went on to say: "Then there is the difficulty of the stricken Sections in Europe, Burma, and the Philippines. There is so very little money of which we can dispose. I was saying at the Council meeting, 'Let us give ten thousand pounds to their rehabilitation!' The answer was, 'Yes, that would be very fine if we had it, but we do not have it. The money we have in various deposits is allocated by law to certain definite objectives.' But we must make a world-wide appeal for the stricken Sections. I have been authorized to make that appeal and am also authorized to say that from The Theosophical Society itself there will be a contribution of £1,000 or roughly Rs. 13,000, as a nucleus for the Fund. Any one of you who, having helped India to the best of your ability would like to contribute will be very welcome, but charity begins at

home, not only for Bengal but there are probably many areas that are also in great need. Here in the Madras Presidency there is much trouble and famine among the villagers, as you will see in the December Watch-Tower which tells you what your Headquarters is trying to do to help its people."

There are well over 800 delegates attending this Convention. Last time the Convention was held in Adyar there were about 600 delegates. That is a remarkable tribute to the realization of the brethren all over India as to the importance and purpose of these International and Indian Section Conventions. I feel very happy because so many have made great sacrifices in coming here.

We were all interested in an almost fiery speech of the Assistant General Secretary of the Burmese Section, Mr. C. R. N. Swamy,¹ who looks upon his country as the gateway for Theosophy to East Asia. There was also a representative from East Africa which has been so generous recently to Indian famine relief, and which has now seven Lodges—this foreshadows the coming event of a British East African Section.

There are many Support Conventions. I have received a programme from Sitapur, printed in gold, all in the very best style, which indicates that they are following this Convention in every detail, even to having "Scenes from the Life of Madame Blavatsky" to coincide with our Adyar programme. I shall send very hearty and brotherly greetings. Another very fine Support Convention is being held by the Indraprastha Lodge in Delhi. Of course there will be a fine Support Convention both in Bombay and Benares, and almost every Lodge throughout the world.

I should like to insist upon the fact that Theosophy is spreading more and more during the war. The Adyar Publishing House has

never had better business than during the last two or three years. This year's business has been very fine indeed, quite remarkable. We received a letter recently from the District Jail of Sialkot. It was a letter from a number of political detenus who were very keen on studying Theosophy and wanted as much free literature as we could send them. We will send it, and plenty of it. We are all within the prisons of ignorance. These people have another jail in addition. I am sure Mr. Harjivan Mehta (Minister of Education, Bhavnagar State) could tell us of deep Theosophical interest in the jails which he visits.

I then gave a short précis of my somewhat lengthy Presidential Address, now published *in extenso* as *Simplicities of Theosophy* by the Adyar Publishing House.

By the time the précis was concluded it became noon time and therefore food time. So I adjourned the Convention until the time for its next gathering.

In the afternoon there was first a session of the Indian Section Council. Not being a member of it I was not there, so I do not know what happened. Then under the biggest Banyan Tree in India—the Calcutta banyan tree which had pre-eminence is no longer as widespread as it was—came the first Convention Conference to discuss the following 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)." I was the Chairman and spoke first. There followed Mr. Harjivan K. Mehta, Minister of Education in the Bhavnagar State. After him came the Vice-President, Mr. N. Sri Ram. Then the General Secretary of the Indian Section, Mr. G. N. Gokhale. Finally, Mr. Rohit Mehta, the Recording Secretary of our International Society.¹

¹ A collective report of the Conferences will be printed in an early issue of THE THEOSOPHIST.

Thus the proceedings came to a close, and we all found our way to the Adyar Theatre where Shrimati Rukmini Devi gave a magnificent Dance Recital, watched by an overcrowded and enthusiastic audience. And so once more to bed.

IV

Monday, December 27th, was a particularly busy day, even though all Convention days are busy. As usual it began, as every Convention day begins—I do not remember if I have scheduled the fact—with Hindu Puja in the Temple at 7 a.m. Then there are other gatherings for private meditation also every day. And after these there was only just time this Monday to rush off to the Banyan Tree for the Prayers of the Religions at 8.45 a.m. to be followed in a quarter of an hour by the second Convention Conference under the same general heading, but with specific reference to the intensification of a universal, eager and free search for Truth. I was not able to be present at this Conference, but I am told it was extremely successful and most interesting. The chairman was our Vice-President, and he was supported by the following speakers, each of whom was very effective: Dr. G. Srinivasa Murthi, Mr. G. N. Gokhale and Professor D. D. Kanga. The Adyar Library drew large numbers of visitors—197 on Christmas Day and 412 on the 26th—but the Librarian, Miss Watkin, successfully coped with the large invasions and showed them many literary treasures. The numbers for the entire period were:

December 25th	...	197
26th	...	412
27th	...	264
28th	...	254
29th	...	216
30th	...	180
31st	...	305

¹ See report on page 268 of this issue.

January	1st	...	307
	2nd	...	402
		...	—
		Total	... 2,537
			—

At 10 a.m. I opened a very important conference of Scouters from all over the Presidency of Madras. The opening meeting took place in the grounds of the Besant Theosophical School, and I call it important for it concerned itself with two special objectives—the improvement of the actual Scout activities and the reconstruction necessary to make Indian Scouting truly Indian. In my address I suggested various points which I thought should occupy the attention of the Conference, and I am looking forward to read the conclusions reached. It is abundantly clear to me that Scouting in India is at present little more than an imitation of English Scouting. It has very little of India in it, and is to no small extent unsuitable to Indian boys and Indian girls. It needs a thorough overhaul, and the foreign landmarks matter very much less than the Indian spirit. The very word "Scouting," while it may be useful to retain it from the international standpoint, is not altogether appropriate to the Indian outlook. And then there ought to be only one great national organization, whereas there are several, making for a most undesirable rivalry. Until India achieves her freedom I fear that this state of things will continue. But we must prepare for real Indian Scouting, national and nationally controlled. From this Conference I hurried off to a meeting of the Order of the Round Table, conducted by Rukmini Devi, assisted by the very enthusiastic Chief Knight for India, Miss Tehmina Wadia.

So much for the morning. At 3 p.m. there was the opening session of the Indian Section Convention at which I spoke a few words and received to my great delight an

address to Rukmini and myself from the Besant Theosophical School at Benares, personally signed by every teacher and every student. It is essential that there should be such a school in Benares, for it was in this holy city that Dr. Besant first began her educational activity with that wonderful Central Hindu College on the staff of which I was privileged to be from 1903 until 1913, together with my aunt Miss Arundale. Those ten years were among the happiest of my life, and I look back upon them with delight. The present Besant Theosophical School is experiencing the usual hard time of all pioneer movements, and I bespeak for it the support of well-wishers all over the world. It urgently needs help, as of course does also our School at Adyar.

At this point I read the following to our Indian brethren:

TO THE DESERVING

May come, I pray, three gifts as they dwell awhile in the generous atmosphere of Adyar:

1. That they be moved to refuel their Fires of Dedication and Consecration

(a) to the service of the Masters of Wisdom, by succouring the afflicted,

(b) to the understanding and spread of Theosophy,

(c) to the upholding of the splendour of The Theosophical Society.

2. That they be moved to intensify the spirit of Brotherhood in themselves and in all who are around them.

3. That they be animated by Vision to perceive the eternal Sunshine amidst the darkest clouds, and thus to become endued with Peace and Power.

* * *

I left the Convention to be presided over by the Vice-President, who thus took the

place of the late Vice-President, Mr. Hiren-dranath Datta, who for so many years had most ably presided over session after session.

I then went to a great Scout Rally in the Besant Gardens in which about 500 Scouts took part. It was a rally of the Scouts—boys and girls—belonging to the city of Madras, and was extremely successful. I enjoyed every minute of my hour-and-a-half's stay. Very kind references were made to my services as Provincial Chief Commissioner of the Hindustan Scout Association for the Presidency of Madras, none of which encomia were at all deserved. Still, kindness is a matter for gratitude, even if it be somewhat exaggerated.

At 6 p.m. there was in Madras at the Gokhale Hall, built by Dr. Besant for the benefit of public work in general and of the student community in particular, a Bhārata Nāṭya Dance Recital by Rukmini Devi's senior pupil, and incidentally niece, Miss S. Radha. I was not present, but I hear it was a great success from all points of view.

Finally, there was a little entertainment for delegates only in the Great Hall of The Society at 8.15 p.m. under the title "H.P.B. Sketches." The following took part in it: Rukmini Devi, Mr. and Mrs. Lavender, Miss Prest, Mrs. Peterson, Captain Balfour-Clarke, Mr. K. Sankara Menon, Mr. Alex Elmore, Mrs. Spruitenburg, Miss Pinchin, Mrs. Chase, Miss Makey, Mr. J. L. Davidge, Mrs. Halsey, Mr. Rohit Mehta and myself. The Sketches consisted of episodes in the London Lodge activities as described in Bishop Leadbeater's *How Theosophy Came to Me* and Mr. Sinnett's diaries, and dealt with elections of Lodge officers in 1884, in which Dr. Kingsford, Mr. Maitland, Mr. G. B. Finch and Mr. Sinnett took part. There was very amusing wrangling, provoking the large audience to much laughter, and finally Rukmini Devi, as Dr. Besant, read from the President-Mother's writings of the

early years when she reviewed *The Secret Doctrine* and met H. P. Blavatsky for the first time in Lansdowne Road, London. The last episode referred to the historic meeting between Dr. Besant and H.P.B., and with the famous words of H.P.B.: "You are a noble woman. May Master bless you."

So we began with amusement and ended with impressiveness—a fine performance, I think, and lasting just under the hour.

And so again to bed.

V

Tuesday, December 28th, was distinctly Kalākshetra Day, for while in the morning the third session of the Convention was devoted to Religion and the Arts, with Rukmini Devi in the chair, in the afternoon there was a gathering of those interested in the cultural work of Rukmini Devi especially through the medium of her "International Academy of the Arts," called Kalākshetra or in English parlance "the sacred centre" (Kshetra) of "the Arts" (Kalā), while in the evening an Art Evening was arranged by her students for the benefit of the delegates.

The weather, so far gracious, looked somewhat threatening in the morning, but the threats did not materialize, so it was unnecessary to transfer the open-air activities to the Great Hall—a most troublesome change-over, especially in the case of Dance Recitals which require the erection of a large platform. Our Open Air Theatre near the Headquarters is a delight to all, and when it has to be abandoned for a hall there is much disappointment. It is wonderful how such large numbers of people are able to make the long seven miles' journey from Madras to Adyar, considering the petrol restrictions and the paucity of omnibuses. Somehow or other they manage to come and

immensely enjoy seeing and hearing a Dance Recital in the fresh air and under a beautiful tree. The stage and the lighting are very beautiful and very Indian, and before a Recital or any other art function takes place there is reverent worship of Shri Natarāja, the Lord of the Arts and especially of the Dance.

We tolerate no vulgarity at Adyar and no desecration of the Arts or Crafts. In the cities what might otherwise be beautiful performances become degraded by being set in ugly cinemas reeking of smoke, and by the desire of so many artists to curry favour with the public by pandering to their uneducated tastes. And now there is another example of the prevalent degradation in the endeavour of people who certainly ought to know better to imprison art, and particularly music, within a specific language, and to refuse audition to any artist who is intent upon expressing his creative powers in his own free way. The ignorant public is to tyrannize over the artist and to tell him what he may and what he may not sing. To so low a pass are we temporarily passing. But the evil will not last, and Rukmini and one or two other artists have already taken their stand against enslavement.

Beginning as usual with Puja we went on to a session of the Esoteric School at which a lengthy message was read from Mr. Jinarājadāsa. Then came the *pièce de résistance* in the third Convention Conference on Religion and the Arts. Rukmini presided over this both in the morning and the afternoon, and it was a very successful gathering. The speakers were Professor Viswanath Iyer of the Presidency College, an authority on Tamil literature, who spoke on the cultural influence of Tamil upon India in particular but also upon the whole world. Then Sangeetha Kalamidhi Varadachari, a singer of unique genius and a great authority on music generally, enlivened the

audience with an address partly in Tamil and partly in English, and illustrated his observations with some beautiful singing embodying great philosophical themes. In the afternoon Mr. Alex Elnore and Rukmini's brother, Mr. Yagneshwara Sastri, both spoke. The latter gave us a highly original speech full of power and of arresting dicta. He showed us a number of beautiful bronzes, for he is an authority on sculpture. I hope his speech has been taken down. If so, I shall take very great pleasure in printing it in one of our journals. It was, with the exception of Rukmini's own speech, the highlight of the session. Rukmini spoke as a great pioneer should speak who has a message to deliver which the world urgently needs to heed. She laid down certain fundamental principles of culture as these should be universally recognized, and told us how necessary it was to be uncompromising with regard to these. But her address will be published in due course, for there were very many in the audience who clamoured for its reproduction.

At 2 p.m. that ardent protagonist of right education, Professor Kulkarni, held his annual session of the League of Parents and Teachers, after which there was a meeting of members of and sympathizers with Kalākshetra. Rukmini presided and a most interesting report was read of its work during the year. This report will be published and it will prove most instructive reading, showing the wonderful energy of Rukmini and her workers and a most dynamic leadership brooking no pandering to the great principles of art for which she stands. If only the financial situation of Kalākshetra were satisfactory, how much more could be done!

A very short meeting of the Theosophical Educational Trust followed. Then the second session of the Conference.

Finally, a most delightful and impressive Art Evening given by the students of

Kalākshetra. It was nothing less than a revelation of the artistic capacities of young people provided these are rightly educated, and the large audience was thrilled. Tired though I was, owing to my being still in a state of convalescence, I became regenerated by the beautiful programme, especially by a couple of folk-dances which, perhaps, are not really folk-dances at all, for they require the greatest professional skill, and can only be danced by well-trained dancers, but which are of the May Pole variety and so are called folk-dances. The young people, in most beautiful dresses, gave a flawless performance involving many intricate movements and were loudly cheered. I was no less thrilled by an interpretation of an episode in the life of Shri Krishna by that most talented young pupil of Kalākshetra, Miss Sarada (junior). She is a very remarkable young lady, still in her early teens, and has in her a spark of genius which is already becoming a flame. Altogether the Evening was most delightfully spent.

And so once more to bed.

VI

Wednesday, December 29th. We are really having a very fine Convention, not so much because of all the speeches but because of the definitely brotherly feeling which unites us all in a happy comradeship. We certainly do talk a lot, and I suppose I am one of the worst sinners in this respect—age breeds garrulity, I suppose. And our talking is more theoretical than practical for the most part, sincere though we be in trying to put our theories into practice. But there is no harm in all this because we do honour the First Object of The Society. We are positively bringing into existence a nucleus of the Universal Brotherhood. This matters more than all, yes all, our literature, even though we can be better members of the

nucleus as we are better students of Theosophy.

Sometimes I wish we could do without all the meetings and lectures, and evolve some technique for just being together and enjoying each other's company. I confess that I look upon the plethora of meetings, including any lectures I myself may be delivering, with dismay. Over and over again the same things are said. The original theme for all Theosophical lectures must have been sounded many, many years ago. Now we have but variations on it. I do not for a moment wish to throw any contempt upon the variations. We must have them, and sometimes they may even be improvement upon the original theme. But every variation should include a sparkling fragment of the personality of the speaker, so that we cannot help saying that he or she is a speaker with originality, such, for example, as may be said with regard to Rukmini and her brother Yagneshwara Sastri in their talks during the present Convention. Speeches must be provocative, however much they may harp on a well-worn theme. They must make us just a little breathless, perhaps a little indignant and rejectful, or impressed with the new way of putting old truths. We must not be sent to sleep by lectures, but aroused by them.

Well, as usual the Puja and a small ceremonial gathering, and then the Prayers of the Religions, followed by another Convention Conference, this time on the leadership Theosophy and The Theosophical Society should give in the fields of politics, economics and industry. I opened the proceedings with just the statement, in which I profoundly believe, that the new world must be a heart-world as the old world has so largely been a mind-world. Then the Chairman of this Conference gave his opening address which I expect we shall somewhere

reproduce. He was followed by the Vice-President and Mr. Mavji Govindji Seth. The proceedings were over by the end of the morning, and then, in the afternoon, came the Indian Section Lecture by the General Secretary, Mr. G. N. Gokhale. Its general theme was a peep into Mr. Gokhale's future, his own individual future and the general future as he would like to envisage it. The lecture was entitled "The India of My Dreams" and he pushed us forward into 1999 when he had another Indian incarnation in a northern Indian village, and he described to us the conditions of living at that distant date.¹

At 4.30 p.m. the Vice-President spoke on Theosophy, especially for the benefit of the new members, though I hope we older members are never too old to learn. We do not any longer have an initiation ceremony for the admission of new members, but we arrange an address to them, and I am sure no one could be more fitted for this purpose than Mr. N. Sri Ram.

Then came Rukmini's public Dance Recital in Madras, and a triumphant success it was, with an overcrowded house and large numbers turned away. For the second time she dispensed with the usual professional assistance—there being a class of people which is supposed to conduct every Dance Recital. Rukmini felt this to be, as indeed it so often is, an intolerable tyranny. She felt she could convey the spirit of her work much more purely if she could rely on her own trained assistants. Some of her senior pupils were substituted for this professional assistance, and I am told that they acquitted themselves splendidly, so that a new era for Indian classical dancing has now begun. With the old professionals there came about vested interests which were able to dominate the career of every dancer, for the dancer could not do without

them. Now, however, there is at last freedom, and I am sure this great art will grow so that it becomes a beautiful influence in every Hindu household, changing out of all recognition the present insistence on a purely intellectual education for the sole purpose of passing examinations and obtaining jobs. This will largely be due to the genius of Rukmini who is a veritable messenger from the Gods of Art and Culture, not only to India where she must naturally begin her work but through the whole world, so that while there may be many different cultures there will be a great Brotherhood of Culture still further cementing the great Brotherhood of Life.

A largely attended meeting of Co-Free-masons took place at 6.30 p.m. in our Adyar Temple. I very much regret I was unable to attend this, for I am a very keen Mason indeed. And I also much regret my inability to attend the Art Evening offered by the students of the Besant Theosophical School. These young actors are truly remarkable and gripped us all a short while ago when on my birthday they staged "Ali Baba and the Forty Thieves." This time they staged "Aladin and His Wonderful Lamp." I am told it was a very great success as I am sure it must have been. This was the last activity of a very crowded day.

And so somewhat thankfully to bed.

VII

Thursday, December 30th. This was emphatically Youth Day, for, after the usual Puja and the Universal Prayers the fifth Convention Conference took up the discussion of the leadership Theosophy and The Theosophical Society shall give to promote the wellbeing of Youth. Mr. K. Sankara Menon, the Headmaster of the Besant Memorial School, or is it the Besant Theosophical School—the two names really mean

one and the same thing—was appropriately in the chair, but hid his light under a bushel, for he only spoke a very few words and then called upon me to speak for the rest of the time. I am supposed to know something about education, and the superstition clings about me even now. It is true that in 1903, when I first came out to India, I was pitchforked into education in the shape of the Central Hindu College by Dr., but then Mrs., Annie Besant. First I was a professor of history. Next I was Headmaster of the School department. Then I became Vice-Principal under Dr. Richardson. Finally, I rose to the height of Principal. And in addition I did much other educational work including examinerships, inspection, educational visits here and there, including Kashmir, and other odd jobs.

So I have had experience, but the older I grow the less I feel I really know about education. Still, as I have said, there is a superstition about me, intensified by the fact that I have perpetrated a number of books on the subject. So to some at least I actually am an eminent educationist. I wear this educational mantle with as much dignity as I can, and I become the principal speaker at our Educational Conference.

I tried to lecture in terms of notes, so that I might be brief and at the same time might offer my audience notes for the consideration of the way in which the existing system of education in India may become less and less foreign and more and more Indian. At present it is indescribably foreign and wrong in almost every detail, emasculating the unfortunate Indians who are compelled to endure its anti-Indian proclivities and generally lowering the level of citizenship throughout the country.

These are strong words, but very true as I know from my own personal experience; and I am longing that the great educational work of Dr. Besant may soon result in

Indian education in India becoming Indian. But gallantly as she strove, she was frustrated in the educational field as she was frustrated in the political field. And I can see a generation or two, at the very least, must pass before India will become educationally free. But I will publish my notes in due course, even though they mainly apply to India.

Then, at 10.30 a.m., came a Symposium entitled Youth and the New World. Mr. Tampi of Bombay was in the chair, and the speakers included Mrs. Minwalla of Karachi, Mr. U. G. Krishnamurti, and Mr. C.R.N. Swamy, the Assistant General Secretary of the Burma Section, now in temporary obscurity on account of the dominance of the dark forces. I am told it was a very good meeting, and am sorry I could not be present.

Then in the afternoon came the second session of the Indian Section Council, during the course of which Mr. Gokhale was unanimously re-elected General Secretary, with the proviso that during the course of the year Mr. Rohit Mehta, our Recording Secretary, should take his place. Mr. Gokhale has served the Indian Section for eight years, and I confess we want to have him for a time at Adyar. We would prefer not to lose Mr. Rohit Mehta, but there seems to be no one else for the General Secretaryship. Mr. Mehta is a splendid speaker and very well versed in Theosophy despite his youth. He would be a *persona grata* in Benares, and so I feel forced to spare him from the Recording Secretaryship, an office he has so ably held for about three years. There is no hurry, however, to appoint his successor, for he will be able to work as Recording Secretary for some months. He is much needed for field work and will have to do much touring in 1944. But what a paucity of competent workers there is! It is really almost heart-rending. But some of our people are on

¹ Printed in this issue, page 294.

war service, and we can only hope that when they are free they will be available with all their experience for the service of Theosophy and The Theosophical Society.

I have been asked to select a day to be called Benares Day, to be devoted to making the Indian Section membership Benares-conscious and to help towards the collecting of the funds which are so necessary for the due upkeep of the great Indian Centre which Dr. Besant established and in which she lived for so many years, particularly in connection with her great educational work for India. I shall consult our Benares brethren for the selection of a suitable day. February 17th is Adyar Day. We may well have a Benares Day.

Benares and Adyar form the two great Poles of India, and the power for India's service powerfully oscillates between the two. We must more and more vitalize each Pole and in every way possible facilitate the swinging of the power of our Elders between the two. I think we shall be able to put into operation some suitable plan to this end.

Then at 4 p.m. came the meeting of the All-India Federation of Young Theosophists, presided over by its President, Shrimati Rukmini Devi, who was re-elected President for 1944. To relieve her of some of her work a Chairman of the Federation was appointed, to which office Mr. Rohit Mehta was unanimously elected.

I am told that the next item was a meeting of the Bhārata Samāj which is the organization in Hinduism corresponding to the Liberal Catholic Church in Christianity.

And then at last the *pièce de resistance* of the day, a vocal concert by Sangeetha Kalanidi Varadachari, of whose genius I have written before. He was in his element with a very large and appreciative audience, and he was in magnificent form, particularly because he was accompanied by two superb artists of the drum and violin respect-

ively. No one, I think, realizes the music of the drum who has not heard this most melodious instrument played in India by some past-master. It is simply indescribable, and will not be believed even when it is heard, save by an ear attuned to the subtlest nuances of a scale unknown to the West.

I am in the earliest stages of understanding the marvellous music of southern India. But the more I have opportunities of listening the deeper my appreciation grows, though my own appreciation is as nothing as compared with the appreciation of those who themselves are real musicians.

I wonder how many of our western residents living at Adyar have yet passed an examination in appreciation entitling them to enter a little more fully into the soul of Adyar. Many of us are members of Adyar. But how many of us have been baptized in Adyar? How many of us have been confirmed by Adyar? Are any of us consecrated priests celebrating at the Altar of Adyar?

However, Mr. Varadachari's concert thrilled each and every one of us who was privileged to be present, and we are most grateful to him for sharing his genius with us so that we became uplifted into a heaven of music.

And so rhythmically to bed.

VIII

Friday, December 31st. A very good closing day. Everything went with a swing from morning until 9.30 p.m. when Rukmini's most interesting experiment with a Dance Drama along the lines of the famous Malabar Dance called Kathakali came to a conclusion which evidently thrilled the very large audience which had assembled in the Open Air Theatre at an early hour to be sure of seats. How thankful we are that the weather has throughout the Conventions been so kindly and understanding. I know very well that our friend Weather has been

terribly upset by the war. Even here in Madras we have had the most unusual weather—nothing like it for many decades of years. So we did not know what might happen, and though we did all we could to propitiate the Devas and others concerned, we could not help going about in a certain amount of fear and trembling. All has been well. Just one threatening day in the middle, but the threat did not materialize. And now the Conventions are over, officially closed, and the delegates' huts—for many of the brethren have to be accommodated in this way, in huts made of kadjan leaves—are as dry today, January 1st, as they were on the 24th December when the delegates began to arrive.

There was the usual Puja and Prayers of the Religions to open the day, and then the conclusion of the Youth and Education Symposium which began on the 30th. We had the good fortune of the arrival of Mr. James Cousins who was able to snatch a day or two from looking after Mrs. Cousins, she being so much better. He spoke at the Youth and Education meeting, as also Mr. M. T. Vyas, Principal of the New Era School in Bombay, an old pupil of mine and a most successful educationist much respected throughout the Bombay Presidency. There were other speakers, but as I was unable to be present I do not know who they were. The chairman was Mr. K. Sankara Menon, the Headmaster of the Besant Theosophical School, and I am told he gave an admirable speech, as indeed he might considering his genius for Education.

At midday we were all invited to the Bhojanasala for a vast luncheon party, as a kind of farewell on the conclusion of the Convention.

In the afternoon there was an interesting conference on Youth and Civic Service and on Village Welfare and Animal Welfare.

Mrs. Clumeck was in the chair, and various workers exchanged experiences.

Then at 4 p.m. came the official closing of the International Convention by myself. Before, however, proceeding to this I had the pleasure of presenting to Mr. Cousins the Subba Row Medal which had been awarded to him by the General Council. I said that while The Society was happy thus to honour Mr. Cousins it was also honouring itself, for he has in a variety of ways contributed to cultural uplift especially in India. He is a Vice-President of Kalākshetra and is Art Adviser to the Government of Travancore.

I venture to reproduce here the notes I had made of the various points I wanted to emphasize in the course of the closing, for while they relate in part more to India than elsewhere, nevertheless they have international significance.

NOTES OF THE CLOSING ADDRESS

We have, I think, fulfilled our real purpose for this International Convention of establishing a channel for the benediction of the Masters to flow throughout the world.

We have so lived during this week of dedication that They will, I feel sure, be able to use the channel we have tried to create for Their service to the world.

The spirit of Love has been our key-note, and day by day it has been bearing witness to the supreme Truth that only Love can redeem the world.

Many Conferences have been held in various parts of India during this Christmas time—Science, Philosophical, Mathematical, Economic, Educational, Muslim League, Hindu Mahasabha, Music, and others.

The Theosophical Conference alone has worshipped at the Altar of Love with its nearly 900 delegates and sympathizers, knowing well that the warmth of Brotherhood which is the foundation of Love can

alone make right any plan of rebuilding in any field.

The Theosophical Convention, by virtue of the brotherly communion uniting all the delegates into one comradeship, has made an oasis of Goodwill in the midst of a great desert of distrust and suspicion. And the eyes of all have been lifted up unto those heights where dwell the Saviours of the world.

Every delegate has been baptized anew, has been rededicated and reconsecrated in those spiritual waters which have descended upon all as in a waterfall and have passed onwards to renew the world.

May each one of us, as we return to our homes away from Home, aid our surroundings to change as we ourselves have been changed here at Adyar, thus becoming tributaries to the main stream of our Masters' Blessing.

We have been deeply privileged to attend this 68th Convention and to participate in its Peace and Power.

We have been deeply privileged to receive renewal in each and in every one of the Convention activities, especially in the renewal made possible to us by Kalākshetra and Rukmini Devi in the feasts of dance and musical culture so generously provided for us.

We have been privileged to know something of the great work taking place in the Besant Theosophical School especially in connection with the wonderful educational material of Madame Montessori.

We are thankful to all who have been responsible for making our stay in this Adyar Home of ours, and praise be to God, of Theirs, easy and happy. So many have worked hard to give us comfort, and we are grateful to them all. Any inconveniences we may have experienced have been insignificant compared with all we have gained for ourselves and for others.

Fortified by our Adyar we now go forth to serve, as perhaps we have never served before, Theosophy, The Theosophical Society, India, the bridging of the widening gulf between Britain and India, and the restoration of the whole world to peace.

Some of us go forth as members of a Band of Workers to carry far and wide the great Simplicities of Theosophy in their Miracle natures—the Miracle-Simplicities, the Miracle-Blessings, of Love, of Growth, of Death, of Suffering—so that they may become known, even Death and Suffering, as the loyal and selfless Friends they are.

We all go forth, I pray, to help to alleviate the miseries of millions of the people of India, with the example ever before us of the service of the Adyar Village and Animal Welfare Group to thousands of poor people in the villages surrounding the Adyar Estate: for well do we know that only a contented people can make straight the way of India to her Freedom, or throw India's full strength against the forces of evil which since 1939 have brought on to the very physical plane itself the conflict between good and evil.

The pendulum of India's spiritual virility swings between Adyar and Benares, and it must be caused to swing in an ever-increasing arc and in ever-increasing power as the need grows for India spiritually and thence in all other ways to awaken. We must plan to make Adyar and Benares much more one than they have ever been before, so that while there are and must be two great Centres, there shall also be but one great source of that spiritual life for the irrigation of the world and of the heart of the world, as there is but one supreme Spiritual Centre for the whole world.

To this end let each and every one of us Theosophists be active during the coming year himself to be a spiritual centre and to make his Lodge a spiritual centre so that

he and his Lodge become a live cell in the Adyar-Benares unity.

Even from now let preparations be made for the ensuing National and International Conventions at Benares. Aim at one thousand delegates at least, and let every Lodge plan to send as many delegates as possible. Canvas the Lodges for the most inspiring theme for the Convention. Canvas the Sections. Let the spirit of Kashi the Holy descend upon these Conventions and bless Mother India.

Perhaps a Delegates' Fund could be started from now.

I then thanked all those who had contributed to the great success of the Convention, including the many volunteers, the medical officers—sore throats were mainly prevalent, including my own, so that I became temporarily honoured by a fashionable husky voice—the Convention officers upon whom so great a burden fell, the artists, both young and old, who had contributed so very largely to our enjoyment, and in particular Mr. C. Subbaramayya, our veteran worker who, despite ill-health and an impacted fracture, organized the food department for the thousand daily eaters with such success that there were literally no complaints. Of course, he had done this work before. But it was very generous of him to come forward to help a department undergoing such a strain. He is one of the over-seventies who are such stalwarts for Theosophy and The Theosophical Society.

Finally, there was the Kathakali Dance Drama which drew a very large audience, and in which all the actors were stars. I will mention their names even though these will mean little outside India. The theme was the choice by Rukmini of a bridegroom in the ancient days. She chose Shri Krishna, but as usual her parents thwarted her and wanted her to be married to somebody else.

In despair she consults a Brahmin sage, who promises that she shall marry Shri Krishna and says he will go himself to fetch him. Rukmini Devi takes the part of Rukmini, and a great actor, Mr. Ambu Panikkar, was the Brahmin. Mr. Ambu Pannikar is famous throughout his Province, Malabar, for an unchallenged genius, and his performance was certainly quite remarkable both for its vigour and its restraint. The part of Shri Krishna was to have been taken by a no less famous artist, Mr. Kalamandalam Krishna Nair, but at the last moment he was unable to appear and a substitute had to take his place. These were the three actors, and the musicians were Mundayi Venkatakrishna Bhagavathar (song) and T. S. Venkateshwara Iyer and K. P. Krishnamurthy Poduval, two very great performers on two different kinds of drums. The Drama opens with Rukmini's lament to Shri Pārvati that while her father, Bhishmaka, is willing to give her in marriage to Shri Krishna, her brother Rukmi vehemently opposes this and wants her married to a very evil person, Sisupala. Finally, the Brahmin fulfils his promise and Shri Krishna and Rukmini are wedded in Dwaraka. The Drama lasts for about two and a half hours, but grips the audience the whole time.

I was not able to be present the whole time, but the Drama is due for a second performance under the distinguished patronage and in the presence of Their Highnesses the Maharaja and Maharani of Travancore, great lovers and patrons of the arts. This will take place on Sunday, January 2nd, and an additional scene will be included wherein the evil nature of Sisupala is given expression by Sisupala himself. The part of this unpleasant person will be taken by another great artist, A. Krishna Nair, who is working with Rukmini Devi in Kalākshetra.

And once more to bed, very tired but very happy.

IX

Saturday, January 1st, 1944. Not within the Convention, but, if I may say so without offence, a hangover from it, and a very good hangover too. The usual Puja and Prayers. Then a most interesting meeting for Publicity and Propaganda, organized by our Publicity Officer, Mrs. Lavender, a worker inveigled over from England with her engineer husband, ex-engineer in the mercantile marine, Mr. T. Lavender. They are a very stalwart couple, and while Mrs. Lavender is the live wire of the Publicity and Propaganda work which we send out from Adyar, her husband is the engineer-in-charge of our Power Station and generally of everything appertaining to engineering, from building a lift (which he has just done) to putting nails all over the place. He is a super-handyman and with his colleague, Mr. M. D. Subramaniam—one of our finest young men—does all things which are proper for houses and water supply, for carpentry and electricity, for putting up a picture and installing windows, and so on and on. Of course, he and M. D. Subramaniam do not do all this by themselves. They have a very efficient staff of workers in every one of their departments. But they are responsible, and personally supervise all that is going on.

Well, Mrs. Lavender organized this meeting and gathered seven live-wire hustlers to reply to seven questions going to the root of Publicity and Propaganda so far as India is concerned. By a self-denying ordinance each of these, including herself, was only allowed one minute at a time for answering, though subsidiary minutes were allowed if necessary. Mr. Lavender was the time-keeper and took great delight in disciplining his wife when she tended to overstep the minute mark. I found the meeting most instructive, so much so that I have persuaded Mrs. Lavender to let me print the following very brief report of the proceedings:

"A fresh form of workers' propaganda meeting was tried at 9 a.m. in the form of a Publicity Parliament. It was unrehearsed and informal. Eight Parliamentarians, and a Chairman, Mrs. Lavender, who arranged the meeting, discussed nine problems often met in Lodge publicity work. The aim was to arouse the workers to a real sense of the existence of difficulty and to the fact that there are many ways which they themselves know to counter the obstacles. The meeting was fruitful in practical suggestions, and was an illustration of the good effect of brevity in discussion, for the workers were asked to be ready with full answers to all points—a day's notice was given—but that each should speak first to any one point. One minute only was allowed for speaking. So back and forth, with give and take, went the themes of emergency advertising, long-winded chairmen, Lodges with a feeling of majority and minority in ways of working, ill-kept Lodge rooms, disorderly book and poster displays, ways to arouse the feeling of the 'Simplicities of Theosophy' modernity in advertising, and the very potent question how to maintain interest in publicity in Lodges and to encourage the public to use facilities offered. The President, who attended the meeting, had sent in written answers, given at the close of each point discussed. Let his replies to the last two points sum up the whole; 'Be simple, dignified, arresting, but not modern' in advertising, and, 'Win interest even if slowly, and never be discouraged. After a time, if you take a horse often enough to the water he will end up by drinking.'"

Many of the questions may not apply outside India, but the idea of the meeting will certainly be very useful anywhere.

In the afternoon Mr. M.T. Vyas, the Principal of probably the most up-to-date school in Bombay, gathered together a large group of Theosophical educationists to discuss some practical problems by which they are

confronted. They met in the Headquarters Hall and had, I am told, an interesting session. At 4 p.m. they came upstairs to have a little talk with me, which centred mainly round the possibility of having yearly a refresher course especially in relation to the application of Theosophy to education. We asked Mr. Vyas to go into the matter and see if any such course might be possible in 1944.

At 5 p.m. there was a small meeting of Theosophists who are interested in politics. There was considerable discussion, but we were all agreed that we ourselves must place before the public, or at least before some of the leaders, a general outline of a National Constitution suitable for a free India, basing it on Dr. Besant's Commonwealth of India Bill. A small committee was appointed to make a preliminary draft for our consideration. We all are members of the New India League which exists to carry on the Besant tradition in the political field.

This was the last of all the meetings except a fine Masonic meeting under the gavel of the Very Illustrious Brother N. Sri Ram, 33°, the Administrator-General for India, who also presided over the Craft meeting during the course of the Convention itself. I did not attend this meeting as I was rather tired. I went instead for a drive through the city and back by the Marina road on the seafront.

This is the last page of my daily diary. On January 2nd we have a repeat performance of the Dance Drama entitled "Rukmini Swayamvaram" which will be attended by Their Highnesses of Travancore. A bumper crowd is expected for this performance and it will wind up all our proceedings in triumph.

And so, not to bed, but to a renewed spirit of eagerness to be worthy of Theosophy and The Theosophical Society during the very difficult times which lie ahead.

"PASSETH" . . . BY GLADYS NEWBERRY

Your passing seemed as a warm breath that stirred
The petals of the lotus in my heart.
You came and went. More swiftly rose the sap
In plant and tree, while songbirds held
Their melody suspended as they sensed
The penetrating wonder of your soul.

You looked neither to right nor left, yet seeing
Within all things, the power of your thought
Like music penetrated, all revealing
Within the heights and ditches of men's minds.
Borne on the Light it glistened as a gem
Resplendent, lighting up the thoughts of men

The while your presence, through infinity
Enfolded one for one short ecstasy.
And in that moment as a vision bright
I knew the me, the me that is to be.
O could one only hold that Light and seek
The shadow but to lead from out its shroud
Those others lost awhile amid the cloud.

CONVENTION ADDRESS TO YOUNG THEOSOPHISTS

I REMEMBER H.P.B.

MY dear young friends: Believe it or not, and pardon these personal reminiscences which have a purpose, I, too, have been—am I not still—a young Theosophist, for I joined the London Lodge of The Theosophical Society when I was seventeen. Also, believe it or not, I date back to the Blavatsky epoch, for when I was so small you could hardly see me she often took me to the London Zoological Gardens where we both looked at animal after animal and bird after bird, and probably insect after insect, with equal thrills.

AND OTHER GREAT THEOSOPHISTS

For a while, too, when I was somewhat older, I joined a class conducted in Mr. A. P. Sinnett's house by Mr. C. W. Leadbeater. What a wonderful teacher he is! He did not bother about the conventional curricula. He taught us that which would help us to become more quickly keen Theosophists, and this seemed to include stamp-collecting.

Then came Cambridge University for four years, after which the magnet of The Theosophical Society drew me irresistibly, and my tongue found immediate service in licking stamps under the direction of Mr. Glass, then one of the officials of what I think was the European Section.

And later I remember my first dance (a waltz) with Colonel Henry Steel Olcott, the Right Reverent Monsignor Wells, then General Secretary of the European Section of our Society, being at the piano! What playmates the Colonel and I were!

HOW I MET MRS. BESANT

All this led me to the supreme moment of my life—I standing in the topmost gallery of the Queen's Hall, London, holding at least a 4,000 audience, and packed with people as always when she lectured, and Mrs. Besant (not then Doctor) standing on the platform, with a little handkerchief on the brass railings of the rostrum, and a few microscopic notes, and about to release a flood of oratory! I was helping to organize the lectures, though I had not the slightest idea of the Event which was about to change my life.

But as I looked upon her, first of all casually, I was as if struck by lightning, for I knew her as my old Commander from long ago. This was the first time when the theory of reincarnation translated itself in my experience into visible fact.

Of course, I simply had to see her. So the moment the lecture was over, I flew down innumerable flights of stairs and rushed into the ante-chamber of her sitting-room, used by lecturers before and after their talks. I saw a number

of older, but obviously very happy, people. They knew me and could guess what I wanted. At last the door of the sanctum sanctorum opened, a visitor emerged, and I was ushered in awe and ecstasy. I do not remember what she said or what I said, except that she invited me to come to see her in the home of Mrs. and Miss Bright. After all, to look at her from so near was almost too much for me.

Did I go or did I, as American gangster-slang has it? And then began again my service of her, interrupted only by popping in and out of incarnation, and was it even interrupted by the popping?

She asked me to join a Masonic Movement into which my aunt, Miss Arundale, introduced her. This was in 1902. The same year she asked us to join her in her educational work in India. In the beginning of 1903 we went. And ever since I have tried to be her faithful servant once more in this life. If I were conceited I could tell you of an inscription she caused to be placed on a steel roll-top desk she gave me, which I am using in her room as I write these words.

What a wonderful life for me, even though there came in 1933 the tragedy, from my point of view, of her Master calling her home awhile in preparation for further service!

WE HAVE THE SPIRIT OF ADVENTURE

And if I write all this with seeming irrelevance, it is just because I want to wish for all of you that while you are still young you may also be lifted up into the heights of your being to know how wonderfully you will probably have

lived in the past, what wonderful people you will probably have known and served, and then, as in an ecstasy, to feel intimations of the glories aforesaid once again encompassing you.

Life should never be humdrum for us young Theosophists (I remain one even though now I am old in years). We are reborn with the spirit of intriguing adventure. We have been Don Quixotes before. We have known our Masters before. We have served Them and Their agents for incarnations. I knew this about myself when I first saw Dr. Besant. I am sure of this about many of you. It must be true of most of you, just because you are young Theosophists.

Doubtless the outer world will often scoff and scorn, and now and then we may feel inclined to be just like other people so that we may tramp along with the crowd in dull, mediocre and obscure respectability. But this mood will not last. However far we may sometimes stray abroad we shall always want to return home—home to Theosophy, home to The Theosophical Society, home to the Masters, home to the Truths which really mean so very much to us, even though constant familiarity with them may give rise to fits of passing indifference.

ARE YOU READY?

I address you in this intimate way because, as you should know very well, you are the hope—the certainty indeed—of the future. We ourselves who now are old were once the hope of the future, and when we pass over we shall be very much the hope of the future—

the Advance Guard in fact. I pray we may be the sparkling stability of the present. Those to whom we were once as you are now to us held out to us when the time came the flaming torch of our Movement for our holding. Now we must begin to hold out the flaming torch to you, and we trust you will be still more worthy to carry it aloft and in due time pass it on to those who will then be your young people.

Are you ready? Are your hands outstretched to receive from us the precious fire? Are you ardent? Are you ready to fill in many activities the many

offices we have had to occupy but which now need your new life? Are you ready to lead The Society with young enthusiasm and to proclaim with youthful insight the great Truths of Theosophy?

You will have a New World for the setting of this splendid privilege. Thus, you may well become the pioneers of a new mode of presenting the Eternal Theosophy and of a new impetus for our beloved Society.

Hail, Caesars! Those about to move onwards salute you!

GEORGE S. ARUNDALE

RETROSPECT

BY CHERRY TURNER TODD

When I was young I knew this world of sense
Was but a mirage, but a fevered dream
And that one day awaking from this sleep
I would shake off the burden, and in deep
Still quietude I would behold revealed
Th'eternal Verity, no more concealed
But issuing from its robe and veil of flesh
Its heavenly prototype, freed from earth's mesh
Like chrysalis which sheds its pristine form
To clothe itself in fairer, choicer garb,
So knew I that this world would fade away
Dream-like dispersing ere the dawn of day.

Now I am old, and still this world of sense
Surrounds me and the robes of flesh persist,
Yes I am old, and yet youth's vision holds,
And with maturer mind a Plan unfolds,
I see as one the kernel and the shell,
The orange and the rind, birth and farewell,
Why fret if dark the night, 'tis but a dress
To hide from view God's utter loveliness,
All, all is one, the bitter and the sweet,
The harmony and discord one great song
Which in this place of pines and scented air¹
Proclaims God's beauteous Presence everywhere.

¹ At Tekels Park, January 1943.

THEOSOPHY AND OUR SOCIETY FOR INDIA

[Convention Address to the Indian Section]

INDIA AND BRITAIN MUST NOT FAIL

MY dear brethren and fellow-workers for India:

It keeps on coming to me more and more strongly that we cannot continue as we are working at present, or we shall once again fail our Masters in Their expectations from us. For the time being we Theosophists in India and our brethren in Britain hold the key positions in the Theosophical world. And we have to remember well that if India or Britain fails to hold and make impregnable its own key position the world situation will become more dangerous than it has ever been before. If both India and Britain fail there will be a disaster of the first magnitude with all likelihood of the world's retrogression into a long period of dark ages.

I say "fails." What is failure? In the case of Britain it would mean in part Britain's continued failure to do her duty to India, whereby the link between the two must inevitably be broken, and there is in this a grave responsibility for our British brethren which I am sure they are discharging to the utmost of their powers. In the case of India it would mean in definite measure the failure of us Theosophists in this land to use our Theosophy and our membership of The Theosophical Society towards the redemption of our

Motherland from her general despondency. India is beset by frustration. Britain is beset by blindness. India is beset by internal weakness of the gravest kind, two elements of which are most unhappily outstanding—the misery of the majority of her people and the tragic impotence of her leaders. Britain is also beset by weakness. She rules over a country she does not and seems unable to understand, largely because her own leaders have not the wider vision, but have instead a paralyzing sense of self-rectitude.

THREE DUTIES

Our British Theosophists have it in their charge to help to awaken Britain as she stands somnambulant at the edge of a precipice. Our Indian Theosophists have it in their charge to help to awaken India as she stands somnambulant at the edge of hers. What have our Indian Theosophists to *do*, for this is a time of action and movement?

Their first duty is to be among the foremost in the fight against that disease of misery which, if unchecked, will send India to her death.

Their second duty is strenuously to help India to enter peacefully but without delay into her freedom by standing fast for her unity and by substituting leadership of courage and vision for the

present leadership which instead of leading is content impotently to complain and stagnate.

Their third duty is most zealously to uphold the splendour of Theosophy and of our Society before the Indian world. At the peril of faithlessness not one of these duties may be neglected. Are we Theosophists in India faithless or faithful? As has the world, as has our Society, so have Theosophists in India as well as Theosophists elsewhere a Day of Judgment, and that Day is *now*. Is there a single Theosophist in the land, a single Lodge, inactive as regards these three duties? Where there is such inactivity there is the sin of faithlessness. There may be some who by reason of their infirmities cannot actively work in fulfilling these duties. Let them give of such resources as remain to them and thus keep faith.

A Theosophist who is not busy about shedding the Light of his Theosophy in the active mitigation of the prevailing misery has broken the link made for him with Them by the Masters when he joined The Society, for he has sinned against the Universal Brotherhood which is the heart of The Society's life. The link is no less broken as he refrains from helping India, in all ways that seem wise to him, to draw near to her freedom on the unshakable basis of her unity. Nor does the link hold save as he actively proclaims before the Indian world the splendour of Theosophy and The Theosophical Society.

THEOSOPHISTS AND LODGES MUST NOT FAIL

I feel it my duty, therefore, to call upon every Theosophist in India strenu-

ously to address himself to these three great services to his stricken land, and so also do I call upon every Lodge to become an active centre for the radiation of warm comfort to those in whose midst its Peace and Power have been set for their uplifting. A member or a Lodge unable to rise in some measure at least to the tremendous and urgent duties now incumbent upon us all has failed in this Day of Judgment. The individual member retires into the obscurity of the outer world. The Lodge is dead, though it has the appearance of living.

If Theosophists and their organization fail India, where shall she place her trust? And if those who hold in their hands the torches of the Light Eternal do not cause them to shine in helpful service upon the needy in their darkness, then will their hands wither and the torches fall from their grasp.

Brethren on this great battlefield, there have been defeats in the past, and at present we seem to have little heart to victory, for too many of us are dwelling in individual and Lodge seclusion while the battle sways around us.

There must be victory in the not far-distant future, and we have all of us been sent here to hasten it on its way.

Therefore must we change, and our Lodges must change. We and they must to our own due measure become saviours of India, less by the knowledge of Theosophy which we may be able to spread, far more by the Theosophical betterment of the prevailing material conditions. A starving fellow-citizen anywhere is a shame to Theosophists everywhere. An India still deprived of

her rightful freedom is a disgrace to Indian and to British Theosophists wherever they may be.

PRACTICAL SERVICE

We must all learn to feel the shame and the disgrace so ardently that we are deeply restless save as we strive in every possible way to lift from our consciousness the burdens of both.

I beg our travelling lecturers no longer to rest content with presiding over gatherings and with delivering lectures. I beg them to be organizers of service rather than just to continue to lecture on subjects on which so many of us have been over-lecturing for years.

I beg them to equip themselves with practical capacity to suggest ways or means of service, or better ways and means than those actually being employed.

I beg them to inspire to service, so that Lodges become more active in service because of their visits. I beg them to help both members and Lodges triumphantly to pass the present Day of Judgment. The lecturing work they have so far been doing belongs mainly to yesterday. Today is the time for inspiration to practical service in the Light of the Theosophy they have been studying for so long.

When I myself tour I shall be intent on trying to help every member I meet, every Lodge I visit, to become more of an eager servant of his or her Motherland than ever before. If I lecture it will be on practical subjects, on matters which are directly serviceable to India. "Theosophy and our Society for India" will be my motto, and I shall not waste

my time in ringing the changes on our Theosophic lore for the titivation of the Theosophical palates of my fellow-members.

YOUTH AND WOMEN AS LEADERS

Let me conclude by insisting, as I have so often insisted before, on the vital importance of the young to the healthy Theosophical living both of individual members of our Section and to our organization generally.

A member who has no young friend in whom to evoke an interest in Theosophy is indeed poverty-stricken. A Lodge which numbers no young people among its members or sympathizers is starving indeed.

In the midst of our women-members and in our youth lies the most abundant hope for the future of The Theosophical Society, of Theosophy, and of India. We depend upon them for all hope, for we ourselves must grow young however old we may be in physical years.

I stress the fact that we must look no less to the women than to youth for the vitalization of Theosophy and The Theosophical Society in India. I regard women Theosophists as the very heart of our movement. With them and youth in leadership Theosophy and our Society will indeed be safe. Men Theosophists count, too, but women and youth are too dangerously ignored.

The spirit of the Women and of Youth must renew us all. Thus, but thus alone, shall the future be safe for the world.

Your comrade-in-arms,
GEORGE S. ARUNDALE

THE INDIA OF MY DREAMS

BY G. N. GOKHALE

[The Indian Section Lecture delivered by the General Secretary of the Indian Section of The Theosophical Society, during The Society's 68th Annual International Convention at Adyar, 29 December 1943.]

WHEN I was desired to give the Indian Section Lecture and to choose the subject, I gave "The India of My Dreams" as the first title that came into my mind. I thought I was rather original, but a few days later I found that Dr. Arundale had lectured on the same subject three years ago. I can never hope to take you to the same height that Dr. Arundale could take you, but I see no reason why a dream should not deal with the earth on which after all we have to live. And so it is that I am venturing to address you on the subject which is so dear to the hearts of us all. Let us forget the ghastly present. Let us dream together for a while if we may. Let us pass to 1945, even 1999. I am not talking of India of today but the India I should like to see in 1999.

GOING TO A "CATHOLIC" CELEBRATION

As I dozed with that idea in my head, I suddenly found myself in an Indian physical body of a young lad of 19, reading a letter. It appears that we were nearing the second millennium of the Christian era and they were celebrating that great event in Rome as in other places. Not only were all Roman Catholics meeting there but somehow they had become really so "Catholic"

and broadbased by this time that not only Christians of other denominations were cordially invited to the function at S. Peters, but representatives of other Faiths—The Christ's many Faiths—were joining the celebrations. There were to be in all twelve such gatherings in different parts of the world of which the biggest was expected to be in Rome. Of course a contingent was going from India, and the letter that I was reading was to say that I had been chosen as one of them. The idea was that our party should start a few months in advance, and after visiting China and Australia, should cross over to America and then work our way to Rome through London and other towns in Europe. I was thus having an opportunity of making sure that after all the earth was round, and it was altogether a great prospect beyond the means of my family. So naturally I was very happy although my mother felt a bit sad. But she saw my point of view and gave her consent.

A PROUD SHUDRA YOUTH

Naturally I could not get sound sleep after this great excitement in my life, and visions of my past came up before me unbidden. I felt as if I had already done a great deal of travelling in the

past and as that was not in that life it must have been in a previous birth. I was then a Brahmana and a bit proud of being one. It appears that after my death the Lords of Karma thought that they would cure me of this by putting me in a Shudra body this time. In that Brahmana body I had loved the rugged mountains of the Deccan which were akin to my own nature, and had also a great desire to study great Marathi poets like Dnyaneshwar, Ramdas and Tukaram which somehow I could never fulfil. These ambitions deserved encouragement and so the Lipika sent me to the house of a fairly well-to-do cultivator in the Marathi area on the banks of a tributary of the River Krishna. I got the mountains and the Marathi poets; but I am afraid I disappointed the Lords of Karma, inasmuch as I retained my pride. Only instead of being proud of being born a Brahmana I took pride in being born the grandson of a soldier who had been awarded the V. C. in the last world war. Our family had supplied recruits for the Army for many generations, and my father was already discussing whether I should also follow that calling. I had just completed my compulsory National Service, where I had rather distinguished myself, and that had brought me the honour of this invitation and opened out before me the prospect of going round the world. My father was therefore going to decide this matter of my vocation after my return.

OF A PROSPEROUS VILLAGE FAMILY

Ours was a small village with about 1,500 inhabitants, and my father had

lands on the banks of the River Koyna, a part of which we irrigated with a pump. As we raised garden crops and as some members of our family were always in the Army and sent us some money from abroad, ours was a well-to-do family. It appears that soon after my birth my father was elected to the Village Panchayat, and so I was said to have brought good luck to the family, and so I was made much of. Ours was still a joint-family in which lived my uncles and aunts with their children, but my father being the eldest was the head. There was enough land for everybody as we shall see later, and so the birth of an additional mouth was never grudged because it gave an additional pair of hands, not to speak of an extra head and heart.

HAPPY VILLAGE POLITICS

The Panchayat elections were held once in three years, when at least the District Officer came and spent a week in the village, and often bigger people came too. All elections were held in their presence by a very simple method, by people voting for different candidates by personally entering enclosures marked with their names, where they were counted. We were told that some years ago every adult got a vote after 18 years, but it had been found by experience that it was a very good thing to let people sober down a bit. So every man and woman above 25 years of age—of course of sound mind—voted in the elections; and as all divisions were done perfectly openly in the presence of the District officials there could be no voting scandals which disgraced

the times of our grandfathers. Of course physical coercion was impossible and the District Officer saw to it that undue influence was not used. We had learnt the lesson that all corrupt practices in elections begin with secrecy, which makes duplicity possible. In a small unit like our village where everybody knew everybody, the party feeling which did come up on the surface at times was short-lived and generally the most public-spirited men and women were elected. The Panchas were men but they had a committee entirely composed of women who were given certain departments to work and these five women were also elected at the same time.

The five Panchas do not elect their own President, but the District Officer chooses from amongst the five one who in his opinion is the best fitted. In a similar manner all the Panchas from villages meet together to elect the Taluka Panchayat of ten men from amongst themselves as members of the Taluka Board once in three years, again by entering enclosures. These ten are then relieved of their duties in the village, and their places filled in. In like manner the members of Taluka Boards meet together to elect the District Board of fifteen from among themselves. As the District elections are held first, then the Taluka and then the villages there is no necessity of a re-election for filling vacancies. The President of the Taluka Boards is nominated by the Commissioner who co-ordinates the work of the Districts, and the President of the District Boards is chosen by the Honourable Minister

himself. This method of the President being chosen as it were not by the children, not even by the father, but by the grandfather appeared novel to those who were fond of western slogans, but has been found to work well in practice.

GRAINS AND MILK FOR EVERY ONE

"An acre of land and a cow per head" is the agricultural ideal of the State, and that is made possible in our villages by the new land-tenure laws, in which absentee landlords have no place. This has been brought about in a very simple manner. Every land-holder who does not cultivate his own land is required by law to lease it out to the Village Panchayat, who guarantee him the equivalent of 15 per cent of the produce of the land. Those who cultivate their own land themselves are permitted to keep in their direct possession not more than two acres of land per head, every child above four being counted as one. Land not cultivated for two years in succession is taken possession of by the Village Panchayat without any further ado. All land thus vested in the Panchayat is then redistributed once in three years, among the village people by the Panchayat in the third year of their term of office, under the supervision of the Taluka authorities. All this is generally done openly in a redistribution week in the month of March. Our village has at present a population of 1,500, while we have 2,000 acres of cultivable land and about 3,000 acres of forest pasture. So we have enough margin for some time. People from villages which are overcrowded are permitted to migrate to places where they

already have relatives. When a family has some member serving outside the village who sends part of his earnings into the village, he is allowed to retain his acre of land provided some relative of his will cultivate his land for him. It is the business of the Panchayat to see that every acre of land in the village is cultivated. As more and more land leases fall in Panchayat becomes the virtual owner of the whole village, the only difference being that the hereditary proprietors pay the State about 15 per cent of their produce while those who are not hereditary owners pay double that amount, the second 15 per cent going to the original proprietor in perpetuity. It is open to the Panchayat to pay off the dispossessed owner twenty times the amount in one lump sum. The second 15 per cent then goes to the Panchayat as Public Funds.

The annual rent payable to the State is calculated at 15 per cent of the actual produce, and payment in kind is not only permitted but is compulsory as regards food crops. Other crops including garden crops are valued and 15 per cent of the market value is taken. Out of this the village retains a stock of grains sufficient to feed the registered population of the village for one year, and it then passes on the balance to the Taluka granaries. The village retains 10 per cent of the cash revenue for expenditure within the village limits and the Taluka another 10 per cent. The District retains 13½ per cent; and so the Province takes only two-thirds of the village land revenue for its expenses.

NO FAMINES

All grain belonging to the village is stored in a grain elevator, built in each village with a population of over 1,000, and these granaries form a sort of a centre round which is grouped the economic life of the village. In many places the whole village is slowly rebuilt round these centres in a methodical way. Attached to this elevator is another grain bank run by the Panchayat in which every villager is required by law to keep sufficient grain for his next year's seed and more if he likes. It is the business of the Taluka Panchayat to procure for each village the best seed possible and to distribute it to the people in time, in exchange for this seed stock. All grain is stored in rat-and-vermin-proof cement-concrete silos, and it has been found that it can be kept in perfect condition by blowing through it once a month hot ozonized air. The Taluka maintains a lorry equipped with an air compressor for the purpose, which visits villages in turn. Food is thus assured to every one who cultivates land. In larger villages and in towns there are necessarily people who cannot have their acre of land, and these are taken care of by the Taluka and District grain stores, along with merchants and tradesmen. So now famine is a thing of the past as far as food is concerned.

All wholesale trade of the village is in the hands of a co-operative sales and purchasing organization which works under the supervision of the Panchayat. Nobody is prevented by law from doing this business by himself but the co-operatives can do it cheaper. Retail business

however is still in the hands of small tradesmen who buy from these co-operative stores and sell things to small consumers. These stores are also housed near the granaries—which become the chief market-place in each village.

RULES REGARDING FUEL AND MANURE

The forest area of 3,000 acres I spoke of belongs to the village and is available to all the cattle of the place for free grazing on the spot. All tall grass is cut once a year, under the supervision of the Panchayat, and sold. All trees above a certain size are numbered and marked and these then become the property of the Taluka Board. The Panchayat is held responsible for any damage that these trees may suffer and all the losses have to be made good by the village as a whole. If a tree is found to be cut the Panchayat has to pay for it and so every one in the village is concerned in bringing the offender to book and thefts are very rare. Once a year the Taluka Board sell old trees fit to be cut and on the first day only inhabitants of the village are permitted to bid. Trees not sold on that day are sold on the second day when outsiders are allowed to bid. So people from the village have the first preference in wood for building or fuel.

Burning cow and buffalo dung is now an offence, and people who have cattle are compelled by law to preserve all dung with other refuse in properly constructed manure pits. If they fail to do so the dung is taken over by the Panchayat without any payment and taken to the Panchayat manure pits,

which are later sold by auction. Grain husk, powdered ground-nut shells, saw-dust leaves along with some mineral coal-dust are pressed together with a binder into small bricklets and these are sold as a very cheap fuel. Every Taluka has its own factory for making such fuel bricks and making and supplying them is not only their monopoly but also their responsibility. All the bones of dead cattle in Talukas belong to the Talukas, which collect them and after crushing them sell the bone-meal at cost. The export of bones out of a Taluka is prohibited and can be done only with a special licence from the District or higher authorities. All villages have public septic tank privies, and many people have their own, and anyone who uses an open field is required by law to dig a small pit and to cover up the excreta; all things of manurial value are thus returned to the land within the limits of each village. The necessity for conserving plant food is constantly stressed in the village school as much as the necessity for conserving human food, and attached to the school is a small laboratory where anyone for the payment of one seer of grain can get the soil in his field analysed to find out which particular chemical it lacks for the crop the owner proposes to grow in it. Each man thus puts into his soil of course his farmyard manure but also such other chemical manure as is absolutely necessary for his crop and no more.

In villages in flat tracts like the Gangetic plain they are trying out collective farming, but on our side with hills all over we preserve the old system

to a great extent, except that we have in our area one man who owns a tractor of his own and undertakes to deep-plough lands for a reasonable payment. But on the whole machinery is not very popular on the farms and there is a joke that it is so because a tractor can give neither manure nor milk. They call us old-fashioned and conservative but we do not mind it.

CITIZENSHIP AND NATIONAL SERVICE

Every able-bodied citizen of India is now required by law to give one year's free and compulsory service to the Nation of which the first three months are spent in a military camp under military discipline, and this is taken at the age of 18, and only those who are attending a school or college at the time are allowed to take it later. All births are registered as before, but all children have to be presented to the Panchayat when they reach the age of 6 to 7. All boys and girls who reach that age are again registered as young citizens on one day in the year specially set apart for the purpose, when they receive a number and an identity card, and this has to be produced whenever he or she wishes to transact any legal business. One copy of this card is maintained at the Headquarters of each Division while smaller units, like the villages, keep the third copy. All important events about the person are periodically entered in the document, and the document follows every man wherever he goes. In the beginning we are told people found it a great nuisance especially when very few could read and write, but now we are all accustomed to it and find it very useful.

It is the business of each Panchayat to see that all male citizens in their area are called upon to report themselves at a suitable centre for National service as soon as they complete the age of 18, on the 1st day of October every year when they go into camp. This service is not compulsory for women but many of them take it up on a voluntary basis to a limited extent.

The three months' military training is extended to four or even six months in the case of people with bad physique or an undisciplined mind. During this period all citizens are the guests of the State and are fed on a uniform diet fit for able-bodied men but containing no luxuries. No distinction is made between the rich and the poor, but each one is given what he is generally accustomed to. All public workers visit such camps because it is there that they can find out the most suitable material, and it is the business of the State to see that no special pleading or propaganda is allowed. The trainees are encouraged to hear all sides of a question and to think for themselves. It was at such a camp and during my year of National service which I have just finished that I came into contact with a gentleman who is specially interested in making the Brotherhood of Humanity a fact in life, and it is through his influence that I have been included in the contingent going to Europe, although I have not yet entered any college. There are many instances of such attachments being formed during this year of National service which has affected the whole life of many individuals.

After the military training each person is sent out to some place where he has to spend the rest of the year in some public service, of which a great variety is available. No salaries are paid but all persons during their National service period are fed by the State and wear the uniform given to them at the beginning of the year.

After this year of National service each one is left free to choose his own vocation, with the proviso that he may be called up again in an emergency, to come and serve his State until he reaches the age of 25, when he is enrolled as a full citizen and gets his vote.

Every male citizen from the age of 19 to 40 is required by law to give fifteen days' free service to his village or town in which he resides more than six months during the year. No one is exempted except on medical grounds, but substitutes are accepted, in which case any payment that may have to be made is made by the rich or the sick man—the rich and the sick both coming under the same class. It is the business of the Panchayat to utilize the services of the citizens to the best advantage, and some of the ways in which they do so are: planting trees on waste land, watering them in the beginning, improving communications, a sort of spring-cleaning of the whole village, an educational drive, etc. All Panchayats are constantly vying with each other in making the most of it and as Taluka and District officials watch over the whole thing and special prizes are given to the cleanest village and so on, there is a great deal of organization and competition in these matters. Villages

are allowed to choose the period and all do not take it at the same time. Most of them take the service in two instalments of a week each and the whole work is generally compressed into the three fair-weather months which is about the liveliest time in the whole land.

It is the business of the State to supply TYPE plans for various village improvements—water-supply, drainage, etc., and in the execution thereof preference is always given to villages which undertake to provide all unskilled labour free. The State provides skilled labour, necessary materials that have to be procured from outside, and direction for lining out, etc. Having supplied all unskilled labour and at times even skilled labour, every village has a feeling that all these improvements are its own, a feeling which we are told never existed in the days of our grandfathers. In those days all public works were supposed to belong to a "Government," something which lived in London, and it was considered almost a merit act to remove a brick without being caught at it. Stealing a Government pencil or paper was almost a thing to be proud of, but public opinion now is definitely against it, for people realize that it is they themselves who have to pay for it.

INDUSTRY

In matters industrial the policy of the State is to make each unit as self-contained as possible so as to avoid unnecessary transport. This is rather a reversal of rushing things from one end of the world to another, and then calling it commerce, that obtained in the days

when people settled their differences by killing each other. This is now more or less a thing of the past, although the possibility is always kept in mind. That is why the United Nations still maintain a strong Army, Navy, and Air Force, drawn from all States, and here the citizens of the constituent States are all mixed up in such a way that no one nation will have predominance in any unit over another so that all the turbulent elements can never come together for action, and any attempt on their part to combine is easily detected. Self-sufficiency for each village does not mean that villages shall import nothing; but that every time we want something which cannot be grown or made in the village, we are taught to ask ourselves: "Do I really need it? Can I not get on without it?" That is the way we are taught to look at it. It is the business of the Panchayat to discourage all luxuries which we really cannot afford; and the criterion laid before them is to see that the imports into the village do not exceed the exports. Every village is familiar with the term "balance of trade" and tries to keep it in its favour, and so does each Taluka and every District. This balance of trade generally comes into the area in the shape of savings by its citizens who work in the United Nations Army or in some industry in the towns. So now our villages are slowly regaining their sustaining power and prosperity. The old foolish economic slogans like "increase your wants first" are still heard now and then, but the general tendency is towards decreasing unnecessary wants, which in our coun-

try is helped by the old doctrine of *Māyā* to a certain extent. The guarantee of food tends to make people somewhat lazy, but more and more ways of utilizing their leisure are being thought out, and so their minds are slowly getting busy.

Every Taluka is expected to have its own electric power plant and a majority of them have got these already. Wherever water-power is available that is made use of, but the tendency is to have small units scattered all over the country rather than one monster super-power station. Every source of water-power is thus tapped and where such "white coal" is not available or possible steam turbines or other generators are used. These small units however are all linked together and feed into one common line which goes from village to village where no such facilities are available. Stations in Talukas are managed by the Taluka Board under the supervision of the District Boards which are responsible for their efficient maintenance. Every Taluka has a small spinning mill, and the yarn which they spin and colour is sent to each village where it is woven into necessary cloth for use in the village. Every District has a weaving school run by the District Board which generally supervises the weaving operations in the District, encourages original designs in borders, etc. and gives prizes not to the weavers but to the villages which have the best weavers. The quality of hand-woven goods is now much better in each village than what it used to be, because we encourage colours and designs instead of aiming at plain white goods.

The whole idea is to decentralize the manufacture of all small things daily required by the people. People make things for local consumption and not primarily for export; and where required we take the industry to the village and not the village to the industry. The same spirit is evident everywhere. We keep a cow so that our children may get the milk, not that we may sell the milk to others.

EDUCATION

Every village which can get together more than 30 children has a right to demand that the Taluka Board shall find for them a teacher for their school, *i.e.*, if they cannot get one locally. The teacher is given a small salary by the Taluka Board, but the Village Panchayat allots him land at the rate of one acre for ten children in the school. Ours is a ten-acre school, with three teachers, and we are very fortunate in having with us a very good teacher who in spite of his having a University Degree is very fond of Marathi literature, and does not think it below his dignity to cultivate some land. In addition to teaching boys and girls to read and to write, every school has to teach the principles of Agriculture, and the children are expected to help their teachers in their farming operations, and the school hours are governed by these considerations. Our Headmaster is very fond of old Marathi poets and it is at his feet that I am fulfilling my last life's ambition of studying my favourite and other poets.

In the rainy season when people want their children to take out the

cattle to the forest for grazing, part of the school moves into the forest, where one teacher attends to the boys in a tent which is shifted from place to place, to suit the supervision of the grazing. The forest itself is divided into compartments, and cattle are allowed to graze only in one compartment at a time which makes it easier.

Every village has a small Library of its own under the supervision of the Headmaster, but then each Taluka and District have circulating Libraries which send out in turn to all the villages books on different subjects. In these circulating libraries books on subjects like agriculture, bee-keeping, weaving, etc. are more in evidence than mere stories which we are told was the chief feature of the libraries of our grandfathers. There is now a vast amount of Marathi literature on these subjects, and as many people in the village know English a good many English books are also sent to our Library. It has one such book called *A Textbook of Theosophy*, by one C. W. Leadbeater, that once fell into my hands and I rather liked it; I took great delight in explaining its contents to my mother and others, and it was this little knowledge that drew to me the big man in my year of national Service, who has managed to get me included in the deputation to Europe. What this trip round the world is going to bring me I do not know; but I am already feeling that I do not want to join the Army as my father wants me to do, and would like to be a teacher in some village if not in my own.

* * *

THE END OF THE DREAM

Anyway I am very excited and dreaming of my future, and by a curious reversal of time I find myself slipping back into my past—I find myself back under the Banyan Tree! I would very

much like to bring my dream of the future down to the physical plane . . . But all that is in the lap of the high Gods. Meantime let us dream and dream well, in a way which only a Theosophist can dream.

SECCIÓN ESPAÑOLA

LA 68 CONVENCION INTERNACIONAL DE LA SOCIEDAD TEOSOFICA

UNA vez más Adyar vistió de gala, y un gran número de viviendas temporales cubrió una buena parte del bello Parque de la Sociedad, y en ellas se les dió cómodo alojamiento a más de ochocientos miembros que concurren a la 68 Convención anual de la Sociedad Teosófica.

No obstante las grandes dificultades por que atravieza la India en la actualidad, debidas en su mayoría a la guerra, la concurrencia fué numerosa, el doble en número de miembros que en la Convención del año pasado en Benáres.

También se celebraron Convenciones de "Soporte" en varias ciudades de la India, con el doble objeto de atraer más Energía y de proporcionar a muchos miembros que no pudieron venir a Adyar, una buena oportunidad de participar de los beneficios que trae la asistencia a una reunión de esta naturaleza, sirviendo de canales cuando se descargan las fuerzas superiores, muy especialmente en estos momentos, en que la contribución de cada uno de los miembros de la Sociedad es tenida en cuenta, una unidad más que sumar a la Energía que se esparcirá por el mundo, ayudando a contrar-

restar las fuerzas del mal que tienen en caos al mundo.

Como es cosa muy natural, en las reuniones de la Sociedad Teosófica siempre reinan la Fraternidad, las buenas maneras, la alegría, la devoción a sus ideales, mostrándose prontos a ser útiles sirviendo en todo aquello que les es posible; y aun cuando un gran número de sus miembros han tenido un largo y penoso viaje de varios días, en los terribles coches de los ferrocarriles de la India . . ., nadie da muestras de fatiga o se queja de las penalidades de su viaje, es admirable la paciencia y fortaleza de los Hindúes.

Debido a la escasez de papel y por consiguiente de espacio disponible en nuestra Revista, no daré, como en años anteriores, una relación detallada de lo que fué la Convención de 1943-1944, tan sólo me limitaré a dar una síntesis de ella.

Desde el día 21 de Diciembre comenzaron a llegar los miembros y Delegados, siendo los primeros en llegar el grupo de la ciudad de Bombay y el día 23 ya habían instalados cerca de ochocientos y aun cuando la Convención no se abría sino hasta el día 26,

desde muy temprano el día 24 principiaron las actividades con la acostumbrada "Puja" en el Templo Hindú, luego tuvo lugar una reunión de la Bharata Samaj; por la tarde se distribuyeron regalos a los niños de los trabajadores de Adyar y luego, con una gran asistencia se celebró el Ritual de la Estrella Mística y por último Misa de media noche.

El día 25 "Puja" y Misa, reunión del Consejo General, apertura de la Exposición de los trabajos de los niños de la "Escuela Besant" y por la noche, un Concierto Musical.

El día 26, después de la "Puja" y de las oraciones de TODAS las religiones, el Presidente de la Sociedad Doctor George S. Arundale declaró abierta la 68 Convención Internacional de la Sociedad Teosófica y leyó algunos apartes de su Discurso Presidencial, luego recibió los saludos de los representantes de las naciones, secciones y de prominentes Teósofos de diferentes partes del mundo, quienes enviaron cablegramas de saludo.

A partir de ese momento, se puede decir que sin interrupción, cada hora del día tenía en el programa señalada alguna reunión ya de un carácter ya de otro y desde el amanecer era constante el ir y venir de cerca de novecientos miembros de la Sociedad y de varios centenares de empleados en el servicio de los mismos, la animación sumada a la gran variedad de trajes le daba al Parque un toque muy pintoresco, que duró hasta el dos de Enero, fecha en que partieron casi el ochenta por ciento de los Convencionistas.

El día 31 de Diciembre, en las horas de la tarde, se clausuró la Convención. El Presidente dió las gracias a los concurrentes en palabras llenas de emoción y agradecimiento por su concurrencia al surmontar las grandes dificultades que hacen casi imposible el moverse de un lugar a otro, y deseándoles a todos mejores tiempos en un futuro proxi-

mo, como consecuencia de la ya cercana Paz Mundial.

Como de costumbre, se dieron conferencias Esotéricas y el Salón Santuario, muy concurrido, naturalmente, por aquellos que tenían el derecho a visitarlo.

La medalla Subba Rao, el premio anual de la Sociedad, fué adjudicado por el año de 1942 al Profesor J. H. Cousins y por el año de 1943 al Monje Buhista, Bhikku Arya Asanga.

Srimati Rukmini Devi nos obsequió con una nueva interpretación de sus Danzas religiosas; por dos horas contemplamos en éxtasis sus movimientos, con los cuales nos contaba la historia de algún Gran Rishi o Avatar, Cuando se conocen las historias que ella interpreta se despierta el interés y la admiración por la manera como ella interpreta con maestría y gracia únicas, a los héroes sagrados de la India. Muchos devotos admiradores de Rukmini Devi vinieron de Madrás y llenaron como de costumbre todo el Teatro de Adyar: los aplausos fueron constantes y desde luego muy merecidos.

También se nos obsequió, algunos días más tarde, con un Drama-Danza Mudo, muy original y simpático, en el tomaron parte algunos bien conocidos actores de la región del Malabar. Entre los concurrentes distinguidos que vinieron a esta función para admirar a Rukmini Devi, se encontraba el Maharaja de Travancore y su Señora Madre, sus Altezas se mostraron muy complacidas y aplaudieron mucho todos los actos de esta bella función.

La Convención que acaba de terminarse fué en todo sentido un gran suceso y la Potente Energía Divina generada al ser esparcida por el mundo sin duda alguna será de un gran beneficio para la afligida humanidad.

A. T. G.

Adyar, Enero de 1944.

OUR GLOBAL MESSAGE

BY GEORGE S. ARUNDALE

[An Address delivered during the Convention.]

BRETHREN: I am very very happy indeed to see you all and to be informed that this Convention has already over eight hundred delegates. It is perfectly obvious, though perhaps it is not always realized, that it is intended that this Convention shall be somewhat notable. It is in truth a fateful Convention, and if we are gathered here in larger numbers than came during the last Convention at Adyar, it is because this Convention is particularly important, and the fact that some of you have been moved to come here, to make a point of coming here, despite all the difficulties and troubles which I know many of you may have experienced, is all the more to your credit, so you may feel happy that you responded to the suggestion that probably came from within, and you may feel hopeful that during the coming year and future years you will perhaps draw nearer to the Elder Brethren by fulfilling more actively the duties that will be suggested to you from time to time.

that we have not so far trodden it as we are now expected to tread it.

THIS GLOBAL WAR

You hear much in these days about what is called a "global war." But Theosophists for nearly seventy years have been standing steadfastly for a global Brotherhood and for global Truth. The last war was intended to make these more living realities throughout the world. It stood for this purpose but failed to achieve it. This war in the midst of which we now unfortunately find ourselves is more than ever a global war and almost by force it is producing a measure of global thinking. I imagine that in due course it will produce global feeling.

The peace will be the acid test as to the extent to which this global war produces global results as is intended. The peace will be the acid test as to whether the global war produces right global thinking and feeling. However much we may fight and be victorious over the forces of darkness, the peace has yet to prove as to whether there need be no further war. Personally I am not a little doubtful as to whether the peace will achieve this result. I am not at all sure that we may not have to go on having war after war until we learn the

lesson the Masters intend us to learn and which we need to learn for our happiness and more rapid growth.

THE TIDE IS SET . . .

Every Theosophist must utilize much of his energy in trying to make the people around him peace-conscious and conscious of the kind of peace which should follow such a war as the present.

The tide has been set in the outer world for the consummation of global Brotherhood and global Truth for which we Theosophists have been, and still are, John the Baptist messengers going beforehand to prepare the way for the coming of these Truths. The tide has been set for a whole world to be born within every individual. The tide has been set for a United India to be born in every Indian. The tide has been set for the world spirit to be born in every individual throughout the world, so that he may cease to confine himself within the narrow areas of himself, of his faith, of his people, of his nation, of his race, but may realize that he is as much a world-person as he is a nation-person, a faith-person, a community-person, and any other kind of person he may happen to be.

The Theosophical Society must make straight the way of this tide, the purpose of which is to draw the world and all the peoples of the world into a very real and unbreakable comradeship.

Fortunately, I suppose in no small measure, in fact in very great measure, because of the war, there is more receptivity, more sensitiveness to the feeling of global Brotherhood and global Truth than ever there has been before.

I venture to say that the world is nearer to World Brotherhood and World Truth than ever it has been before in its history. This is partly due to the work of Theosophists. And if I say that this is a fateful Convention, in part I mean that it is a summing up of the splendid achievements of those Theosophists who have gone before us and of those who are working hard in our midst at the present time. While therefore this Convention is a fateful Convention, it is also a grateful Convention, it is a memorial—this Convention—to the splendid achievements of our brethren, of our elders who have lived in the outer world, of our Masters who have given to the world the precious truths of Theosophy and the precious gift of The Theosophical Society. Please then remember that we are a Convention grateful as well as fateful. We sum up the achievements of fellow-Theosophists in our own increasing receptivity and sensitiveness to Theosophy and to the whole spirit of The Theosophical Society as it exists at the present moment.

I feel tremendously full of this thought. And, I feel how tremendously responsible you and I are for carrying on that Power which comes from the Elder Brethren, and is then passed onwards through The Society into the outer world.

We must be ahead of the times and consolidate the times. Our work is not yet over, not by any means. While we are beginning to see the fruit of much of the work achieved by The Theosophical Society and by students of Theosophy, still we have to be vocal

as the world is not yet vocal. We must say out loud that which at best only a part of the world thinks and feels—a Brotherhood of Humanity, a Brotherhood of Life, and if we feel we can go so far, a Brotherhood of Truth. There is a third Brotherhood to which I shall allude before I conclude this talk.

BROTHERHOOD MEANS COMRADESHIP

Now the word "Brotherhood" for us and for the whole world must mean Comradeship. It must not merely be a theory, a principle, a fact independent of us. It must be a fact to which we contribute, which we enrich, both by our living brotherhood and no less by our preaching brotherhood. So the Theosophist has still to speak out loud the Brotherhood of Humanity, the Brotherhood of Life, the Brotherhood of Truth, and he has to emphasize this call which should ring throughout the world by making it clear that we cannot live alone, we cannot grow alone. To live in isolation, to grow in isolation is practically neither to live nor to grow. It might well be called a living death.

THE ADVANTAGE OF THE WAR

We Theosophists, therefore, must take advantage of this global war. Whether we are opposed to it or are in favour of it, whether we are pacifists, perhaps, or whether we participate in it, whether we realize or do not realize its occult significance as the occultist realizes it, we must take advantage of it, we must use it. It is a power sent into the outer world by the Elder Brethren not only that the world may learn the

lesson of the war but in order that we may make use of the war, because it is intended to clear the way for these great Brotherhoods which the world so much ignores at the present time.

So not only do we say that we cannot live alone, we cannot grow alone, but we add to these two truths, the great truth that *Suffering removes obstacles*. This must be clear: when we think of the ghastly suffering everywhere and especially in certain places, we must realize that with our understanding help suffering can remove the obstacles in the way of happiness. And all of us must realize that, knowing through Theosophy what suffering really means, understanding suffering more intensely, we must try to help towards its removal by showing the nature of suffering and the obstacles which it is intended to dissipate.

GOD IS TRIUMPHANT

I am perfectly clear that under the existing conditions only a war could accomplish that which is being accomplished at the present time. Not that such accomplishment could not be achieved otherwise, but that under the existing conditions it would seem impossible to achieve it in any other way except through the medium of the terrible war in the midst of which we are living. You and I should be sufficiently intimate with Theosophy to know that whatever suffering, whatever outrage, whatever tyranny or cruelty and hatred there may be abroad in the world, the Love and the Justice of God are ever triumphant. If we are not able to perceive this, if we are not able

to realize this, then between us and the sight of it there lies the thick veil of ignorance.

There is nothing which is more real to me than the universal prevalence of the Love and the Justice of God, and I am not concerned with the particular interpretation which anyone may give to the word "God." If I can stand the horrors and sufferings—and they come upon me very much because I have much to do with them all over the world—it is because I have this inherent faith, this inherent realization, that however much suffering, hatred, and injustice may seem to have won a victory, in truth all along the line and all the time it is God who is winning the Victory, and you and I have been sent by Him to make the Victory quicker; not to make it more sure, but to make it quicker through our co-operation with Him.

THE CRY TO INDIA

The great suffering in India at the present time is designed to help her to Unity. We blame this, that, and the other person. We blame New Delhi. We blame Calcutta. We blame Whitehall. The spirit of blaming will not carry us far. Does it carry us any way at all?

If India has to undergo the scourge of suffering, it is in order to hasten her to that great Unity which will be not only her gift to herself but her gift to the whole world. We must realize that. We must not fall into the grave error of imagining we can shake off all responsibility by putting the blame on somebody else's shoulders. Blame may be

due here and there, but opportunity is due to us all to make use of the suffering, to make use of all that is miserable in this country, in order to hasten her on her way to Unity.

There is the foreign rule, there are the famine tragedies, there is the general misery. All these are crying aloud to the people of India to think together, to feel together, and to act together. Is India learning the lesson? Is the cry being heeded? Is India more of a Unity than ever she was because of a famine in Bengal, because of famines elsewhere too, of course? Is the cry of India's suffering being heeded by the people who can listen to it, hear it, obey it?

That is the challenge to Theosophists in India everywhere. Are you simply pursuing the ordinary, the customary, the even tenor of your Theosophical way which has, as you may have thought, sufficed you all these years? Or are you turning over a new leaf? Are you realizing now that we know enough Theosophy both in order to alleviate the sufferings of the world, and in order to draw India into a Unity closer than she has ever known before?

This is indeed a fateful Convention, for it is an opportunity for us to revolutionize our Lodges, to revolutionize our studies, so that both our studies and the work of our Lodges may be outward turned for the service of the Indian people.

No Lodge, no individual member of The Society, dare live alone with his Theosophy. No Lodge, no individual member of The Society, dare hug to himself the truths of Theosophy. There

must be a forthgoing, and the acid test of our work in the eyes of the Elder Brethren, the acid test for every Lodge throughout the country, is the service it is able to render to its surroundings.

"THE WORD OF THE MASTER"

I say this with all the emphasis at my command, because I know that it is one of the words of the Master for which we are waiting. It does not at all follow that every Theosophist will listen to the word of the Master, but this is His word and the hearing and obeying of that word is our opportunity.

There have been calls to India before and they have remained unheeded. I do not hesitate to say that India's Call to her people will still remain unheeded today unless we Theosophists lead the way.

It may surely be said to Theosophists, so many of whom are united in a belief in the existence of Masters, some in a knowledge of the existence of Masters, that with all the knowledge we have in our Theosophy, with all the assurance we have, with all the certainty, the happiness, we have through The Theosophical Society, we should be in the forefront of leadership.

OUR MARCHING ORDERS

Whether we are old or whether we are young, whether we are strong or whether we are weak, we must change our own individual lives into a tremendous forthgoing of Theosophical blessing and active service. Whether we are individuals or whether we are Lodges, these constitute our marching orders for 1944 and onwards.

A Lodge, an individual member of The Theosophical Society, must be an oasis in this arid desert of heedlessness.

I am perfectly certain that if we respond to this Call, if we are eager to obey these Marching Orders, then will the Elder Brethren help us and we shall find our way is made far smoother than we could ever have dreamed possible.

The opportunity is tremendous. We are trying to fulfil it at Adyar with that Village and Animal Welfare work which I have described at length in the December THEOSOPHIST. We hope to widen it and increase it to include an ever-widening area within our ministrations. That work is more Theosophy than any amount of meetings of the Adyar Lodge or any studies of Theosophy in which we may engage, save as we dedicate our Lodge meetings and our own individual studies to service.

ARE WE READY?

Is India ready for Indian thinking, for Indian feeling, for Indian activity? We have to ask this question just as we ask the question: Is the world ready for global thinking, for global feeling, for global activity?

In 1875 the John the Baptist which is Theosophy and The Theosophical Society went into the outer world to prepare the way for what is intended to take place today and here and now. And from time to time John the Baptist in the person of Theosophy and The Theosophical Society has received reinforcements. One such

reinforcement was in the educational work of The Theosophical Society. Another such reinforcement was the Liberal Catholic Church. Another reinforcement was the Bhārata Samāj. Still another reinforcement was Co-Freemasonry. So that with the aid of these reinforcements, and they are indeed such, we are beginning to be ready for two more incarnations of these reinforcements and for the general principles of Theosophy—the World University which some day will come into being with its Headquarters at Adyar, and another great subsidiary Headquarters in Benares, and a World Religion. In 1925 we thought vaguely about a World Religion. We were not ready for it then. We are beginning to be ready for it now.

Members of The Theosophical Society may well have those two thoughts familiarly in their minds and in their aspirations. It will be a wonderful sight when some day, in whatever way may be appropriate and possible, a World Religion, constituted no doubt of all the great Faiths of the world, will find its heart in Adyar. It will be a wonderful time when a World University comes into being when a particular, a very vital and marvellous aspect will be emphasized in Benares but the heart quite naturally and understandably be here at Adyar. How thrilling that will be! I am half wondering how many of us here will be in physical incarnation to witness these two stupendous events in a world at peace. This is too much to expect for me and, perhaps, for some of you. But there are young people growing up in

our midst who will see these wonderful things and will, perhaps, be a little grateful to us as we are grateful to those who have gone before us, in that we made something of a common belief in Theosophical circles of two great truths which by that time will have materialized into a World University and a World Religion.

We Theosophists have marvellous healing truths at our disposal wherewith to help the world. We have Karma, we have Reincarnation, just to mention two—there are many others. But, above all, we have the great Truth of the Inner Government of the world and that other great complementary Truth—the accessibility of the Masters. There are many who believe in, perhaps even know of, the existence of the Inner Government of the world, and are seeking to learn to serve it as faithfully as we can. And still more do we know that the Masters are accessible to us and to the world. All this differentiates some of us from the whole of the outer world, which has no clear, matter-of-fact conception of the Rishis, the Saviours, the Saints, the Perfect Men, as we have a clear and matter-of-fact realization.

I should like you to realize in the work to which we are now being dedicated and committed that you have more intimate access to the Elders. You can, if you like to use modern phraseology, "pray" to Them, ask Their benediction on what you are trying to do for Them and in Their Name. Not on what you yourself want to do, but on what you conceive that They want done.

LIVING BRIDGES

So we constitute three great bridges: The bridge between humanity and the Superman. Second, the bridge between humanity and the angels and devas which is largely the work of Co-Masonic activity, but also ours. And then the great bridge which we have ever been building since 1875 between the faiths and peoples of the world.

We must remember that we are building bridges not for ourselves to cross but for others to cross. There is the magic name of Charles Bradlaugh to invoke in this connection, for we remember how he said that it did not matter what he himself achieved so long as he in some measure was able to bridge the gap of those who would come after him. That is exactly our position. I would go so far as to say that whether we are able to cross a bridge at all, if we are making a bridge that others will cross, we falling by the wayside shall nonetheless have the loving blessing of our Elders. We need not wonder as to whether we are crossing bridges. But we need to wonder if we are making quickly and strongly enough bridges for others. There may be reasons why we cannot cross them. There may be insuperable obstacles that prevent us from crossing, so that we remain on one side of the bridge without being able to traverse the bridge itself. That is of little importance. The Elders will the more be able to help us as we are the more able to help others.

There is no time to lose. We have a splendid work before us, especially in India, India which is the Heart of the World. We must endeavour to

bring about a comradeship of thinking which does not mean there would be no differences of thinking, a comradeship of feeling which does not mean there would be no differences of feeling, a comradeship of action, so that we may work together for a United India.

That is a consummation of Theosophy. That is a consummation of our membership of The Theosophical Society. Benares must set the pace, as Adyar must also set the pace. We must think of the world but our first charge is the thought of this Motherland of ours, and no Theosophist must refrain during the coming years from addressing his Theosophy and his membership of The Theosophical Society to the service of the Motherland, and to the bringing about of a United India, a happy, a contented, a free, a mighty India, an India that will be not only a blessing to herself but also a mighty blessing to the world.

GLOBAL CULTURE

Global Brotherhood, global Truth, I have already mentioned. The third is global Culture, implicit in the other two but now being tremendously emphasized first here in India by Rukmini and those who are working side by side with her in various parts of the land, first for India but also for the world. Global Brotherhood, Global Truth, Global Culture! What a tremendous vista of opportunity lies before us.

IN THEIR STRENGTH

Let this Convention so change us under the mighty Benediction of the Elders that we see our way clearly how

best to serve these great causes. Even though in our inevitable feebleness we may think ourselves to be unworthy, to be incompetent, we can do all things, however stupendous those things may be, when the blessing of the Masters rests upon us. We need fear no difficulty, no obstacle, no foe. We need fear no adversity of public opinion or forces working against us when we have the Elder Brethren by our side, whose Flag ever has been and ever will be the Flag of Victory. Let us not be afraid and doubtful as to what we can do alone, as to how little we can do alone. With Them all things that They need to be done can be done.

This Day is for us a Day of Judgment as to how many of us are worthy to go on as an Advance Guard into the New Future. But how many of us will only continue in those ruts, in which we have been habituated to move but out of which we must grow to seek the new way of service and the building of a New World?

Let me put the pith of what I have been trying to convey to you in four brief sentences, each of which it is incumbent on every individual, on every Lodge, and every Federation, to do his utmost to fulfil:

1. Relieve the misery.
2. Tell the Truth.
3. Unite the Motherland.
4. Help the World.

It is to strengthen us for these great purposes that we have this International Convention for the whole Society and the Convention of the Indian Section. Whatever we may be doing, these are the purposes to which we are being strengthened. May we become strong, and so help the whole world to rise in peace and the New World to be born in happiness!

This is a great, even an enormous, Convention. We on the physical plane form only a small, almost an insignificant, part of it. Our decisions down here are of less significance than those which are taken by the whole Society, visible and invisible, past and present, and, who knows, future.

Every Lodge is represented here, every Lodge throughout the world. Every Section is represented here—visibly or invisibly.

We are a mighty gathering, strong, if we will, in no small measure to change the world. To this end we of the physical plane can do very much, for we can, if we will, become a wide and deep channel for our Masters' Blessings upon the world.

THE ADVANCE GUARD

MRS. ALICE E. ADAIR

THEOSOPHICAL worker, Perth (W. Australia) and Adyar; lectured Brahmavidyashrama on Art; wrote articles for *The Theosophist* and *New India (Art Supplement)*; organized Art Exhibitions at Adyar Conventions.—*The International Theosophical Year Book*, 1938.

Mr. John Coats writes from London:

"It is true that Mrs. Adair died last year as a result of cancer in a nursing home in Gloucestershire. November 6, 1942 is, I believe, the actual date. I have not been able to find out any details but you can take this as authenticated."

* * *

The passing of Mrs. A. E. Adair closes the career of one of the pioneers in bringing the arts and crafts, as the expression of the creative impulse in humanity, into the active and integral interests of the members of The Theosophical Society. Prior to the coming to Adyar of Mrs. Cousins and myself in November 1915, music had been fostered by Mr. and Mrs. Kirby. We continued it to some extent in the Arts League on Sunday afternoons in Olcott Bungalow, when Mr. A. Schwarz was the ever genial and generous host. Soon, through circumstances which I cannot at the moment recall, Mrs. Adair and I realized a mutual interest in something more fundamental than music as an entertainment. I had "discovered" the Bengal movement in painting and brought the first exhibition in Madras Presidency from Calcutta to the Young Men's Indian Association premises under the auspices of Dr. Annie Besant then plain Mrs.) and Sir C. P. Ramaswami Aiyar (then plain M.R.Ry). Mrs. Adair

helped heroically in the arrangement of the exhibition. We conspired to restore the association of the Annual Convention of The Theosophical Society with indigenous arts and crafts which Colonel Olcott, with wise realization of the real value of these in a full Theosophical life, had inaugurated, but which had lapsed. This we did, sometimes together, sometimes separately; and The Society became known as the fosterer of the art-renaissance in India. Our efforts were backed up by THE THEOSOPHIST for a time by the allocation of a department topped by a trefoil showing the three A's (Adyar Art Association), the materials for which Mrs. Adair and I supplied. An occasional block garnished the letter-press. A reprint of these would make a valuable and interesting record of the beginnings of the emergence of the arts in The Theosophical Society towards the position they have reached through the vision and genius of Rakmini Devi and the splendid support of the President.

When the Brahmavidyashrama was created in 1922, through an apparently casual remark of Dr. Besant's falling on the open ears of J. Krishnamurti, C. S. Trilokekar and myself, the arts became an integral subject of study in its synthetical curriculum, and ratification of this was eloquently and profoundly given in the opening lectures of the first session (2 October 1922) by Dr. Besant, as head of the Ashrama (of which I was the Principal or Director of Studies until its suspension in 1928). *The Theosophical Year Book* records Mrs. Adair as having been a lecturer for the Ashrama. I have not the material at hand that would enable me to verify this. But I well remember that in its beginnings she was one of its acutest critics and a doubter as to its

THE BRANCH

BY DOROTHY MARY CODD

Look at that lovely branch
like a long finger reaching down
to catch some creature touch,
And my thought, leaning upon it,
finds in it to heavenward
a nimble crutch.

possibility. She joined with those who, at a meeting, presided over by Dr. Besant, jeered (politely of course) at my reply when Dr. Besant, noting that I was not succeeding very brilliantly in getting promises of help in lectures, asked me: "How many lectures do you want in the session, James?" "Only four hundred." (Jeers, not cheers.) "Rather a tall order," she said. "Well, it's this way. There (pointing to the audience, all in some degree qualified to lecture on the subjects) are over twenty more or less intelligent and learned persons. The session will cover twenty weeks. If each of them will give one lecture a week (which would not kill any of them), 20 multiplied by 20 equals 400—and we shall not need quite so many." "Sounds quite simple," Dr. Besant said, with a touch of quiet irony that, I think, went over my head and bespattered others. She left the matter to Trilokekar and me, and the work began. On a certain date I called a social meeting under the Banyan Tree, and with some trace of bragadocio, I fear, announced it as in celebration of the completion of the first hundred lectures of the Brahmayashrama. Invitations were confined to those who had lectured in and been lectured at three times a day for a month or more. Mrs. Adair was not one of these; but to my surprise she came to the "party" and seated herself on the edge of the participants. When the time for speeches came she chimed in to the following effect: I was not invited to this function. I have not lectured in the Brahmayashrama or heard any of its lectures. But I want to say this, that, in my experience of Adyar, I have never known a time of such happy activity, research and interchange among the residents as I have observed since it began its work. The expression (of which I have given rather a paraphrase than the actual words) was, I believe, typical of Alice Adair: an acute

critical sensibility and desire for the best as she saw it; and a generous acknowledgment of achievement when she saw it.

J. H. COUSINS

ESTHER NICOLAU DE TORRA

A cable message to Mr. Jinarājadāsa from Señor Lorenzana at Las Palmas in the Canary Islands, airgraphed to Adyar, announces that Señora Esther de Torra has passed over. Most Theosophists will remember her best as Esther Nicolau, for many years Secretary of the International Correspondence League which she conducted from Barcelona. In October 1928 she was elected General Secretary for Spain after a long period of disorganization among the members and immediately pulled the Section together by securing the authority of the Council to readmit without payment of arrears members who had dropped out or failed to pay their dues owing to the unsettled state of the National Society. She succeeded in making the Section homogeneous which it never had been since its foundation, and in spreading Theosophical ideas among the cultured classes in spite of powerful opposition which had the support of the authorities in opposing any spiritual or uplifting influence the opposition considered undesirable.

Miss Nicolau found it impossible to accept re-election at the August 1931 Convention held at Malaga and was succeeded by Señor Lorenzana, who had been managing the propaganda department, and who noted in his first Report to the President that with the establishment of a Republic and the overthrow of the powers of reaction the creative genius of Spain would build a new nation from the very foundations. Great opportunities, he said, had opened up for Theosophical work under the new democratic regime.

Miss Nicolau married Sadurni Torra in October 1932.

J. L. D.

SIGNOR VERONESI

The Presidential Agent (Mr. J. H. Pérez) writes from the office of The Theosophical Society in Egypt, Emad el Din Street, No. 18, Setton's Buildings, Cairo, in a letter dated 27 October 1943:

"It is with deep regret that we have to inform you of the departure for a higher plane of Signor Egizio Veronesi, the only life member of our Section. Signor Veronesi died on October 12th, after a short illness. He had very nearly reached a four score number of years. He was impregnated with Theosophy and was studying and practising it during the last forty years or so. To our knowledge he was one of the first, if not the first, to speak of Theosophy in Egypt early in this century and to propagate it to the limits of his possibility. A modest man though full of learning and wisdom, quiet, unobtrusive, always ready to help, he has been for years a precious and basic element in our small group, and we miss him very much. He has left us his library, all his writings, many booklets in manuscript (written in Italian) about Theosophical and philosophical items; he used not to let a day pass without writing and expounding his views on everything connected with what was nearest to his heart, Theosophy.

"From 1908 to 1916 Signor Veronesi was the Secretary of the first Theosophical Group in Egypt: the French-speaking Lodge, Hikmet El Kadim; in 1917 he became its President. Early in October 1917 he was elected General Secretary of the newly constituted Section of The Theosophical Society in Egypt, and, remained in office until 1920, during these years giving all his time and energies to The Society's work with excellent

results. In 1918 he was elected President of the Italian Lodge, Giordano Bruno, and remained so up to its end in 1924. His influence was always good and harmonizing, and his name will remain in Egypt associated always with Theosophy.

"We enclose a cutting of a news item about his death published by the leading French newspaper of Cairo, *The Bourse Egyptienne*, of the 16th October. This paper says that he came from an old liberal Italian family and was born in Cairo nearly 80 years ago [30 November 1865]. It describes him as a brave man of outstanding mentality who passed away without fear of death and in full serenity."

The work in Egypt is in charge of Mr. Pérez, who was General Secretary from 1923 to 1926, when the Section became dormant and was transformed into a Federation of Lodges.

Dr. Besant, writing of the number of Lodges which had sprung up by 1916—enough to form a Section two years later, said: "French and English [Lodges], yes; but we have not touched *Egypt*, we are concerned only with birds of passage in Egypt. Presently old Egypt will stir in her age-long slumber, Egypt the wise, the ancient land of Science and of the Mysteries, for these lodge-sparks of light are signs of the coming re-lighting of her altars, and we shall see "the Wisdom of the Egyptians, poured into the Islamic vessels, and the light which spread from Arabia and Mesopotamia to Europe shall leap up to enlighten the world, and the days of Egyptian greatness shall return."

J. L. D.

MR. HERMAN HELLNER

A pioneer of Theosophy in Finland, Mr. Herman Hellner, has passed away, in his 95th year, it is announced in the General Secretary's report for 1943. Mr. Hellner was a Theosophist many years before there was

any Theosophical organization in Finland, and used to carry commissions between the Scandinavian Section (1895-1907) and its members in Finland which was an extremely difficult and dangerous task during Governor-General Bobrikoff's administration (1902-4) as Theosophists were at that time suspected by the Russian Government. That phase of course passed, as it did later in India when the spy scare spread concerning H.P.B.

Mr. Hellner was born 9 December 1848, and married in 1892. His diploma of The Theosophical Society was dated 10 May 1896 and his active service lasted until 1934 when he retired at the age of 86.

The Theosophical library at Helsingfors was founded in 1896 by his generosity, he wrote a Theosophical poem *Kalevala* in Swedish, and he was a Lodge President almost uninterruptedly in two different Lodges from 1907 to 1933. J. L. D.

MR. GOWLAND

The Link reports the passing at Cape Town of Mr. George Walton Gowland, for many years a member of the advertising staff of the *Cape Argus*, at the age of 73. He was born in British Columbia and was engaged in newspaper work in various countries. His wife, née Annie Menie Wells, only daughter of a Captain in the Royal Navy, has been for many years a Theosophist pioneer and largely responsible for the spread of Theosophy in South and Central America and in South Africa. In three different countries she has been General Secretary. She is an artist of

great ability, and has translated the poems of Rabindranath Tagore, with whom she stayed at Shantiniketan, into Spanish.

Mr. and Mrs. Gowland recently celebrated their Golden Wedding in Cape Town. The Co-Freemasons of Cape Town gave them a party, about which Mrs. Gowland wrote: "We had a most wonderful day. The Masons gave us a reception in town, and as we arrived under a great golden ball a shower of golden confetti fell upon us. A bouquet of golden gladiolas and zinnias was presented to me, and a wee child recited a poem. As we walked between the lines of friends up to the platform they sang the wedding march. When we stood together on the platform the people formed a large ring round a beautiful golden tree to every leaf of which was attached a thin gold cord. At the end of each cord was a small gold card on which were written most beautiful words. We were given the ends of two cords to hold and then one in the circle read aloud the words on his or her card. They called it the Tree of Happiness. It was a most lovely idea. Then I had to cut a cake with our names and the date on it as well as cornucopias in white and gold icing round it, as well as a wreath of golden flowers. Then every one filed past and we shook hands with them all. They presented me with a fine Waterman fountain pen and George with a gold pencil. Then we had refreshments and general talk and reunions. It was really a marvellous celebration and will be a happy memory during our remaining years."

BOOK REVIEWS

Under the Weather, by George S. Arundale. Theosophical Publishing House, Adyar, Madras. Price Re. 1-12.

The active man of will who is Dr. Arundale appears somewhat hidden in this

book. Yet a little pondering over the quiet philosophy of practical living shows Will as the ever dominant force. The final "reflection"—for such does each topic seem to be—"Take the Kingdom of Heaven by Storm,"

is a complete illustration. It is "the 'will' which is the father of 'can'," says the thinker, pointing to those who rest in the heavens which are fitted to them—and thus are stultified and imprisoned. The heavens on heavens are for others who adapt themselves—no, *fit themselves* better expresses the active thought behind the notion, where we shape ourselves to our highest aspirations and bring them to pass within ourselves. Verily the kingdom of heaven is shown to be within; and within our reach, as well as our grasp, ever stretching ourselves, "eager for Heavens, not in the soporific of futile words but in the storm of dauntless deeds."

That "reflection" is fitting as a final one, giving the note of impulse that lies under the other serene but forceful reflections. Here is Straight Theosophy made simple in the living, the voice of an active builder of Theosophic truths into life; calling each to do likewise, to build within himself his own Theosophy. Steadfastly, for "Who Goes Slowly Goes Sanely" is the method, against the timeful rush of modern ways. With "Laughter," and "Understanding," for "Illness is the Regenerator" and the aid of a spell of physical suffering to another view of life is the subject of the book. Also must we travel "From Pessimism to Optimism" a knowledge of Theosophy worked out and made effective in life.

It is the wholeness of a direct but mystic philosophy that is to be found here. The practice of seeing in another "his own right and wrong as well as the conventional right and wrong"; the clear-sighted vision that though "the world is talking and writing of Freedom and of all the wonders that are going to happen when . . . fighting for Freedom. But nowhere do I see Freedom beginning to operate now, not even where its actual beginnings might strengthen the fighting and ensure an earlier Victory";

that sees promises but no performance, and yet continues with an "apparently unjustifiable optimism, because God is Love and Justice, and will see His struggling family through their present tribulations." It is a note of faith that is even become an outer as well as an inner certainty. The humour present—that is quiet also—is another of the factors of philosophy put into daily action.

Once more, in his reflection on our physical and emotional non-understanding of death, Dr. Arundale takes us—as "professed Theosophists"—to "embark upon a career of experimental Theosophy," while yet he feels deeply with those who discover how hard it is to rise above the physical loss. His confession of the difficulty of this, and strong assertion that he knows, and that knowledge will become sight, will steer us on in our Theosophical (and experimental) psychology.

The chapter of aphorisms is a fine example of a further development in the President's style of thinking. From time to time he has shown the high value of terse sentences, packed with Theosophy. Nowadays he expresses himself in aphorisms that are arresting and of vital import for living Theosophy. "The more we die, the less we change," with the pointed comment that "Death is change, but to the end that we may become unchanging, save to be more"; "We have all things if we desire no thing," and "The straighter the way the nearer the goal," are sentences that have the ring and the pithy content of the teacher-mystic of the ages. "Storms are the price of victory," he says in annotating one; this may well sum up the sense left with readers who feel his inner reaction to suffering as an impetus to growth, who answer in the negative the question he puts: "He is *not* so much Under the Weather as the title suggests."

E. MARION LAVENDER

FRESH EVIDENCE FOR SURVIVAL

Transition: A Recurring Experience, by the Right Reverend Charles Hampton. St. Alban Press, Los Angeles, California, 1943; T.P.H., Adyar, 1944, price Re. 1-8.

When delving deeply into human consciousness one of the constant elements found is an interest in death and its place in life. Its place in life is well covered in this book, which will supply many needs. Clearly and vividly written, it is also eminently scientific, dealing as it does with present instances of what is now called extra-sensory perception, and detailed medical evidence on the condition of death and the purpose of dying. But it is more scientific even than that, in two ways. First, the purpose of the book seems to be to supply psychological science with an excellent guide to right ways to face the fear of death. Second, it is a book of the science of occultism. Bishop Hampton has himself the power of extra-sensory perception, and writes of it in a natural and common-sense fashion that is a direct attraction to a belief in it—should readers not know enough of the proofs that abound of its existence to believe in it already. The writer has further shown his occultism in applying spiritual truths to practical experience. The result is something very fresh in the reading. It enthralled because the author has made his own experiences. The illustrations given of Reincarnation and of Karma show this. That in the larger sweep of life the Ego may see himself in an incarnation separated from a loved friend, because in former times he had neglected or abused his love relationships, is a new emphasis. An equally novel statement—to the writer—is that which shows the individual who is dissatisfied, constantly moving from one thing to another, as one who has not found his true work because his personality is frustrating the plan made by his Higher Self, that was seen in the pre-view

of the coming incarnation. That has had less stress laid on it than has the review of life's events in the closing moments of an incarnation.

Some pointers given are potentially useful in daily life. Since a disease has a psychological significance, and means something when one plans for character-building, the realization that death from a disease implies that the disease is finished, not to be gone through again, enables the sufferer to take courage from the exhaustion of the psychological fault. That the insane do not die insane, but lucid, truly themselves, helps to wipe away one of the feelings associated with insanity. Knowing that justice reigns there should be no feeling of horror at such or such a fate, yet it remains, and in this instance it can be removed. Again, the conception that money provided from the insurance of a suicide is blood money, and should not be touched but given for some good purpose, is a very practical thought, opening views of ways not generally deemed harmful that may be transformed to the fine virtue of harmlessness.

Dunne is quoted thus—in part:—"We must sleep if we are not to find ourselves, at death, helplessly strange to the new conditions." That may be said to be the very welcome key-note of the whole, the change made from ignorance to knowledge, and its results. It is a modern transaction on the evidence for survival. It is full of instances gathered from the Press and from contacts, both in this and in its other very useful aspects. One is the stress laid on the removal of the thought of the pain of death, the sense of death having no physical pain being strongly pressed. This should help to remove materialistic tendencies, and free their holder to move forward to the sense of continuance, and thus to the fact that there is no emotional loss. In reality this is a part of the psychological factor that the

book presents, useful in certain modern tendencies. The other aspect even more strongly introduces psychological benefit. It lies in the clear treatment of the many aspects of the problem of suicide, where physical, mental and emotional trends are dealt with ably and sanely. From this angle it is a book that should be in the hands of every nerve-specialist, and of anyone who has to deal with the confidences of those suffering from life's problems. This chapter is called "How to Help," but would be made even more helpful if given a title that revealed its purpose better. The other chapters are fitly entitled, and their headings and synopses are an attractive item in an arresting book that fills a real need.

E. MARION LAVENDER

PRESENT TRENDS

United States Foreign Policy, by Walter Lippmann.

The ideas put forward by Mr. Lippmann in this most significant book are based upon facts, and in particular upon the fact that the United States has had no need for a foreign policy from the moment of the promulgation of the Monroe Doctrine until 1899, when Spain ceded to her the Philippines. Yet during this long interim there was a secret but very well understood agreement with Great Britain that the Monroe Doctrine had been launched and would be supported by *both* countries. This agreement was tacit but effective. Mr. Lippmann points out that it is high time to recognize the fact that the quiet period when the United States was free from foreign entanglements was really due to a foreign policy of close co-operation with Great Britain, whose navy dominated the Atlantic.

Since 1899 the policy of the United States in regard to her commitments outside the American continent has been one of taking on more and more responsibility but failing

to see that such responsibility demanded effective power to support it. Even after Germany became a great power the United States did not appreciate the trend of events. The 1914 war caught them quite unprepared, and without any perception of the degree to which they were inherently involved. It took three years to realize this, and to appreciate the fact that no great power can be an outsider to a conflict between other great powers. Yet the peace treaty of Versailles failed to be ratified because this very fact was not yet understood. There were still many in America who thought they had entered the war because Germany torpedoed the Lusitania.

In 1939 the issues were fortunately a little clearer but the United States had not yet arrived at a constructive foreign policy. It entered the war on an ideological issue, to maintain democratic ways of living in the world, but without a clear perception of its integral part in world policies.

Mr. Lippmann agrees that the citizens of the United States are gradually becoming more awake to this issue, but he makes a subtle and clear analysis of the relationship between power and commitment, and of the necessity for his country to envisage far more clearly the real situation as between itself, Russia, China and Great Britain. He points out the need for a mutual responsibility for mutual interests on the part of the two great Atlantic powers, and also the many common interests held by the United States with both Russia and China in the Pacific.

In his view a nuclear alliance of these four powers is the only possible solution for the immediate future. He asserts—what so few people either see or will admit—that it is not the people who make policies, but clear-sighted leaders who must frame the policies and educate the peoples to accept them as sound. "To perpetuate

their alliance the great powers must become the organizers of an order in which other peoples find that their liberties are recognized by laws that the great powers respect and that all peoples are compelled to observe. If this is done the new order will not rest upon sentiment but upon enlightened interest" (page 108).

The historical résumés in this short, well written book are of great value to anyone who desires to arrive at a clear understanding of present trends.

ADELAIDE GARDNER

REINCARNATION

Reincarnation, by Rev. W. Donnelly, S. J., M.A. Catholic Truth Society, London.

This small pamphlet is fairly written, and discloses a great change that has taken place in the orthodox Christian attitude to the theory under discussion. The author admits that "Reincarnation taken in its full bearing is obviously a view to be reckoned with. Granted the reality of the soul, metempsychosis has to be accorded serious consideration—however bizarre and indeed shocking it may seem to the materialist. It is, in theory, a view of high spiritual import involving an other-worldly vision of life, an idealistic ethical discipline, and a hope of spiritual growth towards immortality." This is indeed refreshingly generous, and we are glad that only materialists now find it shocking! *Magna est veritas, et prævalebit!*

The reasoning brought to bear against the theory is weak, and certainly can only convince those who seek conviction without much examination into its value. The old misstatement is repeated that Nirvāna is indistinguishable from extinction, and this gloomy prospect for personal survival is declared "fatal to the appeal of Reincarnation as a living faith." But is not the reverend gentleman aware that it forms an integral part of the intensely living faiths of many

more millions of human beings than those who accept Christianity, in all its variations on the soul's nature and destiny? So far from regarding it as a pessimistic doctrine, many a dissatisfied Christian has turned and clung to it with immeasurable relief, freed at last from the nightmare of everlasting fire or harp-playing (almost equally horrific), and able with its help to glimpse the eternal justice of God, and something of the relation of themselves to Him. Then an attempt is made to show the Christian idea of the resurrection of the body as more satisfying reason and desire than reincarnation, but it is a lame attempt not worth quotation.

The doctrine of Karma is also one-sidedly expounded and opposed, with no more success. Sir Edwin Arnold's beautiful lines are quoted, only to be declared based on a fallacious confusion between the physical and moral order. It seems then that Christians are to believe the world with its physical laws to be the work of the Devil, the moral order only being God's! But the Christ did not teach this and many a quotation from the Scriptures accepted by the Catholic Church supports the truths of the ultimate unity of all in the One Life and Self.

It is good that Christians are being encouraged at last to think on these lines, and compare teachings culled from other living faiths with their own, for only thus will views and sympathies widen, and barriers fall which the Christ ceaselessly condemned, as did other great Teachers of men. If the Church of Rome would revise its teachings on these points and accept some of these modern revelations as not hostile to Christian truth, as they have accepted some scientific discoveries as inescapable, there would not only come new life and vigour into moribund creeds, but a big step forward would be taken towards the realization of human brotherhood. Will Rome or Canterbury lead the way, or will both leave it to Moscow? H. V.

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Correction: Page 272, left column, line 3, for 288 read 305.