

THE THEOSOPHIST

Vol. LXV

(Incorporating "Lucifer")

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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.

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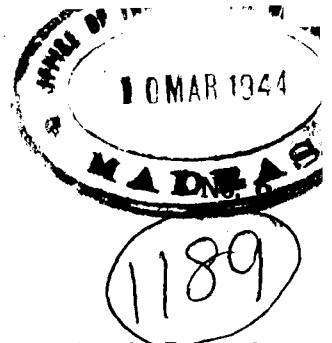
THE THEOSOPHICAL PUBLISHING HOUSE

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(Price: see cover page iii)



0.11-2, 1072

N44, 85-6 27

"ON THE WATCH-TOWER," 1892-1944

To the Editor, THE THEOSOPHIST: In March 1944, we must offer our felicitations and wish many happy returns of its birthday to ON THE WATCH-TOWER, on the completion of its fifty-second year—as many years as there are weeks in the year!

In *Lucifer*, Vol. X, No. 55, March 1892, page one, we find Mrs. Besant's first "ON THE WATCH-TOWER":

"With this new volume of *Lucifer*, I begin a new plan for the opening pages of each number. Instead of writing an Editorial on one subject, I propose to write a series of Editorial Notes, dealing with matters of interest to Theosophists that may have arisen during the month, sometimes answering questions, sometimes repelling attacks, sometimes suggesting schemes for forwarding our work: in fact, taking up anything and everything that may be of use and of interest. Perhaps the readers of *Lucifer* will occasionally help in the building by bringing me straw for the making of the bricks."

K. S.



ON THE WATCH-TOWER

BY THE EDITOR

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

THE MOBILIZATION OF THEOSOPHY FOR A VICTORIOUS PEACE

EACH member of The Theosophical Society is a General commanding an army of Truths. Out of the vast Ocean of Theosophy he selects for enrolment in his army those truths which most appeal to him and those which he thinks will appeal most to others. He marshals these truths and uses them both for his own assault of the particular Kingdom of Heaven he intends to conquer, as well as to help others to conquer their own Kingdoms. He commands these truths, his truths, trains them, exercises them to be truer truths, and from time to time adds truth-recruits to his army so that it may become stronger and more ready to meet the most diverse circumstances which may happen to confront him.

He has, I most sincerely trust, been making of his army an ally in the great

war. I hope he has been working his army of truths as hard as he possibly can, so that it may have been substantially helping to win the war against falsehood of every description. The war against falsehood is being won even though the actual victory may not yet be in sight. But his army must on no account falter, for falsehood is still full of its evil strength, and any slackening might very well turn an almost certain victory into a temporary defeat. But should I not say that the victory is certain, rather that any slackening would delay it and thus add to the already overwhelming suffering?

The danger now beginning to be before us is lest the Peace be false, and be but the prelude to yet another war as was the last Peace of 1918. Hence, the war against falsehood includes a war against a false Peace, and the militant Theosophist—and are not all Theosophists militant in one way or in another—must equip his army of truths

for the winning of a true Peace, without the advent of which most of the terrible suffering through which the world has passed since 1939 will have been in vain.

LET US REVIEW OUR ARMIES OF TRUTHS

At such a time as this it is vitally incumbent upon every Theosophist General to review his army of truths and to see how best he can organize it so that it may substantially help to win a Peace worthy of all the heroism and suffering of almost innumerable millions of champions of Righteousness.

No Theosophist General dare pursue a policy of masterly inactivity. He must either advance or he will be in retreat, and for truth to retreat before falsehood would indeed be a disaster of the first magnitude. The world would be hurled back into a period of dark ages in which falsehood and all its court would enslave truth for many a generation. The beautiful, the good and the true would cease to exist, for ugliness, tyranny and violence would seek to destroy them forever. It would not actually destroy them, but they would wither away until the time at last came for their redemption once more.

Theosophists must advance. They must lead in the winning of the Peace, and they must not be for one moment afraid to tell their truths however little these may be palatable or acceptable to the general public. It has truly been said that Love alone can redeem the world. But it is no less true that Truth alone can redeem the world, since Love and Truth are one.

THE PRESIDENT'S REVIEW

I myself am emboldened to review my army of truths before readers of THE THEOSOPHIST, so that they may see how their President's army is fighting for the Peace as it has also been fighting in the very war itself. Of course, the President is only writing in his personal capacity. He is giving forth his individual views as these happen to exist at present. But he publishes them, not for acceptance, but just as an example of a particular mobilization of Theosophy for the winning of the Peace. He hopes that there will be many other and different mobilizations, so that there may be numerous allied armies commanded by numerous Theosophist Generals marching together to take the Heaven of Peace not exactly by storm but so that it may be safe forever from the attacks of falsehood.

In the little group of articles succeeding this Watch-Tower will be found my army in battle array. I must array as comprehensively as I can my army of truths against the enemy armies of falsehoods. I must be sure that I have a thorough insight into the nature of the constitutive elements of my army so that I may use them to the utmost of their and my power. For my own part I regard them as invincible if only I am strategist enough to array them to the best advantage.

In my preliminary note I unfurl the Flag under which we shall march to victory. It is a white Flag with a Heart emblazoned upon it, in the middle, in rich and beautiful red. I hold that the new world must largely

begin as a heart world, not forgetting all other vehicles of consciousness but enthroning the heart as the king of them all. Then, in "The Coming Crisis," I hurl my battalions into the fight for a righteous Peace. These battalions form the Advance Guard of the main army which fights for "A Change of Heart."

Then I suggest to the Theosophist Generals what are their "Marching Orders"—"Theosophists as Mediators." These Generals must be without fear or favour, *sans peur et sans reproche*. Our Generals must lead their armies in the fight for a change of heart, but the Generals themselves must be achieving drastic changes in their own hearts if they are to be successful in their leadership.

I especially dwell on "The Curse of Colour Prejudice," for I have bitter experience of the fact that everywhere is colour prejudice rampant in reality even though it is so often sought to hide it away. I have told the truth as I have experienced it, so that no one who reads my article shall be under the illusion that colour prejudice does not exist or that it has substantially diminished.

Lastly, in two parts, comes the theme that the conception of a Universal Brotherhood involves a sense of Individual Responsibility. Am I my brother's keeper? Yes, I am. Theosophists should know that once they accept the principle of Universal Brotherhood they cannot evade the principle of Individual Responsibility. As we accept the former we become committed to the shouldering of the heavy burden—

sweet though it may be—of a responsibility for all that takes place in the world. At least each one of us must feel his responsibility, even though he may be able to do little or nothing to discharge it. He can at least use the power of his will, the power of his feelings and emotions, and possibly the power of his speech, though he may be unable to enter the realm of action.

FOR WORLD HELPING

I have tried to mobilize my army of truths for the helping of the world. I hope that every Theosophist throughout the world has done the same. I am sure most have mobilized their armies, for I know how many of my brethren are fighting for Truth far more ardently than I could ever hope to fight. But this is a Day of Judgment for us all, and we must triumphantly turn it into a Day of Victory. I am sure that every Theosophist has long ago been trained for the fight of today. We are no raw recruits. We are, I venture to say, seasoned warriors. We have fought many a fight before this one. We have constantly been led by invincible Generals. Now is it our turn, still under these mighty Generals, to become Generals ourselves, of course of a lower order. Having so often been led, we are now considered ripe for leadership, and the present spiritual and material crisis is "Our Great Opportunity."

But I would urge that we should, unless specially equipped, restrict ourselves to the advocacy of those fundamental principles the observance of which is the first step to victory. In my

Presidential Address, and in the postscript to it published in the February issue of THE THEOSOPHIST, I have drawn attention to those truths which I regard as fundamental to all and as immediately accessible to all. We are far less concerned with increasing the numbers of members of The Theosophical Society, we are far less concerned with gaining adhesion to the truths set forth in our classical Theosophical literature, than we are concerned with helping the largest possible number to lead where they are and with what truths they have the simplest and truest possible lives.

A TIDE OF THE HEART

Now I want to affirm my conviction that conviction breeds conviction. If I believe with all my heart in the army of truths I have reviewed below, if I am convinced of their truth, I shall through them carry conviction to large numbers. Some there will always be to scoff and scorn. Some there will always be to ridicule and to denounce as silly or as impracticable. But there will be many more to listen and to heed, and perchance to say that each truth is one of the obvious truths for which they have been seeking, but so far in vain, not knowing how to seek. They will say, and most truly, that the Love of God is such that He always places before His children the obvious so that when their eyes light upon it they will rush to it for comforting and strength. They will be wondering how it is they never saw it before, yet it was so obvious! I am very sure that the world needs truths it has been looking at all the time but

has not seen. And I am very sure that we Theosophists have in our power to make the obvious visible. It is very obvious that to make a real Brotherhood of the world the Heart must be made pre-eminent over the Mind. The Mind may serve the Heart, but the Heart must direct the Mind. How obvious it is! Yet everywhere the Heart is being ignored and the Mind exalted. How many Mind Congresses we have, and how few, if any, Heart Congresses. Shall we say that the Heart is not enough? Rather let us say that the Mind is not enough. Rather let us say even that the Mind may often be too much.

We Theosophists have in some measure to stem the tide of the Mind and to accelerate the tide of the Heart. This is what we have to do in the present times. Our Theosophy must be the Science of the Heart for the service of a Heart-starved world.

In her introduction to *The Doctrine of the Heart* Dr. Besant has told us that there are two sides to the occult life—the one set forth in *The Bhagavad Gita*, the other in *The Voice of the Silence*. It is this other side, she points out, “which we overlook most in our lives . . . the true Occultist, while he is to himself the sternest of judges, the most rigid of taskmasters, is to all around him the most sympathizing of friends, the gentlest of helpers. To reach this gentleness and power of sympathy should, then, be the aim of each of us . . .” And Dr. Besant goes on to describe the doctrine of the Heart as applicable to the home and to all outside the home.

On the very first page of *The Voice of the Silence* occurs the admonition: “The Mind is the great Slayer of the Real.” How much of the Real the Mind has slain during its long ascendancy it is impossible to say. The two recent wars are terrible witness to the extent to which it has already massacred the Real, for where the Heart reigns there cannot be war. But where the Mind reigns there can not only be war but in addition all the Mind-made horrors which are war’s accompaniment in this Mind-ridden age.

I do not for a moment wish to minimize the importance of the Mind. Each vehicle of consciousness has its own significance and its own essential value. We need the Mind and shall go on needing the Mind forever. But in the present critical juncture the Heart must surely dominate, and it is the Theosophy of the Heart which must be in the forefront of our service to the world. Our lectures must be lectures from the Heart rather than lectures from the Mind. Our presentations of Theosophy must be Heart presentations far more than Mind presentations.

We must go into the highways and byways of the world with overflowing hearts more than with well-equipped minds. And to all and sundry we must reveal their own hearts with all the warmth and tenderness which are such splendid characteristics of the Heart. All the Theosophy which is at our disposal must go towards the invigoration of the Heart. Such is Theosophy’s first service to the new world about to be born. Only as this service is being rendered should our Theosophy proceed to other

invigorations no less needed but less urgently for the moment than the invigoration of the Heart.

THE WORK FOR 1944

And now I should like to advert to that part of the 1944 programme which particularly concerns India. In doing so I hope that in every country there is ready a 1944 programme so that there may be a definite organization of Theosophical work to definite ends. Any haphazard activity is a waste of our Theosophical energies, especially indefensible in such times as these.

RELIEF OF MISERY

Of course, the main work of Theosophists in India is to help in every possible way to alleviate the widespread suffering of the people. There can be no more truly Theosophical activity than this. And whatever we may know of the truths of Theosophy, the supreme purport of the knowledge is to alleviate suffering. We cannot leave the world, however highly we may be developed, until we have discharged our debt to the world for the very fact that it has enabled us to reach a lofty level. Some Great Ones choose to remain in touch with the world for an incredibly long period, beyond all need for the payment of Their debt. But there are other Great Ones who are seconded for other service as soon as there is no debit left, but only when there is no debit left.

Therefore, since we owe so much to the world we must ardently desire to give as we have received, and in these days giving is vital. These are days of

giving, and every truth we know must be pressed into the service of those who need. Where is there greater need than in India? Where, therefore, is there greater opportunity for Theosophists to prove that they know how to value the truths of their science of all sciences?

Hence, the whole of my 1944 programme is to the end of strengthening the brethren of Theosophy in India to fulfil their knowledge of Theosophy in service, and thus to show themselves worthy to receive in yet greater abundance. But if they do not give the service of the Theosophy they possess, not only will they receive no more, but they will lose even that which they have. Such is the inexorable Law.

UNITY OF BENARES AND ADYAR

In addition, therefore, to the supreme obligation of the alleviation of misery, there is the uniting of the two great spiritual centres of Benares and Adyar for their greater power to serve India. It is, of course, true that Adyar has a world-wide service to render. But Adyar is also intimately connected with the wellbeing of India, and Adyar and Benares, though rightly two, must also be one, far more one than they have been for some time. We must plan to the consummation of this splendid objective so that the pendulum of power may swing steadily and in ever-increasing potency between India's two spiritual poles.

Then we must spread Theosophy in terms of its most compelling Simplifications throughout India, and in terms of the many Faiths at home within her protection.

WORLD RELIGION AND WORLD UNIVERSITY

Then we must bring about that which hardly exists at all at the present time—a very real Fellowship of Faiths as a preliminary to the advent of a World Religion—an embodiment of World-Truth. There is but one Home for Truth, one House. But there are many rooms in the Home, each tenanted by a great Faith, by a body of Truth to which there are many to give allegiance. For the moment, most Faiths live under the curious delusion that they have no connection whatever with any other rooms, and even under the still more strange delusion that all other tenants are interlopers and intruders, and have no business at all in the Home of Truth.

The conception of a World Religion is not in order to drive these various tenants out of their rooms, but to make clear to them that they are members of one great family living in one great Home. They will go on living as they have lived before, but there will no longer be any isolation, nor will there be any inveigling from one room into another, still less any denunciation of those who happen to live in other rooms. The World Religion proclaims that there is but one Home of Truth for all Faiths, that there is a Brotherhood of Truth, and that some day all dwellers in the Home must feel themselves free to move from room to room happily and appreciatively, knowing that there is only one Home of Truth, however many rooms there may be in it.

The time has also come for the development more intensively of the World University with its Headquarters

at Adyar—these could obviously be nowhere else. How we are to proceed remains to be seen, but I am envisaging a World University very different from any University at work in the outer world. I am thinking of an outward and visible sign of an inner, and to us invisible, University which deals with the Real and the Universal. We shall have to think very deeply as to the foundations of such a University, being most careful not to allow ourselves to be confused by the kind of University prevalent in the world today.

I shall try in due course to set forth for general consideration such ideas as I may have after prolonged meditation, and then we can go into them.

RELIEF OF STRICKEN SECTIONS

I need hardly say that the relief of stricken Sections and of individual members will figure prominently in this programme, and we shall do what we can to express in practical terms our very real brotherly solicitude. I am publishing at the end of this Watch-Tower a World Appeal which has received the sanction of those members of the Executive Committee whom I could reach. I draw special attention to the suggestions, which largely emanate from our Hon. Treasurer, Captain Vaidyaratna G. Srinivasa Murti, with regard to the arrangements for making remittances. In many cases, I am sure, it will be necessary to wait until the war is over.

MORE SPIRITUAL CENTRES?

A more difficult part of the programme lies in the most desirable stimulation of spiritual Centres subor-

dinate to Adyar and to Benares. Of course, these must receive inner sanction, which I imagine will be difficult to obtain just now. But we must work for the beginnings of such Centres, let them come when it is the will of our Elders that they shall be brought into being. Obviously, strong and spiritual leadership is essential to the starting of such Centres, and we are not a little lacking in this quality.

REBUILDING OF INDIA

I do not hesitate to add to these, at the risk of being deemed to trespass into the political field, the Regeneration of India. We believe in and must obviously work for the Universal Brotherhood of Humanity. In terms of India this first of all means the National Brotherhood of the Indian people, and next it means the way in which this National Brotherhood may be made effective, which surely is the establishment of a Charter of India's Liberties, or a National Constitution.

I am convinced that every Theosophist in India owes to Theosophy and to his membership of The Theosophical Society the most ardent work possible for a United India and for the expression of a United India through a National Constitution and a National system of Education. It is for him to determine how best he can work for these ends, having regard to his capacities and circumstances and opportunities. But his Theosophy stagnates and his membership of our Society remains infructuous while he refrains from pouring his ardour into these two urgent and indeed sublime causes.

Complementary to the National Constitution there must be a National system of Education to take the place of the existing foreign system with its many defects.

There cannot be a self-governing India without a self-educating India, and some of us are hard at work examining Dr. Besant's Commonwealth of India Bill of 1925 in order to try to bring it up to date, and we are also trying to set forth the principles of Indian education and a practical scheme to be derived from these.

But it will take long before the enslavement brought about by the present system will lose its stranglehold upon the Indian people. At present we can only hope that a few truly patriotic educationists, free from enslavement, will study the nature of an Indian system of education and seek to experiment with it as best they can.

It will be something to have a system commanding general agreement, if not more.

I do not regard these activities just as ordinary political work. They have nothing to do with political parties, and in the eyes of every true patriot of India, of every adherent of India's place in a great Commonwealth of the East and of the West, of every stalwart protagonist of a Universal Brotherhood of Humanity, the ideal of a United India and of a Charter of Indian Liberties is a most active translation of Theosophy into practice and a very real expression of the implications of his membership of The Theosophical Society.

He is not taking part in politics as he serves these great causes. Only

those can be opposed to these causes who do not believe in Brotherhood save of the most restricted kind, and who do not believe in a United India.

It is not for The Theosophical Society to commit itself to aught save the three Objects as they are stated. But it certainly is for individual Theosophists to be active in every field of human life, be the field what it may—religious, educational, social, political, and all others. He may specialize in one particular field. But in these days of world-building and of nation-building—for every nation must rebuild itself in preparation for membership of a reconditioned world—he must help to rebuild his nation and the world, of course in his own way and according to his own light. The receptivity both of the world and of every individual faith and nation in it to Theosophy and to The Theosophical Society depends upon the re-orientation of the world, the faiths and the nations, to the Real.

Faiths must be reconditioned. Nations must be reconditioned. The world must be reconditioned. Such is one of the most important ways in which the Theosophist should apply his Theosophy and his membership of The Theosophical Society. This is one of the ways in which he can acknowledge his debt to both.

In India this duty is especially urgent, for the rebuilding of India is long overdue, and the world anxiously waits for India's renaissance.

If every member of The Theosophical Society in India could make this work part of his duty for 1944 the results achieved would be out of

proportion altogether to the numbers of Theosophists at work.

A WORLD APPEAL

I have been directed by the General Council at its meeting held on 25 December 1943, at Adyar, to issue an Appeal to all lovers of Theosophy throughout the world to come to the aid both of Sections of The Theosophical Society which have been devastated by the horrors of the war, and of the many members who have lost their homes and sometimes their families under the same affliction, and whose situation is desperate.

So far as regards members, already a little has been done. The Society itself has allotted well over £2,000 for their helping, and in Europe much relief has been forthcoming. But there remains very much more to do if our brethren are even in some small measure to recover from their great adversities. We only have to think of Poland and of her prolonged and heart-rending crucifixion to perceive the immensity of the generous service needed on the part of those whose lives have been comparatively sheltered from the storms and catastrophes of the past four years and more.

Sections have irretrievably lost their Headquarters, built with so much happy but burdening self-sacrifice. They have lost their precious libraries. They have lost their irreplaceable heirlooms of all kinds. They have lost their valuable propaganda machinery, except the courage and devotion of their members. They have lost their systems of card-

indexing and their important contacts with the public. They have lost everything, and must begin again almost at the beginning if they are to restore to their countries the blessings of Theosophy and of The Theosophical Society.

Lodges have everywhere lost all their possessions, and they too must almost begin again.

The lot of numbers of individual members very urgently demands our brotherly relief and care.

Indeed is this a time for our nucleus of the Universal Brotherhood to shine with deep and warm intensity, or it dishonours its very life and purpose.

Among the ruined Sections in Europe are Poland, France, Belgium, Holland, Italy, Austria, Hungary, Norway, Greece, Denmark, Czechoslovakia, Yugoslavia, Roumania and Bulgaria.

In the East are Burma, The Philippines, and the Netherlands East Indies.

The future of our Society, the future of Theosophy, in no small measure depends upon the extent to which all who can help will rally to the support of all who need help.

Out of the ruined Sections must arise new Sections on the foundations greatly laid by devoted members, and every Section and every member mercifully preserved from the awful devastations of war has the urgent duty of giving the utmost possible towards the resurrection both of Sections and of members out of the crucifixions which have temporarily laid them low in the flesh but have exalted them greatly in the spirit.

We may indeed be thankful that though not able to function in Sections or Lodges, our enslaved members have

everywhere kept finely flying the Ori-flamme of The Society, and have been most nobly true to their Theosophy. They have set us all a wonderful example. They have cherished the Light of Theosophy even amidst the most disheartening and apparently inescapable darkness, and the very least we can do in token of our grateful admiration is substantially to help them to build anew the channels of Theosophy in their respective lands.

But we must also give this help so that The Society and its members may become stronger than ever before to ensure throughout the world a Theosophical foundation for that new world on the threshold of which we are standing today.

The new world has the most urgent need of Theosophy, and nowhere more than where the devastation has been greatest.

To rehabilitate every stricken Section and to give new hope to every devastated member is our great opportunity today.

If we seize it we shall assure to our Society and to Theosophy new power to proceed on their noble mission.

The General Council of The Society has decided to do its utmost to help and has subscribed to the Fund which will result from this Appeal a first sum of £1,000. Most of The Society's resources are earmarked for certain specific and unchangeable purposes, so there is only a small amount actually at the disposal of the General Council for out-of-the-ordinary expenditure.

I propose to call the fund THE REHABILITATION FUND and to entrust its

general administration to the Executive Committee of the General Council.

As regards collections, it must be left to the Section authorities to organize the collections in their various countries. They will decide when it is best to invite contributions and what arrangements are best in order to receive them. Generally, there should be no remittances to the Central Fund until the circumstances of financial restrictions permit. But in so far as remittances are possible, may I request that they be sent as follows:

1. To the Treasurer, The Theosophical Society, Adyar, Madras, in the form of a draft on the Imperial Bank of India, Mount Road, Madras, South India.

2. To the Account of The Theosophical Society in the Midland Bank, Ltd., Oxford Street, London, W.1, also in the form of a draft on the Midland Bank.

3. To Mr. Sidney Cook, President of The American Theosophical Society, Olcott, Wheaton, Illinois, the United States of America.

The destination of the collections will depend upon the convenience of those who have remittances to make, and upon the possibility of sending out monies from their countries at all. But it should be most clearly understood that all collections must sooner or later be remitted to the Central Fund, either direct to Madras through the Imperial Bank of India, or through one or another of the other two agencies enumerated above.

In the case of Europe it may be found convenient by a number of General Secretaries to make a joint appointment of an agent for collections within a given area. I authorize such agent to organize

collections on behalf of the Central Fund. But the collections made must be deposited with the Midland Bank from time to time as may be convenient.

A similar arrangement may be made elsewhere if helpful. Collectors are requested to make the necessary arrangements for the issue of receipts. The Treasurer of The Society will, of course, issue formal receipts for all monies deposited with him.

Australia and New Zealand will probably find it most convenient to make remittances as and when convenient direct to the Imperial Bank of India, as above. But it must be left to them to make the most suitable and least expensive arrangements. Similarly, our Sections in Southern America will probably make Sectional Collections. But it will rest with them when the time comes to remit either to the Imperial Bank of India or to the Midland Bank, or to centralize their collections and from such centre to make remittances.

All these matters are largely matters of convenience and of the least possible expenditure on account of the actual

remittances themselves, as also of the question of exchange.

Of course, if any other arrangements are found more suitable in individual areas there is no reason why they should not be adopted, even without reference to me.

Our main objective is to help the stricken Sections and members everywhere, and so to arrange that there may be as little deduction as possible on account of remittance and organization generally. It will, of course, be unnecessary to transfer to Madras any collections deposited with the Midland Bank and in many cases it may be best to remit direct to the Midland Bank so as to avoid the duplication of remittance costs.

Contributors are, of course, at liberty to earmark their donations either for relief of individual members or for any specific Sectional Relief.

I shall be very glad to receive answers to this Appeal as soon as possible so that I may make known the arrangements being made in every Section or group of Sections for the much needed collections.

George S. Arundale

President, The Theosophical Society

ADYAR
10 January 1944

Compassion is no attribute. It is the law of laws—eternal harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right and fitness of all things, the law of love eternal.

H. P. B., *The Voice of the Silence*

OUR GREAT OPPORTUNITY

BY GEORGE S. ARUNDALE

I AM taking space in this month's issue for the publication of some notes dealing with reconstruction. The first is called "The Coming Crisis," the second, "A Change of Heart," and the third is called "Theosophists as Mediators."

I also venture to reproduce as the fourth an article I wrote for my little weekly *Conscience*. I wrote it because I find that colour-prejudice still sways large numbers of people throughout the world who ought to know better.

And then there is a fifth which I call "Individual Responsibility." I have divided it into two parts, each dealing with the same theme from different points of view.

Each note is a suggestion as to ways and means whereby we may help the old world to die peacefully and the new world to be born painlessly and healthily.

I am becoming more and more convinced that alone on the basis of simplicity of heart may we hope to resolve those problems which seem so utterly insoluble but which must be removed from the pathway of the world if a new world of peace and contentment is to be ushered in.

We may tinker at the surface of things with schemes innumerable, and on paper some of them may seem little short of perfect. But only from down in the depths of each of us can emerge

those forces which will make the world safe from the dangers of fratricidism.

Only as his heart is right can an individual be right.

Only as the heart of a nation is right can a nation be right.

Only as the heart of a faith is right can a faith be right.

Only as the heart of the world is right can the world be right.

So, as we come to the end of an old world and to the beginning of a new, as if we were coming to a railway junction, we say: "All hearts change here." For there is no one whose heart, in one particular or another, does not need changing.

Oh! for a civilization of the Heart for a change from this present civilization of the Mind which, as we look around us, seems hardly worthy of the name "civilization."

I. THE COMING CRISIS

We are face to face with a crisis—a crisis in all probability worse than that which brought about the war, for if the present crisis crashes down upon us the world will not only be in for another war but the whole of its morale will have so deteriorated that the next war will be even more savage than the present conflict.

The crisis is the crisis of Peace. Some of the nations passed the great test of

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1939, for they entered the war between Right and wrong. Will they pass the great test of, shall we say, 1944 or 1945, when a deeper vision will be needed to avoid the pitfalls of Peace, for these will be more dangerous and subtle than the problem whether to play safe and to be neutral—as some nations unfortunately were, though one or two may have been right so to be—or to risk everything for the Right?

We are on the edge of the crisis today. Shall we win the Peace or lose it? Far easier indeed is it to win the war, as most people regard its winning, than to win the Peace.

Theosophists must be among the first to face the crisis both through self-preparation and through service. They must know well why the crisis will arise and what shape it will take.

They may at least be sure that the crisis will be a clash between selfishness and greed and pride on the one hand and justice on the other.

They may be sure that the crisis will be a clash between pledged words and promises and their ignoring.

They may be sure that the crisis will be a clash between might and weakness.

They may also be sure that the crisis will be a clash between manoeuvring and straightforwardness.

But they may no less be sure that there will be very many to abhor the crisis for which the comparatively few will be responsible.

Theosophists must rally the faithful to prevent or to end the crisis.

Who are the faithful? Those who have in their hearts universal goodwill

and a strong sense of unflinching justice. Those who count no price too high to pay for a real and an enduring Peace.

Theosophists must be uncompromising in their declarations of the principles of Peace, but should always help to achieve a Greatest Common Measure of agreement provided no vital principle is endangered.

What are the principles of Peace?

I use the plural for the word "principle" in order to emphasize the fact that while there is only one fundamental principle, there are very many other principles dependent on it.

But the one fundamental principle is the principle, apply it how we may, of the Universal Brotherhood—of humanity, if we think of the smaller area, of Life, if we think of the whole.

By Universal Brotherhood is, of course, meant universal understanding, universal appreciation, universal justice, universal comradeship, universal freedom within the confines of universal obligation—and freedom "from" no less than freedom "for."

This is a period of Charters. Let Theosophists fashion Charters, or one great Charter, of the Universal Brotherhood, to be ready with it when the problems of Peace are due to replace the problems of war.

Theosophists must be experts in the Science of Universal Brotherhood for they are pledged to make their Theosophical Society a nucleus of it. The extent to which they succeed in this will be the measure to which they will succeed in helping to establish a real Peace for a new world.

Is there within The Theosophical Society a real Peace by reason of the application of a real spirit of Universal Brotherhood within its kingdom?

I say there is, and I say therefore that this achievement of Theosophists within The Society is their title to hope for similar achievement in the world as a whole.

II. A CHANGE OF HEART

If there were as many individuals intent on helping to change the hearts of their fellow-humans as there are individuals intent on changing the economic, the industrial and the general political situation throughout the world, we should all be far nearer both to spiritual and to material contentment than we are ever likely to be as we puzzle with purely material considerations, thinking that out of our puzzling will somehow appear universal prosperity and ease.

What are we really fighting for? A radical change of heart in all of us—in members of the United Nations no less than in those of the Axis powers.

When there is a change of heart President Roosevelt's Four Freedoms will follow naturally.

When there is a change of heart India will become free and happy.

When there is a change of heart justice will take the place of revenge.

When there is a change of heart Germany and Italy and Japan will see the error of their ways, while the nations of the Allied powers, also seeing the error of their ways, will make every effort to bring into existence a United World.

When there is a change of heart poverty and destitution and famine will disappear, for no one will want to be rich and comfortable while there are those around him whose lives are interminably miserable.

When there is a change of heart exploitation will cease and the luxury of the few will merge into sufficiency for all.

When there is a change of heart there will no longer be capitalists and working classes. There will be happy fellowship to common ends.

When there is a change of heart suffering will cease to be inflicted upon animals to satisfy human greed.

When there is a change of heart utility and beauty will go hand in hand, and industry will make ample provision for the complete wellbeing of those who work in it.

When there is a change of heart fear will be removed from education, and courage and happiness will take its place.

When there is a change of heart there will be no unemployment.

When there is a change of heart there will be perfect brotherhood between the nations and between the faiths.

When there is a change of heart the women will be honoured.

When there is a change of heart there will be no more conversions and proselytizations, save those which come from within.

A new system of economics will not achieve all these things.

New pacts between nations will not achieve all these things.

The regimentation of the world by a group of nations will not achieve all these things.

A new system of international relationships will not achieve all these things.

The freeing of submerged nations will not achieve all these things.

A system of mandates will not achieve all these things.

A mere Fellowship of Faiths will not achieve all these things.

But a change of heart will achieve them all. How then to achieve a change of heart?

By practising and preaching the beautiful simplicities of individual living. For the individual is the heart of the world. As he is so is the world.

What are these simplicities?

1. Unrestricted kindness and goodwill;
2. Unrestricted compassion and tenderness;
3. Unrestricted respect and appreciation.

If such a change of heart begins with those who have in adequate abundance, soon will it change the lives of those who have not even in bare sufficiency.

Poverty, misery, destitution, anxiety cannot survive where these three beautiful simplicities dwell in the hearts of those whose lives know no anxiety but only contentment and even comfort.

The destiny of every people, of every nation, lies in their hearts, not in their minds.

The Peace Conference must be a Heart Conference before it is a Mind Conference, or it will fail as its predecessors have failed—for lack of Heart.

All three must begin with the individual and must change him, sometimes out of all recognition.

Wherever he has lacked any one of the three he must become intent on supplying it.

True kindness, true goodwill, true compassion, true tenderness, true respect, true appreciation, are due, often long overdue, to himself that he may become healthy in the all-embracing sense of the word.

Is there a single individual who does not urgently need a change of heart towards himself?

Beginning with the individual these three simplicities are due in all his intimate relationships with home, family and friends.

Is there a single individual who does not urgently need a change of heart towards his three immediate surroundings—to his children, to his parents, to his wife, to all who constitute his inner circle?

Then are these three simplicities due in ever-widening areas till the Nation is reached, and then do they need to be active in the international world if he is able in any wise to contact it.

The whole world, every nation and faith, every individual, needs a revolution. Only through a revolution can the old world change into a new world.

Shall the revolution be a revolution of disintegrating force or of healing brotherhood?

The world has adventured in the former time after time. Shall it not at last adventure in the latter?

III. THEOSOPHISTS AS MEDIATORS

People are everywhere very busy in constructing schemes for a new world peace and prosperity. Each is sure that his own particular scheme is the only scheme which will do the work.

But nobody seems to have thought of a mediation scheme for the reconciling of the conflicts which will arise immediately the war is over as to what is to be done with the defeated nations, and generally with the peace.

There will be those for revenge and for every conceivable humiliation to be imposed upon the defeated enemies. *Væ Victis!*

There will be those for the establishment of tribunals of justice to try the major criminals, and for commissions to explore ways and means to rehabilitate Germany, Italy and Japan so that they may be made safe for healthy, democratic lives.

There will be those for the handing over of the world to government by the United Nations.

There will be those who are determined to permeate the world with the principles and policies of their respective nations, so that there may be a domination of some special political or economic structure.

There will be the defeated nations themselves which may find it difficult to be heard amidst the universal clamour.

And there will be those nations whose just rights will very likely be entirely overlooked as the greater powers are intent upon their purposes. Finally, there will be the people of every land.

Will their just rights be remembered as the great powers play a game of chess with nations as pieces?

The world will soon be less in need of schemes than of mediators for reconciliation between the schemes and between the needy and the recalcitrants, between that other brand of tyranny which will flourish when the war is over—the tyranny of the conqueror—and the helplessness of the defenceless, the despair of the conquered.

Who better for this work than Theosophists who include all within the Universal Brotherhood?

No Theosophist, I think, will be anti-German, or anti-Italian or anti-Japanese. But every Theosophist will be anti-injustice, anti-cruelty, anti-tyranny, of whatever form the tyranny may be.

Every Theosophist will honour the sacrifices nations and individuals may have made for the sake of their cause, and he will be on the alert lest the sacrifices be in vain, lest the pledged word be dishonoured.

From now onwards every Theosophist should be on the lookout for possible and probable flouting of that Right which must be accorded to all without distinction of sex, of nationality, of creed, of colour, of side in the great war, or of any other differences.

To each nation, to each individual, according to the need of each.

From now onwards, every Theosophist should prepare, and be known to prepare, for the office of mediator where bridges are needed to be built over otherwise impassable chasms. He may have a scheme of his own. But mediation will matter more, for when peace comes

there will be many clashes, the absence of the resolution of some of which may lead to war once more.

First of all, and more dangerous, I think, than all the others, will be the *clash of colour*. Are Theosophists free from all colour prejudice, and do they know that civilization is as advanced in India and in China as it is in Europe and in America?

If they do not admit this and know it without doubt, they are not yet ready to be mediators, and they must hasten to equip themselves to pass one of the most difficult of examinations for full membership of our nucleus of Universal Brotherhood.

The clash of colour must be avoided, or a war worse even than the present war will send the whole world into awful darkness for many a century. Theosophists must be in the front rank to abolish it.

Second, there is the *clash of creeds*. This clash may not appear on the surface, but it is hardly less dangerous than the clash of colour, for it is ever burrowing underneath the surface to sow the weeds of discord, of pride, of contempt.

Theosophists will have, I think, no creed prejudice, so they will easily be able to be in the front rank to kill it underground.

Third, there is the *clash of interests*. This clash will surely assume dangerous proportions when the settlements between nations come up for discussion at the peace conference.

Theosophists are world citizens as well as citizens of their various motherlands. They will have to mediate between power and weakness and between

right and wrong as between the nations concerned. They will have to penetrate deeply into the rights and duties of many nations, gaining all the insight they can through the illumination of Theosophy.

Among the nations on which the Theosophist desiring to be a mediator should concentrate are—Poland, Russia, China, India, the United States of America, and Germany, Italy and Japan.

There will be the clash of political interests, of economic interests, of industrial interests, in the foreground. And all backgrounds will be backgrounds of prejudice and fear.

Fourth, there is the *clash of personalities*. If we look at the Versailles Peace Conference of 1918 we shall know what to expect at the Peace Conferences in Berlin and Tokyo. Will there be any chance of mediation between personalities? If we look at photographs of most of the present arbiters of the war, our hearts may well fail us. Still, Theosophists can try.

How arduous and responsible will be, indeed are, the duties of Theosophists everywhere.

How gravely ought the Theosophists in India to regard their trusteeship of India.

How gravely ought the Theosophists in the British Isles and in Eire to regard their own trusteeship.

How gravely ought the Theosophists in the United States of America to regard their trusteeship.

How gravely ought the Theosophists in every country without exception to regard their various trusteeships.

And how Theosophists everywhere ought to be studying and planning to be the real peace-makers when the time comes.

Every individual member, every individual Lodge, every individual Federation, every individual Section and Federation of Sections, should be preparing to build the bridges of reconciliation which will be urgently needed to stretch across the chasms of misunderstanding.

I hope every available Section in Europe is getting ready for a service which is the natural outcome of all its Theosophical activities since it came into existence. I hope the Indian Section is likewise getting ready. I hope The American Theosophical Society is likewise getting ready, and all other Sections still able to function.

All this is indeed the natural outcome of the gifts of Theosophy and The Theosophical Society to the world nearly 70 years ago.

If we cannot help to bestow a righteous peace upon the world in a time of supreme emergency, of what avail our studies and all the blessings the gifts have bestowed upon us? If now we cannot bless we shall indeed have proved ourselves unworthy of having been, and of being, blessed.

But all Theosophists will not have the same mode of mediation, any more than each will effect a change of heart in exactly the same way as others.

On the other hand, each will re-orient his heart and exercise his mediation in his own way.

Those who are equipped for active mediation in the outer world will intensify their equipment so that they

will become, and be recognized as, real peace-bringers. They will be known to be wise mediators and it may be that their words will be heeded. But they will ever mediate from the background of Theosophy, for Theosophy alone—great Revealer of Unity as our Science is—can point the way to an enduring peace.

Some of our more prominent leaders will thus play their part in the world's regeneration—those of our members who know how to engage the attention of the public ear and to present our Truths so as to carry conviction.

Others who are unable to take up the work of mediation so publicly will write, will speak within narrower circles, will seek to influence those with whom they are able to come into contact.

Some there will be who by reason of age or ill-health or some other disability may be unable even to attend their Lodges so as to help in preparation for mediation. They may be confined to their homes and even to their beds. But they, too, may be mediators through the exercise of their will-power, through aspiration, through thought and feeling, through eager yearning that a true peace shall prevail in the midst of all the obstacles to it.

Indeed, it would be very well if each one of us fashioned to suit his temperamental outlook upon life a mantram, a thought-form clothed in vibrant words, by repeating which with strong intention day by day he might make it a potent messenger of mediation and of peace. If a number of us could agree upon a formula, so much the stronger would it be, the more so if we could arrange to

repeat it will-fully at the same hour each day, allowing for differences of time in different parts of the world and translating the formula for utterance in the appropriate language.

Here is a possible expression of the intent behind both the Change of Heart and the resultant Mediation.

Needless, I hope, to say that there can be no effective mediation save as it issues forth from a Change of Heart in each and in every one of us.

Seeking to make Reverence, Goodwill and Compassion the dominant influences in my life,

I shall try, in all ways possible to me, ardently to stand for justice wherever injustice threatens to prevail, and eagerly to promote reverence for national, religious and individual integrities, goodwill between all peoples, and compassion towards the weak and helpless in both the human and animal kingdoms.

May I be steadfast in all these, to the end that the coming peace may be the Peace of a Universal Brotherhood and thus the true foundation of a new world.

Thus, perhaps, might we signalize a Change of Heart and its contribution towards the building of a new world.

IV. THE CURSE OF COLOUR PREJUDICE

A Negro was once asked what exactly educated coloured people felt about the whites. His friend had answered: "In the beginning men were all of one colour. There came a day when God came to Cain and said: 'What have you done with your brother?' And Cain turned white with fear.

How much I fear the terrible colour prejudice which seems so inescapable.

It is a nightmare to me, even though outwardly, for the sake of winning a victory, there would appear to be none of it.

Colour prejudice has separated peoples and individuals for many a century. Today it is separating peoples and individuals. Tomorrow, if we do not take care, it will not only separate them but bring them into terrible conflict.

Colour prejudice is a sin against the freedom and brotherhood for the attainment of which we are supposed to be fighting at this very moment. We all know it is a sin. So we put it out of public sight, enjoying it to the full, however, in private and imagining that from those against whom we have such a prejudice we have so cleverly concealed our prejudice that they will conclude we have no colour prejudice at all.

It is rare that a white person is not prejudiced against a coloured person. It is rare that a coloured person is not prejudiced against a white person. But the white person has no reason whatever to be prejudiced against coloured people. Coloured people all over the world, save with the exception of Japan, have always been subordinate to the white people, while nowhere have white people ever been subordinate to coloured people.

The white man is entrenched in his sense of superiority and in the power his material achievements have given him. His might has always been his right, and so will it remain until he learns that he has no superiority and that his present might, save as it is used to promote the Brotherhood of all, will crumble into dust.

The white man is now compelled by force of circumstances to hide from the world his sense of superiority and to use his might to achieve a right far more inclusive than he would tolerate but for a pressure upon his sense of superiority he finds he cannot resist. He is being driven out of his fastness of superiority as he will be driven out of his fastness of might as right.

A peace-built world will not stand any sense of superiority on the part of any nation or people, still less for any tyranny of might.

We are asked to contribute to funds for promoting victory in the war. We are asked for self-denial as regards our daily living. We are kept under the strictest discipline lest in any way we impede the progress of the war. We are constantly exhorted that this war is a war for the freedom of all and that when it comes the peace will adjust all wrongs.

In return, accepting all these things, we ask all who harbour colour prejudice in their hearts to root it out and to effect that change of heart from suspicion, distrust and hatred, from all sense of superiority, and from all sense that their might is their right, which change alone can win the war and which alone can justify the claim they make upon us.

Every white man and woman, every coloured man and woman, must help to win the war by making sacrifice of his colour prejudice, however justified he or she may regard it. It is justified, perhaps, where individuals suffer on account of it. But this is no time to take refuge in justification. Rather is it a time at all costs to change from wrong to right.

Colour prejudice is in truth another name for hatred. Those who have colour prejudice hate, and thus promote war and cruelty, for hatred is ever the cause of war.

There must be no more feeling, no more talk in private, based on colour prejudice.

All of us must make sacrifices, but there is no sacrifice more conducive to the winning of the war and of a righteous and enduring peace than the sacrifice of colour prejudice, for colour prejudice is a sin against the Fatherhood of God and the brotherhood of His children throughout the world.

That which repels us, which we do not like, which we are sure is inferior to our own modes of living, which gives us a sense of proud superiority, we must set ourselves to try to understand in a spirit bereft of all separative conceit. "I do not know him. Therefore I do not like him," must give way to "I am trying to know him and thus am beginning to like him."

Is there any doubt that the civilizations of the coloured have been far greater than the civilizations of the whites? Can any white civilization, say of Greece and Rome, compare in nobility with the age-old civilizations of India and of China?

Can the daily living of the average individual in the West compare in simple rectitude and culture with the daily living of the average individual in India or in China?

Let it be retorted that such comparisons are the reverse of helpful, that each civilization has its own unique value.

By all means. But at least the comparison makes clear that there is no occasion whatever for any sense of superiority.

The great Saviours of the world have, without exception, been coloured Men embodying and transcending the greatness of Their respective civilizations. When They lived there was no civilization in the western part of the world, and the whites were savages.

Let the whites be proud of what they are and have, if so they choose. But they have no cause for any sense of superiority save in things material—and how little these really matter.

Not superiority, but comradeship must mark the world of today and tomorrow. The spirit of comradeship can alone be the foundation of a true peace. Whites and coloureds together in equal comradeship, and in the hearts of all, no less than on the lips, a spirit of brotherliness and respect.

He who has colour prejudice is a traitor to the cause of the war, justify it how he may. He who has in him a sense of proud superiority is a traitor to the cause of the war. He belongs to the cause of the Axis powers, even though he appear to be espousing the cause of the United Nations, and every moment during which he feels his superiority is a moment spent in the service of the enemies of God.

This is the simple truth, and let him who flouts it have no doubt as to the anathema which will fall upon him.

V (A). INDIVIDUAL RESPONSIBILITY

I think many of us would say to ourselves, if we were not, as I hope most of

us are, normally and naturally buoyant and light-hearted, that we should have sunk long ago.

Not that our personal lives have necessarily been anything but fine weather, just with now and then and here and there a cloud or two.

But somehow or other I am sure there are many of us who become deeply affected, even physically affected, by the suffering we may actually see around us or about which we may hear or read.

And the advent and progress of the war have of course made matters far worse, for a day does not pass without some record of widespread suffering which we simply cannot help taking into ourselves and more than vicariously experiencing.

The vivid imagination that some of us possess only serves to cause us to enter into the details of all the suffering with far greater intensity than would otherwise be the case, so that however vicarious the at-one-ment with the suffering may be from one point of view, there is little vicariousness about it from another.

We become overwhelmed by the fact that the whole world or most of it is more and more drowned in suffering, and we shall not know which way to turn to give our poor world of our best service or how to avoid feeling overwhelmed.

If most people in the world could feel if only a fragment of the universal suffering, they would surely want to exhaust themselves in an effort to prevent it, at least so far as regards the future, to stop it if possible, to do something to stem its tide.

I think that most people really care about all the suffering, but they do not know how to care. The task of caring seems so stupendous.

We are all, of course, intensely affected by suffering which impinges upon us. We are affected by suffering which directly and intimately affects us and we shall have a general feeling of regret for the suffering of those who are far away from us, the regret diminishing, I fear, as the suffering recedes into distances. Only a few of us can possibly feel with any intensity the suffering which is remote.

Only a few of us will so realize the Unity of the Universal Brotherhood that we know and feel that in absolute truth we are somehow suffering as may be suffering every other member of our human family, and as may be suffering the sub-human members of our family no less. Doubtless some of us will be suffering otherwise than will be the suffering of some others.

Perhaps there are two kinds of suffering, the suffering we need for our growth and the suffering—if the word be at all appropriate—which is ours by virtue of our membership of a united family, in which each suffers for all and all suffer for each.

I should not dare to say that the Masters suffer, certainly not as most of us suffer. But there is a positive relationship between our suffering and Their inevitable reaction to it. They do not suffer, but our pains and sorrows reflect themselves in the Elder Brethren, taking the shape of beautiful and healing compassion.

Universal Brotherhood involves the unity of all Karma, be it of happiness or of sorrow.

I am afraid that many of us who call ourselves Theosophists are far away from any real understanding of that Universal Brotherhood into a nucleus of which we have dared to admit ourselves.

Naturally, the idea of Universal Brotherhood appeals to us. It must appeal to us because it is our essential nature. But its tremendous implications are almost bound to leave us comparatively cold.

Yet it is supremely true that *Universal Brotherhood means individual responsibility*, and an individual responsibility which stretches everywhere and includes not only everybody but everything.

We may condemn wrong. We may utterly disassociate ourselves from it. We may feel ourselves to be in no way part of it. Yet the truth of Universal Brotherhood insists that we are part of it. We are involved in it, and its Karma is in a measure ours.

True indeed that we suffer from ourselves, none else compels. But "ourselves" includes the whole of the human and sub-human Brotherhood. We may make more rapid progress than others. We may transcend the round of births and deaths. We may cease to be subject to Karma as the world knows Karma. We may achieve a constant joyousness and serenity which no circumstances can ever affect.

Yet there is no Karmalessness for any of us while the weight of a single atom of Karma afflicts the life of any one of our human and sub-human brethren.

The utmost the noblest and greatest of us can achieve is to bear Karma otherwise. There are Kings of Karma as there are slaves of Karma. And there are those who are learning how to transmute enslavement into kingship.

We Theosophists in the outer world must needs in part be among the slaves. But because we are Theosophists we are learning to escape from slavery. Some day we shall be Kings, and real Kings who know that the truth of our kingship, its consummation, lies in the happiness of those for whose service we have become kingly.

The Masters may ascend into Nirvana, but it is in order to share Nirvana.

The spirit of Brotherhood is sharing. The spirit of the individual is to seek salvation, find salvation, and while he is seeking and finding, to share salvation, whatever salvation may mean.

The change of heart for most of us Theosophists is to intensify the sense of our individual responsibility for every component part of the mighty Brotherhood to which we have the honour to belong. In very truth none can evade this responsibility, none can be malingerers.

Every time any of us inflicts cruelty upon our fellow-human beings or upon animals, be our reason what it may, justify it as we may, we incur heavy responsibility for the resulting effect.

Here is a description of it:

Every man has around him a certain protective coating that keeps him safe from the many lives around, which might be hostile to himself. He walks, as it were, angel-guarded as long as he breathes the life of love, the love that is divine and makes

all creatures friendly. But if you do a cruel thing to an animal, or slay an animal, you attach that animal to yourself by the link of fear and hatred. The animal by itself cannot do much. One animal's feelings are not much in this great world. You have done more by that act of cruelty; you have broken through the covering which keeps you safe from the evils around you. You have opened the door by your cruel act, and through that open door all the animal suffering in the world can pierce you; the one becomes a channel through which the whole can pour into you and affect you for evil.

Every time others inflict cruelty upon animals, be their reason what it may, we also share a measure of their responsibility.

Wherever cruelty is inflicted, wherever wrong is done, wherever unhappy Karma is being generated, there is our responsibility. And of course our responsibility is no less where good is at work, but it is another kind of responsibility altogether.

All who inflict cruelty are verily cursing themselves into retributive consequences, but the great principle of Unity involves their cursing also those who are not inflicting cruelty, even though the curse of this kind of Karma is far, far different in effect from direct Karma.

We cannot escape from a measure of sharing in every evil, as we have the privilege of sharing in every good.

All good and noble people give us, share with us, of their own. All heroes and martyrs and saints and all the Holiest Ones of the world, all the righteous, perhaps in undiscovered obscurities, give us, share with us, the glories of their natures.

All evil-doers must give us, share with us, *their* own.

In due and appropriate measure we share death-dealing responsibility for the atrocities and the hatreds and the tyrannies, as also in due measure we share life-giving responsibility for the blessings which the good bestow upon all.

We may well feel the more appalled—the less our deeper understanding of the Unity—at the darker responsibility, even though it be offset by the far brighter responsibility which in a way is no responsibility at all in the usual sense of the word. But in the strength and understanding we derive from Theosophy and from our membership of The Theosophical Society we are able to look all our responsibilities in the face and happily to shoulder them.

The world as a whole is surely too weak to grasp with welcome a truth with such staggering implications. "Am I my brother's keeper?" is an eternal question which the world will for a very long time to come continue to answer in the negative.

The Theosophist will, however, answer that he and his brother are members of a common family and in a real sense, of which neither of them may yet be fully conscious, share both its assets and its liabilities. If one brother piles up liabilities, the other brother will share them. If one brother piles up assets, the other also profits.

The world as a whole is protected by its ignorance from having to face facts which its eyes are still too blind to see. It is never folly to be wise, but ignorance

is often safer than a wisdom which cannot be understood and which therefore is almost certain to be misused, to the grave detriment of the misuser and of his surroundings.

But all real knowledge of Truth is a divine power and the peace that passeth understanding. Truth is bliss, and there is no other bliss than Truth, as there is no other ecstasy or illumination or exaltation or conversion than Truth.

This Truth of the mighty implications of the Universal Brotherhood is indeed bliss to him who knows, or who is learning how to glory in his identity with all beings.

Membership of The Theosophical Society and the direct experience of Theosophy lead us on the way to this glorification, to this far-reaching expansion of consciousness. And now is a great time for us Theosophists to put to splendid use the illumination we have so far achieved, for only an active spirit of Brotherhood can solve the problems of peace.

V (B). INDIVIDUAL RESPONSIBILITY

To become a member of The Theosophical Society is no light undertaking. Indeed this membership of ours is one of the heaviest burdens we could possibly assume, for it means that we accept the principle of Universal Brotherhood at least so far as regards humanity and that we will do our best to practise it.

But Universal Brotherhood means that we all are members of one family and that we are not independent of one another but are interdependent. It is

the "each for all and all for each" principle, and we may therefore say that Universal Brotherhood means nothing less than individual responsibility.

We cannot escape this individual responsibility whether we are conscious of it or not. But membership of The Theosophical Society means that we *are* conscious of it even if only sentimentally or on general intellectual principles. We are not yet conscious of it in terms of wide experience. But it is to this end that we are members of The Society and students of Theosophy, and at least there should enter into our consciousness occasional flashes of the significance of this individual responsibility. Instinct is all for Universal Brotherhood and for individual responsibility. Instinct declares the existence of what we may call a universal Group Soul to which all beings belong, of which they form part. I am sure the Group Soul idea is not finished with the animal kingdom in its highest reaches, any more than individuality is an exclusive attribute of the human kingdom.

Intuition will also lend us its potent aid when we have learned to make use of it, for it seems to me that the intuition is but instinct awake.

The sense of individual responsibility is a very definite stepping-stone to the realization of our inherent kingship. We are indeed kings when we fulfil our individual responsibilities to the world to which we belong. The Masters are Masters because They are not only awake to Their individual responsibilities but are alert to them in richest measure. Our membership of The

Theosophical Society is for many of us the beginning of the long roadway which leads to the active and complete realization of our individual responsibilities for the illbeing and the wellbeing of our countless brethren in every kingdom of nature. And this means that while we may be unable to prevent the illbeing or accelerate the wellbeing we share the debits of the one and the credits of the other. Just as in the case of the animal group-soul each constitutive individuality adds his experiences and their effects to the common group-soul fund, so in the case of the humanity group-soul each of us contributes to the common fund his experiences and activities, out of which fund every member of the group-soul draws liabilities and assets. He will have his own private account on which he specially draws, but as a partner in the human bank he is inevitably affected by its fortunes so as to draw larger or smaller dividends from the general fund according as the business is prosperous or the reverse. He may have to draw more substantially upon his private account if the general situation becomes difficult, though his private resources will become increasingly at the disposal of the bank as a whole the more his partnership changes into a directorship.

Most people might shrink from such a responsibility. I think we should all shrink if we could enter fully into it, though in truth to enter fully into it is to be ready for it.

But we should indeed shrink if we could enter into it without being fully ready for it. It would be one of those awfulnesses from which we are mercifully

protected until we ourselves are so filled with the spirit of awe that we are able to confront awfulness with its like in ourselves.

As it is, members of The Theosophical Society individually agree to form a nucleus of the Universal Brotherhood of Humanity without having more than a very vague idea as to its implications. As I have said, we look at it sentimentally or intellectually. We believe in it, but we are as yet unable to identify ourselves with it so that we are really part of it.

This is the case with most of our beliefs. We believe, but we do not know. We accept, but we have not yet experienced; and experience is our only truth.

To become a member of The Theosophical Society is certainly no light undertaking. It is a supremely heavy, but most intensely joyous, burden. But God ever tempers His vitalizing wind to the capacity of His children to be vitalized by it. The burden, if the word is at all appropriate—I think I might use the phrase “sweet but heavy burden”—is light but fascinating when we begin to bear it. It becomes less light but no less fascinating as we become stronger to bear it. And as it becomes heavier it grows more and more fascinating, and we would not be

without it even if we could. As our strength grows by our increasing understanding of the Science of Life through Theosophy and by our practice of the Science through our membership of The Theosophical Society, we ask that more and more of the burden be placed upon our shoulders, until at last we become of the royal race of Christophers.

Says *The Encyclopedia Britannica*:

St. Christopher, patron saint of ferry-men, is honoured in the Latin Church on July 25 and in the Greek Church on May 9. He preached in Lysia and was martyred c. A. D. 250 during the persecution under the Emperor Decius.

According to the best known legend Christopher was a giant in search of a master stronger than himself. He was converted by a hermit; but as he had neither the gift of fasting nor that of prayer, he decided to devote himself to a work of charity and set himself to carry wayfarers over a bridgeless river. One day a little child asked to be taken across, and Christopher took him on his shoulder. When half way over the stream he staggered under what seemed a crushing weight, but he reached the other side and then upbraided the child for placing him in peril. “Had I borne the whole world on my back,” he said, “it could not have weighed heavier than thou!” “Marvel not!” the child replied, “for thou hast borne upon thy back the world and Him that created it!”

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MICHAEL

Simplicity and truth like living fire
Flow from Thy flaming splendour,
O Michæl.

Wondrous the sword Thou offerest,
Michæl, Lord of Strength and Truth,
The fiery Sword that slays the false.

To take that Sword!
Its holy heat, that shrivels insincerity,
May sear beyond all bearing.

To take that Sword!
Approach and set my feet within the flame,
The glorious flame that rises from Thy Feet,
O Michæl.

To enter Thy radiance,
To enter Thy Light and put forth my hand
Fearless to take that blazing Sword,
The offered hilt that burns and glows towards me!

Daring then to take that Sword,
O Michæl, Great One,
Ever must I bear it, raised and ready,
I, strong, brave and true,
To win a straight path,
Clear-eyed simplicity supreme,
Tranquil sincerity,
Truth gentle and strong.

Courageous to bear that Sword,
That flaming Sword,
Filled with the song of Divine Fire,
Lit by its splendour, cleansed by its heat.

O Michæl!
I would enter Thy bright radiance,
Put forth my hand to take this heavenly Weapon,
To win a straight path,
Clear-eyed simplicity,
Tranquil sincerity,
Truth gentle and strong.

S. GRAHAME HOYER



A REMARKABLE LETTER OF MAHATMA K. H.

BY C. JINARAJADASA

IT is well known that among the Adept Brotherhood two Adepts were especially concerned in the foundation of The Theosophical Society and in its development. These are the Adepts Morya and Koothoomi. The name Koothoomi is a "mystical" name, taken from the name of the Koothoompa sect of Tibetan Buddhism. "Pa" means "disciples of," and Mahatma K.H. mentions that he instructed H. P. B. that that was the name by which he was to be known when the letters began between him and Messrs. Sinnett and Hume. For the Mahatma, though born a Kashmiri brahmin, is a Buddhist monk of the Gelugpa or "Yellow Hat" division of Tibetan Buddhism. In one letter the Mahatma mentions that the word is pronounced in Tibet as Kethoomba. Koothoomi is therefore not the Mahatma's personal name.

In the large body of letters of Mahatma K. H. which are in my two volumes, *Letters from the Masters of the Wisdom*, First and Second Series, and in *The Mahatma Letters to A. P. Sinnett*, we find much material from which to deduce some idea of the nature and temperament of Mahatma K. H. He has travelled in Europe, and has stayed in France, Germany and England. He knows something of French literature, and uses French phrases here and there to round off a point. In one

place he is called "my Frenchified K. H." By Mahatma Morya. He is familiar with English literature, and knows Dickens' *Bleak House*, from which he quotes the well-known phrase, "the young man of the name of." Throughout the long correspondence with Messrs. Sinnett and Hume he shows himself a suave and witty controversialist, gaining his point with a polished and gentle persuasion.

So marked is this character of gentleness that Mahatma Morya in his letters to Mr. Sinnett uses the following phrases about Mahatma Koothoomi: "Your seraph, K.H." and "Our Buddha-like friend."

It is true that Mahatma K. H. can "lay down the law" effectively, in his own way. I give a few instances.

"Blessings to all—deserving them. K. H."

Nothing could be so effective as the "dash" to mark his judgment of those who have not co-operated.

"Take care. . . Doubt is a dangerous cancer. One begins by doubting a peacock, and ends by doubting—Koot Hoomi."

I do not know what is the Hindu proverb referred to, but once again the "dash" is effective. And sad to say, the chela did in the end lose faith in his Master.

Another instance of the Mahatma's method of giving a reprimand, though couched in polite phrasing, is when he met Colonel Olcott, in the latter's tent

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A REMARKABLE LETTER OF MAHATMA K.H.

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in Lahore, and put into Colonel Olcott's hands a letter in which appears the following:

"Your skeptical action, often running into a supreme conservatism—perhaps the very last trait that the careless would suspect you of—has seriously and constantly impeded your inner unfolding. It has made you suspicious—sometimes cruelly so—of Upasika, of Borg, of Djual-K, even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows and ironsheathed doors."

There are dozens of other instances I could quote of the Mahatma's sayings which reveal his personality which is in such contrast to the downright and direct methods of Mahatma Morya.

All the more striking therefore is the following stern and powerful letter of Mahatma K. H. to one of his pupils. It is Letter XXIV in *Letters from the Masters of the Wisdom*, First Series.

LETTER XXIV

So then, you really imagined when you were allowed to call yourself my chela—that the black memories of your past offences were either hidden from my notice or that I knew and still forgave? Did you fancy that I connived at them? Foolish . . . ! thrice foolish! It was to help save you from your viler Self, to arouse in you better aspirations; to cause the voice of your offended "soul" to be heard; to give you the stimulus to make some reparation . . . for these only your prayer to become my chela was granted. We are the agents of Justice, not the unfeeling lictors of a cruel god. Base as you have been, vilely as you have misused your talents . . . blind as you have been to the claims of gratitude, virtue and equity,

you have still in you the qualities of a good man—(dormant indeed, so far!)—and a useful chela. But how long your relations with us will continue—depends alone upon yourself. You may struggle up out of the mire, or glide back into depths of vice and misery now inconceivable to your imagination . . . Remember, . . . that you stand before your Atma, which is your judge, and which no smiles, nor falsehoods, nor sophistries can deceive. Hitherto you had but bits of *chits* from me and—*knew me not*; now you know me better, for it is I who accuse you before your awakened conscience. You need make no lip-promises to *it* or me, no half-way confessions. Though . . . you shed oceans of tears and grovel in the dust, this will not move a hair's breadth the balance of Justice. If you would recover the lost ground do two things: make the amplest, most complete reparation . . . and to the good of mankind devote your energies . . . Try to fill each day's measure with pure thoughts, wise words, kindly deeds. I shall neither order, nor mesmerize, nor sway you. But unseen and when you have perhaps come—like so many others—to disbelieve in my existence, I shall watch your career and sympathize in your struggles. If you come out victorious at the end of your probation I shall be the readiest to welcome you. And now—there run two paths before you, *choose*! When you have chosen you may consult your visible official superior—H. S. Olcott, and I will instruct him thro' his Guru and send you on . . .

You aspire to be a missionary of theosophy; be one—if you can be one in fact. But rather than go about preaching with a heart and a life that belie your professions—*conjure the lightning to strike you dead*, for every word will become your future accuser. Go and consult with Col. Olcott—confess your faults before *that good man*—and seek his advice.

K. H.

The story of the letter is as follows. When in 1919 I was arranging to

publish certain letters of the Masters then in my custody, this particular letter was handed to me by a friend of the chela who had received it. The chela had long before lost interest in the Mahatma's work, and "dropped out." The chela evidently had received several letters before this, as the Mahatma says: "Hitherto you had but bits of *chits* from me and—knew me not." "Chit" is from the Hindi word *chitti*, a letter, and is used in India for a short note or for an initialled order.

It will be noted that I have not published the letter in its entirety, but left out parts which are marked by dots. The letter was given to me in trust, and I could not reveal the secrets in it which concern only the chela himself, and his children and grandchildren. My work was to utilize whatever there was in the letter which would help aspirants aiming to arrive at chelaship. The action contemplated by the chela, which the Mahatma denounced, was of such a nature as to almost freeze one with horror even merely to read of it, an action no one would ever

dream of, even with his most reckless imagination. The nature of that action is neither here nor there, so far as we are concerned, and we profit nothing by knowing anything about it, except that it was dastardly and a great betrayal. Strange to say, the chela's sense of honour was so blunted that he was unaware of the heinousness of his proposed action. I had, therefore, to keep my trust, and leave out certain parts of the letter in transcription.

The letter was received in India. As near as I can calculate, it was received between the last three months of 1883 and the first two months of 1884.

I heard once, to my utter astonishment, that the recipient was said to be Bishop C. W. Leadbeater. Bishop Leadbeater joined The Society on 21 November 1883; he received the first letter from Mahatma Koot Hoomi on 31 October 1884. He was accepted by the Mahatma K. H. as his chela that same evening, with the words with which the second letter ends:

"Greeting to you, my new chela, K.H."

CHUANG-TZE ON IDENTITY

Only the truly wise, [he says] understand this principle of the identity of things. To place oneself in subjective relations to externals, without consciousness of their objectivity, this is the Tao. But to wear out one's intellect in an obstinate adherence to the individuality of things, not recognizing that they are in fact all One, this is called Three in the Morning. What is that? asked Tzu-yu. A keeper of monkeys said in regard to their rations of nuts that each should have three in the morning and four at night. But at this the monkeys were very angry, so the keeper said they should have *four* in the morning and three at night. And with this the monkeys were very well pleased. The actual number of nuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relations with externals. Wherefore the true Sage, while regarding contraries as identical, adapts himself to the laws of Heaven. This is called following two courses at once.

BISHOP LEADBEATER ON SELF-RECONSTRUCTION

COMPILED BY KATE SMITH

[The first of March 1944 is the tenth anniversary of the passing of Bishop C. W. Leadbeater.]

... ! IT is only by qualifying himself to be taught that a man can put himself in the way of getting the teaching.—*Clairvoyance*, 167.

Steady natural development is always the safest and best; and the character is in all cases the first point to which training should be applied.—*Some Glimpses of Occultism*, 161.

The very idea implied in the building of character is a new one to many people. They usually think and speak of a man as born with a certain character and practically incapable of changing it. They sometimes think of a man's character having been altered by great sorrow or suffering, as in truth it often is; but comparatively few people seem to realize that it is a thing that they can take in hand and mould for themselves—a thing at which they can steadily work with the certainty of obtaining good results. Yet it is true that a man may change himself intelligently and voluntarily, and may make of himself practically what he will within very wide limits. But naturally this is hard work.—277 *ibid*.

Strong though his resolve may be, again and again the old habit asserts itself, and he finds that he has said or done something under its influence before (as he would put it) he has had

time to think. Still if he continues to make a determined effort at control, he will eventually reach a stage at which he is able to check himself in the very utterance of a hasty word, and to turn aside the current of his annoyance when it is at its strongest. From that to the stage at which he will check himself *before* he utters that word is not a long step, and when that has been gained he is near the final victory.—292 *ibid*.

Yet there is one practice which is advised by all the religions alike—which if adopted carefully and reverently can do no harm to any human being . . . and that is the practice of meditation. . . . As a preliminary training towards the satisfactory achievement of such meditation, he will find it desirable to make a practice of concentration in the affairs of daily life—even in the smallest of them. If he writes a letter, let him think of nothing else but that letter until it is finished; if he reads a book, let him see to it that his thought is never allowed to wander from his author's meaning. He must learn to hold his mind in check, and to be master of that also, as well as of his lower passions; he must patiently labour to acquire absolute control of his thought, so that he will always know exactly what he is thinking about, and why—so that he

can use his mind, and turn it or hold it still, as a practised swordsman turns his weapon where he will.—*Clairvoyance*, 167-68.

It can never be too late to begin.—*Some Glimpses of Occultism*, 292.

The student of occultism recognizes that he has eternity before him for his work, and that in that eternity he can make himself exactly what he desires to be. There is nothing that can prevent him.—301 *ibid.*

We shall *have* to do it one time or another, and the sooner we begin, therefore, the better for us—not only because it will be easier for us now than it will be if we leave the effort till later; but chiefly because, if we make the effort now, if we succeed in making some progress, if we rise to some higher level, then we are in a position to hold out a helping hand to those who have not yet reached so high a step of the ladder as we have gained. In that way we can take part in the great divine work of evolution—every one of us.—354 *ibid.*

The wise man takes them one at a time, and examines himself closely with reference to the quality which he has chosen, to see where he is lacking in it. He thinks beforehand of opportunities for displaying that quality, yet he is always ready to take other unexpected opportunities when he finds them opening up before him. He keeps that quality, as it were, in the back of his mind always, and tries perseveringly from day to day, and every moment of the day, to live up to his highest conception of it. If he thus keeps it steadily before him, he will soon find a great

change coming over him, and when he feels that he has thoroughly grounded himself in that, so that its practice has become a habit and a matter of instinct with him, he takes up another quality and works in the same way with that.—306 *ibid.*

If we particularly long for devotion in our character, by striving in that direction now we may attain much of it even in this life, and may assuredly make it a leading quality in our next life. So with intellect, so with every quality.—*The Other Side of Death*, 466.

Think what it would be if your hand were as little under control as your mind is, if it did not obey your command, but started aside from what you wished it to do.—471 *ibid.*

A man *must* learn to be master of his mind and his feelings, and steadily reject every thought and emotion which his highest self does not approve. A chaos of petty emotions is unworthy of a rational being, and it is to the last degree undignified that man, who is a spark of the Divine, should allow himself to fall under the sway of his desire—elemental—a thing that is not yet even a mineral.—*The Inner Life*, I, 188.

The meditation of many of our beginners consists mostly of a continuous struggle to come back to the point. . . . The best way to overcome its wandering is to use the will. . . . There is no limit to the degree to which will may be developed. There are decided limitations to the extent to which the strength of the physical body can be increased, but there seem to be no limitations in the case of the will. Fortunately we can train it in the ordinary small things

of daily life every day and all day long, and we can have no better practice than this.—211 *ibid.*

What we can do in meditation depends upon what we are doing all day long.—213 *ibid.*

To change the character is a very slow and tedious business, and yet it is a thing which must be done by every one who wishes to enter the Path, and every one must, in the last resort, do it for himself.—*Talks on "At the Feet of the Master,"* 63.

To say you cannot change your nature is futile. We are here to change our natures.—197 *ibid.*

If you are trying to develop affection or devotion, really set yourself to work to try to feel it, and you will be surprised at the strength of the quality that you can evoke in yourself.—472 *ibid.*

If at first you assert to yourself that you have that quality and try to manifest it, gradually you will find that it really does become a part of you.—624 *ibid.*

. . . A certain amount of force directed towards good produces an enor-

mously greater effect in proportion than the same amount of force directed towards evil.—*The Inner Life*, I, 171.

. . . The moment a man really begins to train himself, and to have deep and strong spiritual thought, the good in his life enormously preponderates over the evil, and he commences to make rapid progress. . . . Even now, in this period when man is not yet highly developed as regards spirituality, there is still a steady progress, even though it may be very slow. We see how soon and how easily, when people begin to understand it, this slow progress may be turned into a rapid forward movement, how soon humanity may be swept onward by a resistless tide in the direction of high spirituality, how soon it may be raised above even what we should now consider an advanced level of thought.—*Some Glimpses of Occultism*, 344.

[This is No. 2 of a series of compilations by Miss Kate Smith on Self-Reconstruction. The first appeared in THE THEOSOPHIST, October 1942, page 69.]

Our bodies are gardens; to the which our wills are gardeners: so that if we will plant nettles or sow lettuce, set hyssop and weed up thyme, supply it with one gender of herbs or distract it with many, either to have it sterile with idleness or manured with industry; why, the power and corrigible authority of this lies in our wills.

SHAKESPEARE

ON PANACEAS

WE MAY START AFRESH

THE war naturally leads one to think of the peace. It is true that the British press has been full of the importance of the proverb, "First catch your hare." But the prospect of the coming meal was doubtless a considerable encouragement to the man who went out to hunt the hare. As it is, nearly every incident of the day in wartime Britain has held its hint, for the thoughtful and optimistic person, of a better future.

The throbbing engines of the Destroyer, high up in the night sky, and the "crump" of the bombs and the lurid smoke and flames over the house-tops, tell not merely of shattered cities and mangled humanity. These things tell also of the annihilation of many ancient monuments of pride, shame and dirt, things that have lingered too long. Walking along streets, past heaps of rubble, twisted metal or charred sticks, past shoddy workers' houses and prosperous, complacent-looking churches, and the sites of large business undertakings, all equally shattered, blasted and eviscerated, I have been reminded of the famous peroration of Raleigh's *History*:

O Eloquent, Just and Mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the World hath flattered, thou only hast cast out of the World and despised: thou hast drawn together all the far-

stretched Greatness, all the Pride, Cruelty and Ambition of Man and covered it all over with these two narrow Words, *Hic Jacet*.

There have been evil things among us. We have tolerated them too long, let go each chance of better things; and now the time is over, the sands have run out, and what we did not do for ourselves during generations of opportunity is being swiftly done for us now by destructive forces of terrific power. When the stillness falls, a new cycle can begin. We may then start afresh.

The thoughtful and optimistic person can see hundreds of hints of how a new chance might be taken, can perhaps catch a glimpse of green places, where others see nothing but rubble, or can perceive the scent of flower-gardens through the acrid smoke that hangs about a city for several days after a night of fire bombs. Perhaps he can see human forces of significance for the future emerging in the heroism of the men of the Fire Service, the Air Force, the mercantile marine, in the comradeship of the street shelters and of those who defy the *Luftwaffe* from under their stairs, in the charity, equality and justice to be found among those who have lost everything. Even the looter and the individual trying dishonestly to corner food have a certain worldly, practical bent which, if it could be co-operatively asserted, would have its special merit in an age of reconstruction.

BY HUGH SHEARMAN

1944

ON PANACEAS

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MANY SCHEMES

When so much is said, what remains to be said? Some people will say that almost everything remains to be said, that reconstruction requires a plan, and that nothing has been said here of a plan. There are a lot of plans being put forward, and some of us quite rightly regard some of them as better than others. If we have our ideals we must be prepared to translate them into realities.

So we have our various ideas and schemes about social reform, finance, education and so forth. These schemes, by their very multitude, tend to cancel one another out. Each scheme is in many ways excellent. Each would be a great success if it were worked by a personnel of saints and angels. Yet the world is too busy, too anxious, too absorbed, to listen to our schemes; or, if the world does listen and adopt one of our schemes, it often does so in some warped and inadequate way. Those who make up the schemes are often men and women of simple and generous nature. Those who put the schemes into operation are too often neither simple nor generous.

What then are we to do? Are we to abandon our schemes? I should say certainly not; but, to avoid disappointment, we might be wise to consider the significance of schemes in the context of life as a whole.

THE GREAT PLAN

Many of us believe that, apart from all human plans, there is a greater plan. It has been called the Great Plan, an infinite, all-sufficing Order, a Cosmos.

We cannot define the details of It, much less Its totality; perhaps we cannot even prove to ourselves intellectually that It is. It can be appreciated only intuitionally, mystically. Only a few things can be said about It: for It is beyond definition and description, and the words of those who describe It fall dead as they utter them. Merely to read or hear what others have said about this Plan can never be a substitute for a personal sense of Its reality.

But, if we assume that there is this Great Plan, we are bound to see at once that any of our human plans are but tiny incidents within It; and, so long as they are only human, they can never be conceived from a point of view so lofty that it can be said with absolutely perfect confidence that they are in full harmony with the laws and intentions of that greater Plan. Common sense counsels an attitude of reserve towards the assertions of a person who claims to have the blue prints of the whole or even a part of the Great Plan in his pocket.

It thus happens that the Deviser of the Great Plan in His superior wisdom often thwarts the plans of those whose lives lie within His greater Plan. All things form parts of that Plan, not merely the things that are in our favour and that have our personal approval, but the things also that are against us.

To our minds the most important purpose of a plan is usually to produce order and efficiency. It would seem, however, that in the Great Plan other considerations also have weight. One of those other considerations would seem to be that of moral intention. The

tragedies of history have often arisen because the order and efficiency of men's plans were allowed to outrun their moral development. Men's intellect had outgrown their consciences.

Recently many people have been depressed by the muddled state of the economic and financial affairs of the nations, and many have brought forward plans to remedy this. Those plans have been for the most part thwarted. These little plans, it seems, were rejected for the moment by the operation of the greater Plan. Looking back on past history we can see plenty of evidence that efficiency and order in a nation's economy are by no means always an unmixed blessing. The economic reforms of Colbert in France in the seventeenth century were only made the basis for a cruel and persistent policy of military aggression which brought misery to millions and success or happiness to none. The excellent reform involved in the creation of the Prussian *Zollverein* or customs union in the early nineteenth century, although it was a great step towards the unity of Germany, proved to be also a step towards a policy of aggression which has brought suffering to hundreds of millions. These are cases where human beings have been allowed to learn lessons by the use of their own free will.

In some other perhaps more fortunate cases we can see the thwarting of schemes for order and efficiency. In France at the beginning of the eighteenth century, in the time of the Regency, a clever Scotchman called John Law came forward with a plan for reorganizing the credit system of

that country on lines which have a distinct resemblance to those advocated in recent times by admirers of the Douglas Social Credit theories. The personalities and circumstances of the times resulted in Law's plans ending in a fiasco. Without wishing to express any views as to the merits or demerits of the particular scheme then advocated, or of similar schemes advocated now, I feel that, as I understand French history, of the eighteenth century, it was probably a good thing that the power and advantages which come from an orderly and efficient credit system were not placed in the hands of the men who ruled France in that age.

THE "SUCCESSFUL" MAN

The truth is that successful statesmen have not usually been men of principle, advocates of particular schemes. They have been opportunists. They have adjusted themselves continually to current circumstances, recognizing that the State is an organism of subtle limitation and adjustment and not a mechanism to be moulded to the heart's desire. In a famous and daring passage, the young Disraeli said in 1834 :

The truth is, gentlemen, a statesman is the creature of his age, the child of circumstances, the creation of his times. A statesman is essentially a practical character ; and when he is called upon to take office, he is not to inquire what his opinions might or might not have been upon this or that subject ; he is only to ascertain the needful and the beneficial, and the most feasible measures are to be carried out. The fact is, the conduct and the opinions of public men at different periods of their career must not be too curiously contrasted in a free and aspiring

country. The people have their passions, and it is even the duty of public men occasionally to adopt sentiments with which they do not sympathize, because the people must have leaders . . . I laugh, therefore, at the objection against a man, that at a former period of his career he advocated a policy different to his present one. All I seek to ascertain is whether his present policy be just, necessary, expedient ; whether at the present moment he is prepared to serve the country according to its present necessities. It sounds a cynical argument ; but in practice it is true.

THE IDEALIST

The idealist is not a successful person in this world ; and perhaps he is least successful of all when he struggles to give a narrowly defined, material embodiment to his ideal. If he has not within him some sense, however remote, of being a contributor to the development of a greater Plan in which all that he attempts in a spirit of unselfish high endeavour will ultimately be of use, he is likely to be overwhelmed by the bitterness and shame of his present futility. The Theosophical movement owes its existence to men and women who have that sense and the courage that it gives. Mrs. Besant's career, for instance, striking though it was, was a history of frustration. At no time in her work for others can her actual, tangible achievements have any considerable proportionate relation to the hopes that her great heart cherished. Sympathetic consideration will bring to mind many other examples in the history of the movement, cases of people of large sympathies who have laboured and planned and taught, only to be ignored, ignored in particular by most of those

who praised them. But they have carried on their work ; for they have had intuitions, occult or mystical, that, no matter what may be the present results or lack of results, they are contributing in the spirit to a Plan of ultimate perfection, and are in truth successful co-workers with those who in all ages have sought the power that shall make them "appear as nothing in the eyes of men."

HARD WORDS OR TRUE ?

At the Jubilee Convention of The Theosophical Society at Adyar in 1925, an address was read as a "Message to the Members of The Theosophical Society from an Elder Brother." In the text of the Message the following words occur :

"Support all work and movements in the outer world which stand for brotherhood. Consider less what they achieve, and more the ideas which they embody. Do not overvalue results achieved. Recognize generously all heartfelt effort, be the result what it may, whether or not it harmonizes with your personal opinions and theories of life. . . Concern yourselves with the motive and with the earnestness. Our Lord Himself will see to the harvesting. Trust in the Law. Cease to judge a movement, a cause, an opinion by the extent to which it appeals to you, satisfies you, or perhaps antagonizes you. Examine rather the measure of its power to be of service to others in their need. Actively commend all sincerity and earnestness, be the forms these take, according to your own personal appraisal, ugly or beautiful, congenial or jarring. Cease to be

he slaves of likes and dislikes. Ardently seek Truth and Light, and learn to follow them at all costs as you find them. Inspire others to do likewise, remembering ever that the One Truth and the Universal Light veil themselves in many diverse forms—to your eyes often antagonistic—to meet the needs of diverse temperaments and stages of evolution. Take care not to seek to impose your standards of life, convictions, upon others. Help them to gain their own standards, to reach their own conditions, be these what they may, provided they stimulate to nobler living. Seek out good causes. Help those you can usefully serve, and send out your sympathy and goodwill to all. Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the

Divine Wisdom save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is—there must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the unreal to the Real. Blessed indeed are such peace-bringers, and they shall see God."

Because of what they ask, these are hard words to many people. That they may become easy, obvious and spontaneously acceptable, it is necessary for each to consider deeply why they were uttered and why they may be true.

H. P. B. AS SHIVAJI?

Sir: Can any of your readers enlighten me on the following point? I read in an old THEOSOPHIST that the H. P. B. Ego incarnated in India as Abul Fazl and Shivaji. C. W. L. noted that Vajra [the star name given to the Ego which later on incarnated as H. P. B., in *The Lives of Alcyone*] incarnated as Abul Fazl. If Vajra had come again as Shivaji the fact would certainly have been chronicled in *The Lives of Alcyone* where Vajra's incarnation as Abul Fazl and other historic manifestations of the characters in the *Lives* are carefully noted. Have we any other source of information on these points besides the *Lives*?

Lahore
25-12-1943

INDER MOHAN VERMA

RUSSIA IN THE VAN?

BY GEORGE S. ARUNDALE

I THINK it must be conceded in many ways that Russia is in the van of world-wide reconstruction. I have not at all always been of this opinion, for I have been afraid of Russia and the role she might play in the world's affairs. Still I feel myself being driven to the conclusion that more hope for the immediate future ought to lie in Russia than in any other country in the world, and I would also say, too, that if she is so pre-eminent in the present war, it is because her various political and social experiments, fundamentally right as many people deem them to be, need the reinforcement of an authority derived from the fact that Russia through her wonderful conduct of the war has now become one of the major determining factors in the approaching triumph of the Allied Nations. But Russia, like other countries, must retrieve the wrongs she has done, and is in danger of doing, to nations and to peoples.

INHERENT GREATNESS

How far Russia is actually abreast of the great constitutional principles she has embodied in her constitution of 1936, I do not know. Does she, that is, do her utmost to put these principles into universal and benevolent practice within her territories? There are many to say she does not. She has passed

through tremendous and bloodthirsty upheavals and these have often terrified the rest of the world. But when Nature herself reshapes her world through earthquakes and all manner of devastating cataclysms, she is no respecter of our average standards of humaneness, even though she doubtless conforms to other standards far more truly humane. Revolutions seem sometimes inevitable precursors of more civilized living, and we must take care not to allow the horrors incidental to most of them to blind us to the actual constructive work which they may be able to effect.

I can understand now why there is prevalent an unauthenticated rumour among certain deeply erudite occultists that in the Inner Organization of the world's unfoldment Russia might possibly be allotted the duty of taking the place of what is at present called the British Empire, in the event of Britain failing in the noble mission entrusted to her, and if Russia can rise equal to so solemn an opportunity. If Britain does not fail, and I do not think she will, Russia, if worthy, will, of course, have another significant role to play, and in the present Great War we are being given an opportunity to perceive before our very eyes of what heroism and sacrifice and ruthless determination Russia is uniquely capable. I feel bound to say that these outstanding qualities are not only derived from the

inherent greatness of the Russian people, but have been stirred into outward expression by the remarkable principles to which Russia has given at least formal allegiance and which have, therefore, so much accelerated her growth and position in the world.

But, as I have said, I am fairly sure that Britain and her comrade nations will not fail. The opportunity not to fail is still hers for a variety of reasons.

RUSSIA AND INDIA

I feel inclined to go so far as to say that were it not for the fact that India has her own sublime principles of far deeper truth than any even Russia has so far set forth, I would not hesitate to recommend in general terms the new Russian polity for adaptation to India.

But India's age-old polity is, of course, incomparable, though we may have to wait a long time before India's leaders, men and women, discover that they need not look anywhere abroad for the material wherewith to give form and shape to India's freedom.

Some day India's system of government will become the pattern for right government throughout the world, and I will dare to say that perhaps Russia is even now unconsciously showing the world the way whereby the ancient Indian polity shall at long last become a World Polity in which the Universal Brotherhood of Humanity shall begin to become a living and ardently practical Reality.

RUSSIA HAS SEEN THE LIGHT

I am not for a moment saying that Russia has not made terrible mistakes, or that she has not committed great cruelties and done great wrongs, all of

which must be righted. She will probably still sin in all these or in other ways, but the right she is dimly beginning to know even if not by any means to practise, may sooner or later lead her forever away from the wrongs she still may do.

She has seen somewhat of the Light. Does she follow it? I do not know, but I pray she is making an honest effort to follow it and will follow it unreservedly when the right hour strikes.

GREAT PRINCIPLES

Let us now look for a moment at some of those characteristics which give so positive a hope for Russia's future:

Mr. and Mrs. Sidney Webb in their recent pamphlet entitled *The Truth about Soviet Russia* point out that the Constitution of Soviet Russia is a distinct advance upon the two historic Declarations of the Rights of Man, the American and the French. These two Declarations confine themselves to Rights. The Russian Constitution of 1936 adds Duties to Rights. "From each according to his ability. To each according to his work." That is, of course, a definite step in advance, but, as the Webbs point out, it does not yet touch the high level of true Communism: "From each according to his faculty and to each according to his need." But once the obligation of the citizen is well recognized, both towards the State and to his fellows, the foundation has been laid for prosperity and contentment, and that I regard as a characteristic of very great importance.

The second characteristic is the outward recognition of the universal equality of all citizens, of each citizen with every

other citizen. Is there a single democracy throughout the world which accepts racial equality within its own territory? Mrs. Webb points out that the British Commonwealth of Nations refuses to accept racial equality as also does the United States of America. She adds that the Dutch and Belgian Empires alike have discrimination against native inhabitants, and she concludes that "if equal rights to all races . . . is a necessary characteristic of political democracy, the USSR stands out as a champion of this form of liberty." It was because the Axis powers abhorred the idea of racial equality that it was inevitable Russia should sooner or later become the subject of their attacks. The Axis powers are intent on "the domination of their own race over . . . the territories inhabited by so-called inferior races who have no right to self-determination and were to accept the social order imposed by the conqueror, or to risk extermination."

A third characteristic is the entirely democratic position of Premier Stalin. Officially, he is not a dictator, but only the great mouthpiece of a united people. He has no powers equal to those of the President of the United States of America and he cannot commit his country as the Prime Minister of Great Britain can commit the whole of the British Empire. I suppose the most autocratic country in the world is at present the United States where the President is able in all legality to do practically what he likes, even though under the most incessant and biting fire.

A fourth characteristic is the honour paid to women who are, of course, on a

level of absolute equality with men, and the utmost possible provision is made for their wellbeing. In the Soviet Republics a woman can glory in her Motherhood because the State glories in it, thus ensuring the birth of baby citizens under the best possible condition.

A fifth characteristic is the recent official recognition of Religion as having its place in the national life. While the Orthodox Church is not actually conventionally established, anyone who so chooses may belong to it without apparent let or hindrance, and it is by no means unlikely that as the Russian authorities see their way clear, Religion will once more become, in its nobler aspects, a tremendous force throughout the Republics.

My sixth characteristic is the right of every citizen who has reached the age of eighteen, irrespective of race, nationality, religion, educational qualifications, residence, social origin, property status, or past activity, to take part in the election of deputies and to be elected, with, of course, the exception of insane persons and those condemned to deprivation of electoral rights. This is indeed democracy, and women have the right to elect and to be elected on equal terms with men.

The seventh characteristic is the 12th Article in the Constitution: "Work in the USSR is a duty and a matter of honour for every able-bodied citizen, on the principle: He who does not work shall not eat." But there is provision for private ownership of the fruits of individual labour.

The eighth characteristic is that the whole of the land with all its deposits of water, forests, etc., is State property

and is regarded as the wealth of the whole people.

Mr. and Mrs. Webb regard as most outstanding the laying down of a duty to be observed by every citizen *not to be a parasite, living on the work of other men*. It is the duty of every citizen to add to the wealth of the people, so that the health and happiness, the prosperity and culture, of a people who all are at work may be increased in one way or in another by every citizen, male and female, young and old.

The essential need for widespread culture is no less emphasized, and for universal compulsory elementary education, and with due facility for higher education of all kinds to every youth who shows any signs of being able to profit from it.

I repeat again that the practice must certainly fall very short of the principle. But it is surely remarkable that such principles as I have above enumerated have been evolved by a country which so many people have thought to be in the rear rather than in the van of modern civilization. I think it might be very worthwhile for some of our Indian politicians to compare these Russian principles with the relevant Indian principles and with Dr. Besant's Commonwealth of India Bill.

RUSSIA AND BRITAIN

Britain has, of course, some very definite advantages over the Soviet Republic, the principal one being the absence of a Constitution. This enables her to change without any creaking, still less with any dislocation or stop-

ping, of her political machinery. In this sense Britain is, perhaps, the freest country in the world. There is so much she can do by just deciding to do it. There is no question of any decision being against the Constitution, for, as I have said, there is no Constitution for it to be against. There is only a general inertia of the people, itself as much of a safeguard as an obstacle. I do not feel at all sure I should be prepared to exchange British freedom for Russian freedom. But I think we are bound to recognize the fact that Russia is making wonderful and daring experiments which, if carried out in the spirit of them, will profoundly affect the whole world. But let her show her sense of dedication to freedom and justice by doing her full duty to the lands in her immediate vicinity, especially to Poland.

POSTSCRIPT

I have written the above in a spirit of genuine appreciation of the Soul of Russia as shining through her remarkable Constitution of 1936.

But I have also written that maybe the actual falls considerably, maybe even lamentably, short of the ideal as in the Constitution enunciated.

This is natural. It is the case with all nations and all Constitutions.

But there is, I believe, a special danger for Russia in her great principles being unequal to the stern task and duty of doing unto other nations as she would wish other nations to do unto herself. She is flushed by a series of remarkable victories—victories which have been of immense benefit to the

cause of the United Nations. Will she remain content with these or will the lust of conquest carry her far into Europe to dominate other nations both by her political conceptions and by her irresistible force? The spirit of her people will, I hope, oppose such conquests. But will her rulers subordinate themselves to those myriads of her population which they have for so long controlled without question?

Russia is at this very moment being weighed in the balance. Will she triumph or will she succumb, be her physical might what it may?

Britain is also at this very moment being weighed in the balance with regard to India. Will she triumph or will she succumb?

Will Russia honourably respect the integrity of Poland and of all other sister nations? Will she cross the frontiers of Poland but to withdraw from them when the German barbarians are driven out? Most fervently I pray that she will, as I pray that Britain will no longer delay in lifting India to a complete equality with herself.

Yet who is there who knows the inner purposes of Russia's rulers and of her armies? The Constitution may be letter-perfect, but is it spirit-infused? Will Russia honour her Constitution at home but flout the spirit of it abroad? She has become a tremendous physical power, and in these days might too often triumphs over Right. Will Russia become a tremendous moral and spiritual power? We have yet to know. The asseverations of the Constitution are not enough. They may amount to little in fact, however admirable in form as they certainly seem to be.

The acid test lies in Russia's treatment of Poland and of other adjacent territories. I say again that Russia is now being weighed in the balance. A Day of Judgment is upon her. May Those who are her Judges and the Judges of us all have reason to pass favourable judgment upon her, for her own sake and for the world's.

But the dangers now confronting us all are great, for there is much temptation abroad and it is so easy to fall.

CORRECTION

Thanks to Mr. Arther for elucidating more fully his point about Mr. Judge's exposition of the Planetary Chain as an interpenetrative whole (THEOSOPHIST, Sept. 1943, pp. 387-8). Mr. Arther thinks Mr. Judge had misconceived the significance of S.D. 1: 153 (first. edn.). Mr. Judge refers his reader to S.D. 1: 166—"as Globes, they are in CO-ADUNITION, but not IN CONSUBSTANTIALITY WITH OUR EARTH" "Coadunation" (or "coadunition") according to the O.E.D. is "the state of being joined together into one."

I repudiate the label "pro-Judgean" which Mr. Arther seeks to affix on me, being, neither pro- nor anti-Judge, but seeking to be anti-error and pro-truth in all cases.

T. H. REDFERN

A SEASON OF JUBILEES

BY J. L. DAVIDGE

SILVER JUBILEES IN LATIN AMERICA

THREE South American Sections will celebrate their Silver Jubilee at a joint Convention at Easter in Buenos Aires, namely, *Argentina*, chartered on 18 January 1920, *Chile* and *Brazil*, both chartered two days later. The official anniversary is in January next, but as the Sections were *ipso facto* formed before the issue of the Charters, the nearest approximate date is Easter 1944. A great gathering is expected at Buenos Aires, and the following cable message of congratulation and encouragement from Dr. Arundale will be read:

Delighted congratulations from General Council and myself approaching Jubilees Argentina Chile and Brazil (stop) This is great achievement our stalwart brethren promising great future Theosophy and our Society in southern America (stop) Eagerly looking forward visit you all but after war must first visit European Sections so terribly devastated (stop) Brotherly greetings Annual Convention National Societies in Montevideo—ARUNDALE

Independently of this gathering, the Brazil and Chile Sections will individually celebrate their respective Jubilees at the Section headquarters in Rio de Janeiro and Santiago.

The Annual Convention of the Federation of National Societies of South America will be held at Montevideo, Uruguay, shortly after Easter.

ARGENTINA

The Theosophical Movement in South America was started in the Argentine Republic by Commandant Fernández and Señora Royo with the founding of the Buenos Aires Lodge in 1893 and a semi-monthly review under the name of *Luz* (Light). The members of this Lodge were enthusiastic and studious investigators who have since occupied prominent positions in Argentine politics, science and literature. The visit of Colonel Olcott to Buenos Aires in 1901 gave a great impetus to Theosophical activity in South America. He appointed Don Luis Schneider as Argentina's first Presidential Agent, and other Presidential Agents fostered the work until the Section was formed in 1919. Argentina has mothered all the other South American Sections and Federations. Today it is the most prosperous Section in Latin America, has the largest membership, and the largest number of publications, and is financially strong. The Argentine Theosophical Library with more than 500 members and 10,000 volumes is one of the most active agents for bringing people into The Society. Important lecture tours have been made by Dr. Rosa de Luna 1909, Mr. Ernest Wood 1923, Mr. C. Jinarājadāsa 1934 and 1938, Mr. J. Krishnamurti 1935, and by the Poet Tagore in 1924, who was for the Latin Americans the Perfume of India.

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CHILE

The two oldest Lodges in Chile, Arundhati in Santiago and Lob-Nor in Valparaiso, chartered in April 1902, are still vigorous centres of Theosophy. Work in Chile was under the direction of a Presidential Agent until 20 January 1920 when the Section was chartered with Armando Zanelli as first General Secretary. Theosophy has an ample hearing in influential circles and the public show increasing interest. A new Section journal, *Fraternidad*, appeared in 1934 and much fresh activity has been aroused by Señor Armengolli, who in spite of his 75 years leads most Theosophical movements, besides earning his own living. He does his work with a perfection of detail and with a "live-wire" enthusiasm which is an inspiration to much younger people.

BRAZIL

Brazil is a crucible in which diverse elements are being blended into the Unity of Brotherhood, and the principle of Brotherhood is officially recognized in the Constitution of 1934. The Day of Universal Brotherhood, legally instituted, is enthusiastically observed year after year. Mr. Jinarājadāsa conceives Brazil as the melting-pot of white, black and red races which will produce a new type, finely æsthetic, intuitive, friendly, and above all a nation of brothers. Brazil may lead the whole of South America, he says, if it will realize its possibilities. His stirring addresses in the Spring of 1938 roused many Brazilians to an understanding of their national destiny. Mr. Jinarājadāsa has already perceived the seventh

sub-race type in Brazil, just as the sixth is visible in California and elsewhere.

MEXICO

The Mexican Section, chartered on 12 November 1919, also attains its Silver Jubilee this year, and will celebrate it in Mexico City in November. The Theosophical seed was sown in this country by Victor Ramond of Cuba in 1906, and several scattered Lodges were attached to the Cuban Section until the Mexican Section was founded by Señor Galindo, its first General Secretary. Several Lodges own their own properties, and the headquarters is a massive building acquired in 1930 in the very heart of Mexico City, which is utilized every day for Theosophical and allied movements.

CANADA

Canada's 25th birthday as a Section also falls on the 12th November next. Mr. A. E. S. Smythe has been General Secretary since the Section was formed in 1919. Prior to that he founded Toronto Lodge as far back as 1891 with himself as President and Mr. A. H. Blackwood as Secretary. The next Lodge chartered was Mount Royal, Montreal, 1892, and then Vancouver, 1898. The Canadian Section has thirteen Lodges. The Society is also represented by the Canadian Federation with seven Lodges.

May it be possible some day for there to be an amalgamation of both bodies.

A Note on the coming Golden Jubilees of Australia and New Zealand and of Olcott School, Adyar, will follow next month.

SECCIÓN ESPAÑOLA

A LOS MIEMBROS DE LA SOCIEDAD TEOSOFICA

Todos los Teósofos de la América Latina, deberían leer cuidadosamente el MENSAJE que nos ha enviado el Srio. General en la Argentina, Sr. Olivares.

D. E.

QUERIDO HERMANO:

Dentro la aparente pequeñez de cada uno de nosotros y de nuestra reconocida incapacidad, el mundo nos necesita a todos. Felizmente disponemos de un instrumento que podemos utilizar con ventaja, para contribuir al mejoramiento del mundo: El Pensamiento.

Tenemos además a nuestra disposición otro instrumento maravilloso, que es fuente inspiradora de pensamientos elevados, y medio para difundirlos por los planos mentales, donde pueden ser captados por los que dirigen los destinos de la humanidad en el gobierno de las naciones, ese maravilloso instrumento es la Rama Teosófica a la cual pertenecemos.

Basados en la Ley de que "nada se pierde en la Naturaleza" podemos estar seguros de que nuestros trabajos, en los días de reunión de nuestras Logias, no són trabajos perdidos ni energías desperdiciadas.

Y no se requiere para ello que tengamos mucho talento, que ocupemos puestos prominentes en la Logia, y ni siquiera que tomemos parte activa o que tengamos que dar nuestra opinión sobre los temas que en ellas se traten, aunque sería mucho mejor si así lo hiciéramos. Nuestra simple presencia hace de nosotros una fuerza constructiva que no se puede perder, y con ella contribuimos, aun sin saberlo, en la reconstrucción del mundo tal como lo deseamos.

Una simple lectura, comentada o no, sobre temas Teosóficos, en los días y horas de

reunión de nuestra Logia, siembra de pensamientos creadores all mundo mental, y nuestro aporte por el bienestar del mundo está cumplido, aunque no tengamos conciencia de la medida en que, individualmente, hemos colaborado. Pero el hecho es tan positivo y real como cualquiera otro de los que ocurren en el plano físico plenamente comprobados por nuestros sentidos.

Sólo el hecho de concurrir a la Logia y conversar con los hermanos y hermanas sobre nuestros ideales de confraternidad, poniendo lo mejor que hay en nosotros para comprendernos, haciendo caso omiso de nuestras imperfecciones y defectos, que en nada pueden amenguar la belleza y pureza de nuestro ideal, es un esfuerzo que no estará perdido, y sus efectos benéficos trascendiendo nuestra pequeñez, los muros de la Logia y los límites de nuestro pueblo, irradiarán en forma de luz sobre las tinieblas en que se debate en mundo.

Convencidos de esta verdad, nuestra responsabilidad se acrecienta en la misma medida en que dejemos de poner de nuestra parte este pequeñísimo esfuerzo, este pequeño aporte, este granito de arena que podemos arrimar cada uno de nosotros y que sólo requiere la constancia, asistiendo un rato por semana a las reuniones de nuestra Logia o visitando las Logias hermanas, para sembrar el plano mental con las semillas de nuestras aspiraciones de confraternidad humana.

Muchos miembros dicen: "Yo no voy a la Logia, pero hago Teosofía a mi manera".

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Creen estos hermanos que haciendo de cuando en cuando alguna obra de caridad en la medida de sus posibilidades, dando algún consejo o prestando algún servicio ya es suficiente. Claro está que para hacer nada más que eso, no hace falta ser miembro de la Sociedad Teosofica, hay muchos que en pequeña o grande escala hacen otro tanto, aun sin conocer la Teosofía. Pero no es lo mismo elevar nuestro pensamiento o hacer lo que llamemos el bien, para proporcionarnos una satisfacción en forma personal y aislada, (aun admitiendo que sea verdad que lo hacemos siempre en forma enteligente, lo que es dudoso), que hacer el mismo trabajo en forma impersonal, sin que sepamos quiénes son los beneficiados y en colaboración con los demás hermanos en una reunión de camaradería como las que celebramos en las Logias Teosóficas. Una soga o trenza de ocho hilos tiene mayor poder y eficacia que mil hilos sueltos. Y, por otra parte la Sociedad Teosófica y sus Logias son formidables canales, preparados para encauzar las fuerzas del pensamiento colectivo con mucho más poder que los débiles canalículos individuales, así como también para recibir las energías e inspiraciones que vienen en respuesta de los planos superiores.

Si creemos que la Sociedad Teosófica es algo bueno, algo útil para el mundo, aunque sus componentes estemos aún muy lejos de haber alcanzados las perfecciones a que aspiramos, y si creemos que vale la pena de hacer algo para su subsistencia y crecimiento, lo menos que podemos hacer es vitalizar con nuestra presencia las reuniones de la Logia, para volcar allí nuestros mejores pensamientos y elevadas aspiraciones por el bienestar del mundo. La Ley que impide que nada se pierda en la Naturaleza, se encargará de lo demás.

Prométase así mismo que habrá de concurrir a su Logia durante los días de reunión, porque allí lo necesita el mundo que

sufre, el mundo que ignora, el mundo que debe ser ayudado, por los que saben cómo hacerlo con mayor eficacia y provecho.

Haga de su Logia un punto de reunión habitual, como otros lo hacen del club o del café, pasando allí un rato de camaradería, de lectura, de conversación, de tertulia cada vez que lo permitan sus ocupaciones.

Si Ud. supiera cuanto bien se hace así mismo, a su familia, a su Logia, a la Sociedad Teosofica, a su pueblo y al mundo, con el simple aporte de su presencia en las reuniones de su Logia, no vacilaría ni un solo momento en ser el primero en llegar.

Una Logia Teosófica donde se reúnen sus miembros, olvidando rencillas, dejando afuera los prejuicios, sin espíritu de crítica negativa para nadie ni contra nadie, poniendo lo mejor que cada uno tiene, con buena voluntad, para sacar los pensamientos de las cosas pequeñas y elevarlos hacia los hermosos ideales de la Teosofía, es una Bendición que nosotros estamos capacitados para dar al mundo, a la humanidad y a nuestro propio hogar, de acuerdo con esa Ley, de que nada se pierde en la Naturaleza.

No importan los defectos que tengamos; no importan las imperfecciones de tal o cual hermano de la Logia, de su Presidente, Secretario o cualquiera de la Comisión. Lo que importa es que en el momento de la reunión, se piense, se hable y se comenten ideales superiores, aunque éstos no puedan aún ser vividos por nosotros. Cuando se siembra trigo, la tierra da trigo, no importa que el sembrador sea un desalmado.

Llevemos a nuestras Logias ideales grandes y esas semillas fructificarán tarde o temprano para beneficio del mundo, y para nosotros que en él vivimos.

No debe preocuparnos que nuestros pensamientos no concuerden exactamente con los de nuestros compañeros de Logia. Lo interesante es que sean de naturaleza superior. Es un deber exponerlos, pero no

debemos confundir exposición con imposición. Todo lo que debemos hacer es exponerlos, sin ánimo de lastimar a nadie, con amplio respeto y consideración por las ideas de los demás, porque sólo así podemos tener derecho de que sean escuchadas y respetadas nuestras ideas.

En el plano de la mente todos los pensamientos e ideas son aprovechados; de manera que no existe fracaso si en la Logia no son acogidos los nuestros, como lo hubiéramos deseado.

La Ley de difusión se cumple para todos los pensamientos. Tengamos fé en esta Ley y hagamos todo lo que esté a nuestro alcance para que la Sociedad Teosófica y sus Logias cumplan su misión, de iluminar al mundo desde los planos superiores.

Prometase así mismo subsanar los triviales inconvenientes y salvar todos los obstáculos que pudieran oponerse a su asistencia puntual a la Logia.

No olvide que fundar una Logia Teosófica significa un trabajo enorme, pero es una conquista espiritual que no debemos abandonar a la indiferencia con que es recibida al principio la Teosofía en cualquier localidad; una vez que se ha encendido ese foco de luz espiritual sería un crimen de lesa humanidad dejarlo apagado, por incomprensión de los mismos que tuvieron el hermoso privilegio y el buen karma de encenderlo. Tengamos conciencia de nuestra responsabilidad en ese sentido.

Que nada nos separe en esta tarea de llevar la luz y comprensión al mundo. En los hombres no vale tanto su "aparente conducta" como sus "reales aspiraciones e ideales". La primera es algo transitorio que la vida misma se encarga de enderezar, casi siempre a fuerza de dolores; los ideales y

las aspiraciones en cambio son los que marcan nuestro derrotero hacia la creación de un mundo mejor y que nosotros mismos estamos creando para la Humanidad.

El Taller donde se forjan estos ideales que han de servir de molde para el mundo del futuro, es la Logia a que Ud. pertenece. Sea un obrero consciente y no deje nunca que sean sólo unos pocos los que carguen con todo el peso del trabajo.

A usted como a todos nosotros el mundo nos necesita.

LIBROS

LIBROS en Español sobre Teosofía, se imprimen nuevamente, copias de diccionarios agotadas desde hace años se están editando en México, también, algunas traducciones del Inglés del Secretario General Hno. A. de la Peña Gil. Los impresores, miembros de la Sociedad Teosófica, no aspiran a hacer utilidades en la venta de estas obras. Dirijan sus pedidos a la Cooperativa Fraternidad Universal a la dirección de la Secretaría General de México: Iturbide 28 México D. F.

Titulos de algunas de las obras que recordamos por el momento:

"LA SABIDURIA ANTIGUA" por la Dra. Besant. "LA CONTEXTURA DEL UNIVERSO" por E.L. Gardner. Trad. A. de la P.G. "Breve Biografía de la Dra. A. Besant" "A LOS AFLIGIDOS POR LA MUERTE DE UN SER QUERIDO" por C.W. Leadbeater.

En Buenos Aires también, se están editando algunas obras, según información reciente.

En El Salvador la Señora Maria Sola de Sellarés hizo la traducción de la obra del Hno. Raja; "CARTAS DEL MAESTRO K.H. a C.W. LEADBEATER. Su dirección es "Escuela España", San Salvador.

CORRESPONDENCE

GANDHI AND THE THEOSOPHICAL SOCIETY

THE Blavatsky Lodge of The Theosophical Society was organized in London on 19 May 1887. Among its founders were H.P.B., Mabel Collins, Bertram Keightley and others. The aim of the Lodge was: "That the aim of the Lodge be active work." All who joined the Lodge had to take a pledge which was as follows:

1. I pledge myself to endeavour to make Theosophy a living power in my life.
2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.
3. I pledge myself never to listen without protest to any evil thing spoken of a brother Theosophist and to abstain from condemning others.
4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.
5. I pledge myself to do all in my power, by study and otherwise, to fit myself to help and teach others.
6. I pledge myself to give what support I can to the movement in time, money and work.

Some months afterwards, Associate membership of the Lodge was instituted. The Associates also took a pledge: "I pledge myself to study Theosophy and to defend it and spread it on all occasions to the best of my power."

The Council of the Lodge have permitted me to read through the early Minute Books of the Lodge. This has been most fascinating to me as since my arrival in England in December 1889 I had on various occasions

seen many who were prominent in the activities of the Lodge. But what especially in the Minutes held my attention was the following entry:

March 26, 91

M. K. Gandhi

17 St. Stephen's Square,
Bayswater, W.

At the side against his name is the word "Asste," meaning that Mr. Gandhi became an Associate member. It is evident that he did not pass on to full membership of The Society as there is no record of him as a member in the files at Adyar. I have, however, the following particulars from Mr. H. S. L. Polak, who in South Africa was closely associated with Mr. Gandhi's work there. Mr. Polak writes:

"He used frequently to lecture to the Johannesburg Lodge, but he felt that there was no need for him to become a member of The Society. I don't think that he was ever really drawn to the occult side of the teaching but only to the spiritual side. I recall his telling me that he had urged the Johannesburg Lodge, which was then meeting in a grocery store, that in the interests of its own spiritual work, it should choose more appropriate quarters. When I was myself hesitating to accept a friend's invitation to become a member, Mr. Gandhi expressed his strong approval of my application, and always attributed my activities on behalf of his people to my practice of Theosophy. He became a member of the Inner Temple in 1891. He was 'called to the Bar' on June 10, was enrolled on June 11, and the next day sailed for India. He was disbarred by his Inn after his first civil disobedience imprisonment. He declined to consider an

application for reinstatement, as he no longer considered himself a lawyer, but had described himself as a farmer."

In Mr. Gandhi's Autobiography, *The Story of My Experiments with Truth*, appears the following:

"Towards the end of my second year in England, I came across two Theosophists, brothers.¹ They talked to me about the *Gita*. They were reading Sir Edwin Arnold's translation, *The Song Celestial*. The book struck me as one of priceless worth . . . I regard it today as the book *par excellence* for the knowledge of Truth. I have read almost all the English translations of it, and I regard Sir Edwin Arnold's the best. . . . The brothers . . . also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky and Mrs. Besant. The latter had just then joined the Theosophical Society, and I was following with great interest the controversy about her conversion. The friends advised me to join the Society, but I politely declined, saying: 'With my meagre knowledge of my own religion I do not want to belong to any religious body.' I recall having read, at the brothers' instance, Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition" (Vol. I, p. 163).

C. JINARAJADASA

¹ These probably were Bertram Keightley and Archibald Keightley. Every one thought they were brothers, as they were about the same age, though in reality they were uncle and nephew.

A PAN-AMERICAN FEDERATION?

[Letter circulated by the General Secretary of the Mexican Section.]

At the last Convention of the Mexican Section of The Theosophical Society, held at Orizaba, Ver., December 1942, a resolu-

tion was approved to take the preliminary steps towards the foundation of a Pan-American Theosophical Institute, or rather a Pan-American Federation of all the Theosophical Sections and Lodges in this Continent.

In accordance with this resolution, the National Board of this Section thought it convenient to write to all Sections and free Lodges of North America, as well as those of Central and South America, to set before the members' consideration several propositions.

Some of the Spanish-speaking Sections of Central and South America, having already given their favourable answer, I now ask you to honour us with your opinions on the following questions:

First. Do you think that The Theosophical Society on this Continent, as a natural consequence of the acknowledged brotherhood without any distinctions of race, or limitations of frontiers, that we strive for, should go ahead of any political movement, by establishing a Continental Federation that might be the spiritual nucleus for radiating unifying influences under the present circumstances, as well as in the days after the war? We should like to have your views on this, and hints as to any help you would grant to this initiative.

Second. Do you think, as we do, that the present moment, when almost all that has been treasured by Humanity is at a crisis, may cause spirituality to disappear and wrong tendencies to crop up, because of the terrible tragedy and the birth pains of a new social order? If, being Theosophists we have a responsibility in relation to the country or the town we live, as brethren and members of an International Society, we ought to follow a line of intelligent, harmonious, and federative work. We look forward to your answer and hope you will kindly let us know your suggestions as to what could be done.

Third. Is it your opinion that in the after-war a potent spiritual movement must spring up, which will establish new ways in every aspect of human life, be it political, social or economical and international; and that we, American Theosophists, owing to our privileged situation, should quickly start some kind of useful work for the benefit of the nations in the "new order," and the service of our ideals of brotherhood and goodwill among the nations? To foster and develop such activities, your suggestions would be welcome.

Fourth. Accepting the above suggestions, do you not share with us our conviction that the propaganda of Theosophical ideals should be intensified?

The Sectional Board of the Mexican Section of The Theosophical Society proposes, to that end, the foundation of an International or rather Continental-American Federation, as pointed out in the first paragraph. This would make possible:

(a) The summoning of periodical Congresses or Conventions, where different lines of work and activities might be studied.

(b) To carry an efficient and co-ordinate propaganda of Theosophical literature through the establishment of one or more Theosophical Publishing Houses, according to the economical possibilities, enthusiasms, etc.

(c) The publication of one or two Theosophical Magazines, both in English and Spanish, which would be organs for the spreading of the teachings as well as worthy heralds of the New Era.

(d) The foundation of the Theosophical Institute or University with its different Sections, courses by correspondence, etc.

(e) The establishment of an International Board or Council, to prepare the propositions according to the different specialties and the manifold activities to be studied and agreed upon at the Conventions.

If these suggestions meet with your approval, will you also agree to the summoning of a Theosophical Continental Congress or Convention, and, if so, do you think Rio de Janeiro (Brasil) would be a suitable place for it, on the occasion of the coming International Congress of November 1944? Do you think it convenient to appoint a Committee of three General Secretaries to study and formulate a Project of Rules and Regulations for the Federation? If so, will you propose names?

ADOLFO DE LA PEÑA GIL

General Secretary

JOAQUIN Z. VALADÉZ

Secretary of the Section Board

SOUND AND COLOUR

Prof. J. H. Cousins writes: During the great years of the Brahmavidyashrama at Adyar, 1922 to 1928, eminent visitors occasionally joined in and contributed to the synthesis of knowledge on which it was engaged. One of these visitors was Dr. Leopold Stokowski, the famous leader of the famous Philadelphia Symphony Orchestra. The students in the Āshrama were at one time taken to Damodar Gardens, then the scientific department of Guindy School, and given microscopic demonstrations, such as of the cellular structure of plants. During his visit, Dr. Stokowski joined the students, and suggested to our science lecturer, the late lamented Yadunandan Prasad, a study of correspondences between sound and colour. A first attempt was made by the sounding of notes on tuning forks and the simultaneous watching for any movement of a spectral analysis of substances that gave a distinct colour. Circumstances did not permit the carrying on of the experiment. It may have been worked out elsewhere since then, as the relationships between colours and physiological conditions

have been worked out, but I have not seen reports of such research. I am reminded of this by a paragraph in a book *Beethoven*, by Sir D. F. Tovey, published by the Oxford University, which tells of the composer's ideas of correspondences between sound and colour and states of feeling. The author's own notions are also of interest:

"The first thing the general reader needs to know about tonality is that the names of keys do not represent important æsthetic facts. This statement is in evident conflict with various attractive and fantastic utterances by Beethoven himself and by other composers. Beethoven, for instance, when setting Scottish melodies, wrote to his Edinburgh publisher, Thomson, that the key of A flat did not fit a certain tune that was sent him, inasmuch as that tune was marked *amoroso*, whereas the key of A flat should be called *barbaresco*. Again, in one of his sketch-books, we have B minor referred to as 'black.' Curiously enough, all Beethoven's compositions in A flat are remarkably suave. About B minor we are hardly in a position to prove anything, as his only two important movements are that wonderful Scherzo, the fourth of his six *Bagatelles*, op. 126, which is certainly not black, and the *Agnus Dei* of the Mass in D, which one must admit to be a cry *de profundis*. But the fact is that all notions about the character of keys in themselves are of the order of things which psychologists study as 'number-forms' and colour associations. To me the character of A flat is the character of most of the movements Beethoven wrote in that key. B minor I feel to be a not very dark brown, partly because of its relation to D minor, which I happen to think of as bright red, for reasons as inscrutable as those of the blind man who, on acquiring his sight through an operation, described scarlet as like the sound of a trumpet. But I also happen to feel that Friday is remark-

ably like the colour of A minor. This may perhaps be because I think of A minor as a fish-like white; but I have not the slightest idea why both Tuesday and E major should seem to me grass-green. E flat minor seems to me to be the colour of Bach's prelude in that key in Book I of the *Forty-Eight*; a very dark colour, because that is a very tragic piece. In Beethoven's case, the main reason why his fairly numerous movements in A flat have not the *barbaresco* character that he imputes to that key is that it comes in relation to C minor; and, as we shall soon see, it is not keys in themselves, but key-relations, that have character, and, moreover, a character that is deeply rooted and the same for all listeners. The slightest practical convenience will override Beethoven's most clearly stated notions of a key as having a character of its own. I have no more idea why F major seems pale pink to pink to me than why E major seems grass-green. Nor have I either any recollection that Beethoven said anything about the character of these keys, or the slightest means of guessing what he would have said about them. But we do know that when he arranged his Pianoforte Sonata, op. 14, No. 1, as a string quartet, he transposed it from E major to F major for reasons solely concerning the technique of the instruments."

* * *

THE CIRCLE OF LOVE

Softly and tenderly, like driven snow;
With gentle playfulness, as rain in Spring;
Or like midsummer sun's resplendent glow;
With rich content of Autumn, mellowing,
When joyous winds rush wild with ecstasy:
That's how I love thee, everlastingly.

M. W. B.

BOOK REVIEWS

REORGANIZATION—A LEAD FOR THEOSOPHISTS

"THERE is no evidence of any magic or supernatural guidance in human affairs." Have Theosophists to refute points in such a statement?

A book such as this, *Phoenix*, where H. G. Wells faces overwhelming problems in a great-hearted way, should be in the hands of every worker who labours positively for a reconstruction basis, and each such an one should prepare both to confute the non-Theosophical statements in it, and to take practical guidance from many of the truly Theosophical views. Now is the time for Theosophists to declare the knowledge that *they know they have* to help the world to recreate itself.

A *guided world*. The statement with which this review opens is an instance; from a Theosophical view inner guidance in world affairs is neither through magic nor is it supernatural, for both the Plan and the Inner Government of the world may appear as natural within the great scheme. And when mankind is toiling against apparent odds it behoves us to put forward the experience of such guidance and the nature of it, its methods and purpose, to help to give man the vision of the path that must be followed. Here is a man of broad international vision, and more, cosmopolitan thinking, writing not for the sake of writing, but in soul-turmoil at his utmost strength, to help to guide out of the chaos, and to that end making suggestions and practical plans of value. He has thought out something; what do we think of these thoughts, and what can be done in the matter? The last may be

another affair. Here at least we can take up his challenge and support him.

Principles behind co-operation. His clear-cut details, and delightful "Wellsian" hints,—as on science applied, and possible modes of architecture—these should be hammered out by groups of all types, and in the spirit he shows; for he marks always the need for close co-operation in a brotherly fashion as our goal, rather than any one set plan. Over methods there may be compromise, and Wells makes analysis of alternatives frequently. The principles for co-operation concern him closely, and it is here we should join issue. For instance what an amount of understanding he has to give in the sphere of internationalism, with his intellectual honesty standing clear of his own land, putting it into perspective; yet there is sufficient feeling for nationals, he retains his humanity.

How many among us have this working breadth of vision? Those who can weigh their allies as well as their enemies from the angle of future world-good can offer gifts of magic value. If this be regarded as a vertical section of his work, then there is a horizontal pattern, very much worth while, that cuts across, and leaves its marks on other sections, the analysis of foundational psychological types, and their possible reactions to the present changes. This key-note is exceedingly useful. But side by side with it there should go into the world of knowledge that little which Theosophists know of type-psychology, with a common-sense application of the help to be expected from the Ray-temperaments, and their needs, at this time. With these in position and at work, Wells paints a world of brotherly federated nations, retaining their

own governments as a first step, though Governments after a new fashion. Here mayhap we, as we plan for reconstruction, shall seek of his wisdom.

Re-educate the world. "First win the war" is to Mr. Wells sheer nonsense. He is no war-monger. "Anyone who says, 'There always has been war and there always will be' is either an ignoramus or an idiot." But to him there is no end to the wars of the world that go draggingly along save through the power that will wield a new order in the world. The old order has broken down, the new—of a classless society of responsible citizens working creatively and with initiative—must take its own place. To do this the world must be re-educated, not only in practical everyday methods that will follow the acceptance of principles, but in the principles themselves. They are spiritual principles. For methods and for principles too he sees those among the "types," and among another cross-section of society, the workers, who are best fitted to be the "missionaries," to spread education in this basic gospel and its practice. They are the clerical intellectuals so often on the verge of unemployment, and generally without sufficient scope for their abilities. (Actually he wants a million of them from India, and mainly from the young men of Bengal). Is not such basic re-education the work also for Theosophists?

No ideologies. Mr. Wells is not narrowed by any one ideology; but as Theosophists we may consider certain applications he makes of his principles to be mistaken. "The new world will be a world of complete religious toleration," he writes. Yet he would bar Roman Catholics from influence in some ways, thinking them reactionaries, and he wishes the world to revolve, turn again;—his sense of the word "revolution." But although he knows the danger, as in Russia, of a rigid ideology, and says that many past revolutions have been anti-

clerical, maybe he himself stumbles in the same fashion. Theosophy gives a different vision; it is perhaps more evolutionary than revolutionary, but understanding through Theosophy will give reactionaries also their rightful place. Again, although he presses for religious toleration, he writes strongly against religious education for children. Theosophists would agree that there should be no "crazy" bigotry, and certainly not for children, but since the spirit of religion is the root of life, some background of religious education there must be—possibly more universal in its nature.

Re-educate ourselves. Members learn here—from Wells—what may be expected from them. Knowledge of the hierarchical method of graded responsibility and wisdom is ours. Then we in turn have the privileged duty of bringing to being further liberation, and possibilities of beauty and brightness. It is these things that come from the ranks of the advantaged in great measure, he writes, and from the surplus energy of rulers. Not yet sufficiently have we joined together to send out and to apply our knowledge. Wells is a practical idealist, we need more of the practice. Wells can see that his new methods in economics will fail, unless the people have been re-educated to disinterestedness; and surely this is our brotherly work. Wells can and does add a new note in western circles to the ideals so many of us hold for India, and can give an impetus anew to turn to India as an exemplar for some types of social organization. He is no isolationist for western conceptions. With his help we can ourselves learn concerning such points, and aid thus both West and East to a truer measure of social liberation,—which may include political liberation. And it is again Wells as a practical humanitarian who can help in our education on the question of brotherly ways towards the animal kingdom, for his wide vista takes in

the exploitation of the animal world in international commercial circles, a way we rarely tread. If we go his ways but still keep open our Theosophical eyes, we shall gain by a common-sense but unusual outlook, and widen the arena of Theosophical thinking.

E. M. L.

YOUTH

Youth and the Future. The General Report of the American Youth Commission. American Council on Education. Washington, D.C. 1942. Price \$ 2.50.

A great subject is here adequately and very thoroughly dealt with from the form-method. One might possibly think that everything that concerns the full re-direction of the life in youth to the fulfilment of its innate purpose had been searched and analysed for its results and for better procedure. The psychological reactions of work and unemployment, of leisure and a life-aim, are well studied. The book is a vade-mecum for general methods of adolescent and youth education and re-education.

But there is a big BUT. And that BUT is a pointer to Theosophists. The problems that are presented and solved in part in this book, are ones which should not arise if the background of living was based on Universal Brotherhood. It is fundamental that we drive towards this, spreading it as a healing balm on the ills from which men suffer. Part of the need for re-education for youth arises from the lack of true opportunity; that would be given were all given that "equality" of opportunity brotherhood would ensure—the opportunity suited to each, and then the chance to reach the next. So also with educational misfits; education founded on the same ideal—fitting self-expression, the youth being a citizen-in-the-building, and an item in the wealth of the community that must be fully realized—would dissipate such problems.

However, that is our responsibility. While working solidly for such ideals the schemes of amelioration must continue. For that purpose this book is a worth-while guide to social workers in this sphere.

E. M. L.

The Evolutionists' Brains Trust. What the B. B. C. Omitted. By the Question Master. The Moray Press, London. Price 2s. 6d.

A book such as this is interesting to the general public since it presents points of view unusual to them; it will be of interest to the different schools of thought represented by the unusual angles of vision as an example of propaganda; but that second part of interest may end in wiping out the first—for the general public does not care to have the source of the propaganda too obviously hidden. It is generally preferable to state boldly the background of the interest, the auspices under which the book is issued.

In one way this is done, for in the Preface there appears the statement that the questions were "of the nature" either of those neglected by the B.B.C. Brains Trust, or in the Answers given to Questions from the Forces, or, were inadequately answered. There lies one reason for the B.B.C. action. The answers, where given, appeared inadequate to the special groups that the writers seem to represent. Is not that because they required answers of a particularized type to conform to their ideas of the truth? Whereas the B.B.C. caters, and largely must cater, for an average, and, in addition, beyond the popular taste, the average of the minority-more-educated-taste. Theosophists know this for they too endure the same repression either in the B.B.C., or in the Press, widely. And in this book still-smaller-minority views are given emphasis, of which those of Theosophists form one group. The groups are not divided into portions of the book. Common sense has scattered them, to fall in with

the conception that they must not be obvious. Yet outstandingly there appears a sense that there is an international control of Finance by Jews—which is not easily proved by declaring that in one country a branch of a certain international society showed this to be true; a further sense that money should be based on “real credit,” which is, the productive capacity of a land; and that there are certain ways of living that are healthy,—as, vegetarianism, and non-smoking; and that there are various medical methods that are harmful—the use of serums and vaccines as illustrated in certain cases, vivisection, and allopathy.

The health replies and the Theosophical replies are good, suffering only from being special pleas, without the support of their true labels. Then in the case of the financial replies, while full agreement can be given to the statements on “real credit”—as given above—and largely on its practical results, this indirect method has left a critic with the sense that the Douglas Scheme of Social Credit is suggested as the method to establish real credit in its due place, yet the method goes actually unproved and unstated. For when a question requires a statement on Social Credit the mode is not defined, and a general appreciative declaration is made of what Social Credit should achieve. However, the whole production is a courageous effort after truth, although the pathways to that truth are clearly defined for those who tread them.

E. M. L.

VIGOROUS VEGETARIANISM

With conditions caused by this present war forcing people to eat less meat and more vegetables, the cry in the wilderness of the vegetarians is being heeded to some extent owing to the lack of animals to supply the demand. Allied with all the other anti-cruelty activities for animals, the fight for vegetarianism is one of the basic reforms for lifting to a higher level the attitude of meat-eaters who regard sub-human creatures as “Things.”

In the United States, a monthly paper, *The American Vegetarian*, is issued by a group of people who courageously and with practical suggestions, common sense and humour keep hammering the public consciousness into a realization that by killing animals we savagely oppress the innocent and defenceless thus building a barrier to world-peace. By becoming vegetarians not only do we fly the flag of a more humane standard of living but we also eliminate poisons from the system thus leading to a healthier existence. In the two numbers which have been received at Adyar so far, we find the names of three of our well-known Theosophists: Mrs. Margaret E. Cousins, Mr. Geoffrey Hodson, and Mr. Robert R. Logan.

We are now engaged in a war against the oppressors of fellow human-beings; are we still so uncivilized as to ignore the war against our fellow sub-human-beings?

JANE CLUMECK

In my article on “India’s Musical Heritage,” published in the January issue of THE THEOSOPHIST, the Sanskrit verses contain errors, some of them rather major mistakes. I give below the corrections:

Verse on page 219:		3rd line	कीर्तयेत्रे	should be	कीर्तिनते
1st line	चोद्धवः	should be	चोद्धवः	4th line	भाववक्तु
2nd line	कुशकतया	„	कुशलतया	„	न्यासपुत्रो
				„	व्यासपुत्रो

Page 221—Sanskrit Verse: गानरशंकणी should be गानरसंकणी

R. SRINIVASAN

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Finland:

France:

Greece:

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Iceland: Herr Gretar Fells—Ingolfsstr. 22, Reykjavik; *Gangleri*.

India: Mr. G. N. Gokhale—The Theosophical Society, Benares City; *The Indian Theosophist*.

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Netherlands Indies:

New Zealand: Miss Emma Hunt—371 Queen Street, Auckland; *Theosophy in New Zealand*.

Norway:

Philippine Islands:

Poland:

Portugal: Madame J. S. Lefèvre—Calçada do Combro 32-4°D, Lisbon; *Osiris*.

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Rumania :

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

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

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

Spain :**Sweden :**

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

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

Uruguay : Señor Enrique Molina—18 de Julio 1333 Sala F, Montevideo; *Revista de la Sociedad Teosófica Uruguaya*.

Wales : Mr. Peter Freeman—3 Rectory Road, Penarth; *Theosophical News and Notes*.

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THE THEOSOPHIST

A JOURNAL SPECIALIZING IN
Brotherhood, the Eternal Wisdom,
and Occult Research

EDITED BY

GEORGE S. ARUNDALE

President of The Theosophical Society

VOL. LXV

PART I. October 1943 to March 1944

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1944

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If the war goes on much longer, vegetarianism, like conscription, may become compulsory on all of us. It is a very terrifying prospect because of the dread entertained by many people that in that case they may all become Bernard Shaws.

Let me reassure them. They can preserve their own individualities when they give up eating their fellow-creatures just as the Maoris did when they gave up cannibalism. And the millions who now waste their lives in valeting, nursing, feeding, driving and slaughtering cows and sheep, and pigs, and who at last come to resemble them so strikingly, will be set free to cultivate themselves in nobler ways.

Besides, they will live longer. The average of a meat-eater is 63. I am on the verge of 85, and still at work as hard as ever. I have lived quite long enough, and am trying to die; but I simply cannot do it. A single beefsteak would finish me; but I cannot bring myself to swallow it. I am oppressed with a dread of living for ever. That is the only disadvantage of vegetarianism.

GEORGE BERNARD SHAW, *The American Vegetarian*

THE THEOSOPHIST

Vol. LXV

(Incorporating "Lucifer")

No. 7

EDITOR: GEORGE S. ARUNDALE

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.

Communications from writers in England may be sent direct or through Miss E. W. Preston (29 Ormonde Court, Upper Richmond Road, London, S. W. 15), and from America through Mrs. Marie Hotchener (6137 Temple Drive, Hollywood, Cal.) or Fritz Kunz (Hillandale, Port Chester, New York).

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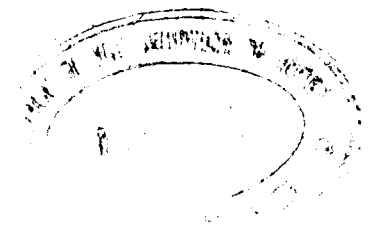
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STATUE OF DR. BESANT ON THE SEA FRONT, MADRAS

Unveiled 16 November 1943

In the background are to be seen the Lady Willingdon Training College and other educational institutions.



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.

PUTTING IDEALS INTO IDEAS

I SHOULD like in this Watch-Tower to lay a little stress on Will Power and to invite your confidence in your own individual thought-power. We are in the unfortunate position of imagining that unless we do something on the physical plane in the way of rushing about hither and thither, active in some kind of physical plane work, we are not really fulfilling our duties, so that anyone who, from that point of view, does nothing more or less all day, is perhaps regarded as a lazy person.

Now never was there greater need for will-power and thought- and emotion-power than there is today when there is a vast medley of ideas and plans and schemes and concepts making the atmosphere thick with their presence. We who are Theosophists must endeavour to spread far and wide appropriate ideals in appropriate places.

In other words, we must put ideals into ideas. When we had some time ago the Peace and Reconstruction Department, we found ourselves entirely overwhelmed by ideas, so that there seemed to be no time at all to concentrate in any way on ideals. And yet the Theosophist is the custodian, the trustee, for ideals and should make ideals available in the utmost profusion. Whenever you see an idea, no matter whence it comes, or in what department of life it may be, you must wonder whether you could put an ideal into it, associate with it some ideal that perhaps belongs to it but is not for the moment associated with it.

WE CAN MELLOW, MODIFY, IMPROVE WORLD IDEAS

When we think of the present war with all the plans, schemes, ideas and charters which flow from it in such terrific abundance, we Theosophists

must be careful not to allow any scheme, idea or charter to be alone by itself without our providing it with something higher than that perhaps which it already incarnates. If we think of the Atlantic or Pacific Charters, or if we think of the statements of the various personages about the war—what we are fighting for, what is to be the nature of the post-war world—we must be ready with our Theosophy to run after and catch up with the ideas these statesmen may send forth into the atmosphere, for whatever they or anyone else may think every thought has a form, has a life, has an influence, which must do good or do ill. So whenever we read a speech by a statesman or whenever we come across a declaration by a nation or government, let us challenge it with our Theosophy and in so far as it may fall short of our Theosophy, let us put into it, if we can, the Theosophy we think it lacks. Truth runs faster than any amount of conventional thinking, so that truth can catch up with convention and modify it. Thus, when people come across the thought-form of the Atlantic Charter, to take an example, it will not be, if we can help it, the kind of thought-form it was when it originally started. We shall have mellowed, modified, improved it, and we must be conscious that we can mellow, modify and improve it in its thought-form condition. We must have a sense of our capacity. We must not hope for the best and wonder if we can accomplish things that seem to be miracles. We must know we Theosophists can accomplish miracles, and that we can at least express a best if not *the* best.

WE CAN STRENGTHEN NATIONS

It is very specially incumbent upon a nation, or rather, I should say, upon the Theosophists in a nation, to keep a very careful watch over their country, so that the weaknesses of their country may be assaulted by the strength of Theosophy.

U. S. A.

I was thinking of four possible weaknesses of the United States of America. One of them—I am saying this tentatively, for the American Theosophists here may have another conception of what is not well with the United States of America—one thing that is wrong, as I see it, is or was almost merciless tyranny of big business and all the dangers that accrue from that domination. Assuming that this is an ill in the United States of America, it is we Theosophists who must help to face it. We must see it as an idea and try to minimize its ill effects, if necessary try to kill it altogether. We must have a clear conception of what is wrong. Things long associated with American policy may still be wrong. America will take a long time to recover from her rejection of President Wilson. If we read the history of the League Covenant and similarly of the League of Nations we shall see that probably President Wilson was not altogether wise in his presentation of the theme before the American public. But he was full of enthusiasm, full of generous fanaticism, he had great ideals, but I suppose it may be said that he thus paved the way for their rejection. They are to all intents and purposes rejected. Anything ill in the

country is an embodied ill in the country, it is literally a creature, and we Theosophists with all the power at our disposal, must deal with it.

There is of course the Negro problem. In his book *Our World*, Wendell Wilkie mentions it, as he also stresses the rejection of President Wilson. He regards the Negro problem as one of America's unfortunate imperialisms. The American Theosophist must confront that problem and see what he can do about it, realizing that the power of his thought and those of his fellow-Theosophists is extremely potent, and that where possible such thought, if wise, will be reinforced by the Elder Brethren or by some specially interested Elder Brother in so far as They or He may think it right to reinforce it.

The fourth problem is the dangerous spirit of anti-Semitism which is said to be prevalent. This anti-Jewish spirit appears to be rife, at least in 1943, according again to Wendell Wilkie's statement.

Then what about the organized slaughter of animals and the terrible consumption of flesh, not only of course in America, but throughout the world? Is not this a ghastly wrong, a civil war, a fratricidal war, not only weakening but destroying in its effects?

Will there cease to be war while such war lasts? Can any Peace include such tyranny, such injustice, such cruelty, such degradation of the human spirit?

These may not be the actual wrongs in the judgment of the American citizen. What then are the wrongs against which the American Theosophist must set himself with his Theosophy to modify,

change, or perhaps eliminate according to his most intuitive outlook upon the matter? What will the American Theosophist put into these wrongs, so as to explode them if they are to be exploded, so as to change them if they need to be changed?

INDIA

If we come to India, what are the wrongs against which we must set ourselves? So far as I can perceive them, there is the proposed vivisection of India; the misery of the Indian people; India's enslavement to foreign rule; and India's disunity. I take these for the ills afflicting India and I try to confront them with my Theosophy, my will-power, my thought-and-emotion-power deliberately and definitely day after day. It is no use thinking vaguely: "These are very great misfortunes. What can we do about them?" What are we Theosophists for but to fight and to conquer ill, and every earnest Indian Theosophist should be at work to confront these ills as best he may think fit.

The difficulty we have with very many of our Theosophists is that they do not think about these things, they are not ardent Theosophists. They are only dabblers in Theosophy in the sense that they have little realization of their power, of their purpose, little realization that in the background stands the Hierarchy. So they sometimes waste an incredible amount of time in useless and very often disruptive thinking, and do not know to what end they are Theosophists.

At the present moment the actual details of the Science of Theosophy

matter less. What matters more is the illness of the body politic, such as that illness may be, and the healing of the body politic with whatever Theosophical herbs may be available for the purpose.

But we must be ready to be patient, to realize that in our time perhaps little will be accomplished. I should not however like to pass away and face the Elder Brethren who are so tremendously at work in trying to help the world, and be unable to say that with my thoughts, my feelings, and with every power I have tried to fight the good fight against some at least of the ills which render and keep the world weak.

POLAND

The same, of course, is true of every country. If I think of Poland, and my thoughts are tremendously with Poland in the still greater crucifixion which she now has to enter, I can only help Poland along a certain limited direction. But the Polish members of The Society should know Poland's weaknesses, how she lays herself open, as do Britain, America, India, and other countries, within as well as without her gates, to the attacks of the enemy; and these Polish Theosophists, these American, Indian or British Theosophists must create a great Guardian Power of the Will, so that the enemy shall not be active through these weaknesses in the country's integrity. We must lessen the weaknesses, get rid of them, or possibly encyst them, to use a medical term. Since my contribution to Poland can naturally only be in terms of my comparative ignorance, still, my own feel-

ing is that Justice for Poland should be my key-note. In every stage of my consciousness I want justice for Poland, and I do not want to define the word justice whether in terms of the 1939 or the Curzon or any other frontier line. Frontiers do not matter so much as that those who are responsible for Poland shall be seized, if I may use a legal phrase, with the power, the purpose and the future destiny of Poland. It is the Masters' frontiers that matter, be these of one nature or another, and I must will Their justice for her, I must think Their justice for her, and I must aspire for Their justice to be enthroned in her heart, and whenever I can I must speak words which embody Their truth for Poland whether or not it may arouse people to a sense of Poland's right to justice. But her true servants, by whom I mean the Polish Theosophists, know intimately their Motherland and they can see where the weak spots are and they can endeavour to close them up, as I can see with regard to Britain that tremendously weak spot of her incapacity to deal with India as India should be dealt with, and how that extremely dangerous weakness might well bring about the disruption of the British Empire. I know the Elder Brethren do not desire the disruption of the British Empire and, therefore, we must try to strengthen Britain. Into disservice to India we must insinuate service to India wherever and whenever we can see that disservice, and I fear we can see it comparatively frequently. When seen, we must immediately follow it up by the ideal of service, and it is a very

active and constant preoccupation of mine to drench, may I put it so, the bureaucracy of India with the ideal of their duty to India.

BRITAIN AND INDIA

I cannot see a white body without challenging it as to its performance of its duty to India. I am tremendously fortified in my power to make the challenge, because I remember the Masters' words that no expression of Their gratitude could be too much for anybody who served Their Motherland. I feel that out of that splendid and encouraging and stirring statement, I can confront with my will, my thought, and feeling-power, and perhaps sometimes on occasion with my speech-power, all that is less than the right as I see it.

Of course I do not know, it is not for me to know, when the hour will, in fact, strike for India's redemption on the physical plane itself. These high and wonderful secrets are not confided to me, but one great secret is confided to me, namely (and you will see that it is hardly a secret at all) that my duty, as a Theosophist, is to strive to my utmost to place the Right, as I may be able to see it, side by side with the wrong, as I may be able to see it, so that the Right will elbow out the wrong in God's due time.

CLEARING THE DECKS FOR OUR GREAT PURPOSE

Of course, from time to time a weak spirit of despondency overtakes one, but that is really treacherous, for wherever we may have been in past lives at least in this life we are on the winning

side. Why? Because we are led by those Generals who know how to achieve, I would say to every national in Adyar, whether British, American, Polish, Dutch, French, Indian or of any other country: Take care of your country. Clear the decks of your brain for real Theosophic action on one plane or on another. If you say to me: "You are so constantly reading detective stories," I will answer: "That is my way of clearing the decks for action because I do not pay more than an insignificant attention to what I am reading. A detective story serves as a broom to sweep any other thought or preoccupation out of the way, and as there is constantly in the background of my consciousness the will to serve the Elder Brethren as best I can in outer world, that background comes into the foreground the moment the detective broom has done a bit of sweeping." It may be the same with others in the case of films. They may be interesting or not interesting, beautiful or ugly, exciting or banal, but their purpose is to help to clear the decks of the consciousness for action.

We have, if we only knew it, just one purpose, to be the most perfect reflection possible of the Masters' intentions. We read a book. We go to a film. We listen to music. They truly have their purposes of attuning us to our own concentration. But we must not forget our concentration in the midst of the attunement. Many people become so absorbed in what they read and do that they forget. They amble along life's fields as sheep amble along, nibbling here, there and elsewhere in a

constant state of nibble without any positive purpose. If a person says to me: "Did you hear such and such a piece of beautiful music?" or "Did you read such and such a remarkable book?" I am always inclined to say: "What did you do with it? Did you simply enjoy it, or did you become more fitted to serve the Masters because you heard that music or read that remarkable book? Are you nearer to the Master because of it? If you are not nearer to the Master because of your reading the book or hearing the music, then you are wasting your time. You are enjoying yourself only. You may be purring, but you are not of much use. For your whole purpose is to put the true into the false, the good into the evil, the beautiful into the ugly."

There is nothing which is more delightful to do than all those things. Sometimes people think it is very boring to be always at work like that. But it is not really boring. You are always agog to see what you can do more with something than you have been able to do with it heretofore. You say to yourself: "I was able to do such and such a thing two or three years ago. Can I do better now than then?" That is a matter that hits me very hard. I have been engaged in educational activity in India in practically the whole of my Indian life and my challenge to myself is: "Now, George Arundale, you have talked and written much about education. Can you talk better, can you write better, now than you did a year or two ago? If you can you are growing. If you cannot you are static."

I do not want any Adyar resident to stagnate, because to stagnate at Adyar is to recede: at Adyar we are either going backward or forward and if we are marking time it is really a retrogression. That is why it is not good even for India as a whole for an individual to stay too long at Adyar. The war has intervened and has made movement very difficult, but there is always the danger for everybody mentally, physically, emotionally and wilfully, to stagnate. If I may say so with all due respect and reverence, I have it on the highest authority from the medical entourage of Dr. Besant that her physical wellbeing greatly increased when she was able to go away for a time, even if only to Benares in the cold that she hated. Though she never would acknowledge it when she went abroad, even though reluctantly, she would come back more refreshed.

WE MUST PUT . . .

To conclude with this idea of putting ideals into ideas, of putting the Right into the wrong, the beautiful into the ugly:

We must put the Universal into the individual. As Theosophists, it is one of our duties when we look at an individual to give him a touch of universalization, energizing the Universal that is in him.

We must put the Future into the present. We must energize the Future that is ready to be energized.

We must put God into man. God is already there but we must knock at the door until the God within awakens to say "Come in." He will hear us if we know how to knock.

We must put the Lotus Flower into the Lotus seed, and into the Lotus Flower we must put the Cosmic Point.

We must put the Love of God into the life of man.

We must put Joy into suffering.

We must be busy about these things. We may not be able to accomplish what we would like. We may have to stay unanswered on the door-steps. Never mind. If only we just keep on knocking some day it will be opened. And to "put" does not mean from outside. It means to energize, and to energize is to make or to break.

We must put Deathlessness into death. We must put Eternity into change. We must put Youth into age. That is very important for us pepper-and-salt-haired people.

We must put Victory into defeat. That was so beautifully exemplified in the case of Dr. Besant when our Central Hindu College Team played the United Province Police, a very much stronger team of hockey players. Our score was some 18 goals to nil in their favour. Dr. Besant came to watch, because she knew we were going to get a thorough trouncing. When we gathered round her with sorrow on our faces, she said: "My dears, you had a wonderful team against you. I think you did exceedingly well." If we had played more time we would only have lost more goals but she was very encouraging. I never worked so hard as I did in my position as Centre Half. I was always rushing out trying to stop a policeman who was not there by the time I got there but was somewhere

near my goal. We must put Victory into defeat.

We must put Laughter into despondency. When I had an excruciating toothache in Taormina, Krishnaji roared with laughter. "You do look so funny," he said. "Do I?" I said. Laughter is very infectious. One soon catches it.

We must put Strength into weakness.

We must put Brotherhood into conflict.

We must put Courage into despair.

We must be so good at weaving that we are able to weave a silver lining for every cloud. It is a very good idea if we want to know how to weave to go to Kalākshetra where they have a weaving department, so that we may learn how to weave Ideals into ideas and Right into wrong.

* * *

"AS TO A BELOVED MOTHER"

I was delighted to receive the following letter from the Los Angeles Lodge, a very old Lodge in Southern California which has been the founding nucleus of many other Lodges in the suburban areas.

The President, Mr. David A. Berg, writes: "The following excerpt from the minute-book of our Lodge is in explanation of the enclosed bank draft in the amount of \$21.69:

"Board Meeting of November 3, 1943. . . . The Board acted to confirm the Lodge's decision to send directly to Adyar, 10 per cent of all dues, donations and contributions received by the Lodge. This money is to be known as the Adyar Fund and kept separate as such on the books. Amounts

sent to Adyar shall be as large as deemed expedient and shall be sent as often as shall be deemed expedient."

"It may appear at first glance," Mr. Berg continues, "that this resolution was in some way associated with the statement of conditions at Adyar which appears in the October number of THE THEOSOPHIST. Actually this is not the case. The October number of THE THEOSOPHIST arrived only a few days ago. But it may be something more than just coincidental that the Lodge was engaged in serious discussion of its responsibility to Adyar during the time the October number was being prepared."

"This first remittance goes out with very much the same spirit as the spirit that goes with the gift one sends to his beloved mother."

It is very evident that Adyar is a living reality to the members of the Los Angeles Lodge, for I happen to know that this Lodge is not supported by wealthy people and has had somewhat of a struggle from the financial standpoint in its endeavour to keep a centre of Theosophical influence in the heart of a great city. I am reminded of something I said during the last Convention to the effect that all our work is being supported mainly by poor people, for poor people generally give more than they can afford.

The principle of tithing is a very ancient one. Though there are individuals who from time to time have given ten per cent of all they receive to The Theosophical Society, the Los Angeles Lodge has led the way in tithing its limited income for the sup-

port of Adyar. Adyar should indeed flourish not only materially but spiritually if it were so intimately in the hearts of all Lodges throughout the world that they felt moved to give a portion of all they received to Adyar as to a beloved Mother. I have repeatedly said the American Section is our good Karma. Here is another evidence.

* * *

FOR SERVICEMEN

The National Secretary of The Theosophical Society in America writes to me :

We are happy to send you the enclosed copies of literature we have prepared for distribution to servicemen.

Announcement of their publication was made to our Lodges about a month ago and since that time more than 40,000 copies have been sent out with many Lodges still to be heard from. We can but hope that the servicemen will be as enthusiastic about them as our members have been.

You might be interested to know that after several articles were prepared for this purpose, drafts of the material were sent to twelve servicemen of different rank and experience, both members and non-members of The Society. They reviewed them and in most cases talked about the material with other men in service, and their opinions thus formed were sent to us for our assistance in determining the usefulness of the various articles. The four enclosed were our final selections.

There are four excellent little cardlets, and an American colleague of mine at Adyar has written about them as follows :

They are pithy, poignant, pat. They are helpful, healthful, hopeful. They are for fliers, sailors, soldiers and stay-at-homers. They are thought-arousing, thought-producing and thought-inspiring. Do you not agree as you read sentences such as these :

In the silence of your heart, there lives another—an immortal—Self. He is the Hidden Warrior within. In times of war there are many more opportunities to discover this greater Self. . . In the heat of battle, in the test of action, it sometimes seems that you stand aside and some Greater Self fights through you. This is the fearless Hidden Warrior who knows that He is immortal. . . Trust Him. Learn the secret of standing aside and letting Him fight through you by saying: "His will, not mine!" . . . The Hidden Warrior dwells in a fortress within, where pain, fury and doubt cannot reach. Enter this realm and you will be sustained.

Or these :

Each soldier must take up for himself the task of arming his individual spirit. Here you need weapons of the most enduring quality. They must be drawn from man's inner being. They are his invisible armament! . . . No effort is ever lost. All that is yours will come to you. If it be joy, be grateful that you have earned it. If it be pain and sorrow, there is no cause for resentment; you earned that too. Knowing this truth, you can be calm, patient, cheerful, seeking to find some constructive good in every experience.

Or these :

YOU CAN TAKE IT. Tomorrow you may face it. Zero hour will come. Nervous? Sure! . . . But you have no doubt that your cause is just and right. That makes this a mighty important job for the Commander-in-Chief who is above all commanders and

rulers. He is depending upon *you*. You can depend upon Him, too, in the tight spots where the going is tough. . . Nothing that is fine and good and true is ever lost. It cannot die. And neither can *you*. If you labour, sacrifice, and even die for a future better world for man it is for yourself as well. Men live on earth again and yet again. What is reaped has been earned.

Or these :

NOW THAT YOU ARE A SOLDIER YOU WANT STRENGTH. The strength of your own real selfhood is yours, for men have a power within them that they may call upon in moments of crisis. It sees them through. YOU WANT COURAGE. You have more courage than you know. Think of what you really are. The SELF of a man always comes to his aid and bears him up in critical emergency. YOU WANT ACTION. You have an inner Commanding Officer of your own. He, your own real Self, tells you not to let the demands of an anxious mind rule your conduct. YOU WANT CERTAINTY ABOUT THE FUTURE. A new world, "the century of the common man," is in the making. The future is brighter than it ever was. What you are fighting for will not be lost again. As to the future beyond death, there is even greater certainty, for eternal law governs that future. What seems like death is the opening of a new and freer life, and after a time a return in a new body to new experiences here.

These are cardlets issued by Theosophists in America, and I agree heartily that they are a very fine and unique contribution to the morale of the American fighters for the freedom of the world. Very hearty congratulations to all concerned.

* * *

THEOSOPHICAL LANDMARKS

The following suggestion has come to me: "Could not The Theosophical Society recognize more definitely different landmarks in the growth of the Lodge or even the individual member? For example could not at least the Silver and Golden Jubilees of a Lodge (and perhaps of an individual) be recognized, if desired, by the endorsement of their charter (or diploma) by the reigning President of The Society? And in the case of the Lodge by placing into The Society's Archives a very brief history of highlights of the Lodge?"

I quite approve of the idea of having some public recognition from The Society upon the occasion of a Lodge or an individual having proved his stalwartness by achieving a Silver or Golden Jubilee. The method of that recognition, of course, is another question. I

should have no objection to endorsing a Lodge's Charter or a member's Diploma if really desired by the member or the Lodge in token of that stalwartness. I am also quite in accord with the idea that a very brief history of the Lodge and even the member's work might be sent to our Archives. I have long advocated that each Lodge should make a Golden Book of Greatness in which should be immortalized all the really fine events in the Lodge's history and the records of the splendid workers no less. A summary should indeed be sent on great Jubilee Days to the Section and Adyar Headquarters that these summaries may be incorporated in the Section and the International Golden Book.

What do my fellow-members think of the idea?

George S. Arundale

THE KNOWING

I would not seek the gift of tongues
That once at Pentecost came down to men . . .
What message can the word convey
To stony hearts, to fettered minds,
Save darkest fear and ignorance?

What need of words to Him who taught
Beside the sunlit lake of Galilee?
Or Him who saw all Truth revealed
Beneath the branches of the Bodhi Tree?

Ah, godlike Soul! Thy very gaze,
Thy love, thy silence tell us all of thee—
The way of life our feet are fain to tread;
The way to death that dies and sets us free.

HAROLD HENRY

THE BLESSEDNESS OF GROWING OLD

BY CLARA M. CODD

ALL ages, as all circumstances, have their compensations. I find that some people dread growing old. Now that I have done it I can tell every one that it is a most blessed experience. It is a popular idea that youth is the time when we are happiest. I know that is not true. Every year that I grow older I also grow happier. I am sorry for youth. It is so inexperienced and therefore so often bewildered. It is only age that can take life impersonally and therefore garner wisdom from it.

I can remember when I felt everything so much more vividly than I do now. How, when we are young, do we love and suffer and yearn! Not that I have ceased to do those things yet, but I do them in a much mellowed and wiser way. Never again in this body shall I feel the wonderful thrills that come to us in youth when great moments come to us. I remember them and that is enough for me. Instead a lovely calm comes, and a beautiful expectation of the return of springtime when one has left this rather tired old body. One cannot *do* as much as one once did, but one can *think* more effectively. I am reminded of the famous French philosopher who said: "If youth only *knew*, and if age only *could*." It is the mission of youth to put into action the wisdom gained in the last incarnation. I *want* to return to life to *do* the things I can now so clearly see ought to be done.

But I am so happy anyhow. What the Lords of Karma ask of me is so happily given. And the Master is one of the "Lords of Karma."

I would like to talk to my fellow-ageing ones, some of them. There are women who try to stave off the appearance of old age. I feel so sorry for them. It is true that as you grow old you no longer have the thrill of finding a fine young man wanting to live and die for you. But you have what is infinitely just as worth-while, the affection and respect of really worth-while men. The world is no longer your oyster, filling you with joyous anticipation as to what will be yours when you open it. You have probably often found that sorrow, disappointment, frustration came to you instead of that lovely "walk-over" that most young people expect. But how worth-while was all that experience. I remember Dr. Besant once saying to me that looking back over a long and marvellously full life she would willingly surrender all her joys but not one of her sorrows, for through them she had learnt the most. So do not let us be afraid of pain. H. P. Blavatsky called it the "teacher, the awakener of consciousness." And so does Krishnaji.

And then, too, as we grow old, the ones we love best—and there are no lovers like the lovers of our youth—leave us, one by one. But there again we have not "lost"

them. Love is ever its own eternity. They have but gone a little before and will be there to welcome us when our great day comes. Again, lovely Annie Besant once said to me: "When you can be just as happy when the one you love best is not there, you have truly learnt how to love."

There are two things that hurt me whenever I see them; youth without hope and old age without peace. Very dear friends all over the world have given my old age peace. I would like to return quickly to help give the youth of the coming world the most wonderful of opportunities, the loveliest, undying hopes.

Another thing I notice about growing old, and that is the little memories that persist. In my case it is not the great and marvellous occasions of life that come back to me so often, but little things, people I only saw once, people I passed in the street and never knew to speak to, little acts of tenderness and unconscious heroism that I saw all the time.

Humanity does not need great and startling things. It needs above all the sweet warmth of daily loving and helping. You do not need to be great to be happy. You need to be simple and natural and loving. Perhaps the world will turn again to the big, simple, natural things of life, and so regain its happiness. I would like to give back to the peasant, the working man, the things which make him happy, and to turn the thoughts of the wealthy and powerful from that hard pursuit of gain and power which can only be won at the cost of the tears and pain of countless millions.

I am happy to be old. I thank Life for it. The "Pilgrim Soul" in us is never old. He is the eternal Youth, the Undying Fire. His unseen habitat is the "Land of the Ever-Young." But there is a serene graciousness, a lovely, heartening pathos, about the gradual fading of his vehicle of consciousness here. We may well say to all life, dear, lovely, infinitely pathetic: "God be with you till we meet again."

EXPERIENCE

As it were an angel wand
 Touching my spirit
 As I brooded on things
 Beyond my thought's imaginings,
 Something inward did respond,
 In a sweet minute
 Opening flower-like to its ministrings.
 The silvering ember of pervasive dream
 A tongue of scarlet fire became,
 Wordless groping taking the lovely frame
 Of moulded language—then did all seem
 Melted, blended, into something rare,
 And He, the True Dreamer of my heart, was there.

DOROTHY MARY CODD

THE IMMANENT SPIRIT

BY BERNARD HENDERSON, M.A., D.Litt.

LIKE many other folk I am not so young as I should like to be, yet, because only recently have I found Theosophy, I am at present in the Kindergarten; and, in all likelihood, I shall not move much higher up the school. In fact I may pass straight from the Kindergarten to the University; it is not yet decided. I make this admission for the reason that I fear lest what I am about to write may be regarded by those in the higher forms as almost not worth saying, on the ground that it is so obvious. However, what is obvious to one is often obscure to others, and, if a thing is true, it cannot be stated too frequently, or too emphatically.

THE WORD FOR THE NEW ERA?

Now, in the Kindergarten, I have come across lately the expression "the Immanent Spirit." I have read it in my school books, I have heard my teachers use it. It has often been upon the lips of my fellow-scholars. The words are used in contra-distinction to "the Transcendency of God." As I have pondered these words two questions have arisen in my mind: (a) whether we assess at its right value the underlying meaning, (b) whether these words may be taken as a clue to the labyrinth of fresh speculation through which our race is passing, or

about to pass. To me, myself, the import of the words is tremendous, for, by accepting their truth, I see toppling around me much of the edifice of religious thought in which (perhaps more or less heedlessly) I was reared and passed the greater part of my life. I see myself and all my fellow-creatures placed in a new light that beats off all the shadows of the past. We are told that "in philosophy this expression is used to denote the conception that the Deity pervades the Universe itself, and that His Activity and existence are expressed solely by the unrolling of the natural Cosmos. This view is in opposition to the doctrine of transcendentalism that the Deity has an existence apart from the Universe which is in effect only a subsidiary expression of His Activity." That seems to be a concise and clear definition as far as it goes; although to me it does not reveal fully all that seems to be in the expression "the Immanent Spirit." Yet, if we accept only that limited view of this modern theistic belief, quite evidently the dogmatic theology of the past with all its heated discussions fails any longer to demand our consideration. There is no need to dwell upon this subject, or produce examples to show the futility of old beliefs or theories, nor is it my desire to exploit the difference in view between a God who is in Heaven and

a God who is not only in all He sees but actually in us ourselves. My concern is the paramount importance of what this latter belief, if we accept it, ought to mean to each of us individually, and then to ask the question whether its general acceptance will mark and define the New Era towards which we are approaching, or into which we may already have entered.

A REVIEW OF FIFTY YEARS

Fifty years ago the article on Theism in *The Encyclopædia Britannica* said that "while knowledge of God may reasonably be expected increasingly to grow . . . from more to more, it is not to be supposed that doubt or denial of God's existence must, therefore, speedily disappear. All kinds of agnosticism merge into agnosticism as to God, from the very fact that all knowledge implies and may contribute to the knowledge of God." When at the close of those fifty years we attempt to review the amount of knowledge that has flowed into the mind of man during that period, by reason of Science and all its branches; the opening up of the world and the closer intercourse of peoples; the study of comparative religions; the removal of all those barriers to religious belief so laboriously erected by theologians in their earnest but misguided efforts to explain God by measuring Him with a foot-rule; the vast outpouring of books, pamphlets and periodicals; the establishment and growth of independent and more or less uncontrolled study circles, classes, debating societies, we realize the fact that compared with the agnosticism of half a century ago,

modern agnosticism is not only less existent but is also much less agnostically agnostic. Moreover, there is one most important fact to notice. In all those ways specified, as well as in many others such as the spread of elementary education, various inventions, improved standards of life, etc., etc., not only has man's mental view widened, but, as a corollary to all these things, his vocabulary, spoken or understood, has extended extraordinarily, with an added power of abstract thought. As we look about us, therefore, we need not so much be struck by the shrinkage of congregations in Church and Chapel, as be deeply impressed by the interest of modern man in the thought of God and all which that name implies. That is the soil which is to bear the harvest of the future. What seems to be needed now more than ever before, is some outstanding direction to guide us by spoken and written word to a deeper belief in the greatness of our own destiny, and help us to achieve it by showing us how to shed all unnecessary encumbrances and impediments whether of mental, moral or spiritual character.

At any rate, we have said a final farewell to the smug Victorian Church and Chapel life with its aim of personal salvation, personal kudos with the Almighty, and personal grip upon His mercy by the utterance of priest-taught, psittacine cries. Undoubtedly, we have our faults, seeing that we are human beings, but quite possibly we do not try to parade so crudely what we suppose to be our virtues. Possibly the greatest menace to spiritual advance lies in the comfort and ostentation of modern life.

Yet we do understand that we are in the process of evolution, and all of us, Church-members included, are inquiring as to the entelechy. "Quo vadimus?" is on every lip. If we accept, in part, the theory of God's Transcendence, and, in part, the theory of God's Immanence, then, in what respect will these beliefs work upon human nature at the present stage of evolution? We can gather a rough idea from a review of mysticism. For the one mystic of the past there are thousands today—only, their mysticism does not necessarily snatch them up to the embrace of Christ; rather it more often leads them in humility to the actual presence of a supreme Creator and Artist, or into temporary harmony with an all-loving and all-forgiving Father. Man's vision is wider, his understanding more comprehensive. If he no longer thinks of God as an occasional visitor to "this poor hut, our home," he might think of Him as the permanent resident with himself in the same premises, and believe that he has only to open the right door to be in the presence of his cotenant. It is not a question of Box and Cox. The two entities, in greater and lesser measure, are one and the same.

A NEW VIEWPOINT

In plain English *immanent* means *indwelling*. If we believe in the indwelling of the Spirit, we are forced to ask ourselves: "Do we realize the significance of our belief?" That is, do we make the requisite effort to set our house in order? One recalls that haunting sixteenth-century poem named "Preparations" in which the anonymous poet

pictures a sudden, unexpected visit of a King (possibly Charles the First) to a home:

Yet if His Majesty, our sovereign lord,
Should of his own accord
Friendly himself invite
And say: "I'll be your guest tomorrow
night,"
How should we stir ourselves, call and command:
"All hands to work! Let no man idle stand."

and the description of the fanciful elaboration in the provision of tables, carpets, cushions, light and perfume to show honour to an earthly King.

But at the coming of the King of Heaven
All's set at six and seven;
We wallow in our sin,
Christ cannot find a chamber in the inn,
We entertain Him always like a stranger
And, as at first, still lodge Him in the manger.

Such is the attitude towards the Transcendent Spirit! But, if you and I accept the theory of the Immanent Spirit, what then? Is the King to live permanently in a hovel or in a palace? That is, indeed, a thought that must cause us much heart-searching and disturbing inquiry, unless we are entirely eaten up with our own conceit. It matters not what our race or creed may be, whether we are rich or poor, whether we are learned or ignorant. The responsibility for each of us is one and the same. We have to contemplate the indwelling of that great Spirit, transcendent, immanent, or both, in *ourselves*. Man has not hitherto understood this. Some of us do understand. Therefore, our question

has to be whether the home is fit for its occupant.

INTRIGUING AND ELUCIDATIVE

From the time when the Spirit first resided in this tabernacle, *that* has been the unrealized problem of mankind; *that* has been the really disturbing element in man's mind and heart. One must assume that, in the course of evolution, gradually but steadily, the habitation has been rendered more and more residential. The mere animal part of man's nature has been increasingly refined, till now it is possible for speculation to envisage the possibility of an age which shall in its process intelligently help to hasten the evolution of our race. What man has blindly called *sin* lay in the nature of the habitation which God Himself saw fit to choose for His indwelling. As we think, or try to think of the past history of man, and that all through our painful ancestry God has condescended thus to abide, we arrive at some estimate of the fixed resolve of the Almighty's purpose, and we realize more clearly the infinitude of His patience and performance. Yet as each of us proceeds to look personally within and about the tabernacle we have to offer, and takes close notice of the stock of furniture we have in use, the abominable condition of cupboards, and the clutter of accumulated rubbish here, there and everywhere, can we fail in this introspective and more intelligent stage of our existence to be appalled by what we see? To catalogue man's offences is to run up and down the whole gamut of human blunder under such generalizations

as selfishness, intolerance, greed, gluttony, uncharitableness, prejudice, hate, contempt, snobbishness—to name but a few such classes; yet the list as it stands makes us see that we are entertaining the indwelling Spirit not so much in a manger as in a sty. Further, if as individuals we take an inventory of what we are able to discern within ourselves, we have to murmur sadly: "Depart from me; for I am a sinful¹ man!" Each day omission and commission are at work wrecking and befouling the place. *Not one of us escapes condemnation.* What may cause one person to turn up his eyes in pious horror to behold, may, for all we know, be a minor offence compared with what he himself sets down daily, in sanctimonious satisfaction. It is quite conceivable, for example, that to the indwelling Spirit snobbishness is a far more offensive sight than drunkenness. It is time we gave up all endeavour to arrange the notes of that gamut in higher or lower tones. One fears the great Musician must look awry at all such attempts—especially when His sensitive nature becomes aware of the blaring cacophonies that burst out violently ever and anon from Church, Parliament and Law Court. Rather let us as Theosophists insist on the grand principle of the Brotherhood of Man, and try, in spite of our own dismal failures, to put theory into practice.

Meanwhile, we may be thankful for one thing. God always does His own, and more than His own share of the house-keeping, and what He does is

¹ Hardened in wrong-doing.

done with undeviating thoroughness. It is just this. If our part of the homestead were as clean as His, the appearance of the place would be perfectly presentable. If we are to assist more actively in the cleansing of the homestead (or stable, or sty, whichever it is) than hitherto, the task requires more than sporadic effort. What can be done, what will be done by man in the age before us, so that the habitation may be a temple meet for God?

IT MAKES A NEW MESSAGE

I venture to make one suggestion, and that is, a restatement of this relation between God and man. As I have explained, the idea of the Immanence of the Spirit entered my understanding so acutely that I realized, forthwith, that while in the past the Churches may have striven honestly for man's uplift, they yet have striven largely in ignorance, stressing, here or there, one thing as all-important, but missing the central truth. Each Church may have been partly right, but all of them have been more than partly wrong. The result now is patent confusion, with the ludicrous exhibition of blind leaders, persistent in an endeavour to lead those who possess vision. Today, one might conceivably go to an Archbishop to consult him about some vintage or about some brand of cigar, but what earnest or intelligent person would dream of supposing that he could derive spiritual aid from any Archbishop, or for that matter from any higher ecclesiastic? The higher ecclesiastics are not chosen by reason of spiritual endowment. In the Churches,

alas! the Spirit appears to be dead or remarkably dormant. Yet to an ordinary person like myself this idea of the Immanent Spirit offers something irresistibly wonderful, something that insists on deep concentration, something that is fascinatingly potential. It is as though an ordinary man were suddenly to learn that he was of the blood royal; as though a poverty-stricken person learned suddenly that he was heir to a rich estate, as though one who had fumbled in darkness along a dark track suddenly found himself in the glow of full sunshine. I may be wrong, but, as far as I know, nowhere has that simple, unadulterated fact of the indwelling Spirit been delivered and expounded in any pulpit. The ordinary man has heard, *ad nauseam*, this and that doctrine; been told of this and that interpretation of so-called Holy Writ—that he must do this or that in order to be saved; but has he ever been told that, so far from wallowing in sin because of some utterly unknown and incomprehensible decree of long ago, he is and always has been part and parcel of God, sharing with the Spirit in him the brave attempt to give the home he inhabits more air, more light, and, in general, cleaner conditions? That his job is not to worry about the past, or speculate on the nature of God, but to run the Hoover over the floors as quick as possible? One can almost imagine the consternation, for example, of some Coster brought face to face for the first time with this potent fact, and fancy him crying out: "Me part of Gawd Orlmoighty! Strewth!" Unwittingly, in his East London dialect, he would

have uttered what was vital: "God's truth." And it is that truth which seems to me to have been so strangely withheld, obscured, unexpressed. Yet I suppose that it has always been there to see! Man has been told in terms that he cannot comprehend, that he is a Son of God, that he may be redeemed, saved, snatched from "the everlasting bonfire"—upon conditions; but has he ever been told the simple, plain truth that he himself is part of God? *That* God, again, is something so different from former conceptions. He is not a God who through the ages has sat watching through a celestial microscope the writhing and wriggling upward from the slime of specimens selected for biological tests to see how they re-act to this salt or that acid; not a God who, as an amused or faintly interested spectator, has watched through the windows of Heaven the sorry array of struggling humanity trudge wearily along the pain-

ful tracks of history. Not, that. But a God who at some point entered the struggle Himself, fought side by side with the companion of His choice in the battlefield of existence, suffered with him hunger, thirst and privation, loss and death; whose smile has ever been intermingled with human smiles; whose tears have flowed down with human tears; a God whose feet have trodden the Gethsemane of evolution and toiled side by side with man on the long upward climb to these purer heights—no onlooker but a sharer, partaker, an alter ego.

The age needs sadly a new call. The pulpit needs a new message. Humanity needs a revitalizing call to its proper place in the Universe. Perhaps, in my blundering, Kindergarten manner, I may have hit upon the message which might reach mankind. Where then are the Voices that may cry aloud this Gospel along the great highways of the great new world?

RUKMINI DEVI

(A reverie on seeing her dance)

Green creepers rustle in the sunset hour . . .
 A butterfly of gold flits by . . . a sigh
 Pulsating from the ocean's womb . . . a flower
 In harmony with holiness . . . a cry
 Faring from virgin heights, echoed by stars,
 (Unheard by hearts avid of carnivals) . . .
 And then outleaps of a lightning-love that wars
 With life's inertia and dungeon walls
 Deadening the soul's deep throbs relentlessly . . .
 I marvelled when you danced in ecstasy!

DILIP KUMAR ROY

EDUCATION AND THE NEW AGE

BY MARY W. BROOK

SOME years ago the "Teachers' World" published a series of leading articles on the characteristics of an educated man. Various celebrities contributed, but when G.B.S. was asked what he considered to be the qualities of an educated man, he replied, on one of his famous epigrammatic post cards: "I have never met one."

Now what does the word "education" really mean? Surely it means to educe, to lead out, to bring forth. To bring forth what? The divinity latent in the soul of each child, the personal potentialities, the individual uniqueness: that in its fullest sense is the purpose of education. But how different from most so-called education as we know it today. There is so much forcible feeding, so much hasty cramming for examinations, that we have lost touch with the real significance of the word. Instead of concerning ourselves with the wholeness of living, education has degenerated into the collection of academic luggage labels.

If education is to co-operate with the evolution of consciousness, along what lines should it proceed in the New Age that awaits us? There is so much talk about what it will be like in the world, but to make that new world, that new society, we first need new people. After lengthy discussion on world problems and how they can be solved, invariably

we conclude: "Well, of course, it all comes down to the individual. Fundamentally it is a matter of individual responsibility."

So we must have new individuals with a new view of life, a new way of life, and a new set of values. What force other than education can bring forth these new people? To a large extent education either makes or mars the individual, and individuals make up society and the world at large.

A NEW FACULTY OF CONSCIOUSNESS

What then should be the qualities of this new race which is to solve the present world problems? In the past age education has concerned itself almost exclusively with intellectual equipment, and where has it led us? The mind alone invariably tends to divide and to criticize. It likes to feel itself proudly separate, and so we have produced a civilization based on competition, on greed and on fear. We have developed the head at the expense of the heart. But by blending the best of the head with the best of the heart—the mind with the higher illumined and expansive emotions—science, with art and religion, we can produce that synthesis of faculties, that intellectual sympathy, that understanding, which gives birth to the intuition. This intuition is the reflection of the super-consciousness or cosmic consciousness in the

higher mind. It is the illumination of impersonal thought with the dynamic fire of creativeness, with the spirit of unity and universal love. It is the poise of reason and love. Only by the development of this faculty of intuition within the individual can the new attitude be found that will solve the present world problem and prepare the way for happy and harmonious living.

What then will be the effect of the unfolding of the intuition? The individual will see life impersonally, as a whole. He will not try to solve the housing problem alone, the employment problem alone, the education problem alone, the monetary problem alone. He will see that they all hang together and cannot be solved separately. He will not try to solve the problems of his own nation at the expense of other nations. He will realize that all nations are mutually dependent. He will be a citizen of the world. He will have a cosmic sense that sees the relation of the parts to the whole. He will be more universal and less of a specialist in his outlook. He will discover his own particular relation to that whole. He will develop a strong sense of social responsibility, paying more attention to social duties and less to social privileges. He will have that sense of vocation which will give him a dynamic purpose in life. How different from the indifference, irresponsibility and apathy that still exist amongst us today. Here will be a real individual, a man of character with the courage of his convictions. The different sides of his nature will be drawn together and unified making an integrated personal-

ity. His attitude to life will no longer be one of despair or cynicism: it will be creative. He will be more the master and less the slave of circumstance. So we can evolve free men—leaders, heroes, geniuses, artists, not all in sound, form or colour, but artists in life.

THE SENSE OF UNITY

How then can we awaken this intuition in our children: how develop these integrated personalities who will build a new world on the ruins of the old. First of all by presenting their activities to them as far as possible in wholes, in totalities, as in the Project System, where all their work is centred for the time being on one interest. If the farm were taken as an example, the children would visit a farm, would draw and paint pictures of farming activities, make a miniature model of a farm, read about farms, write about farms, base their mathematical problems on farms, study plant and animal life on farms, read and perhaps write stories, plays, poems on farms and farm life, sing songs connected with farm life. Perhaps they would study farming in other lands and in bygone days. This could lead on to learning by observation and experiment as well as study of the leather industry, woollen industry, spinning and weaving their own cloth, the making of butter and cheese in an amateurish way. When the farm project was exhausted, they would pass on to another centre of interest. In this way they would come into touch with the realities of everyday life, and education would no longer be artificial and divorced from the actual business of living, as it

is now with its separate subjects and water-tight compartments. Theory and practice would go hand in hand. The school should be a miniature world in which the children rehearse for the big world. Later on in adolescence, and even in our Colleges, where there is more need for specialization according to chosen vocation, subjects should always be related to each other so that this sense of unity is preserved.

NEARNESS TO NATURE

Children should grow up in the most natural surroundings possible. This might be realized more often than it is at present if our schools were always towards the edge of the towns. But wherever the schools are situated there should be a garden, where flowers and vegetables can be grown and cared for by the children. There should be trees so that on hot summer days the children can play and work under their shade. There should be grass plots for games and free play and for dancing in bare feet. There should be climbing apparatus, swings, see-saws for young children, sand-pits and ponds for paddling, for sailing boats or for observation of pond life, plant and animal. There should be facilities for keeping pets in comfortable conditions. In this way children are able to realize their kinship with plant and animal kingdoms and their intuition is aroused by the spirit of tenderness and brotherliness. They display in caring for these lower forms of life. To preserve the ideal of a happy home or communal life, children of different ages should have opportunity for mixing together. The older

children could make and mend toys and equipment for the younger children, whilst younger children love to potter around when older ones are busy making something and so satisfy their instinct of curiosity. Older children could have lessons on child care and psychology, and in this way they will expand through understanding. Honour should be given to character and helpfulness as well as scholastic attainment.

SELF-DISCIPLINE AND CO-OPERATION

During the past age man has been taught to seek his salvation vicariously through an intermediary. He has been content to allow his priest, his rulers, his teacher, to do much of his thinking for him. But in the New Age each man must think for himself, must save himself, must liberate himself. This is no longer a feudal world, it must be a democratic world. Children should be led to face their own problems and conflicts consciously and with a sense of responsibility. Then they will be in a far better position to contribute effectively to the solution of wider problems—of their workshop, their town, their nation and of their world. The relationship with the teacher, the Youth Leader, must be free and friendly if the young people are to take their problems for advice. If the children in school are to have the experience of settling disputes, of solving problems of their community there must be a far greater measure of self-government than in most schools at present. We should aim at developing that self-discipline which is necessary for happy and harmonious living in a democratic society.

There should be opportunity in our schools for Committee work. Discussion groups, co-operative undertakings such as the production of plays should be encouraged to develop social responsibility and self-reliance.

The greatest problem in the world at the present time is the conflict between the individual and society. It is the struggle between Democracy, standing for the rights of the individual, and Totalitarianism, upholding the claims of the State. Some way must be found of harmonizing the claims of both, of giving the individual freedom in a co-operative social framework. Co-operation and the spirit of service must replace competition and self-seeking in our Schools, if this attitude is to change our way of life in the world. Co-operation could be the key-note of our work, of our service to the State, and individual self-expression the key-note of our leisure. Undoubtedly working hours will be reduced if only to solve the problem of unemployment, and so leisure time will be increased. So we should train our children to use their leisure time creatively. We should educate for culture and refinement, for æsthetic appreciation and creation and give much more time to manual and constructive work in our schools.

CREATIVENESS

Another gateway to the intuition is through artistic appreciation and creation. Surely the creative faculty is the most Godlike of all our faculties. So the arts (fine arts and useful arts) must have a dominant place in education for the New Age. The

super-consciousness or cosmic universal consciousness can be reflected in illumined and expansive emotion, and how better develop these higher emotions (and aspirations) than through appreciation and creation of the beautiful. Yet in education at present the emotions, the instruments of our creative life, are starved. In invention and artistic creation experience reaches a level of intensity which has far more effect on psychological growth than long cycles of assimilative effort. Moreover, by giving more scope for the development of the higher emotions we help our children to sublimate, to transmute, much of their creative energy. So creative art helps to solve the problem not only of leisure but of sex—both enormous problems in modern society. When the constructive and creative impulse is neglected or denied expression, the child and the adult will turn to some form of anti-social conduct by way of compensation. The destructiveness of War is providing a most undesirable outlet for more frustrated artists than one. Crime and delinquency should be regarded as signs of unhappiness and disharmony. The more attention we pay to Child Guidance, through applied psychology, and even astrology, the less need we shall have for penal reform. If only we would train our children for creative living, for co-operative living, most of our complexes and maladjusted personalities would cease to exist.

THE SEVEN RAYS

According to the mystery teaching of occult philosophy, mankind may be

divided into seven main psychological temperaments or Rays of the One Life. Each Ray has its guiding principle or lamp of virtue, and all great religions of the world may be placed on one of these Rays according to the dominant note of its teaching.

Moreover, each Ray is said to predominate in turn over a period of history. Christianity with its key-note of devotion and belonging to the Sixth Ray has been the ideal, the dominant religion of the last age of 2,000 years, the Piscean Age. The heroes of this period, those who approached nearest to their ideal of devotion, have been the mystic saints. We may deduce from this that the Sixth Ray has been predominant during this period.

In the 2,000 years immediately preceding the Christian Era we may take the Persian Zoroastrianism and the philosophy of Greece and Rome as characteristic of more intellectual logical influence of the Fifth Ray.

Further back again, in the period of Egyptian brilliance, we find the Fourth Ray dominant, with its emphasis on physical development and outward ceremonial observances—its harmony of head and heart—and neither mystical devotion nor occult philosophy were pronounced.

THE AQUARIAN AGE

We may expect the new Aquarian Age into which we are now passing to be dominated by the spirit of the Seventh Ray. Beauty, ceremonial and ordered service are its characteristics. If we think of beauty as perfection of form, rhythm and grace, and ceremo-

nal in its widest sense (not religious ceremonial) as still in action, we arrive at that sense of order that conscious self-sculpture, which produces the artist in everyday life—the master of the art of living. This may well be the ideal, the trend, of the New Age.

Music, the Drama and the Dance, partly because of their long-standing connection with ritual and symbolism are thus in particular under the influence of the Seventh Ray.

The arts and in particular music, drama and the dance should play a large part in the education of the future. Through the radio, music and drama are becoming increasingly popular and there are signs of revival in national dancing, Greek dancing, and ballet. Rhythmic movement is taking the place of military drill. The dance and especially the ballet is perhaps the fullest expression of creative art.

INSTRUCTIVE ENVIRONMENT

One of the most crying needs at the present is for Children's Theatres; here the children can write, produce their own plays, making their own scenery and costumes. What an opportunity for co-operative undertaking, for learning by doing and for combining all forms of artistic creation.

What after all is the spirit of creation but the spirit of play. Through play the child grows naturally in his own way developing his own rhythm. He finds himself in play and foreshadows in his play the quality of his art, the line of his vocation. What a chance for originality, for invention, is free spontaneous and unorganized play. What an

outlet for the imagination this world of make-believe. The more highly developed the species, the longer the period of immaturity, of youth. Let us hope that in the New Age, as Wordsworth puts it, the shades of the prison-house may never close upon the growing boy.

In play there is no haste, no cramming. The child's learning comes from doing, it is based on experience. So the curriculum should be in terms of interest and activity, of observation and experiment, rather than knowledge to be gained and facts to be stored. Creative development is best secured when the child is allowed to make what he likes and within reason when he likes. No uniform standard of achievement should be expected. Learning should come from an instructive environment rather than by direct instruction from the teacher. The teacher should be the strong silent watcher in the background. The school should be a laboratory rather than an auditorium—a place for doing rather than listening. The sedentary position at desks in which our present system is conducted is most unnatural for children and quite divorced from real life. There should be much more scope for moving about in their activities. Practice should be quite as important as theory. It is the quality of knowledge that matters more than the quantity. The children should know how and where to get knowledge when they need it.

Education is not confined to a few years in youth. It is a lifelong process. So more provision should be made for adult education along civic, social and cultural lines.

THE SCHOOL AS A SOCIAL SETTLEMENT

If we would emphasize the social aspect of education, the academic aspect would take care of itself. All-round social development is the most important. Man develops in society not in solitude. In America education is much more of a social function than it is here. There they educate for personality, they are less burdened with academic tradition. The school should be a social settlement, a civic centre with library, theatre, swimming-pool, etc., a community of young and old engaged in co-operative experiment. There should be close co-operation between home and school. Parents should always be welcome visitors to the school. There should be contact with the larger interests of mankind. The school should be related to its social environment. More co-operation is needed between the various fields of education: between one type of school and another: between school and workshop; so that transfer from one branch to another is smooth and harmonious. Much more care should be given to help young people in finding congenial work through vocational guidance.

TEACHERS AS SPECIALISTS IN CHILDREN

Now what of the teachers who train the children of the New Age. To quote the Board of Education report the greatest single factor in education is the personality of the teacher. Schools are neither made nor marred by curricula. The teacher's attitude is far more important than the subjects he

teaches, as children are to a large extent moulded by the atmosphere in which they live without knowing it. (Cf. Germany.) If we are to educate the whole man and not merely his mind, the teacher should be a specialist in children rather than in subjects. He should be more of an artist and less of a professor. He should have a wide range of interests. If we are to educate for democracy, the teacher should be in the position of perpetual president of a little republic and not an interfering autocrat. He should identify himself with the children and learn with them. The example of the teacher will have far greater influence on the children than his precepts. He will communicate his philosophy of life to the children by what he is and does. If education is to depend less on the artificial atmosphere of the classroom and more on experience gained out of doors in close contact with the real world, the

teacher must have more opportunity for developing interests outside the school walls.

HAPPIER CITIZENSHIP

If these principles of education were put into effect, the result would be much happier citizens and greater harmony of living for the New Age than has been possible in the past. In the western world we have worshipped material success and so our education has been utilitarian. It has been for livelihood, not for living; for self-seeking, not for service. But in our world of co-operation we shall assess progress in terms of happiness of our people not in the importance of their material possessions or size of their salaries. The vision and strength we need for a complete rebirth must come from the children, so let us give the children the tools and they will finish the job.

AHIMSA

Sir: I was much interested in the idea expressed by Miss Helen Veale in her review of *Dhammapada*:¹ "Ahimsa must be in his heart, though a sword be in his hand." If it be true that Christ said: "Out of the abundance of the heart the mouth speaketh," this would explain matters very harmoniously, for if Ahimsa, which, as implied, should constitute the abundance of the heart, can find expression through the mouth, it will then not need to find expression through the sword (which of course would be impossible in any case). The idea is an interesting one and has the additional advantage of being in line with that of the Powers that be, on the physical plane.

V. LEIGH SMITH

¹ THE THEOSOPHIST, October 1943.

THE CAUSE OF AHIMSA BY SADIE STAVE

FIRST of all, I want to tell you what a privilege I feel it is to be a member of The Theosophical Society, and how much in harmony I feel with all you say or write. I am particularly glad that you are always ready to sponsor the cause of ahimsa, including vegetarianism. The June *Theosophist* is the most recent issue that I have seen. It is a splendid number. I am in hearty accord with the sentiments expressed in your editorials "On the Watch-Tower." Your slogan "Be practical" is excellent and expresses a need that is indisputable. More than one Lodge needs to take that lesson to heart. The members are content to listen to lectures on the same themes year in and year out. They avoid action by the classic excuse that "they are not ready for it." That slogan certainly made a hit with large numbers of indolent members. That excuse was heaven-sent, particularly to avoid physical adjustments like a change in diet.

Permit me to comment on your letter to a young member (page 186). I feel that your attitude is too lenient. I certainly do not advocate compelling our young folks to give up smoking, drinking and the eating of flesh-foods. If they wish to become members and enjoy the privileges of membership and retain all their little vices, they are welcome to them. However I feel that we ought to make it clear to them that by continuing to smoke, drink, and eat flesh-foods, they are preventing their bodies from being the pure vehicles the Master needs for His work.

We ought to make it clear that part of the work of a Theosophist in the world is to be an example, to try to exercise control over the appetites, to mingle with people without descending to their vices.

It is absurd for a Theosophist to feel that giving up these three vices will procure "salvation" for himself. However, these three changes in his habits should be regarded in the light of a prerequisite, as mathematics is a prerequisite for an engineering course. It is a condition that must be fulfilled.

You say that you do not know whether giving up these three vices made you a better man. Perhaps yes and perhaps no. What difference does it make whether it did or did not? It is like being honest. Not to be honest is disgraceful. To be honest is no more than what is to be expected from a decent person.

To eat meat is dreadful to one whose eyes have been opened to the ethical implications involved. Not to eat meat is what is to be expected from one who has the understanding of Theosophical principles. I do not consider myself a better person in any way, but I am grateful that Theosophy has opened my eyes to a great wrong in which I was unconsciously involved.

This we ought to make clear to our young folks. We need not scold them or exercise coercion or penalize them in any way. We ought merely to state the facts and leave their conduct to their conscience. Otherwise they and others will get the wrong impression that we endorse these evils and in fact that we do not even consider them evils; that they are only steps in occult progress.

The Theosophical Society is doing a great work in stressing Brotherhood. I think every member understands this principle, at least in theory. I wish that all our members would understand that vegetarianism is included in this principle of Brotherhood and would accept this principle at least in theory.

I regret to say that many of our members are absolutely annoyed if the subject is only discussed. They consider the subject boring, dull, unimportant. They do not seem to realize the ethical implications of the subject.

A member may feel that he is not ready for this step in life; but at least he should understand the Theosophical aspects of the subject. It is absurd for a Lodge President to feel that he may not even discuss the subject. We need more vegetarian propaganda. May the blessing of Heaven rest on your good work!

A COURAGEOUS PRONOUNCEMENT BY DR. ARUNDALE

BY CHARLES E. LUNTZ, Editor, *Ancient Wisdom*

In the June *THEOSOPHIST* (page 186) Dr. Arundale, International President of The Theosophical Society, replies to a letter regarding a young member. The letter to which he is replying is not reproduced but it evidently had to do with the problems posed for this young member by the widely held Theosophical belief that if one is a Theosophist, young or old, one must never in any circumstances smoke, drink alcoholic liquors, or eat meat, fish or poultry.

Dr. Arundale registers vigorous dissent. Says he: "Why should she not smoke a little and drink a little and take a sandwich that might possibly have in it meat or fish, when she happens to be out among people? If she feels not to do this makes life rather more difficult for contacts with other people, then she had better make the contacts in the way in which she thinks best. I say this particularly, because I think it is most desirable that she should place Theosophy in all its splendour above the details of its application. Let each person apply Theosophy the best he can and if he sees no objection to smoking, drinking and a certain amount of meat and fish eating, let him go ahead and find his own way little by little."

Ancient Wisdom expressed almost identical views over five years ago. In an editorial in the August 1938 issue entitled "No Doctrinal Tests," we questioned the value of the well-meant attempts of members to induce fellow-Theosophists to become vegetarians against their own convictions. We pleaded that vegetarian Theosophists (as undoubtedly most of them do) should "respect the right of their fellow-members to do as they please in this as in all other

matters which are their own affair." It took no particular courage for us to do this as *Ancient Wisdom* is not an official organ of The Theosophical Society and there is no "discipline" whatever that can be imposed on its editor by any Theosophical body other than the Lodge of which he happens to be President and the membership of which appears to be in entire agreement with his views.

But Dr. Arundale not only goes much further than we did (in extending his views to cover even smoking and drinking), but being in the fierce white light that beats ever upon the P. T. S., he risks an appalling amount of criticism coupled with the usual intentional misunderstanding of his statements which is the stock-in-trade of most of his perennial critics. Others who are his supporters may also find themselves shocked by the outspokenness of his opinions, but we, who agree with them in every single particular, honour him for so courageously voicing them. This is no plea for smoking, drinking or flesh-eating. Readers will certainly understand that. It is a plea for tolerance of the views of others—tolerance that we so earnestly demand for our own views.

Dr. Arundale continues: "I do not like at all that our young people should feel that Theosophy must be associated with all kinds of ideas which we may believe to be profoundly true, though whether they are or not is another question. When they themselves believe these ideas to be true, then let them hold them. Until they do, let them hold the ideas they have and believe *them* to be profoundly true."

To which we respond (in the fashion of Dr. Arundale's countrymen): "Hear! Hear!"

"I can remember the time," reminisces Dr. Arundale, "when I drank alcohol and ate meat and fish and smoked. Here I am and out of them, and I wonder whether I am a better man because of being out of them. In certain respects I may be; but in other respects I may not be."

The contrast between this "candid confession" and the sanctimonious attitude of a small section of vegetarian Theosophists who piously look down their noses at the non-vegetarians, is as great as well could be. It was a needed and wholesome declaration from the one most highly placed in our movement; and its effect should be very salutary. It will not drive any of us to drink (if we don't drink) or to smoke (if we don't smoke) or to eat meat (if we don't eat it). But it will, or should, endow us with respect (if we don't have it) for our fellow-members regardless of their personal habits in these matters—habits which are strictly their own affair and have nothing in this world, or out of it, to do with us.

But Dr. Arundale has not yet finished. He has something he wants to get over and he intends to do a thorough job.

"I wonder," he continues, "whether I shall be going too far if I say that there is too much teetotalism, vegetarianism and non-smoking in The Society. It is very dangerous to say this, but perhaps you see what I am

driving at. There are always some people who think that if they are teetotalers, non-smokers, or vegetarians, they are gaining salvation, and they do not mind "paying the price." But there may be many other people, especially young people, who do not think they will gain salvation . . . should they have to invest in it by paying the price of non-smoking, teetotalism and vegetarianism."

So that our own position may not be misunderstood may we say that in our opinion it is better not to smoke than to smoke, better not to drink than to drink, better not to eat meat, if one eats a scientifically balanced vegetarian diet, than to eat meat? But it is quite certain that the giving up of none of these things will do more than merely contribute a tiny fraction of what is required for perfection. Great and good men have indulged moderately (sometimes immoderately) in all three. Nasty little vicious men (Hitler, for instance) have abstained from all three. They were not great and good because they indulged; they are not nasty and vicious because they abstain.

Let us view these things in their proper perspective and with the breadth of vision shown by Dr. Arundale. As the vulgar saying has it, he "stuck his neck out" when he published those opinions, and there will probably be many to take a chop at it. But our guess is that it will continue to support a very level head on a capable pair of shoulders.

DEDICATION

Dear Lord, I dedicate my self anew to Thee this day.
Fill me with Thy Strength, that I may labour in Thy service.
Fill me with Thy Wisdom, that I may help to guide the world.
Fill me with Thy Joy, that I may uplift the world.
Fill me with Thy Love, that I may bless the world.
Fill me with Thy Beauty, that I may radiate upon the world.
Fill me with Thy Peace, that I may help to calm the world.
In every atom of my being let Thy Life dwell in its fullness;
And let Thy Light so shine through me, that I may draw others
unto Thee.

M. W. B.

OUR STUDY-CLASSES

BY JAN KRUISHEER

[I write again! But I am so much thrilled with the vision of the possibility of a great revival of the Work of The Society, if only we can succeed in finding new ways of Lodge-work adapted to the needs of the present times. Perhaps my efforts will induce others to contribute their share.—J.K.]

THERE seems to be in our Lodges a more or less general opinion that the old ways of handling a Lodge-class are no longer satisfactorily received, neither by members nor by inquirers. There is something the matter with that part of Lodge-work, yet it is uncertain where and in what ways we shall have to alter our former methods. The general complaint is: people are no longer interested in study—a reaction on former exaggeration of its value. If this is the case, we must ask ourselves: how can we meet that predominant attitude, work more in accord with what the future seems to need?

We shall have to find new methods to approach members as well as the public in general in order to regain the attention and the interest we did enjoy in the past. We are out of date! That is to say: not Theosophy is out of date, but our methods by means of which we try to bring it out. However, how can we know what is really wrong?

Theosophy itself, of course, should give us the answer. We have been and still are using methods of the past, unable to discover the new ways the coming generations need for their next step in evolution, for the establishing of the coming race. Our study-classes are over-intellectual. We have

imposed on members and the public a group of certain dogmas which we individually thought to be Theosophy, forgetting that whatever we—the general membership—were able to grasp of Theosophy could only be a very inadequate representation of it, never the Truth. We have wanted our particular conception of Theosophy to be accepted or believed without allowing room enough for new ways. People demand, nowadays, more than theory and system.

Our class-meetings, therefore, should alter their aim and purpose in the same way as all our Lodge-work should be approached from quite a new angle. (See THE THEOSOPHIST: April 1942, "On the Watch-tower"; July 1942, "More Brotherhood"; December 1942, "Our Work.") The Lodge must become a training-school for the development and practice of the special qualities and faculties of the new race. The purpose, of course, must not be to impose any dogma or system—Theosophical or other—but *to prepare for the New Age!*

We in our Lodge-work must definitely aim at the development of the capacities, qualities, virtues of the coming period instead of promoting "teachings" only. The world does not need an intellectual teaching or system, but

a change of life. Our analysing, separative, warring minds; by now long enough in our class-rooms have they discussed and analysed the supposedly fixed truths of our Theosophies; it is time to synthesize and harmonize our minds' activities into a higher faculty, nearer to the Unity of the real spirit.

The decrease of The Society's influence and standing in recent years is closely related to this mistake; naturally caused though it be by our being true members of the Fifth Race in the Fourth Round. But as workers for Theosophy and would-be pioneers for the future, we have to awaken and stimulate the qualities and faculties needed for the sixth sub-race of the Fifth Root Race, and thus ultimately preparing for the Sixth Root Race itself. We have to change the old methods of a time now rapidly passing and open up new ways.

Our classes have too long instructed a more or less mechanical system, the methods of our propaganda-publicity too often connected with half understood psychism and other side-tracks, dangerously leading to all kinds of aberrations instead of devising new and safer ways which could open and awaken the faculties higher than the lower Kama-Manas: the Higher Manas and Buddhi-intuition.

All our Lodge-work now should be centred around this great Ideal, the actual development of the Buddhist principle: Wisdom, Love, Brotherhood. Since these faculties can only be awakened in an altruistic attitude of life, therefore in the Lodges we should supply the necessary atmosphere of har-

monious, brotherly fellowship—of service. This is what we have forgotten to do in our intellectual search for truth. We therefore propose to make service-work an actual part of Lodge-work.

But at the same time our class meetings also should be conducted in such a way that they may be better suited and equipped to evoke wisdom and intuition instead of cold knowledge of facts. To achieve this we must leave out the idea that we have to give a teaching, whatever it may be as an intellectual conception, and replace it by that new ideal for our work—the *development of the intuitional faculty!* Theosophy is not a teaching; it is the message of spirituality.

There is a great difference between intellect and wisdom-intuition. The latter hints at the possibility of observing within oneself; an inner contact quite different from intellectual knowledge in which a thing comes to be known from outside impressions, either by the senses or the mind. Intuition does not argue, nor analyse, nor compare; it does not even seek or examine. Intuition comes into being when the mind (after having thoroughly examined the subject) is at rest. It is more or less hampered while mind-activity is going on.

Spinoza was of the opinion that "intuition originates where mind is no longer busy with compartments or divisions of reality, but with totality." Its observations arise as it were from the very depths of a man's being, from a spiritual source within. Intuition "works" in a much wider aspect of consciousness than intellect and it is as

much hindered by strong astral vibrations. Intuition manifests only when Kama-Manas is at rest, because it is situated so much nearer to Reality, Truth, Spirit. The characteristics to be developed for its appearance are broad-mindedness, openness of mind, vision of the whole, tolerance, love, altruism, peace of mind, happiness.

The narrow-minded, self-sufficient egoist never can be intuitive. Thought of self shuts off, so that intuitive observation cannot pass. A hard cool mind with rigid fixed dogmas and preconceptions of whatever theory or system, excludes the possibility of intuitive perception. Intuition leads from multitude to Oneness (Yoga), and depends on sympathy, love, because these are the uniting faculties bringing an extension of conscious awareness into a higher realm of the soul. Meditation rightly understood and applied, therefore, is the way to develop intuition. If properly done, it draws the attention to a region higher than the intellectual mind, while it stills the mental unrest as it looks from above (or within) on mental activities.

In *Talks on the Path of Occultism* p. 214, we read: "It must be remembered that Buddhi, which we translate as intuition," is known in India as "pure reason." "It is the reason of the Ego which is a type higher than that which we have on the lower planes." This was exactly the meaning in which Immanuel Kant used the term "Pure Reason." Having no word for what we call Buddhi and wanting to indicate something higher than the common reason, he called it "Pure Reason,"

using the term in connection with intuition.

We have to develop some reason first, if we aspire to develop "Pure Reason" or Buddhi. We first must develop the Higher Manas before we may reasonably hope to be able to develop Buddhi-intuition. Therefore, the right use of philosophy (not a semi-philosophical, intellectual argument, of course), *f.i.*, the philosophical aspect of Theosophy, needs to be developed first, so that the consciousness can be used and practised in synthetical reasoning—comparative philosophy. This will open wide, extend, the range of one's consciousness, which in its turn in due course will result in the awakening of the faculties of extra-sensory perception—clairvoyance, clairaudience, thought-reading etc.

For the development of the higher faculties of consciousness to come—intuition, inspiration, revelation—it is necessary to think and live more universally; universality must take the place of our present individualism, interdependence that of isolationism, in order to awaken the possibilities of the higher consciousness which transcend those of the Ego. A new way of living is needed in which individualism has to become co-operation, egoism to become altruism, and our Society—that is the Lodges—therefore can do great and useful work if we would use our ordinary classes and meetings—all our activities—to serve as a training-school for the development of Buddhi-intuition.

Why should we not try at least? We have pledged ourselves to work for the Universal Brotherhood of Humanity,

the very basic condition for the awakening of that new intuitive faculty of consciousness. What have we really tried to achieve in practical Brotherhood? Why should we not use our Lodge-work for such a training? The next question naturally arising is: but what can we do to adapt our class-work, our study-classes, to this principle? Obviously, as already mentioned, first of all to alter the aim and purpose of the classes into a definite effort to develop the intuitive faculty. Instead of trying to grasp a Theosophical subject exclusively intellectually, we should try to do it intuitively.

Even in our public work and inquirers' classes, where certain basic principles of Theosophy must be introduced and placed before the minds something can be done to emphasize philosophically the connection of intuition with love, brotherhood, fellowship. But our members' meetings certainly could be arranged in a way that the Second Object of The Society would receive application too. We never really attempt to do comparative study in our classes and yet this is the very method best suited to raise one's mental activity from the lower mind to Higher Manas and thence to intuition. The practice of comparative study of religions, philosophies or sciences will develop the faculty of philosophical reasoning, bring the Higher Manas into activity which, if sublimated from selfish tendencies, in its turn will be elevated to the realms of Pure Reason, Buddhi.

Beginning with collecting intellectually the various items of a certain subject selected—religiously, philosophically, scientifically, or the three aspects mutually compared—the class collectively can bring a wider insight into the problem under study; each one present contributes something, first in collecting the different facts and items, then combining and comparing them in order to detect more of the truth hidden in and behind them. Furthermore in this way a synthesis may spring forward which, if used in the right way and attitude of appreciating sympathetic comparison and search, or if possible in silent meditation, will enable the students to rise in consciousness above the clashing separateness of the intellects into the more synthetic reason.

Then for the moment, having ceased to seek intellectually and after silencing the antithetic thoughts, they could try to feel and know intuitively the higher Truth, hidden behind the diversity and multiplicity of the collected items and facts. It seems that *The Secret Doctrine*, in a very special way, is exactly suited for this kind of practice, the very book we need for such exercise and perhaps even therefore given in the form we have it. The well-known pamphlets of Dr. A. Besant and Brother C. W. Leadbeater on *The Inner Side of Lodge Meetings* might be of use also to explain what I have tried here to explain. Dr. G. S. Arundale's *The Lotus Fire* will also prove to be very useful for this kind of work.

Self-Reconstruction—3

H.P.B. ON SELF-RECONSTRUCTION

In "The Secret Doctrine"

COMPILED BY KATE SMITH

I WOULD ask, whether it seems unnatural, least of all "supernatural," to any one of us, when we consider the process of the growth and development of a foetus into a healthy baby weighing several pounds? Evolving from what? From the segmentation of an infinitesimally small ovum and a spermatozoön! And afterwards we see the baby develop into a six-foot man! . . . But if this physical phenomenon astonishes no one, except in so far as it puzzles the embryologists, why should our intellectual and inner growth, the evolution of the Human-Spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other?—S.D., I, 243; Adyar Ed., I, 269.

The One Life is closely related to the One Law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically, it is quite a different thing in its far-reaching moral effects. It is the unerring LAW OF RETRIBUTION. . . . Throughout the first two Parts [of *The Secret Doctrine*, Volume I] it has been shown that, at the first flutter of renascent life, Svabhāvat, "*the Mutable Radiance of the Immutable Darkness unconscious in Eternity*,"

from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA.

The Cycles are also subservient to the effects produced by this activity. —S.D., I, 695-6; Adyar Ed., II, 359.

This "thinking of oneself" as this, that or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words "whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt* . . . that thing will come to pass," are no vain words. Only the word "faith" ought to be translated by "Will." Faith without Will is like a windmill without *wind*—barren of results. S.D., II, 62, footnote; Adyar Ed., III, 70, footnote.

The "One Thing" mentioned in it [the Tabula Smaragdina of Hermes] is Man. It is said:

The Father of that One Only Thing is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its Nurse is the Spirituous Earth.

In the Occult rendering of the same it is added: "and *Spiritual* Fire is its instructor [Guru]."

This Fire is the Higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its

lower personal Selves, changing with every re-birth, full of Tanha or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Ātman, the ALL-SPRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—Spiritual, Psychic and Physical.

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the Monad, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower Astral Body or the *Personal Self*. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that Force. Owing to its identity with the ALL-FORCE which, as said, is inherent in the Monad, it is all-potent on the Arupa, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive. For instance, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Ātman: unless the Higher Self or Ego gravitates towards its Sun—the Monad—the Lower Ego, or *Personal Self* will have the upper hand in every case. For it is

this Ego, with its fierce selfishness and animal desire to live a senseless life (Tanha), which is the "maker of the tabernacle," as Buddha calls it in the *Dhammapada*. Hence the expression, the Spirits of the Earth clothed the shadows and expanded them. To these "Spirits" belong temporarily the human Astral Selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, Manas, to dwell in. But the "solar" Lhas, or Spirits, warm the shadows. This is physically and literally true; metaphysically or on the psychic and spiritual plane, it is equally true that the Ātman alone *warms* the Inner Man; *i.e.*, it enlightens it with the Ray of Divine Life and alone is able to impart to the Inner Man, or the Reincarnating Ego, its immortality. Thus, we shall find, for the first, three and a half Root-Races, up to the middle or turning point, it is the Astral Shadows of the "Progenitors," the Lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of Spirituality. Then, from the turning point, it is the Higher Ego, or reincarnating Principle, the Nous or Mind, which reigns over the Animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution, only when the selfishness of the Personality has so strongly infected the real Inner Man with its lethal *virus*, that the upward

attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal*, *unnatural* manifestation, at this period of our human evolution—at least they ought to be so.—S.D., II, 115-117; Adyar Ed., III, 118.

All the creatures in the world have each a superior above. This superior, whose inner pleasure it is *to emanate into them*, cannot impart efflux until they have adored [*i.e.*, meditated as during Yoga].—S.D., II, 122; Adyar Ed., III, 124.

... It was the War between Spirit and Matter. This War will last till the Inner and Divine Man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of that self will be at eternal feud with his Master, the Divine Man. But the animal will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "Fall," when even mortal man was "created" by the Elements and was not born.—S.D., II, 280-1; Adyar Ed., III, 270.

Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man, nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellow-men.—S.D., II, 319; Adyar Ed., III, 306.

There *can be no objective* form on Earth, nor in the Universe either, without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art, a sculptor has had to create first of all a model in his mind, then sketch it in dimensional lines, and then only can he reproduce it in a three-dimensional or objective figure.—S.D., II, 697, footnote; Adyar Ed., IV, 230, footnote.

We cannot attain Adeptship and Nirvāna, Bliss and the "Kingdom of Heaven," unless we link ourselves indissolubly with our Rex Lux, the Lord of Splendour and of Light, our immortal God within us. *Aham eva param Brahman*—"I am verily the Supreme Brahman"—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one's own immortal Principle, and then only can one conquer, or take the Kingdom of Heaven by violence.—S.D., III, 63; Adyar Ed., V, 81.

If we study the question with a dispassionate mind, we shall soon perceive that the ethics of Gautama, Plato, Apollonius, Jesus, Ammonius Sakkas, and his disciples, were all based on the same mystic philosophy—that all worshipped one divine Ideal, whether they considered it as the "Father" of humanity, who lives in man, as man lives in Him, or as the Incomprehensible Creative Principle. All led God-like lives. Ammonius, speaking of his philosophy, taught that their school dated from the days of Hermes, who brought his wisdom from India. It was the same

mystical contemplation throughout as that of the Yogin: the communion of the Brahman with his own luminous Self—the "Ātman."—S.D., III, 132; Adyar Ed., V, 145.

Genuine concentration and meditation, *conscious and cautious*, upon one's lower self in the light of the inner divine man and the Pāramitās, is an excellent thing. But to "sit for Yoga," with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers in himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one's lower self and *its* walk in life, or that which is called in our phraseology, "the Chela's Daily Life Ledger," he would do well to learn at least the difference between the two aspects of "Magic," the White or Divine, and the Black or Devilish, and assure himself that by "sitting for Yoga," with no experience, as well as with no guide to show him the dangers, he does not daily and hourly cross the boundaries of the Divine to fall into the Satanic. Nevertheless, the way to learn the difference is very easy; one has only to remember that *no Esoteric truths entirely unveiled will ever be given in public print*, in book or magazine.—S.D., III, 490; Adyar Ed., V, 468.

To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The Will is then brought into action, and the form is thereby transferred to the objective world.—S.D., III, 561; Adyar Ed., V, 535.

Thought arises before desire. The thought acts on the brain, the brain on the organ, and then desire awakes. It is not the outer stimulus that arouses the organ. Thought therefore must be slain ere desire can be extinguished. The student must guard his thoughts. Five minutes' thought may undo the work of five years; and though the five years' work will be run through more rapidly the second time, yet time is lost.—S.D., III, 573; Adyar Ed., V, 546.

The feeling of responsibility is inspired by the presence of the Light of the Higher Ego. As the Ego in its cycle of re-birth becomes more and more individualized, it learns more and more by suffering to recognize its own responsibility, by which it finally gains Self-consciousness, the consciousness of all the Egos of the whole Universe. S. D., III, 580; Adyar Ed., V, 552.

We should therefore always endeavour to accentuate our responsibility.—S.D., III, 580; Adyar Ed., V, 553.

The feeling of responsibility is the beginning of Wisdom, a proof that Ahankara is beginning to fade out, the beginning of losing the sense of separateness.—S.D., III, 580; Adyar Ed., V, 553.

DO YOU KNOW WHY?
AND HOW TO HELP
WITH THE AID OF
THEOSOPHY?
AND ARE YOU HELPING?

A SEASON OF JUBILEES—II¹

BY J. L. DAVIDGE

THEOSOPHY COMES TO AUSTRALIA

MISS MARY K. NEFF has produced a book on the beginnings of the Theosophical movement in Australia, *How Theosophy Came to Australia and New Zealand* which, whether so intended or not, is a well-timed prelude to the Golden Jubilee of the Australian Section. Dr. Besant formed the Section in October 1894 and the President-Founder officially confirmed the arrangement in an Executive Notice dated 1st January 1895 and published in THE THEOSOPHIST of that date. The Fiftieth Anniversary falls on the 1st January 1945, and such an important landmark will no doubt be duly commemorated at the 1945 Easter Convention—a Golden Jubilee Convention it surely will be.

What could be more appropriate to the occasion than another volume on the fifty-years' history of the Australian Section! Miss Neff's book covers the period from 1878 to 1895—the Golden Book of Theosophy in Australia would bring the history up to date and might even include this present book as its introductory pages. If she is still available, Miss Neff might well be induced to bend her distinct faculty for research to this work. Such a book, presented to the 1945 Convention, would help to

celebrate it with brilliance. It might be worth while for the Section to sponsor and publish the book if this is financially practicable. Let us hope that by 1945 the war will be ended so that the present local Conventions may be again merged in a great Commonwealth Convention.

These friendly notes, made entirely on my own responsibility, have no official sanction, but having spent over forty years of my life in Australia and over twenty-five as a Section member, I feel impelled to suggest, as I should do most emphatically if I were still living in Sydney, that the most should be made of the wonderful opportunity which the Golden Jubilee will afford for spreading Theosophy, including continuous propaganda in all accessible radio programmes.

Historically the development of the Australian Section is no less fascinating than its genesis, inasmuch as it covers the first twenty years of building up the work under Mr. Martyn in Sydney and stalwart Presidents in the other State capitals, then the long residence of Bishop Leadbeater in Sydney from 1914, Dr. Arundale's patriotic campaign from 1926, and other visits by outstanding leaders.

New Zealand has had a less eventful career Theosophically, but the spadework of its pre-Section history has already been done by Miss Neff, and it

¹ Part I appeared last month.

might be expanded on similar lines for its Fiftieth Anniversary falling on 7 April 1946. How great a service Section officials the world over would render by compiling Section histories in book form, as we have previously intimated in this journal. The historian of the future would find such material invaluable in building up an authentic history of the whole Society.

Miss Neff has captured much of the romance and adventure of the pioneering days beginning with the visit of Mrs. Emma Harding Britten, an American Theosophist, who came to Australia in 1878 to lecture on Spiritualism. Theosophy began to filter into Australia and New Zealand from the first issue of THE THEOSOPHIST in 1879 and in the Masters' letters. "It was thrilling," says Miss Neff, "to find 'Mahatma Letters' to Australians. One had always thought of them only in connection with A. P. Sinnett and A. O. Hume in India." More than one-third of the book gives background and perspective to the Masters' communications, which greatly enhances their historical value. And this she follows up with a narrative of the visits of Colonel Olcott in 1891, Mrs. Cooper-Oakley in 1892, and Mrs. Besant, 1894, culminating in the formation of the Australasian Section. This embraced Australia, Tasmania and New Zealand. In 1896 New Zealand was granted a separate charter, and at this point the book ends.

We first find the Master Koothoomi in correspondence with Professor John Smith of Sydney University. Then Mr. W. H. Terry, editor of *The Harbinger of Light*, a Spiritualist journal

published in Melbourne, writes to Madame Blavatsky relating that he has conversed with an intelligence professing to be Koothoomi, who presented himself to a clairvoyant of exceptionally good lucidity. When Madame Blavatsky calls the Master's attention to the experiment, he will "not yet affirm or deny the truth of this vision. We will say, however, that K. H. has before now both been seen by *clairvoyants* and 'controlled' a medium, as we are told." (THE THEOSOPHIST, March 1882).

Next the Master Morya writes to Mr. Terry and Professor Smith, deputizing for the Master K. H. who has gone into retreat for an important initiation, and this interrupts his correspondence with his chelas for at least three months in 1881-82. During this period the Master Morya writes to Professor Smith: "Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you."

There is no evidence that Professor Smith did any work for The Society. He was then an old man, but he wrote two articles which appeared in Terry's journal describing more than one phenomenal letter he had received from the Masters and avowing his belief in their authenticity. This correspondence is given in detail. Professor Smith was perhaps one of the "few" with whom the Master K. H. was "allowed to communicate"—those very first "lay chelas" working in the outer world. Miss Neff illuminates the methods of the Masters at this period by quoting Madame Blavatsky's letter to the

Coulombs, written from Paris in 1884, in which she mentions that "similar phenomena, and even more marvellous (letters from Mahatma Koothoomi and our Master) have happened when I was thousands of miles away. That Mr. Hume at Simla, Col. Strange in Kashmir, Sinnett in London, Queensbury in New York, and Gilbert in Australia, have received the same day and hour a circular letter in the writing of the Mahatma when all were alone in their rooms."

Who was Professor John Smith? One of the most prominent people in Sydney. For 33 years he held the Chair of Chemistry and Experimental Physics in the Sydney University, was elected nine times president of the Council of Education of New South Wales and created C. M. G. for his services to education, and was chairman of directors of the Australian Mutual Provident Society, a stable life insurance company. All these offices he filled at the time of his death in 1885. He was also a member of the Legislative Council. He joined The Theosophical Society in 1882 while visiting the Founders in Bombay, and it was there that he witnessed H.P.B.'s phenomena.

Terry was no less respected a citizen of Melbourne. A bookseller and editor and publisher of *The Harbinger of Light*, he was the father of Spiritualist Lyceum in 1872, was a distinguished Advocate of the Harmonial Philosophy (27 Vols. by A. J. Davis), and developed a superior psychic mediumship tending to the practice of medicine and inspiration. "with one accord they all joined The Theosophical Society." Colonel Olcott underlines this passage in his story, remarking on the "instantaneous change of public opinion" towards The Society and himself. His rooms were besieged with inquirers all impressed with his uncommon fairness and generosity. Colonel Olcott found the Australian temperament "evolving, like the North

tional writings. It was his questions which brought forth the "Fragments of Occult Truth" in THE THEOSOPHIST, 1881-83. Bishop Leadbeater corresponded with him. The Masters knew Their men!

From this planting of the seed through the Masters' communications, Miss Neff goes on to trace its "germination and growth." This began in 1881 with the founding of the Brisbane Lodge by Carl H. Hartmann, an influential botanist and explorer, who with a fine fanaticism for Theosophy spread it over north-east Australia and into New Guinea. It was the death of Hartmann which brought Colonel Olcott to Australia ten years later to administer the Hartmann estate. Hartmann, entirely ignoring the claims of his family, had bequeathed the whole of his splendid property, worth about £5,000, to the President-Founder as residuary legatee for The Theosophical Society, and his title to it was indisputable. But the President, as "a practical lesson in what we Theosophists call altruism," returned the whole of the estate to the Hartmanns, taking nothing save the bare cost of his journey. Finding him a friend rather than a despoiler the whole family took him to their hearts and

American, mystical tendencies," and prophesied, what has come true, that fifty years hence Theosophy would have one of its strongest footholds in the hearts of the Australian people. The mystical tendency was confirmed a quarter century later by Bishop Leadbeater who recognized among Australian youth a distinctly new type.

It was after his closing lecture in a Sydney hall on 10 May 1891 that the President-Founder received a cablegram announcing H.P.B.'s death in London. He had already received the intimation telepathically and noted in his diary "an uneasy foreboding," which was twice repeated. The reporters informed him of her death as he was leaving the platform.

After Brisbane, the next oldest Australasian Lodge is that of Wellington, New Zealand, formed in 1888, whose first member joined The Society in 1879, the same year as the first Australian member. Theosophy had spread rapidly to the Antipodes.

The book ends on the high note of H.P.B.'s message to Sydney Theosophists delivered by Bishop Leadbeater on White Lotus Day of 1917, wishing the Master's blessing in all their lines of work. "Go on and prosper," she said, "but remember that only by utter self-forgetfulness can success be attained."

Miss Neff has been fortunate in finding an Australian publisher, for it was impossible to publish her book at Adyar owing to paper shortage and export restrictions. The book is priced eight shillings, and may be obtained from the Australian and New Zealand Lodges, or

from Miss Neff, The Manor, Mosman, N.S.W., Australia.

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OLCOTT SCHOOLS, ADYAR

A significant jubilee to be observed on June 20 this year is the Fiftieth Anniversary of the Olcott Memorial School, Adyar, founded by Colonel Olcott and opened on that date in 1894 for the education of Panchamas as the "untouchables" were called in those days, "panchama" meaning the fifth or out-caste. In his day these people, now known as Harijans, or children of God, were much more downtrodden than they are today.

The School was started in a small kadjan (palm-leaf) shed near the Adyar compound, with 45 children and one teacher. It grew in strength and popularity, and in 1897 the Governor of Madras (Lord Havelock) paid a visit and wrote in a letter that the scheme of training was excellent and "likely to produce most useful results." His Excellency added: "Colonel Olcott's efforts to benefit this class is worthy of praise and should elicit the sympathy of every one interested in its improvement." The Governor's visit attracted the attention of the educational authorities, and soon a brick hut with a tiled roof was erected.

A second Panchama School was begun at Kodambakkam in 1898 and Miss S. E. Palmer, a trained teacher and volunteer from the U.S.A., became Superintendent of both schools. Then a third school in 1899 at Teynampet.

There were now 250 children on the rolls of the three schools and the numbers were steadily mounting. Colonel Olcott in his annual report of 1899 wrote: "There are millions of these children of the lower classes in India, who are growing up in ignorance, neglected and uncared for, both intellectually and spiritually, by those who have had the advantages of education and yet who blindly ignore the needs of those below them. This is a condition which calls loudly to us for amelioration. Let us hope that Theosophists who recognize the spiritual brotherhood of all humanity will not always be so indifferent concerning the welfare of these poor people."

In 1901 a fourth school was formed at Mylapore named after Tiruvalluvar, the Tamil Saint, and in 1905 these four schools were brought under the management of a board of eight members, who named them the Olcott Panchama Free Schools. In 1906 a fifth school at Krishnampet, called after Annie Besant, was added to the group. Four of the schools have since been handed over to the Government or the Madras Corporation under the rigours of finance or compulsory education, and there remains the original school at Adyar, much enlarged and modernized, with its two satellites, the Kuppam day school for fisherfolk children and a night school which functions as an adult education centre with reading room and library at Damodarpuram, founded and still supported by Mrs. Hilda Wood.

The Olcott School is now a complete Higher Elementary School with eight

standards. The pupils number 600 and the teachers nineteen. Not only are the children trained to ply a craft, to develop character, and to understand and live their religion, but the school surrounds them with an atmosphere of happiness and freedom, keeps them clean and provides a midday meal. The Village Welfare Group came to the rescue in the recent food crisis and is making a monthly grant for providing the Kuppam School with the same amenity.

The education is directed on the lines of Dr. Besant's principles under the general supervision of Dr. Arundale, and the school has the further advantage of direct touch with Dr. Montessori, who when inaugurating her Method in 1942 blessed the school from a heart overflowing with love and admiration. "Blessed be those who founded it. Blessed be they who remember the children who are abandoned by society." The Superintendent, Mr. M. Krishnan, added in his report: "Blessed be the children of God who gather here, and blessed be they who bless them with their love, encouragement and benefactions."

The school is continually praised by visitors well placed in civic life, and by educational authorities—inspectors and others, and a Madras Minister of Education has declared it to be "a model institution."

Perfectly splendid from the standpoint of Brotherhood, but perfectly discreditable from the orthodox Hindu viewpoint, is the distinguishing factor that all castes mix freely in the school—Brahmins, Caste Hindus, Buddhists, Muslims, Christians and Harijans.

The expenses of these schools are budgeted at Rs. 13,000, of which Rs. 6,000 is derived from Government grants-in-aid and Rs. 1,500 from interest on endowments, and for the balance of Rs. 5,500 the managers depend upon the generous support of large-hearted friends. Generous benefactors have been Mrs. Stead, Mrs. Gasque, Mr. Henri Frei and Mr. Albert Schwarz. The latter was for 25 years Secretary-Treasurer of the School, and the central hall, built in 1933, bears his honoured name.

Miss Palmer, the first superintendent, is still living at Adyar and attained her

90th birthday on March 15. She has recently spent some weeks in a Madras hospital recovering from the effects of a fall. Her stamina at her advanced age is truly amazing. Her successors as Superintendent of the Olcott Schools were Mrs. Courtwright, 1901-1907; Miss Kofel, 1907-1921; Miss Orr, 1921-1923; and Mr. M. Krishnan, who has dedicated twenty years of efficient service in these schools. Mr. S. K. Sharma, a Rangoon Theosophist with many years' experience of working in a Theosophical institution, has taken over, and is already planning the Golden Jubilee commemoration.

THE ADVANCE GUARD

Our Spanish Department reports the passing on February 28 of Señor Don Tomás Povedano y Arcos of San José, Costa Rica, Central America, at an extreme age. He was about 95, and possibly at the time of his death the oldest member in The Theosophical Society.

Señor Povedano was the founder of The Theosophical Society in Costa Rica. He began his Theosophical career in Spain, probably about 1887, when he was 40. His youth was a continuous struggle against difficulties until his merit as a great artist was recognized both in his homeland and abroad. Educated first at the Noble Cadets' School, Madrid, he graduated at the School of Fine Arts, Malaga, and then spent some years as a teacher in an art academy at Seville where he achieved many triumphs. In the Seville University hangs a portrait which he made of Queen Maria Cristina. In a contest organized by the Minister for Ecuador in Paris, Señor Povedano was

chosen as founder and director of a drawing school at Cuenca in Ecuador, a post which he held for several years until a civil war compelled him in 1897 to travel to Costa Rica. Here by official appointment he established a School of Fine Arts in San José and was its director until he resigned on a Government pension in 1940.

Several mural paintings in the National Theatre, San José, are his work. His list of prizes includes an award at the Paris Exhibition, 1890, and gold medals at Ecuador in 1892, Chicago (Universal Exhibition) 1893, Guatemala 1897, Ecuador 1904, and the "Condecoracion del Busto del Libertador" from Venezuela in 1895. Some of his sculptured busts of well known people are exhibited in galleries and public places.

If his life as an artist was full of activity, greater still has been his work and his generous example in the field of Theosophy. In every country he adopted he wielded a double

influence, an inspiration in the world of art and as propagandist and exponent of Theosophy, though art and Theosophy blended into one in his cultural life and influence on his environment.

I have read somewhere that Señor Povedano was sent by his Master to open up Central America to Theosophy. I can well imagine it, though I cannot verify the statement, for he combined with his highly cultivated mind the valiant and intrepid spirit of the pioneer. Fifty years of mature work for Theosophy must bring a rich karmic fruitage not only to himself but also to the Central American Section and to the whole Theosophical Society.

Señor Tavera of the Spanish Department adds the following note:

"When I was last in Costa Rica some of the oldest members there told me that Povedano was over 95 years, and that was in August 1940. He had just married only a couple of years before. The most remarkable thing was that not only the powers of his mind but all his faculties were like those of a man of 50 at the most. He showed me his study or place of work; he had many beautiful works in oil and water colours, and also he was a sculptor of fame. He knew all Madame Blavatsky's books, he was a great admirer of her. Some thirty-nine years ago he founded the first Theosophical Lodge in San José, Costa Rica, and right afterwards the first in Managua, Republic of Nicaragua, also the first in San Salvador, Republic of El Salvador. He was also instrumental in the founding of the first

Lodge at Bogotá, Colombia. His health was very good always. His daughter, grandsons and great-grandsons lived at Los Angeles, California, U.S.A. I met them there."

* *

Señor Tavera also reports the passing of the following important brethren in Central America:

Dr. Tomás Soley Güell, of San José. One time Minister of Finance, Costa Rica. He wrote a book on finance and was internationally known as an expert in this department. In 1927 he was on the Provincial Council of the Central American Lodges and helped with his mature advice. He was a Freemason of high degree.

Dr. Alberto Brenes Córdoba, also of San José, 15 June 1942. Señor Tavera writes: "Dr. Córdoba began his career in 1881. As a teacher (graduated) he wrote a book on grammar and elementary Spanish. He was graduated at the College of Law and later on was a Professor in the University and wrote some books about law matters. At the time of his death he was Permanent Director of all the libraries of the State. Also he was a Magistrate and held other public offices. I understand that he was not an active member of The Theosophical Society, but for years he belonged to it and was a very good student."

Dr. Salvador Moncada, of the Republic of Honduras, City of Tegucigalpa, 31 August 1942.

J. L. D.

The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations, whether in, or apart from, the physical body.

H. P. BLAVATSKY, *The Secret Doctrine*

SECCIÓN ESPAÑOLA

LO INFINITO, LO ETERNO Y LO TRANSITORIO

JUAN CRUZ BUSTILLO

EL ABSOLUTO es inconcebible para la mente humana, y sólo podemos describirlo como AQUELLO de donde emana el COSMOS. El COSMOS es lo más grande que nosotros podemos concebir, y en su manifestación entran dos elementos, que son gemelos y co-existentes: La Raíz de la Vida o del Espíritu, o la Vida-Una, y la Raíz de la Materia o la Virgen Materia.

La Vida no puede manifestarse sin la materia como vehículo, y la Materia no puede existir sin la vida animadora.

De la Vida-Una, la cual es a su vez inmanifestada, dimanan todos los seres, los cuales existen como partes o reflejos ligeramente separadas de la Vida-Una, y de la Materia dimanan todas las formas existentes o que puedan existir. En toda forma se encierra una vida consciente. Vida y conciencia es una misma cosa; cuando la vida se proyecta o manifiesta para conocer el medio en que vive, y actúa y adquiere experiencias, se le llama conciencia. La parte de la vida no proyectada como conciencia permanece inmanifestada. Los átomos son los seres más pequeños del COSMOS; la expresión del espíritu-materia, o fuerza y materia.

La Vida es sustancialmente Una e indivisible; pero al ir descendiendo gradualmente en la materia, sufre modalidades, bien al proyectarse o al reflejarse, y hace que su triple aspecto de voluntad, sabiduría y actividad se debilite gradualmente según va descendiendo a los planos inferiores de manifestación, del mismo modo que el sol proyecta o refleja sus rayos luminosos, que aunque aparentemente separados y menos intensos,

no por eso dejan de ser sustancia solar o luz solar.

La Vida es siempre eterna, o mejor dicho; infinita, y se manifiesta en tres grandes modalidades, lo mismo en el COSMOS que en sus contenidos los Siete Grandes Logos con sus millones de Sistemas Solares, y para su mejor comprensión se le llama Fuerza-materia cuando habita en los átomos primordiales; Vida-forma, cuando actúa en los organismos desde los moleculares hasta descender al reino mineral, para luego ascender a través de los reinos vegetal y animal, y Yo o Individualidad en sus vehículos, cuando se manifiesta en el reino humano, y después recorre los reinos superiores como Espíritu o Divinidad.

La vida al descender por los reinos inferiores de la naturaleza, va ocupando formas cada vez más densas hasta llegar al reino mineral, y desde el mineral en adelante asciende a través de formas cada vez más plásticas, más delicadas, más responsivas a las palpitaciones de ella. Cuando la vida adquiere todo el conocimiento que existe en un reino, pasa a renacer en las formas del reino inmediato superior. Así también los Yos, llamémosles mónada o chispa, o rayo, proyección o reflejo, cuando habita una personalidad y después la abandona definitivamente, porque ya nada tiene que aprender en el reino humano y pasa al reino espiritual, este reflejo se retrotrae en la proyección o rayo espiritual, y cuando ya no tiene nada que aprender en el reino espiritual como entidad espiritual, el rayo se retrotrae en la mónada para vivir como entidad

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divina. Y cuando la mónada haya aprendido todo lo que hay que aprender dentro del Sistema Solar, estará presta, por su poder y sabiduría, para convertirse a su debido tiempo en un Logos Solar o Dios Solar, y regirá un Sistema a través de las tres Personas, y emanará de sí mónadas o chispas.

Cada vida está constreñida y afectada por sus vehículos o formas, y por el medio que le rodea, y del mismo modo los vehículos de la vida y el medio circundante están afectados a su vez por las actualizaciones de la vida generadora. En el ciclo que recorre, al descenso se le llama involución y al ascenso evolución. La vida tiene que evolucionar por el desdoblamiento o crecimiento de su conciencia, y eso se logra adquiriendo experiencias en los planos o mundos de manifestación. Como dije antes, del ABSOLUTO sale a la luz un COSMOS, y la Vida que lo rige, lo organiza y lo elabora, es su DIOS COSMICO, y dentro de El Los Siete Grandes Dioses y los innumerables Dioses Solares, que a su vez elaboran sus Universos y sus Sistemas y emanan mónadas. Estas mónadas al proyectarse forman los Egos o Individualidades, en su triple aspecto de voluntad espiritual, sabiduría intuitiva y actividad inteligente. La proyección de los Egos forma los hombres personales, los cuales utilizan como vehículos un cuerpo mental, un cuerpo emocional y un cuerpo físico.

La materia es también sustancialmente una y eterna, aún cuando sufra transformaciones. Ella cambia de grados de densidad, sus vibraciones son más o menos lentas, sus cualidades de inercia, movilidad o ritmo sue, len predominar, con mayor o menor energías en cada una de las formas, aunque siempre atemperada a la modalidad de la vida que la habita.

La materia también evoluciona al contacto con la vida, y recorren juntas el ciclo de involución y evolución o lo que es lo mismo de descenso y ascenso. En el descenso la

materia adquiere cualidades y en el ascenso es agrupada en vehículos, envolturas o cuerpos. Se hace responsiva a la vida, enérgica e inquieta, de la Primera emanación espiritual encerrada en el átomo. El átomo tiene su núcleo, su medida de vibración y su película material que lo limita y le da forma. Los átomos primordiales de cada plano de nuestro Sistema Solar son, desde el punto de vista oculto, los únicos simples; pues todos los demás son combinaciones o agregaciones de átomos, y caen por tanto en la clasificación molecular. También la materia responde, en los organismos moleculares, a las vibraciones de la Segunda emanación espiritual, y es materia radiante en el primer reino elemental; materia mental concreta en el segundo reino elemental, y materia emocional en el tercer reino elemental. Llega a su mayor densificación en el mundo físico como mineral, y se desarrollan los elementos químicos, que no dejan de ser organismos moleculares. Los elementos más sutiles que entraron en la formación de nuestro Sistema Solar, se nos dice que fueron el hidrógeno, el carbono, el nitrógeno, el fósforo, el calcio, el hierro y otros. Estos elementos químicos son considerados todavía por la ciencia oficial como elementos o átomos simples, cuando en verdad no son más que compuestos; agregaciones combinadas del átomo primordial físico. Pero la ciencia oficial no puede comprobar el aserto del ocultismo, porque sus instrumentos no perciben los átomos primordiales, que no sólo escapan a la visión corriente sino aún a los lentes más poderosos. Los elementos químicos se combinan y agrupan y dan origen al protoplasma, que viene a ser la primera forma un poco mejor definida. Los protoplasmas se combinan y aparece la materia en nuevos organismos llamados unicelulares, que dan origen a los reinos vegetal y animal, y llega a estados físicos más plásticos, y va alcanzando, consecutivamente, los

estados de materia emocional, materia mental, materia intuicional, materia espiritual, etc., etc., con los cuales se forman todos los cuerpos, desde los más groseros hasta los más finos y delicados, sirviendo estos últimos de vehículos a las Grandes Almas que rigen los Planetas, los Sistemas Solares, etc.

Por lo expuesto vemos que tanto la Vida como la Materia son sustancialmente una y eternas. Que la vida, al abandonar un organismo, se retrotrae a su inmediato origen, pero no se destruye, y que los organismos, cuando son abandonados por la vida que moraba en ellos se desintegran como tales formas, pero siguen existiendo sustancialmente como materia, aunque transformada.

¿En dónde está la transitoriedad?

Fuera del Absoluto todo es relativo. Para un ser inferior, pasar a su inmediato estado superior, es como dejar lo transitorio para alcanzar un estado más permanente, y cuando a su vez haya dejado ese estado, que fué tan deseado en el pasado, para pasar a otro estado aún más superior, volverá a considerar el que deja como transitorio. Para un ser espiritual la personalidad humana es transitoria; para un ser divino el estado espiritual es transitorio, y así sucesivamente. Lo mismo ocurre en los reinos inferiores si juzgamos los estados de mineral, vegetal y animal. Si la evolución es infinita, como

realmente es, todo estado que se desee dejar estará considerado como transitorio.

Si meditamos bien sobre la frase: *La evolución es infinita*, que es bien comprensible para todos nosotros, y que esta infinita labor se ejecuta en el seno del ABSOLUTO, que no es ni Vida ni Forma, ni tiene atributos ni cualidades, ni tuvo principio ni tendrá fin, llegaremos a la conclusión de que el ABSOLUTO es incomprensible para la mente humana.

Ahora bien, suele llamarse eternidad al período de duración de una manifestación COSMICA; luego la significación de eternidad tiene una duración limitada. No es duración infinita. Solo el ABSOLUTO es Eterno en lo infinito. La Eternidad infinita está simbolizada por una serpiente encorvada formando círculo y mordiéndose la cola.

Todo lo manifestado es transitorio, porque tuvo nacimiento y tendrá fin. Las Personas que aparecen como vehículos de la VIDA rigiendo a los Sistemas Solares, etc., y aún al COSMOS mismo, son vehículos transitorios, a través de los cuales actúa la Conciencia o Proyección de una Vida Inmanifestada, Eterna e Infinita.

Del ABSOLUTO, todo emana, todo vive en El y todo se disuelve en El. Es AQUELLO. LO INCOMPENSIBLE. LO INEFABLE. LO INNOMBRABLE.

MUSIC IN THE BUTCHER'S SHOP

"Music, it is said, hath charms to soothe the savage breast. One American doctor, working on this theory, uses music to lower the temperature of patients suffering from fever. But perhaps the strangest testimonial to the efficacy of music is the statement of a European chemist that music is fatal to bacteria.

"He reported the following experiment: he divided a pound of fresh meat into six pieces, placed each in a tin can and subjected them to equal temperatures. Three of the pieces were exposed to half an hour of recorded music every day. At the end of the fourth day they were still quite fresh, while those which had not received the music treatment were already infected with the germs of putrefaction."—*Die Woche*, Berlin.

Dr. Besant has said that rhythm gives life and a-rhythmic vibrations are death-dealing. This experiment on apparently dead but really very much alive matter is another case in point.

A. H. P.

A SYMBOL OF GREATNESS

INDIA has redeemed her debt to Dr. Besant to the extent of raising to her memory an heroic statue on the Marina, a fashionable highway in Madras skirted on one side by the sea and on the other by the University and other public buildings. Facing east the statue stands on a prominent corner site, which the Madras Government has alienated and which the Madras Corporation has undertaken to maintain. Thousands of people who pass it daily will be reminded of her magnificent work for India over a period of forty years and the "awakening" which she brought to Madras, the centre of her work for a quarter of a century. It may even be, as Dr. Arundale has suggested, that the memorial will become a shrine through which she will be able to irrigate the vicinity with spiritual power.

The day of the unveiling, 16 November 1943, was the Fiftieth Anniversary of Dr. Besant's landing in India in 1893. On that day at Tuticorin she first set her foot on Indian soil at 10.24 a.m., and from that moment began a triumphal tour of India lasting three months, including an Adyar Convention, which awakened Indians to a splendid vision of their country's destiny and roused a decadent India into pulsating life.

The statue is an All-India tribute to Dr. Besant, the donors including Maharajas and representatives of every range of society down to poor people whom she befriended. Sir C. P. Ramaswami

Aiyar, who unveiled the statue and was chairman of the Memorial Committee which raised it, is Dewan of Travancore, but in Dr. Besant's time was a practising lawyer in Madras and so impressed her by his outstanding gifts as opposing counsel in a famous lawsuit that she invited him to join her political campaign and he became one of her staunchest supporters. Not only was he the largest donor to the statue fund, but he also contributed on November 16 a substantial sum to The Theosophical Society, which will give an annual income for helping the poor on October 1st, her birthday. Sir C. P. Ramaswami's address rose to eloquent heights, and was illustrated with dramatic gestures, the most telling when he turned from east to west to illustrate Arthur Clough's poem.

Several hundred people were assembled in a large pandal specially set up as a protection against the rain, but the rain fortunately stopped at 5 p.m., half an hour before the ceremony began. Sir C. P. Ramaswami, suiting the action to the word, said: "I will unveil the statue first and say what I have to say later." The covering was lifted amidst applause, revealing the statue, though it was difficult in the dusk beneath the pandal to realize its fine proportions.

The statue is cast in bronze, one and a half times life-size, and is mounted on a pedestal with four faces, inscribed

each with a striking passage from Dr. Besant's writings and a chronological record of her career.

J. L. DAVIDGE

HISTORY OF THE MEMORIAL

[The following record of the steps taken to erect the Memorial to Dr. Besant was given by Mr. A. Ranganatham, one of the Joint Secretaries:]

One would fain be silent on an occasion like this and let the distinguished President of our Executive Committee, Sir C. P. Ramaswami Aiyar, close collaborator and intimate friend of the gracious lady, Dr. Annie Besant, to honour whose memory we have all gathered here, make such a worthy speech as he alone can make and unveil this splendid statue. But convention requires a report as to how the idea of erecting the statue arose and how it materialized.

Dr. Besant passed away on 20 September 1933, and innumerable were the high and sincere tributes paid to her not only by Indians of all ranks and persuasions of thought but by other prominent people all the world over.

At the request of the leading citizens of Madras the Sheriff of Madras convened a public meeting to express the citizens' appreciation of the services rendered to our country by Dr. Besant and to take steps to perpetuate her memory. The public meeting, over which Shri Kumararaja Muthiah Chettiar, Mayor of Madras, presided, recorded its high appreciation of Dr. Besant's invaluable services and con-

stituted a General Committee with power to add to its number to take steps for raising a suitable memorial and to invite and collect subscriptions.

It is true that numberless institutions in different parts of India which Dr. Besant founded and aided generously are in themselves imperishable memorials and constant reminders to us of her unparalleled and selfless work for India. Still, it was but right and proper that the public meeting also should have decided on a memorial, as an act of homage to her magnificent personality and her unforgettable services to our country.

The General Committee appointed at the Sheriff's meeting met afterwards and constituted an Executive Committee with Sir C. P. Ramaswami Aiyar as President, and our much respected fellow-citizen, H.M.D. Jamal Mohamad Saheb Bahadur, as Vice-President, for the purpose of working out the details of the memorial, and this Committee came to the conclusion that any memorial to Dr. Besant should be of an All-India character in consonance with the nature of her services, and that it would be appropriate to have a statue in a prominent place in Madras City, which has been so intimately associated with her labours for many years.

The work of erecting the memorial was taken up in right earnest in 1939 and entrusted to a Hungarian sculptor who came over to India for the purpose. But owing to complications due to the outbreak of the war, the contract entered into with the Hungarian sculptor was cancelled in 1941 by mutual agreement and the Executive Committee

advertised in all the important dailies of Bombay, Allahabad, Calcutta and Madras calling for tenders and models. After careful consideration the Committee finally entrusted the work to the late Rao Bahadur M. S. Nagappa, an eminent Madras sculptor of many years' standing, who had all the facilities and materials available in his workshop. The statue was to be one and a half times life-size and in bronze. Shri Nagappa immediately started on his work with great devotion and zeal and finished the model himself. Soon after, to our great regret, however, he passed away, but fortunately his sons—Shri Rajaram and Shri Ramachandram—were able successfully to complete the work.

While the making of the statue was in progress steps were taken to acquire a suitable site for its erection, and it is a matter of profound satisfaction that the Committee was able to secure such a prominent and beautiful site as the one on which the statue stands. This was rendered possible by the sympathy and goodwill of the Government, who sanctioned the alienation of the site to us in their order No. 207 P.W. dated 30 January 1943, and the site was actually handed over to the Committee on 20 June 1943. For this graceful act we cannot be sufficiently thankful to the Government.

Our thanks are also due to the Madras Corporation and the Commissioner, Shri O. Pulla Reddy, I.C.S., and Councillors for the Corporation's decision dated 22 September 1942 (1) to accept the gift of the statue, (2) to agree to the alienation of the statue

site to itself, and (3) to maintain the statue free of cost. We regret that His Worship the Mayor and the Commissioner are unable to be present here to accept the gift on behalf of the Corporation.

The statue is truly an All-India Memorial to Dr. Besant. Contributions have come from all parts of India—from Punjab in the north to Travancore in the south, and from Sind in the west to Bengal in the east, and from Ruling Chiefs, Princes and Nobles of India, High Court Judges and Advisers and Ministers to the Governments of several Provinces, leading statesmen and lawyers, merchants and bankers, and from others (official and non-official) of all classes. Instances there are where many persons who are really poor and whom none had any thought of approaching refused to deny themselves the pleasure and privilege of contributing their humble share to the perpetuating of Dr. Besant's memory.

A word or two may not be out of place why this day has been chosen for the unveiling of the statue. Here is the reason. Dr. Besant first set her foot on Indian soil on 16 November 1893, and today we are actually celebrating the Golden Jubilee of her landing. During the forty years of her services to Mother India, what great achievements stand to her lasting credit, to whatever department of public work we may turn!

But what can we—those of us, young and old, who are left behind and are beholden to her in so many ways for all that she has done for us and for India, the land of her adoption—what can we

do to express our gratitude to her? This day, I have no doubt, is being celebrated in many parts of India. But shall we have done our duty to Dr. Besant, merely by holding such celebrations or even erecting memorials? It is respectfully submitted that so it cannot be. We shall best show our love and gratitude to her, by living in the faith and hope that was hers, and striving with all our might and main and never resting, until India is free. With what faith we should work and how we should work, you will find in all her writings and speeches. She insisted, with statesmanlike vision, on unity, potent and resolute. She insisted year in and year out that the country is greater than parties, and that we should cast aside communal claims and quarrels and let our only emulation be, who shall serve best and who shall sacrifice most for the Motherland. She prophesied that India, which has been the greatest of all lands in the past, will be the greatest of all lands in the future and the crowning influence in the coming Indo-British Commonwealth, which will ensure the peace not merely between Britain and India, not even of one continent and another, but of the entire world, and that this Indo-British Commonwealth will strike the key-note of a magnificent Aryan civilization. Such, in a few words, is the tremendous inspiration she gave us as to the destiny of this wonderful country—the home of the Rishis and the world's spiritual Motherland. Truly she was a Messenger of the Gods, and we do well to honour her as we do today in deep homage and gratitude.

In conclusion, we would express to you, Sir, our cordial thanks for your help in making this monument an accomplished fact. Though yours is the largest donation to this fund, it is not that which is uppermost in our minds. We cannot be sufficiently grateful to you for your uniform sympathy and support throughout, which indeed considerably lightened the Committee's work. Sir, you have been good enough to comply at short notice and no doubt considerable inconvenience with our request to preside over this gathering and unveil the statue. We thank you, Sir, once again and request you to take charge of this meeting and carry on its proceedings.

[The Report is signed by Dr. Mrs. S. Muthulakshmi Reddy, T. S. Ramaswami Aiyar, and A. Ranganatham, Honorary Secretaries.

Dr. Muthulakshmi Reddy, while a member of the Madras Legislative Council, of which she was Deputy-President, piloted through several important social reform measures in the interests of women, and she was a delegate from India to the Paris International Congress of Women in 1926.

Mr. T. S. Ramaswami Aiyar is not only a born lawyer—both his father and grandfather were judges—but a born humanitarian too, and while a member of the Madras Corporation and of the Legislative Council and of other public bodies has helped to improve the condition of the depressed and the agricultural classes.

Mr. A. Ranganatham was closely associated with Dr. Besant in political and Theosophical work, has been a member of the General Council and General Secretary of The Theosophical Society in India, and is at present Administrator of the Adyar

TO THE REVERED MEMORY OF
DR. ANNIE BESANT, D.L.

"WHO, FOR NEARLY HALF A CENTURY OF DEDICATED SERVICE, GAVE IN UNLIMITED MEASURE HER RARE AND RICH GIFTS OF THOUGHT, ELOQUENCE AND ORGANIZING GENIUS TO THE PEOPLE OF INDIA, THE LAND OF HER ADOPTION, INSPIRING THEM WITH PATRIOTIC FERVOUR AND FIERY ZEAL FOR GREAT CAUSES AND SERVING AS AN IDEAL IN ALL FIELDS OF NATIONAL SERVICE.

THIS STATUE IS ERECTED BY
THE SUBSCRIPTION OF A
GRATEFUL AND ADMIRING
PUBLIC.

EAST PANEL:
An All-India Tribute

"ERE LONG I HOPE TO STAND FACE TO FACE WITH YOU, I TO WHOM INDIA AND THE INDIAN PEOPLES SEEM NEARER THAN THE NATION TO WHICH BY BIRTH I BELONG. IN HEART I AM ONE WITH YOU, AND TO YOU BY MY PAST I BELONG BORN LAST TIME UNDER WESTERN SKIES FOR WORK THAT NEEDS TO BE DONE. I DO NOT FORGET MY TRUE MOTHERLAND, AND MY INNER NATURE TURNS EASTWARD EVER WITH FILIAL LONGING. WHEN KARMA OPENS THE DOOR I WILL WALK THROUGH IT, AND WE WILL MEET IN BODY AS WE CAN ALREADY MEET IN MIND. FAREWELL."

OCTOBER 1892.

1907 JULY 6TH ELECTED PRESIDENT OF THE THEOSOPHICAL SOCIETY. 1913 BEGAN HER POLITICAL WORK FOR INDIA, WITH LECTURES ON "WAKE UP INDIA" 1914 STARTED THE WEEKLY "THE COMMON WEAL" AND THE DAILY "NEW INDIA", WHICH REVOLUTIONISED INDIAN POLITICS AND JOURNALISM. REELECTED (II TERM) PRESIDENT OF THE THEOSOPHICAL SOCIETY. ORGANIZED ALL INDIA HOME RULE LEAGUE AND LED A VICOROUS AND NATION WIDE DEMAND FOR HOME RULE AND NATIONAL EDUCATION.

WEST PANEL:
Her yearning for India

DR. BESANT'S STATUE IN MADRAS

SYMBOL OF GREATNESS

NORTH PANEL:
"She tried to follow Truth"

"THAT ONE LOYALTY TO TRUTH I MUST KEEP STAINLESS WHATEVER FRIENDSHIPS FAIL ME OR HUMAN TIES BE BROKEN. SHE MAY LEAD ME INTO THE WILDERNESS, YET I MUST FOLLOW HER. SHE MAY STRIP ME OF ALL LOVE, YET I MUST PURSUE HER. THOUGH SHE SLAY ME, YET WILL I TRUST IN HER, AND I ASK NO OTHER EPITAPH ON MY TOMB BUT SHE TRIED TO FOLLOW TRUTH"

1889

PRINCIPAL EVENTS

1875 CHAMPIONED THE CAUSE OF INDIA IN "ENGLAND, INDIA AND AFGHANISTAN" 1893 ON THE 16TH NOVEMBER, LANDED FOR THE FIRST TIME ON INDIAN SOIL. UNDERTOOK THE FIRST OF HER MANY TRIUMPHAL LECTURE TOURS IN THE CAUSE OF INDIA 1895 TRANSLATED BAGAVATGITA INTO ENGLISH. 1898 FOUNDED THE CENTRAL HINDU COLLEGE. BENARES THE NUCLEUS OF THE FUTURE BENARES HINDU UNIVERSITY. 1904 FOUNDED THE CENTRAL HINDU GIRLS' SCHOOL. BENARES THE NUCLEUS OF THE FUTURE WOMEN'S COLLEGE.

SOUTH PANEL:
Those we should love

"WORK SO THAT THE WORLD MAY BE THE BETTER FOR YOU LIVING IN IT. LOVE ALL, BUT LOVE MOST THOSE WHO ARE UNLOVING. FOR THEIR NEED IS THE GREATEST. PROTECT THE WEAK, AND SHELTER THE HOMELESS. FORGET NOT OUR YOUNGER BRETHREN OF THE ANIMAL KINGDOM, THAT THEY MAY DEVELOP OUR HIGHER QUALITIES AND THUS CO-OPERATE WITH THE DEVAS IN WORKING FOR SWIFTER EVOLUTION."

JANUARY 1932

1917 ORGANISED WOMEN'S INDIAN ASSOCIATION AND SERVED AS FIRST PRESIDENT. AUGUST--ELECTED PRESIDENT OF THE INDIAN NATIONAL CONGRESS 1918 ORGANISED THE INDIAN BOY SCOUT MOVEMENT. 1921 HONORARY SCOUT COMMISSIONER FOR ALL INDIA AMALGAMATED SCOUT MOVEMENTS. HONORARY DECREE OF DOCTOR OF LETTERS CONFERRED BY BENARES HINDU UNIVERSITY. RE-ELECTED (III TERM) PRESIDENT OF THEOSOPHICAL SOCIETY. 1925 THE COMMON WEALTH OF INDIA BILL WAS PREPARED AND INTRODUCED IN THE HOUSE OF COMMONS. 1928 RE-ELECTED (IV TERM) PRESIDENT OF THEOSOPHICAL SOCIETY.

Estate. Since 1917 he has been honorary secretary of the Madras Y.M.I.A., and he was for two years Minister for Development in Lord Goschen's Government, Madras, 1926-28, and he has other humanitarian interests.

Rao Bahadur K. V. Sesha Aiyengar, Honorary Treasurer to the Committee, is an advocate of 28 years' standing and among his various offices is Special Counsel to the Commissioner of Income Tax, Madras. Most of his spare time goes into social service, prisoners' aid, children's aid, and hospital and educational and other services, and Theosophical Lodge work. He was Honorary Secretary to the Memorial Committee which raised the statue to the Maharaja of Travancore.]

THE ADDRESS

BY SIR C. P. RAMASWAMI AIYAR

We are met here today on a very special occasion. We are met here to do honour to and to commemorate the services and life-work of a personage who may be rightly described as one of the most distinguished, if not the greatest, of the adopted children of India. That she was a child of India was her boast. That was her claim—namely that notwithstanding her white body, notwithstanding her place of origin, she was in spirit and outlook essentially Indian. It is therefore not inappropriate for me to claim her as one of the greatest of the adopted children of India.

This occasion is also special, for, as it has been pointed out by Mr. Ranganatha Mudaliar, today marks the completion of fifty years from the day she

landed in Tuticorin. An indefatigable public worker who had already made her mark in England, she decided from the day that she landed in India fifty years ago to devote her matchless talents to the service of this country.

This is also a special occasion because, ten years after the demise of this great soul—she died on 20 September 1933—Madras has at last wiped out the reproach of ingratitude towards a great helper and a great champion of India. Since the centre of her work was in Madras and Adyar was her headquarters, it is indeed right and meet that Madras should honour this citizen of the world.

A FUNDAMENTAL MESSAGE

And now, friends, it is my duty, and on an occasion like this it is just and right, to sketch within the time allotted to me by myself and by the audience the life-story of Dr. Besant, indicating what she stood for, what she meant, what she signified and signifies to us all. Before I embark upon that task, let me repeat two verses which, she has told me more than once, exerted the most profound influence upon herself. The first quotation is from the *Gita: Yogah Karmasu Kaushalam*—"True Yoga is efficiency in action." The second great saying which she has stated more than once to be her watchword and her inspiration is from the Upanishads: *Abhayam hivai Brahma Bhavathi ya evam Veda*—"Fearlessness is the true Brahman."

If we would analyse the character, the achievements, the life-work of Dr. Besant, it would perhaps be best to

style her as the great and dauntless fighter and a great champion who nevertheless made up her mind from the beginning to fight within the law and never without the law. That, it seems to me, was her great lesson, that was one of her fundamental messages. Laws may be corrupt, laws may be wrong, laws may be iniquitous, but the way to proceed about the business of rectifying them was to strive to educate public opinion, to rouse popular conscience, so that the laws may be modified or eradicated. So long as the law remains law, so long as the law stands, notwithstanding all its iniquity and notwithstanding all legitimate grievances, she held, it should be obeyed. Dr. Besant was thus the most pacific of the fighters and the most combative of the peace-makers. This, I feel, would be not an inapt description of Dr. Besant.

She stated that she was a reincarnation of two persons. One of them was Hypatia of Alexandria and the other was Giordano Bruno. Be it remembered that Hypatia was a highly cultured, an extremely evolved being who lived in the early times of Christianity when Christian virtues were not so much in evidence as the might of the sword. Hypatia was burnt at the stake, and it is perhaps symbolic or emblematic that Giordano again was burnt at the stake. Throughout her life Dr. Besant was a fighter, yes; a wonderful collaborator, yes; a great disciple, yes; but she was more—she comprehended all these in the predominant characteristic of her being, namely, her instinct for martyrdom.

What a life was hers! Let me in retrospect take you over some of the outstanding dates in her life, some of the landmarks. Born, as we all know, on the First of October 1847, she married early in 1867 a very orthodox and rigid clergyman, the Rev. Frank Besant. She herself in her early days was an essentially religious and devoted soul. In her wonderful *Autobiography* she has pictured herself as wrapped up in mysticism, longing to become a "bride of Christ." With this training and background so overpoweringly mystical, she married a matter-of-fact, virtuous, but somewhat humdrum gentleman. It was like mating an eagle to something in a farmyard. When her faith was lost it was characteristic of her that she did not camouflage her disillusion. After an epoch-making case in court where her oratory first became manifest to herself and to others, she emerged from faith into agnosticism, but a passionate and emotional variety of agnosticism.

WORK WITH BRADLAUGH

She came across Charles Bradlaugh, who had all the endowments and many of the ornaments of life except the grace, the gift, of religious belief. Charles Bradlaugh was a militant and pugnacious atheist, a fighter under adverse circumstances fighting hard for his beliefs. He did not mince matters, and did not suffer fools gladly. Charles Bradlaugh and Dr. Besant came together and became joint fighters for many unpopular causes—birth-control, freedom of belief, and the combating of

shams. Dr. Besant has very often described these qualities of pugnacity and never-say-die, which may be said to be characteristic of a certain type of British racial make-up and especially of Charles Bradlaugh. They wrote many pamphlets together—she wrote under the pen-name of "Ajax." Charles Bradlaugh tried to get into Parliament. He succeeded more than once in being elected to Parliament, but as an atheist he would not swear the oath of allegiance on the Bible and Parliament resolved to eject him. He was a romantic figure, and a born orator and leader of men. A London crowd wanted to storm the House of Commons and obtain an entrance for Bradlaugh, but the House of Commons was equally determined not to allow this "infidel" to enter the House. Charles Bradlaugh received hurts from ushers attempting to expel him as he came to claim his right to his seat in the House. The crowd grew restless and threatened to become dangerous, but Dr. Besant and Charles Bradlaugh themselves faced the crowd and quieted it. "Take the crowd back," he said. "If the law is wrong, we must change the law. We cannot disobey it." It is recorded as one of the greatest things done by them that the crowds under the combined efforts of Dr. Besant and Charles Bradlaugh did surge back. Parliament, struck by the incongruity of the situation, later on changed the law. But the lesson had been learned by Dr. Besant that a law should be altered only by legal means, but not otherwise.

So this companionship in speech, thought and action went on, and from

that time the position of Dr. Besant as an orator was unequivocal and generally conceded. And what oratory it was! When she first came to India I confess that most of us attended her lectures not so much for their religious inner vesture but for the outer vesture, namely, language. And what a voice! Mr. Gladstone said that her voice and her elocution were the finest things he had known except for Señor Castelar, Prime Minister of Spain at that time. Her voice was audible in every part of a crowded hall, a voice which rumbled like thunder and yet thrilled one with the diapason of its music, a voice that was the vehicle of thoughts winged and dynamic, sometimes disruptive, sometimes creative. With this voice and this gift of language she did her work in India as few others have done.

After some years of joint work Charles Bradlaugh and she drifted apart, but I have dwelt for a little on this aspect of her life because those few years were perhaps the most formative and characteristic in the life of Charles Bradlaugh and his coadjutor. The time came when Charles Bradlaugh became more conservative, and Dr. Besant entered more and more into Socialism and worked with Ramsay Macdonald, the Prime Minister of the day before yesterday and the wreck of yesterday. With Ramsay Macdonald, George Lansbury, Bernard Shaw, the Webbs, and the Fabian Society she worked among the poor and lowly in London. Her emotions were aroused by the sight of oppressed labour and the life of the slums.

She led the matchmakers' strike. The matchmakers were one of the poorest

paid groups of all London workers. She wanted always to fight for the down-trodden. If one reads about England in those days one finds that everything was painted in magic colours by and for the well-to-do. There was no pessimism except amongst the lowly. In the clubs one could hear talk that the only basic issues that were important were those of free trade and profit-making. These would solve England's woes for all time. It was said that there was no poverty, but beneath this surface of optimism ran a deep under-current of misery and unrest among the labouring people in London, and it was among these people that Dr. Besant worked for many years, along with her friends. She went into Socialism and did her great work amongst the labourers in many places, and was also one of the first of the suffragist leaders.

CHAMPION OF INDIA

On a particular day in 1889 she came across Madame Blavatsky, who was with Colonel Olcott one of the founders of The Theosophical Society, a Society with whose working I have a great deal of acquaintance, though I have never been enrolled as a member. Madame Blavatsky was a kind of universal and rugged genius, unconventional to a point but with also a deep religious and mystical outlook. The mystical turn of thought which was always dominant in Dr. Besant, but which had been submerged, all came into flower, and from 1889 to 1893 she read and studied and pondered and ruminated and investigated and came to her conclusions, and she came to India as a champion

of India and of the Indian way of life and thought. She came to India in 1893, but before leaving England she wrote a booklet on *England, India and Afghanistan* which people may well read today for its soundness and right outlook.

On arriving in India Dr. Besant made up her mind to rouse the self-respect of Indians in India. Not that similar work had not been attempted before her time. Sir Pherozeshah Mehta, Surendranath Bannerji, Gokhale and Tilak had done a great deal in that direction, and Gandhi after her, and perhaps the contribution of Mahatma Gandhi was the greatest in this respect. But at the time that Dr. Besant came here it was with a somewhat shamefaced countenance that an Indian would wear Indian clothes. Even the turban was barely tolerated. But if a man pretended acquaintance with the English methods of tea-taking and eating and dressing and living, it was considered a point in his favour. It was not considered shameful not to know or speak one's own mother-tongue. The time devoted to its study, or to the learning of Sanskrit, was regarded as largely a waste. A man was so mixed up with his studies in the schools where he had to learn everything in English that he had no time for shaking himself free of the obsession of the West. Like a great protagonist—and all that she was—she defended everything good in India. The position was that if cow-dung was used in India, then cow-dung must be championed as a most sanitary way of keeping a house clean. You differ from her way of proceeding, but

to a people imprisoned in alien ideas and bewitched by the western standards and mode of life some voice had to come to release them from the dungeons of their own musings and imaginings and from their inferiority complex. If it could be said of anyone that Indians were enabled by him or her to shed their inferiority complex and acquire respect and reverence for Indian personality and institutions as such, that credit must go to nobody so much as to Dr. Besant.

Having begun thus, she started work in the educational sphere. I am not going to deal with her work in Benares which culminated and fructified into that magnificent educational institution, the Benares Hindu University. Many collaborated with her in this work, notably Pandit Malaviya. But she compelled Indians to shed their lethargy and work for a common purpose.

After that she turned to politics and my only excuse for the narration of a personal episode is the light it throws on her life and character. In the years 1912 and 1913 it fell to my lot to oppose Dr. Besant in relation to a particular matter respecting the guardianship of J. Krishnamurti and his brother. It fell to me to fight Dr. Besant, to fight Mr. Arundale, to fight Mr. B. P. Wadia, to fight Sir Subramania Iyer, and many others for whom I had great reverence and respect. Naturally as a lawyer it became my duty in cross-examination to suggest things that were resented. I had to suggest hidden depths of iniquity in what might have been a normal affair, but it was characteristic of Dr. Besant that not one of the epithets I used or

extravagances of speech on my part deflected her from her purpose. It was after the conclusion of the case, which with childish vanity I felt proud of winning, when I was wrapped up in my success, she said to me: "I think you have fought a clean fight. Will you come and join me to work for India's political uplift?" It was three days after the conclusion of the case.

The history of politics in India until Tilak, Besant and Mahatma Gandhi came on the scene was the history of debating societies in whose chambers met groups of twenty, forty or sixty people combining together to collaborate over resolutions academically faultless and essentially just, but so suave, so sweet, so reasonable that nobody bothered about them. "We" think so and so. "We" resolve this and that. "The hall was crammed to the full"—fifty or a hundred or five-hundred people. This was the stuff we heard and rejoiced in. To none of us had come the vision of appealing to the masses, of going to the villages, of speaking to the people at large, of making them realize what they could do and what it was their duty to do in the future. As a tried political and social worker Dr. Besant brought into Indian politics for the first time this idea of propaganda and publicity, and of appealing to the masses, of studying group and crowd psychology and realizing that good use could be made of this great gift. The awakening of India from a long sleep had to come. It came through Dr. Besant herself, and none of us who have been in political work can forget that Indian life, Indian politics,

and political agitation, Indian education, would not have been the same, the history of India would have been fundamentally different, if Dr. Besant had not come on the scene. Mahatma Gandhi went farther indeed in some directions. Where Dr. Besant's audiences could be numbered in hundreds or a few thousands, Gandhiji's audiences numbered ten thousand, twenty thousand, fifty thousand. His methods were essentially different in spirit from Dr. Besant's methods, but both had the objective of awakening the people at large.

SUCCESS AND FAILURE

It was between the years 1914 and 1917 that all this happened. There was a stir in the land. There was a reverberation in the country of new life. She became President of the Congress in 1917 after her internment, and for a while was easily the best-beloved popular idol of India. Popularity is easy to acquire; it is quite as easy to lose. By 1918 Dr. Besant had lost her popularity by reason of her insistence on the need to obey the law and to shun non-co-operation. She could not command audiences or compel attention. It is neither the time nor the occasion to go into the inner life of that particular epoch in Indian history. There it was, but there again Dr. Besant for not one moment dreamt of being either angry, disappointed, or disgruntled. Through *New India* and *The Commonweal* and on the public lecture platform she fought day in and day out against Mr. Gandhi just as she wrote against the existing system of Government. She fought for Home

Rule. She worked against non-co-operation. Side by side she incurred the dislike of the authorities and of the masses which she herself had awakened and she became comparatively friendless. I shall not deal with those great struggles which Dr. Besant had with the Madras Government with a series of cases which laid down the fundamental principles in certain branches of the law, but she was always the same, the silver-tongued orator, the sage counsellor with infinite patience, the fighter and yet the reconciler. I emphasize the word *patience*. Realizing that all these setbacks are only temporary, she believed that one must learn to put up with failure and then to transcend and surmount ill-success. That was the Besant policy.

About the year 1926 she travelled abroad with Mr. J. Krishnamurti and came back to Adyar in 1927. I should like to say a few words of this period of 1928-1933 because I regard those years as specially indicative of her real spirit. Easy it is, if success blesses us, to display some easy virtues and to prove and demonstrate them. But it is difficult for one living amidst calumny, amidst obloquy, and even I may say amidst oblivion, at such a juncture to remain sweet-tempered, patient and forgiving, long-suffering, and yet hopeful of the future. As one who came across her very often during these years I can say that I did not see one bitter expression on her face nor did I hear from her lips one vengeful word. She often said: "These are times through which India must pass. Having surmounted the present obstacles she must

come into her own. My work is done, but others must fulfil it."

Dr. Besant's life, as human life generally is, was an amalgam of success and failure. What was her success? And what was her failure? Her success to my mind lay in this—that she organized the people of India. She taught them the virtue not only of organization but of business-like organization. Politics and book-keeping seemed to be strangely at variance with each other. Dr. Besant showed them that steady business-like habits and persistence are essential for politics as for all professions and careers. She made it clear that business is business, and that even in politics organization and attention to detail therefore must be sought for as much as adherence to great ideals. Her second success was the creation of an All-India spirit and the attempt to eliminate those barriers that are threatening us more and more as time goes on. The third success was the inculcation in us of respect for Indian personality and for Indian civilization.

What was her failure? I think her failure was that notwithstanding her inmost desire, neither the religious harmony and religious unity of India nor India's political salvation were achieved. *But if she failed, was it not primarily because we failed her and we failed ourselves?* That is for us, not posterity, to answer. I rather think the conclusion will be in favour of her.

And now, having unveiled the statue of Dr. Besant which will keep alive her memory and remind us of a great career of transcendent talent devoted to the

long-continued exclusive worship and service of Mother India, let us remember to learn a lesson from her life. And let me refer to some verses from Arthur Clough which were often on her lips:

Say not the struggle nought availeth,
The labour and the wounds are vain:

And not by eastern windows only
When daylight comes, comes in the
light:

In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

The work of persons like Dr. Besant is not for a day, is not for a year, is not for a decade. The results of that work are not easy for us to keep alive and to profit by. Whether this battling for the right, battling always within the law, battling without any reserve has been of avail, time alone will show. But she made us realize the impermanence of failure and the certainty of ultimate success if we remain true to ourselves and our destiny. These were the lessons of her life. And may I conclude by quoting from one of her Convention addresses in 1905 in which she speaks of this hope and this programme. Shri Krishna before the Kurukshetra battle began went to Duryodhana and asked him not to begin the fighting, and when all other arguments had failed, even unveiled his mystic and all-pervasive form as Ishvara. Duryodhana was not convinced. Speaking of that episode in one of those memorable passages occurring in many of those Convention discourses which lit up the

Puranas and the Itihasas with a flood-light, she said :

The value of effort does not lie in the immediate success, as success may be counted by you and me. Efforts directed to noble ends are never lost, but are an ever-accumulating force. He knew that right action is not wrought by the wise for the immediate and apparent fruit of action; that right action ought always to be performed, even though inevitable failure waits to meet it, and He well knew that all those efforts of His were forces, energies, necessary to bring about the ultimate result in what is still to us the far-off future.

And she used the following remarkable words :

Those efforts for peace made by Shri Krishna, frustrated as they seemed to be at the time by the wilfulness of Duryodhana, those efforts are part of the energies that are making for peace universal in the future, when the need for the lessons of war will be over, and the white wings of peace will brood over a world at rest.

The efforts of such selfless workers as Dr. Besant, irrespective of their immediate fruits, are never lost, but provide the energies that "are making for peace universal in the future, when the need for the lessons of war will be over."

* *

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RUKMINI DEVI'S THANKS

Shrimati Rukmini Devi, in proposing a vote of thanks to Sir C. P. Ramaswami Aiyar, said that his words came from "the heart of a friend of Dr. Besant." She went on to say: "There is no one who is more fitted to speak of her than he, because he and the Right Honourable V.S. Srinivasa Sastri, who is here, were amongst those who were very near to her. . .

"I did not know much about Dr. Besant's work in those days and was only looking up to her. I am one of her greatest devotees and consider myself as her adopted daughter. I feel tremendously thrilled by such a wonderful and beautiful speech as that we have just heard from Sir C. P. Ramaswami Aiyar. It all seems so futile and ordinary to say that I am asked on behalf of all of you to say that we are extremely grateful for his coming here and presiding over this historic occasion. I also thank every one for being present here."

Sir C. P. Ramaswami Aiyar's last splendid gesture was to call attention to the memorial and to exclaim: "All of us must agree that this statue is very fine and very appropriate."

J. L. D.

THE NIGHT BELL

XXIV. Reverence for Kingship

BY GEORGE S. ARUNDALE

I SPENT a portion of a recent night recalling an episode in which I had taken part during a day or so ago. Perhaps this was a waste of time, but it was so exhilarating and inspiring that I am sure I gained much more than I may have lost.

A ROYAL FUNCTION

The episode I recalled was that of a function held by a very royal Personage whose name had better be withheld, and attended by a few of our seniormost Theosophical workers. These were, of course, invisible to the naked eye, for they attended otherwise than physically, but there was a physical gathering, too, behind which the invisible presences grouped themselves almost as if in the air.

These Theosophical workers often had business with Personages in high places, so it was natural to find them at this particular royal function. For these workers royalty has always meant something very special, awe-inspiring and evocative of reverence; and the change in their auras and general magnetism when in the presence of royalty—even physical plane royalty—is nothing short of remarkable. A subtle fragrance pervades them, itself redolent of a peculiar attar of majesty. Being near-royal, or otherwise royal, the presence of royalty causes them to

become royal and the transformation is indeed remarkable.

On this particular occasion the gathering was awaiting the entrance of the very royal Personage in a long room, probably a room in a palace. Everybody was, of course, subdued, but whispered conversation was going on among the physical members of the gathering, while the non-physical members occupied themselves in preparing the atmosphere of the room so that the greatest possible results might be forthcoming. For the gathering had some definite importance, possibly was an historic occasion, and its setting should be as helpful as possible. The physical plane members of the gathering were oblivious of all the inner preparations, and could not even realize the desirability of preparing the atmosphere of the room. Fortunately there were present those who knew what to do.

At the far end of the room were large and lofty doors, and these were suddenly opened to admit some kind of usher or court official who announced in a stentorian voice: "His Majesty the King."

The effect of the announcement was electric, but became even more impressive when His Majesty himself appeared and moved down the room greeting profoundly bowing men and deeply curtseying women. Everybody stood

to attention. But the invisible part of the gathering not only stood to attention, each member drawing himself up to his full height, but flashed forth an aura of homage to the royal Personage. This was in the nature of a royal salute, each individual aura scintillating with it, and each aura not only expanding under the influence of the royal presence, but also accentuating those colours which gave the invisible individual concerned his special inclination towards royalty, not only to spiritual royalty but also to the representatives of that royalty working in the outer world.

THE SPIRIT OF ROYALTY

Being myself thus inclined, for at heart I am an uncompromising royalist, I watched with exultation and exaltation and deep fervour this instant and splendid response to the spirit of royalty as it dwelt within the royal Personage who had just entered the room. This spirit was entirely independent of the nature of the individual himself. He might be more worthy or less worthy. In his person he might deny much of the royal spirit. He might even be a discredit to the spirit of royalty. Yet he was a king and bore the signs of kingship. These signs the invisible presences dutifully recognized and they paid deep obeisance to them, as I did too in my own much humbler way. But it was the royal fragrance about them, and I hope even about me to an infinitesimal extent, which thrilled me so much.

It was so tremendous, so awe-inspiring, so fraught with wonderful reverence and lifted one out of the democratic spirit, in which one seems so much in

danger of being levelled down, into the hierarchical spirit in which one seemed to be so much levelled up. In the spirit of this royal fragrance abode what I can only call an identification with the spiritual life in its aspects of the One Will, the One Law, the One Order, as exemplified in the One King. I wonder if you understand what I am trying to drive at—a spirit of perfect Obedience the perfection of which was to be found in most wonderful Freedom. In the royal fragrance animating these devotees of royalty there was not an atom of subservience, not an atom of inferiority, no sense whatever of comparison. But there was an eager sense of royalty both as a great force in itself and as a beautiful splendour, and this independent of the individual who happened to be endowed with royalty.

SPECIAL POWERS

I was instantly reminded of the fact that every duly ordained priest in a measure wields the power of the Christ, whoever he may be, whatever may be the nature of his deficiencies. He cannot help being some kind of a channel for the Christ, for to this purpose was he ordained.

Similarly, a king duly crowned wields, however infinitesimally, the power of HIM whose Kingship he reflects as in the shadow of a shade. He cannot help being some kind of a channel for the Royal Will, for to this purpose was he crowned in solemn religious ceremony. But the difference between him and the priest is that while the priest's family in no way share in their relative's ordination, the family of the king do share

in his coronation and are rightly royal. The reason for this is, of course, that kingship is hereditary and the royal spirit pervades not only those who are in the direct line of descent but those, too, who are collateral.

There have been, and perhaps are, bad kings, as there have been and are bad priests. Nevertheless both coronation and ordination have their effect and set apart those who are baptized in them.

ROYALTY AND LOYALTY

The response of the physical plane audience was as nothing compared with the response of the invisible group, and I could see that the King in his inner bodies returned right royally (the phrase is very apt) the reverent salutations of those who had travelled far to be present. Salutations flashed to and fro like signals, even though the King was certainly not aware of them in his physical body save for a glimmering sense of a larger consciousness.

But when he drew a little nearer to the place where the group had assembled the leader of our party looked at him very intently and seemed to send out to him a message. He undoubtedly received the message for he gazed beyond the physical plane throng towards our leader and I thought the King recognized the messenger and understood the message, even though not registering it for the time being in his physical waking consciousness. It will have come to him later, perhaps as an inspiration, perhaps as an idea, and he will surely have put its advice into operation.

But how exquisite was the old-world courtesy with which our leader bowed before the King, how inspiring was the respect, and how gracious yet deferential was the salute he gave. I can see it so clearly as I write these words, and I also see the gorgeous array of colours marking what can only be termed the royalty of our leader himself, for there is royalty otherwise than on the First Ray, as the pictures of the Rishis show, for many of Them are wearing crowns though not on the First Ray.

I withhold the name of His Majesty and the name of our leader, for it would be impertinent to make either of them the subject of a Night Bell. But what loyalty there is to royalty on the part of those who are able to envisage its true nature, and what loyalty no less to priesthood on the part of those who can see what happens when a priest officiates!

I REVERE REAL KINGS

Over and over again the great scene passes in view before me, and I literally revel in its sacredness. I have always been reverent to kings who bear the hall-mark of royalty, but not, of course, to upstart kings who are no kings at all however much they may have been crowned, save in those rare cases when royalty is conferred upon them by an act of Divine Providence. I have always been reverent to the real priesthood—the priesthood which has some kind of apostolic succession or its equivalent in faiths other than the Christian.

And I will confess that there lurks in me a faint regret that republics are not monarchies. I know the answer to this

—a good republic, perchance even a bad republic, is better than a bad monarchy and perhaps better than a good monarchy. You can always overthrow a bad republic more easily than a bad monarchy, and as for a good monarchy what kind of king are you going to have when the good king is no more? Yes, I see the point. Still, the faint regret becomes no fainter, for I am a royalist, a person who follows leaders, who believes in hierarchical discipline and order. I am not a democrat even though I well know that the world must pass through its lesson of democracy before it will be ready to accept the kingship of the good. The world itself must become good in order to deserve good government by the wise.

ROYALTY IN INDIA

How I wish Mother India could quickly pass through the stage of this ugly democracy of ours and find recreation in a great government by one of her own sons or daughters. Personally, I have promised allegiance to the King-Emperor and I am happy in my allegiance. I pray I may be true to it until death us do part. At the same time His Majesty lives thousands of miles away from his Indian subjects, and it is not to be expected that even his great character and deep solicitude for all his peoples can enter as these

should into the lives of the Indian people, who should be able to participate in his regular royal progresses throughout the length and breadth of the land, who should be able to see their royal Father at not infrequent intervals.

That the people of India have in them the spirit of reverence for royalty is overwhelmingly evidenced by the passionate adherence to their Sovereigns on the part of the people in Indian States. How well I remember the durbars of His Highness the Maharaja Holkar whom I was at one time privileged to serve. Hundreds of headmen from villages near and remote, all spotlessly dressed in the simplest of white garments, gazing rapturously from their places in the durbar hall at their Ruler facing them. It was an awe-inspiring sight, pathetic yet soul-stirring. I too looked upon him with deep reverence, for he was girt about with royalty, even though I was the sworn subject of another Sovereign.

When will royalty move again among men, honoured and obeyed? Time was, they say, in India when royalty did so move among men and everywhere was happiness. May that time come again. But it cannot come until the world has reached the stage of being ready for the rule of the wise and of co-operating with wisdom with their whole hearts.

CORRECTION: Mr. V. Sitapati of Cuddalore has pointed out to me rightly that in my footnote on page 10 of the new edition of *Light on the Path*, instead of "C. W. Leadbeater" should be read "Annie Besant." For this slip my apologies are offered to the reader.—A. A.

for martyrdom.

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