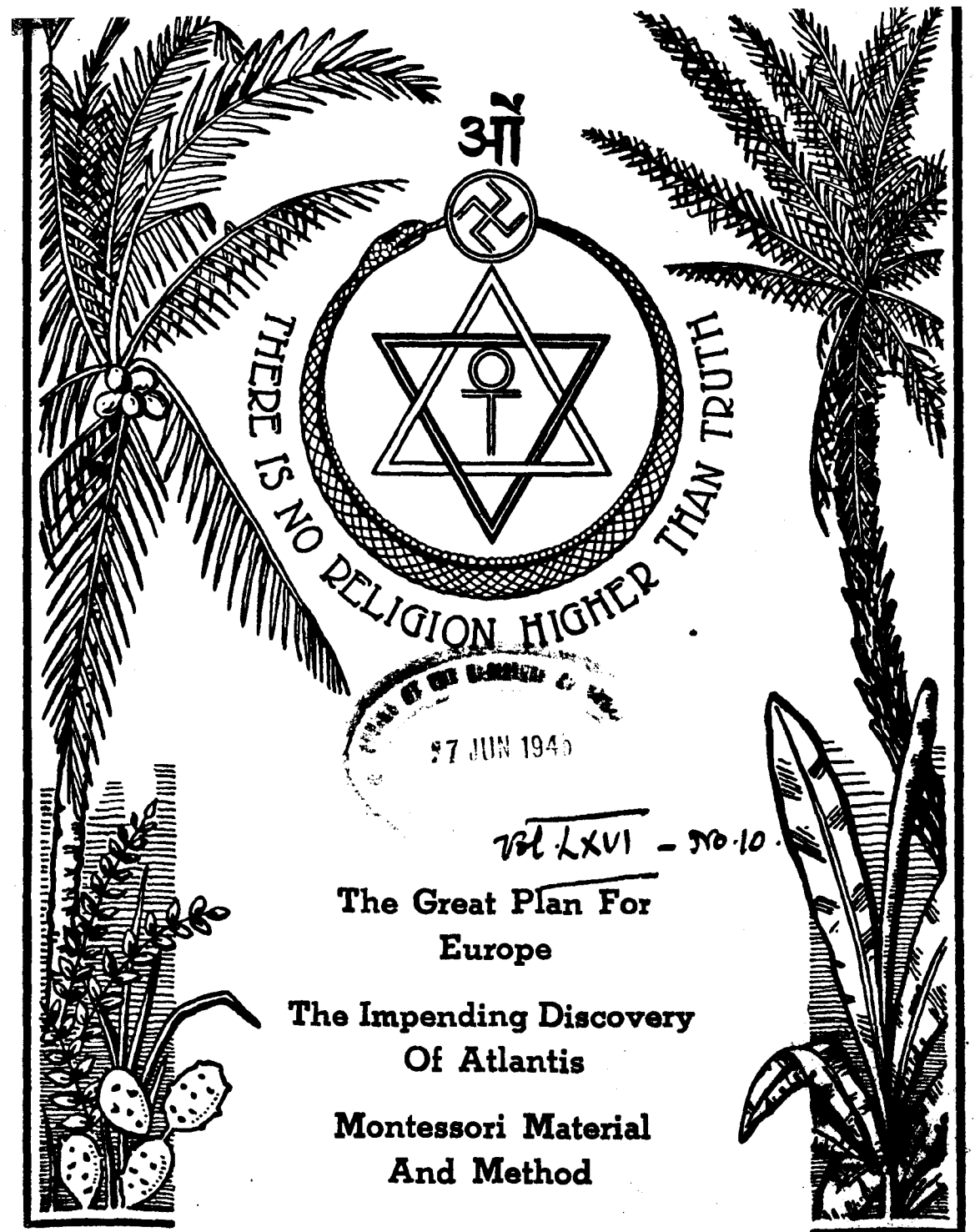




THE THEOSOPHIST

ADYAR

JULY 1945

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

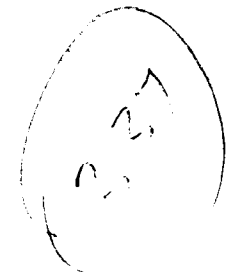
Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should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

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

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

FREEDOM OF THOUGHT

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



ON THE WATCH-TOWER

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 THEOSOPHY OF SUFFERING

AN esteemed fellow-member has discovered that I used the term "Straight Theosophy" seven years ago in a message which I wrote during the American Convention of 1938 to our brethren in Cuba. The message reads:

"In the world today there is such urgent need for the spread of Theosophy in its most direct form and for the living by every member of The Society of the First Object. To my mind all other activities however valuable they may be are of far less importance. I am very much interested, as some of you may know, in the Liberal Catholic Church and in Co-Freemasonry, but I realize more and more that these, important as they are, must take a subordinate place to what I have called Straight Theosophy and to the furtherance of The Theosophical Society. I call upon you therefore to rally strongly round the Flag of Theosophy as unfurled by H. P. Blavatsky and Colonel Olcott and ever to be true to The Theosophical Society."

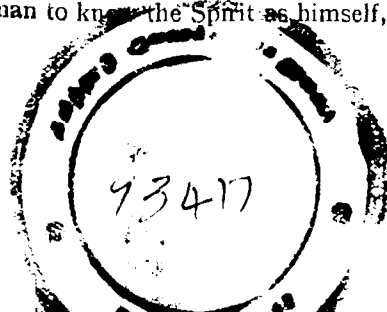
But that is not the beginning. My actual use of the words "Straight Theosophy" began at least as early as 1934, when I succeeded Dr. Besant as President.

One of my "aides" in the Press Department finds that I was using the phrase dur-

ing my tour of Europe and America between the election in June 1934 and the Adyar Convention in December, for I wrote in the December Watch-Tower that "my insistence on brotherliness within The Society and on the immense importance of stressing what we are calling 'Straight Theosophy' has won approval."

I used the words again in my first Presidential Address of the same year, making Straight Theosophy and Solidarity the two great planks of my Presidential platform: "Theosophy straight, Theosophy impersonal, Theosophy free to the understanding and interpretation of all . . . ; Solidarity inclusive of all differences, of all roads . . . leaving none out, not even those from whom we differ most profoundly—on these I take my stand as President. . ." Ever since that time I have been brooding on the subject off and on—sometimes a little bit off, sometimes a little bit on, but now very much more on than off.

I have written three or four Watch-Towers and other articles germane to the whole idea of Straight Theosophy. In the beginning I had the impression that a number of members might quite usefully take up this work, but further deliberation and thought have made it perfectly clear to me that I must do my own work in my own way, because it



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involves a good deal of change in one's outlook and demands a certain type of vision which not many members of The Society may as a matter of fact possess.

The background of my Straight Theosophy idea is that we must try to have a vision or an anticipation of the way in which The Theosophical Society and Theosophy will expand in the future, possibly in the near future, possibly in the later future. And we must be able to envisage the various changes and modifications which are likely to take place and be ready for them, either by cooperating with them enthusiastically or by accepting them and going our own way.

It is perfectly obvious that the majority of our members will continue their own way. They have been born in, brought up in, and have worked in, a certain spirit of Theosophy, and I do not think that it will be desirable for them to make those changes which are necessary if one is going to move forward with, ahead of, the times. As a friend in England put it: "I like your Straight Theosophy, but please leave me with this, that, and the other which have meant so much to me in the past; do not take away from me my props and supports, my orthodoxies and conventionalities, and all those things which have made life worth living to me. Otherwise I appreciate the breadth of outlook and even the iconoclasm which such a vision as Straight Theosophy gives."

I therefore do not expect from anyone any cooperation, unless of course they wholeheartedly give it out of the pureness of their desire. But you must remember that the average Theosophist is an orthodox person who has been brought up under a certain regime, he has become set along certain lines, and it is almost impossible for him to shake himself away from his orthodoxies and go out into adventure, leaving his boats burned behind him.

BE PREPARED!

I did say in one of my articles I hoped a number of members of The Theosophical Society will come with me in this work. But I withdraw that statement, for I hope most people will not. The reason I have determined on my own account to undertake this work is that I want The Society

to be to a certain extent ready for the special activities in which it will have to be engaged, and those activities may involve all kinds of adventures including the possible return of the great World Teacher who has not yet, I imagine, fulfilled His mission, has still to be the Great Iconoclast and to shake The Society into a wonderful and splendid newness.

I want that there should be some readiness for such an eventuality, and I want that some of us at least, I at least, should be very clear as to the special function of The Theosophical Society in the near future, apart from any Coming of a great World Teacher, about which, of course, I know nothing.

I am perfectly clear in my own mind, which is quite enough for me, that it is the suffering of the world which must claim the first attention of Theosophists, and I am equally clear that unless they address themselves to the deep understanding of suffering in whatever ways are possible to them, they will not be ready to help when suffering begins to overwhelm the world even more than it has overwhelmed it so far.

If you think of the world as it is, you see very clearly there can be no greater duty for any Theosophist than to use Theosophy to alleviate suffering. He may be an educationist, he may be an artist, he may have a number of occupations, he may have a number of activities, outlets for his own special energies, but there can be no greater service for any Theosophist to render than that of alleviating the suffering of those near him, round about him, and also, of course, of in general understanding the nature of suffering.

Suffering is a Science, and you have to try to understand it in its depths and in its realities. I do not think that the average Theosophist does understand the Science of Suffering. He can be very sorry for a suffering individual, he can try to do what he can along general intellectual lines to alleviate the individual's suffering, and of course he can be very sorry for himself. But really to enter into the spirit of an individual's suffering and to help him in it, and perhaps even to help him out of it, so that he sees his way clear through the suffering of his friend—that demands a very great deal more than, I am afraid, the average Theosophist has.

We are very pat with our theories—about reincarnation and karma and all those other things to which we give expression in the hope that they explain what is happening. But that is by no means what the understanding of suffering means. The understanding of suffering means the ability to get at the root of it and to be in the midst of it, and to be one with it in its individual expression in a particular person, and to help him through by one's own experience, by one's own knowledge, by one's own power.

YOGA OF SUFFERING

I think that is a Science yet to be developed, and I have been wanting to free myself from much of the ordinary, everyday preoccupations in order to go into what may be called—a rather presumptuous term—a kind of state of Yoga in order to understand what suffering is so far as this, that, or the other individual is concerned: what he is suffering, how he is suffering, why he is suffering, and how he can get rid of it.

That, of course, was the great preoccupation of the Lord Buddha, and I think if some of us will concentrate on the Theosophy of Suffering to a very considerable extent, to a very exclusive extent, we may be able to be of tremendous service not only so far as individuals are concerned, but also as far as the general body of suffering is concerned.

There is a great deal to be done, and I feel if some members of The Theosophical Society can undertake, however feebly, in however small a measure, some kind of Yoga along these lines, they may draw Theosophy very near to the masses of the people and make them feel we are not an aloof body more or less exclusively confined to the intellectuals, to the intelligentsia, not merely intent upon meetings and general intellectual disquisitions on the principles of Theosophy, but are people who enter into the spirit of it and endeavour to put that spirit into practice.

All these months I have been endeavouring, with not very much success I fear, to pursue this Yoga along my own lines, within my very limited understanding. But you know, here in this country, and I expect in every other country too, though I do not know, most people are very set, they are not interested particularly in anything which

they cannot attach to some intellectual consideration, so that the Theosophy of the Heart has been subordinated to the Theosophy of the Head. There is no question about it. I can get plenty of information from any number of Theosophists, so far as intellectual Theosophy is concerned, but when I want to go into the depths there is no one really who can help.

So that I do not want other people to plunge in, for I am sure they will have as much difficulty as I have. It is for that reason I want to be aloof from the Esoteric School, aloof from the Liberal Catholic Church, and from all those other activities, admirable as they are and necessary to be supported as they are. But I have no time for them. I must endeavour to get into the back of my consciousness to see what I can find there which will help me to understand.

As time passes many people will no doubt say, This is a good idea for us to avoid meetings in future; let us not attend the Liberal Catholic Church, the Esoteric School, rush from one meeting to another. Let us stay at home or do other things less fatiguing than attending meetings. But the average individual must pass through the training of supporting these activities, it is necessary to support them, and he must learn from them I have supported them for forty years and more. I think I have supported them loyally, and my debt to every one is certainly incalculable, so that I can never desire on any account to leave any one of them, but I feel a call from myself to pursue this particular line, and I shall pursue it and I hope that in due course some result may accrue.

THEOSOPHIST'S CASE-BOOK

I hope we may be able to have a regular series of authentic cases which will help us to understand the many cases of suffering which exist throughout the world. I think we shall be able in due course to understand suffering in its various aspects and to allocate to that understanding this, that, or the other prescription—which is putting it on a low level, but you understand what I mean—so that with the efforts of some of our workers we may be able to say: This is the general prescription for this case, though

it requires modification. I hope we shall be able to have quite a library both of experiences on the part of individuals, and of case-books which we can look up in order to help us decide the various difficulties.

As I look round me and see various people suffering, I see how little they are really understood. There is hardly a doctor who is really a psychologist and therefore able to enter into the spirit of a particular individual's outlook. When I think of this and that individual in trouble, I say, "I wish I could understand what that individual is really thinking, what ideas pass through his mind, how he looks upon life and the troubles which life has brought."

I have no doubt that the first thing I have to do when I see a suffering individual is not only to call a doctor, but also to try to sense in what condition that person is in his heart, in his hopes, in his outlook, feelings, in all the rest. I am determined that I will endeavour to understand suffering through constant research on one plane or another, so that I may really know the ramifications of a person's sufferings.

If you take any particular person, you only see the outside, and you are mainly occupied in being sorry for yourself. People do not so much weep for their friend who is ill, they weep more for themselves. Quite natural; no one can complain about that—I should probably do the same—but I want to do *more* than that. I want really to be helpful, to give strength and vision and understanding and courage and fearlessness to my friend who is suffering. This is very rarely done. A Theosophist can do it if he likes, and there can be no greater service to anybody in the world than to give an individual the courage which in all probability he is largely lacking at the critical moments of his life.

I feel part of my work is to be able to enter into a sick room and brighten it by my presence, not by a false smile, not by an appearance of hearty cheerfulness—"I am so sorry, old man, it will be quite all right"—not by any nonsense of that kind, not by extravagance or exaggeration, but by the fact that I *know*, and that such knowledge gives me intimate access to the individual and ability to help him just where he is.

All that, with the tremendous help that Theosophy can give on every plane of its manifestation, without which any effort would be entirely useless, that is my desire and intention, and I begin by looking at suffering in general to see if there are any common factors which all suffering possesses, to see if there is a general prescription, a psychological prescription which can be applied to everybody. I am sure there is, but I have not yet found it.

But I do very much want to be able to understand suffering in all its various aspects, or in as many as I can, and then to probe suffering with the Theosophy that I may happen to know. Of course, the more Theosophy I know the more I will be able to help. I feel that the more I can gather illumination from one plane to another, the more I can help.

As I say, I do not want other people to do this, because I do not yet know how to do it myself, and it would not be much use to ask other people to proceed unless I could give them some lead, which I am not yet in a position to give. But I have the duty, according to what time is available to me, in ill health or good health, to endeavour to enter into this spirit of Yoga. It means keeping the consciousness as quiet as one can and as free as possible from all deadening drugs of whatever nature. That is very essential because the strain on the brain and on the inner counterparts of the brain is naturally considerable.

SUPPOSE HE COMES!

I am not unaccustomed to these strains. I have had them before and have worked under them before. But probably you see how away this is from the average everyday, common or garden Theosophy to which we are all accustomed. It is the opening, it seems to me, of a new life, a new service rather, that Theosophy and The Theosophical Society can render. And I am emboldened to hope—I do not want to go so far as to say I believe—that if the great World Teacher does come, which so far as I am concerned is quite problematic, He will help immensely in giving a lead along these lines of the alleviation of suffering, which will be one of the greatest problems of the post-war world. And I can

quite well believe He may resort to iconoclasm, breaking down the fetishes, conventions and orthodoxies which have people so much in a stranglehold.

If I were to start off on iconoclasm I should probably break down as much that was good as that which was not good. I do not think I should be a very successful iconoclast, but He will know.

While I wish godspeed to all activities, knowing they are indeed necessary, we cannot afford to get rid of them or ignore them, still it is vital for Theosophy and The Theosophical Society to break new ground. Theosophy and The Theosophical Society are not just confined to people leading an occult life, people taking up some special activities in which they are supremely interested. Theosophy is far wider, has a far wider outlook, and I think that a few people must at this time, when we are getting away from the old world into the new, see what can be done to clear the air, leaving everybody free to go on with what he likes, what he thinks helpful to him, what he thinks is helpful to the world as a whole.

But I am an adventurer, not along set grooves but, so to speak, where there has not been adventure. I like to deserve the epithet which a Master conferred upon people who are near and dear to Him, namely, "bold." As He said once, "I like bold people," and by that He meant people who will, even if they have to remain in ruts, get out of them from time to time, and breathe the fresh air of distances.

This little adventure of mine is a necessity to my wellbeing and to the microscopic payment of my debt to Theosophy, our Society, and our Elders; and while I am much interested in all the things other people are doing, my main preoccupation must necessarily be this particular activity which I have imposed upon myself. I do not want anybody to imagine for a moment that I have had "a message from on high." I have had a message from myself, and I am trying to follow that message to the best of my ability, and I venture to believe that if at all I can follow it, even along the lines along which I have been writing, I can considerably help in the many activities in which we are now engaged.

I think our educational scheme needs tremendous enlargement, I think that most of our religious outlooks need tremendous enlargement, I think most of our activities need to be widened so that they are able to include more and draw in more. It is for that reason that I abhor orthodoxy and am endeavouring to prepare—it may be without success—to become a rebel. I like to feel that perhaps I am rebellious in challenging everything everybody says and does, and everything that I say and do.

That, I think, for the present, covers my ground so far as Straight Theosophy is concerned.

HELLS AND HEAVENS

The measure of the height which we may achieve is the measure of the depth into which we may have descended. Our heavens are the measures of our hells, and even if we are unable to trace a hell justifying a heaven we may be sure that somewhere in our past has been a hell making the heaven righteous. Only as we profit from an abode in hell can there come about a residence in heaven. And that profiting must be profit to others as well as to ourselves. There must be a redemption. Becoming free from prison we must free others whose term of imprisonment has also come to an end. We can never rise alone, even though we can descend alone.

I cannot recall in my life a single heaven, however transient and however small, the origins of which were not traceable to a hell either in this incarnation or in another, possibly remote. Of course, there are innumerable types of hell—from the hells that are really hells to those in diminishing intensity, some of which can hardly be called hells at all. I should think that most of us must have passed through both a regular scale of hells and a regular scale of heavens, all in one incarnation; though in some cases there has been little but hell, while in other cases there has been little but heaven.

I hope no one is foolish enough to deduce from all this that it is necessary to invest in a hell in order to receive a dividend in the shape of some kind of heaven. Many monks of the Middle Ages seemed to have had this

idea, for they tortured themselves in the hope that their self-inflicted hells, which I expect they liked rather than otherwise, might result in a heaven, self-inflicted or not.

We do not need to seek out any kind of hell. On the contrary. But sooner or later some kind of hell will appear and we must try to take it cheerfully and in the spirit that a darkness always precedes a light. We may well have earned our hells and must pay our debts. But what a heaven of relief it is to be free from debt. If only we could more consciously pay and more consciously know when we have paid. The hell would be less acute and a heaven would the more quickly appear as a bright lining to the cloud. We could have a heaven almost as soon as we began a hell. But we rebel so much against the hell and are so often utterly defeated by it that the waiting heaven has no chance at all, and heaven never wants to wait if it can help it.

Part of the work of helpers along the line of Straight Theosophy is to pave the way for a heaven to begin its radiation in the midst of the darkness of a hell. But the heaven must on no account be a misfit. It must be a natural heaven—a heaven readily acceptable to the individual helped. The helper must know the kinds of heavens which appeal to the individual and make as easy as

possible the penetration of one of them into the darkness. He must be a connoisseur in heavens, and I do not mean Devachans, but just the ordinary everyday heaven which suits the ordinary everyday man, which he can obtain here and now, practically for the asking provided that winning is part of the asking.

Of course, heaven is everywhere. It grows on every bush, is hidden in every stone, flows in every river, and meets the heaven of the seas. It is a state of consciousness and not a place. When man aspires and God inspires, the meeting point is a heaven. Heaven ever lies about us, not alone in our infancy. The helper along the line of Straight Theosophy must be sensitive to the heaven-spirit, perceiving it in his friend amidst all the hells which may seem to be so actively at work. He must be tremendous with the heaven-spirit he perceives, seek to be all-conquering in it, be an angel afire with it.

A helper along the line of the Theosophy of the Heart must ever be at work transcending himself, and at no time more than when he is in search of a heaven for remembrance, for the remembrance of his friend.

Earth's crammed with heaven
And every common bush afire with God.
But only he who sees takes off his shoes.

The New Note

Dr. Arundale has received letters from which the following extracts are taken relevant to the Watch-Tower:

"I was very thrilled at your new note in the Watch-Tower. It seems to me to be the note which needs terribly much to be sounded. I am interested and intend to continue working in the other movements, but they seem to me of the most third-rate importance compared with the central Theosophical idea."

"Your Watch-Tower of April is provoking much comment, which is very good. I am wholly with you in the need to put on one

side the multiplicity of organizations which are around us, and so far as lies in our power in putting forward a 'Straight Theosophy' that will satisfy both heart and mind of those who so much need to be healed and nourished at all levels. This seems to me wholly sound and to the point. . . . We have to thank you for a strong lead in a fundamental matter, and are very grateful."

Dr. Arundale is very much obliged for the kindly appreciation, but he hesitates to publish anything lest it produce a large number of approvals and disapprovals, which would be hardly worthwhile from the standpoint of THE THEOSOPHIST.

THE GREAT PLAN FOR EUROPE

(From "Theosophy in Action," March 1945)

THE war in the West is moving into its closing phase, and Europe stands on the threshold of her new and regenerated life. Territories are gradually being liberated from foreign domination, and already the land-sea route between Britain and France has been reopened for civilian traffic. Although at present restricted to passengers whose work is regarded as of national importance, it gives promise that in the near future personal contact with brethren on the Continent can be established and the work of the Federation be resumed in a really practical manner. But how shall this work be done, and what shall be our guiding principle?

Now Theosophists differ from others in their method of approach, for they try to approach matters from the standpoint of the Great Plan. As background there is the idea of continuity in spiritual evolution, and for guidance there is at least one definite piece of information, given out many years ago by Dr. Besant and supported by various subsequent events. The Plan for Europe, we were told, is federation; the building of some sort of United States of Europe from which the German peoples, of course, cannot be excluded. To work for any other goal than this would therefore be contrary to the best interests of human evolution.

If federation is indeed the plan for Europe, then surely it must also be the plan for The Theosophical Society. It has often been claimed that our Society should lead the world and here evidently is an opportunity for doing so. There already exists a European Federation of National Societies in name. In actual fact, however, its *modus operandi* is more like that of the League of Nations. Field-Marshal Smuts has referred in public utterance to the splendid work of the League, but he went on to point out that "now we have something so much better than the League—the United Nations."

Can we not take this idea as our motto for Theosophical reconstruction? The devel-

opment of nationalism in recent decades is patently of value in certain directions. Each nation has its unique culture and quality of consciousness which should be preserved at all costs. But this does not require the impenetrable barrier of geographical boundary or rigid isolationism—a fact which the Jews have amply demonstrated.

Here, then, are two ideas which are of fundamental importance to human life. First, there is the variety of national cultures which must be preserved and given scope for full and unfettered development. These are the varied opportunities needed by the souls of men for unfolding their spiritual powers. Karma decides which opportunity shall be offered to any particular ego for each incarnation.

Secondly, there is the idea of federation, which is very different from that of a league. The latter consists of a number of independent units coming together in search of an agreed common policy; while the former demands the creation of a supreme central authority which has power to exercise a directing influence over the entire area, coupled with a decentralization of responsibility among the units into which the area is divided for administrative purposes.

To bring this about among the existing European cultures will be a matter of supreme difficulty and sublime achievement. If federation is intended in the plan, then it will be achieved. We have the opportunity to assist in this work by demonstrating the possibility of federation within our own organization.

Can we not recognize Europe as a single field of Theosophical opportunity under the responsible direction of the European Federation Council, wherein each National Society—and each is represented on the Council—will be responsible for carrying out the one work within the territory under its jurisdiction, and by the means most suited to its cultural habits? Now is our great opportunity. Let us ask ourselves: "What is the Great Plan for Europe?" and then fashion

our own Theosophic household after the pattern of that Plan.

These ideas are not put forward with any sort of dogmatic authority, but in the hope that they may provoke thought and discussion wherever this paper is read. Then,

when the Round Table Conference of European brethren can be arranged, under the presidency of Dr. Arundale, its deliberations will be more fruitful because of the thought that has been given to those problems beforehand.

Russia From The Other Side: A Fantasy

CLARA M. CODD

FOR some reason which I have not yet discovered, my chief astral-plane memories at night are nearly all connected with Russia. So often do I find myself flying over Russia and getting into contact with the Russian troops. I have seen so much of this, and have learnt to know the Russian mind and heart so well, that I have become 100% pro-Russian. I have also seen and conversed with Hitler, but more of this later. I think I must go out of my body in the mental sheath, for I cannot otherwise explain how it is that, knowing neither Russian nor German, I can yet converse in both.

I have learnt to love the Russian soldier. He is such a simple-minded, simple-hearted boy for the most part. Most of those I have seen are big, fair-complexioned young men. Although boys, most of them are already married, so it seems that early marriage is the yogue in Russia. The Russian soldier is always singing. He is easily made merry, and although strict discipline prevails in the Russian army, there is, on off occasions, a great camaraderie between officers and men. Quite often the soldiers tell me their immediate objective. In this way, long before they won it, they told me how they wanted to get back Smolensk.

I told my adventures to an old T.S. member who is psychic, but has an old-fashioned prejudice about Bolsheviks. One day he greeted me with the news that the night before I had made him accompany me to Russia. There I said to him, pointing with pride to the fine young soldiers of the Russian Army, "Aren't they splendid fellows?" "Yes," he replied, "but they are so dirty."

Now how could a fighting army be anything but dirty in such conditions?

But in spite of their simplicity and youthful appearance, the Russian soldier never wavers for one minute from the steely objective in his heart, which is the destruction of the German hordes. He has seen too much of what the Nazi beast is capable of to waver for one minute. Recently several little Russian child slaves were liberated in East Prussia. The German soldiery had sold these children for a mark apiece. As the children filed past to a rest camp, the soldiery, officers and men, eagerly scanned their little faces, watching to see whether perchance their own lost ones might be amongst them. For that is another thing to be noticed of the Russian. He loves little children, and calls them, Eileen Bigland tells us, "the flowers of life."

He spoke of the devastation he had seen. I have seen it too. Flying over the Ukraine you will see scorched earth in plenty, and dotted over the depopulated and devastated land burnt-out collective farms with perhaps here and there an old woman and a starved child with an equally starved cat trying to scratch enough to live on.

I said I had conversed with Hitler. The first time that happened was before war had begun. One night I found myself walking beside him up a narrow Bavarian lane. Two other men had gone on in front. I was extremely interested in Hitler's psychology. In many ways he could be quite charming and debonair, but always there was a blind, fanatical streak that was impervious to reason. He was talking to me about the Balkan States, and told me that Yugoslavia was

reatly in his mind, although I noticed with surprise that he continually used the old name, Servia, for it. "These little countries," he said to me with great scorn, "they aren't countries. They have no business to be states. What they want is discipline, discipline, and then, perhaps, after fifty years, we might try them out with some form of limited self-government."

The last time I remember seeing Hitler was at the beginning of the great German rush into Russia. One night I found myself in an old German house on the borders of Russia, in Silesia, I would think. The house had the old-fashioned high ceilings, and the faded and yellowed wall-paper was covered with large roses. The furniture was heavy and old-fashioned, with little mats and antinacassars all about the place. A group of ten or twelve men were seated round the room, and the fair, plump German housewife was bringing in steaming cups of coffee. She seemed to be very thrilled that the Fuehrer was in her home. Hitler was seated with his head dropped on his breast next to a gramophone which was playing Wagner records. No one spoke to him. The others all chatted together. I noticed that no one could see me. I suppose they were all awake in the physical body whilst I was in the astral body. So I thought that as they could not see me I would go round and have a good look at Hitler. He looked rather jaded, not at all the debonair person of years before. As I stood opposite him, outside the ring of men and officers, he suddenly lifted his eyes, and in that fleeting glance I saw that he saw me.

He tried to cover that up, and presently I saw issuing from his solar plexus what looked like a colourless gas coming straight towards me. It filled me with momentary fear, but to my intense relief when it reached the edge of my aura it deflected and could find no entrance.

Although on the other side there seems no barrier between the Russian soldiery and myself, yet, when I meet Russians here I notice a reserve, a wary watchfulness in their attitude. This does not surprise me, for they have been the object of destructive criticism and misrepresentation for more than thirty years. "Mother Russia," they call their country. I think there must be a difference between peoples who speak of a "Fatherland" and a "Motherland." This I know. To me Russia is the hope of the world, the last hope for the millions of the dispossessed and the disinherited. It is not meaningless that the three Great Powers are the three "U's," for the Hierarchy has given the leadership of the world into the hands of the Anglo-Saxon race, the British Commonwealth of Nations plus the U.S. of America; and for a long time I have known that their understudy was Mother Russia.

I found a wonderful book the other day which so well describes the spiritual link making that mighty conglomeration of nations, the U.S.S.R., a unity. It is written by a Russian: *Three Russian Prophets*, by Nicolas Zernov. The first chapter, "The Russian background," is most striking. I recommend it to all my Fellow-Members.

¹ The U.K., U.S.A., U.S.S.R.

Why Not?

Why should there not be peace among all the Nations of Europe? . . . Why should we not have a United States of Europe as well as a United States of America? Why should not war be outlawed between European Nations? American States do not now fight with each other. People have grown into one Nation made out of all the different Nations of Europe. Why should we not teach here in our schools and practise in our manhood and womanhood that ideal of the United States of Europe, which would put an end to War from one end of this continent to another? For after all our interests are the same. The more we can spread common interests, the less danger will there be of War.—ANNIE BESANT in *The New Civilization*.

AN ASALA MEDITATION

GEORGE S. ARUNDALE

[July full moon falls on the 27th at 8.55 a.m. Indian standard time. At this auspicious festival the Lord Buddha's sermon delivered to the bikkhus in the Deer Park, Benares, is recited by the Lord Maitreya, who follows it with a commentary on the world situation today. The sermon was reproduced in an English translation in the June THEOSOPHIST: the following is the substance of a talk given by the President after last year's ceremony.]

FOR me each Asala Festival has for quite a long time been the beginning of a new year, and I generally try to make some decisions with regard to the fitting of myself to be more useful to the Elder Brethren so that I may key myself up a little more year by year, and that in which I may have failed during the past year I may endeavour to succeed in during the coming year.

THE TASK OF REMEMBERING

When one thinks of the Asala Festival and of the commentary of the Lord upon the great Sermon of the Lord Buddha to His panchayat of brethren, one thoroughly appreciates the fact that memory of such events, even if inadequate and partial, is of very vital importance. How is one, then, to combine one's attention to the administration of Adyar, one's attention to the helping to drive forward The Society into the new world, with that other-worldliness which is so vital if one is to keep the channels open between the inner life and the outer needs?

You know perfectly well, of course, that Dr. Besant at her far greater level was faced with the same problem, and she found it necessary to cut off her complete relationship with the inner worlds in order to pay what you might almost call exclusive attention to the outer world, save the working of her intuition which was itself a very definite contact, but more of an unconscious than of a conscious contact. At my very much lower level the difficulty is all the greater, because if you say to me, "What do you remember of the Asala Festival?" I cannot, as could Dr. Besant and Bishop Leadbeater, give a clear answer, supposing you were worthy to receive it. They had that uninterrupted consciousness.

Supposing I want to try to remember something, however inadequate, however little true to the perfection of the facts, I have to feel my way about for a very considerable period. It is actually using one's consciousness as a kind of feeler in the direction of the Asala Festival place to see if you can draw something down which perhaps, and probably, you have missed when you came back into waking consciousness.

You may perhaps be amused to think that out of a detective story I derived the stirring of my memory of the Asala Festival. Of course, that sounds quite ridiculous. But I was reading this detective story, with my consciousness feeling out all the time, only half reading, when my eyes came across two words spoken by one of the characters in relation to some activity or another, and those words were "How magnificent." The moment I read the words "How magnificent" immediately a channel was made and there opened up before me at least the general theme of the Asala Festival commentary by the Lord on the Lord Buddha's Sermon.

You never can tell what key will unlock the doors of memory. The moment that "open sesame" word "magnificent" broke into my conscious and destroyed the inhibitions, I was translated, putting my detective story down and then lying recumbent on my chowki, into the atmosphere of the Asala Festival with all its magnificent and tremendous uplift.

UNFOLDING OF THE PLAN

At once I perceived that the Lord Maitreya was commenting on the Lord Buddha's Sermon in terms of the eternally great Plan to which we all belong, of which we all form part, and which is as inexorably working

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its way up or down—whichever you like—in these catastrophic times, in these times of tremendous suffering and tremendous wickedness, as in any other times. The great Plan cannot be gainsaid. We cannot thwart it, and the more we know about it the more shall we be uplifted by it, comforted by it, made peaceful because of it, knowing that all is well in our darkness.

Of course, it is very easy to say, How can everything be really well from the standpoint of the Plan when you see or hear about the ghastly atrocities, the terrible widespread suffering which is taking place? Yet there was the Lord in all serenity, in all peace, in all joy and faith, furnished with a compassion that none of us know, nearer to the suffering, nearer to the wickedness, nearer to the wrong, nearer to the darkness than any one of us with all his protestations could possibly be.

I said to myself as I became translated into that atmosphere, How magnificent is life, how magnificent is the purpose, how safe we all are. Whatever happens to us, if only we could realize it, we are perfectly safe in the Plan. We cannot realize it. That is the difficulty with us. But Theosophy and membership of The Theosophical Society show us the way to the realization, and little by little as we become Theosophists and as we fulfil our membership of The Theosophical Society we perceive the majesty and the inexorability of the Plan. Naturally one becomes so exalted under those conditions that there is no question of argument, uncertainty, desire, to know. One *is*, and that suffices.

It is only when one comes down filled with the ecstasy in which he has been dwelling, either the ecstasy itself or some shadowing forth of it, that he begins to wonder. As I came down stage by stage, plane by plane of consciousness from the ecstasy which is a condition of perfect being, self-contained, I said to myself, Whence comes the Plan? There is no real necessity to ask because in due course I shall know, we shall all know, but still at the same time, Whence comes the Plan?

Immediately one is able by the very utterance of that mantram in the form of a question to be transported on to a hill from the summit of which it is possible to perceive at

all events the direction where the origin is, even if one can perceive nothing else. Of course I came to my positive conclusion, namely, that the Great Plan is blessed and set in motion by the Supreme Lord of our universe, of whom at times, though rarely, it is possible to gain a glimpse.

I will not enter into the highly controversial question as to whether He is a Person or a principle, because the question does not matter at all, and the answer matters perhaps even less than the question. But it is obvious that from our point of view He is the Author of the Plan, and who can prevail against His Will which proceeds from the alpha to the omega, from the beginning to the end of existence? For with Him the beginning and the end are one.

A COSMIC SYMPHONY

But what came with clashing intensity into one's consciousness was the fact that every individual unit of the evolutionary process—and these units are apparently inimitably innumerable and of all kinds of consciousness—is a perfect reflection of the Plan of the universe. While I was on the hill I looked at myself and said to myself, Yes, I am the Plan, and so of course is everybody else. So the dictum of the poet, "Man, know thyself," is sufficient, if it is followed, for the understanding of all Theosophy.

It is a tremendous revelation which one cannot hold because one's consciousness is not yet advanced, unfolded, enough to hold these terrific conceptions. But one comes to the conclusion that there is no essential difference between the Infinite and the finite, between the Supreme Lord and those over whom He reigns. And then one brushes aside the distinction between the formless and the form, for in His regions there is no distinction. It is we who make distinctions for the sake of and in aid of our ignorance, our weaknesses.

The Plan as one sees it from the hill—one would see it differently from a higher hill, still more differently from a mountain—is, as one translates it in terms of one's comparative ignorance, a perfect Radiance, a forthflowing from an Unknown and untraceable Centre, so that when you look at the Plan from that point of view you have to

come to the conclusion that there is no beginning, no cessation. There is an ever-flowing, an ever-expanding, an ever-hastening movement towards an ever-receding end.

All these conceptions which one obtains on the top of the hill are of course derived from the magic and the mystery of the Lord as He unfolds the Plan in His commentary and lifts all of us up to heights which we can only retain while His magnetism is round about us, from which we are bound to fall as the magnetism slowly diminishes, as it must.

I felt that I must immediately go and worship Mount Everest, and I went and I worshipped Mount Everest, because the Great Plan is a mighty mountain—ever ascending into heights ineffable. Mount Everest being, I suppose, the highest mountain in the world, I had to sit at the feet of it and ascend in its ascension to whatever heights I could reach. You know that on the summit of Mount Everest there is a tremendous occasion for yoga.

Then having meditated at the feet of Mount Everest, I had also to go elsewhere and to worship what are called the Niagara Falls. Just as the Great Plan is a mighty mountain ever ascending, the Great Plan is a mighty Niagara, ever descending into depths divine. That gave me some conception of the Plan, in the physical waterfall, by the falling of the water and all the concomitants by which such falling is attended.

Then if I had had the time, which I did not have during this particular meditation, I should have endeavoured to reach out after the orchestra of every group of individuals and meditate upon that orchestra, so that I might realize that all the individuals dependent upon the orchestra are mirrors in all sublimity of the completeness and perfection of the Great Plan.

All these things are too difficult for our present stage of consciousness which is certainly at an extraordinarily low level. I could only be thankful that there is an infinitude of time for the expansion of consciousness. The difficulty is that we are so proud of our consciousness, think we know so much, and can assert so definitely that we are inhibited from growing because we like to live in little deserts of our own mak-

ing instead of moving out into the great oases which surround the deserts.

I wrote down at the time, "Every individual unit of life conducts the orchestra of its manifold being." In modern music there is sometimes an orchestra, a group of musicians who are synchronized by the beating of time of very great complexity by what is called a conductor. Every single unit of life is its own conductor and its own orchestra, and it conducts itself in all details of its manifold being.

I was talking to Mr. Krishnamachari, a great musician, yesterday and we were speaking about the differences between eastern and western music. He was saying, very rightly, that western music is extremely military. Everything has to be done at the right time, every instrument must come in at the right time, wait the beat of the baton of the conductor, and only come when it is called. It is perfectly true; we are military. Perhaps eastern music is no less military.

THE NOTE OF THE NEW WORLD

When I thought of an orchestra and the perfection of its subordination to a great conductor who knows every instrument by heart as to what it has to play and can distinguish it from every other instrument—a miraculous feat—I thought, Yes, this music is very definitely military and Mr. Krishnamachari is perhaps even more right than he conceives.

Every individual unit of life conducts its own music of unfoldment and sings the song of its divine unfoldment, plays the music of its enlarging way.

We are very much self-contained. I that connection I was reading an utterance by one of the Elder Brethren, where the great Teacher says:

Some say: "Some teachers give this advice others that; I am still confused; how can I know whether I am advancing or retreating?" You can know; you need no advice from others; if you will be absolutely honest with yourself, you have an infallible criterion.

That, to me, is the note which is coming to us from the new world. If you will be absolutely honest with yourselves you have an infallible criterion.

Are you living a higher, purer, nobler, and above all a more unselfish and useful life? Are you thinking ever less and less of yourself, less and less of gratifying your desires and emotions, and ever more and more of serving your fellow-men? I have indicated to you many lines of useful activity; are you working along some of them more strenuously than ever? If so, you are advancing, and our blessing rests upon you. But those who for fancied self-development forsake the helping of their brethren are moving backward, not forward. Deeds, not words alone, are the sign of progress. Have I not said along ago to one who made earnest protestation of love and devotion: "If thou lovest me, feed my sheep?" We must know upon whom we can depend—who are wholehearted in the great work.

I think that was the purpose, if I may say so with all reserve, of the commentary of the Lord on the Sermon of the Lord Buddha. You do not need advice, guidance, instruction, books, laws, disciplines, regulations; you need to be honest with yourselves. And if you can remember that you mirror the Great Plan, then you can see what a tremendous "yourself" there is with which to be honest.

Then little trickles of thought come, perhaps having nothing to do with the Commentary or of the Sermon, but brought into existence by those uprisings in your consciousness, not from exalted sources but perhaps from some higher portion of your own consciousness. There were three ideas that made hammer-blows upon my consciousness.

1. You must not lose what you have, but you must not stay where you are.

2. In movement alone lies deeper understanding.

3. If you stay where you are, you lose even that which you have, because it becomes atrophied and therefore useless until it can become regenerated in whatever way the regeneration must take place.

All this created an atmosphere and made the Sermon and the Commentary tremendously alive for me. I can quite well imagine

that someone else coming from the same atmosphere would derive a different conclusion, because it is ever the high purpose of the Lord to give as people need to receive. He has that magic not only of being able to be interpreted in the tongues of those who listen to Him, but also of causing His utterances accurately to meet the needs of those who are listening to them. I am able to say, This is what I draw. What do you draw?

If you say, "I draw nothing," then I suppose you have to recondition your lives. I cannot conceive that anybody could be a member of The Theosophical Society who is not gradually beginning to awaken, however feebly, some little chord of memory, unless of course he lives exclusively in the outer world, imprisoned therein, unable to find egress from it even into these tremendously appealing and calling regions.

You can probably imagine, assuming that His Commentary may be interpreted as a disclosure, as He alone can disclose it, of the nature of the Great Plan as it is necessary for us to understand it at present, what a revealing His Commentary must have been. Of course, we have read about the Great Plan, we have some intellectual conception of it, but what realization of it have we in terms of our individual being and consciousness? It is there that He inspires us. He is not concerned with words nor with the mind. He is concerned largely with the Will, so that our remembrance of or reflection of the Great Plan may give courage, strength, power, right direction, peace and serenity in these tremendous days of darkness.

For the more we have all these qualities in our consciousness, the more can we be of service to the myriads who are crying aloud for whatever help we can give. That of course explains to us the tremendous insistence on the part of the Elder Brethren for action. We must do things. What are we doing?

These are considerations which come to me in part out of the Asala Festival. I hope you have been similarly endowed, and possibly more richly. If we can pool our memories it would be very beautiful. But they must be definite memories and not vague impressions.

THEOSOPHY AND THE MASTERS

W. Q. JUDGE

IN every age and complete national history these men of power and compassion are given different designations. They have been called Initiates, Adepts, Magi, Hierophants, Kings of the East, Wise Men, Brothers, and what not. But in the Sanskrit language there is a word which, being applied to them, at once thoroughly identifies them with humanity. It is Mahatma. This is composed of *Maha*, great, and *Atma*, soul; so it means great soul, and as all men are souls the distinction of the Mahatma lies in greatness. The term Mahatma has come into wide use through The Theosophical Society, as Mme H. P. Blavatsky constantly referred to them as her Masters who gave her the knowledge she possessed. They were at first known only as the Brothers, but afterwards, when many Hindus flocked to the Theosophical movement, the name Mahatma was brought into use, inasmuch as it has behind it an immense body of Indian tradition and literature. At different times unscrupulous enemies of The Theosophical Society have said that even this name had been invented and that such beings are not known of among the Indians or in their literature. But these assertions are made only to discredit if possible a philosophical movement that threatens to completely upset prevailing erroneous theological dogmas. For all through Hindu literature Mahatmas are often spoken of, and in parts of the north of that country the term is common. In the very old poem, the *Bhagavad-Gītā*, revered by all Hindu sects and admitted by the western critics to be noble as well as beautiful, there is a verse reading, "Such a Mahatma is difficult to find."¹

But irrespective of all disputes as to specific names, there is sufficient argument and proof to show that a body of men having the wonderful knowledge described above has always existed and probably exists today. The older Mysteries continually refer to them. Ancient Egypt had them in her great King-Initiates, sons of the Sun and friends of great Gods. There is a habit of belittling the ideas of the ancients which is in itself belittling to the people of today. Even the

¹ *Bhagavad Gita*, Chapter VII.

Concluded from *The Theosophist* for June, Reprinted from *The Ocean of Theosophy*, first published in America, 1893.

Christian who reverently speaks of Abraham as "the friend of God," will scornfully laugh at the idea of the claims of Egyptian rulers to the same friendship being other than childish assumption of dignity and title. But the truth is, these great Egyptians were Initiates, members of the one Great Lodge which includes all others of whatever degree or operation. The later and declining Egyptians, of course, must have imitated their predecessors, but that was when the true doctrine was beginning once more to be obscured upon the rise of dogma and priesthood.

The story of Apollonius of Tyana is about a member of one of the same ancient orders appearing among men at a descending cycle, and only for the purpose of keeping a witness upon the scene for future generations.

JEWISH ADEPTS

Abraham and Moses of the Jews are two other Initiates, Adepts who had their work to do with a certain people; and in the history of Abraham we meet with Melchizedek, who was so much beyond Abraham that he had the right to confer upon the latter a dignity, a privilege, or a blessing. The same chapter of human history which contains the names of Moses and Abraham is illuminated also by that of Solomon. And thus these three make a great Triad of Adepts, the record of whose deeds can not be brushed aside as folly and devoid of basis.

Moses was educated by the Egyptians and in Midian; from both he gained much occult knowledge, and any clear-seeing student of the great Universal Masonry can perceive all through his books the hand, the plan, and the work of a master. Abraham, again, knew all the arts and much of the power in psychical realms that were cultivated in his day, or else he could not have consorted with kings nor have been "the friend of God," and the reference to his conversations with the Almighty in respect to the destruction of cities alone shows him to have been an Adept who had long ago passed beyond the need of ceremonial or other adventitious aids. Solomon completes this triad and stands out in characters of fire. Around him is clustered such a mass of legend and story about his dealings with the elemental powers and of his magic possessions that one must condemn the whole ancient world as a collection of fools who made lies for amusement if a denial is made of his being a great

character, a wonderful example of the incarnation among men of a powerful Adept. We do not have to accept the name Solomon nor the pretence that he reigned over the Jews, but we must admit the fact that somewhere in the misty time to which the Jewish records refer there lived and moved among the people of the earth one who was an Adept and given that name afterwards. Peripatetics and microscopic critics may affect to see in the prevalence of universal tradition naught but evidence of the gullibility of men and their power to imitate, but the true student of human nature and life knows that the universal tradition is true and arises from the facts in the history of man.

ADEPTS IN INDIA

Turning to India, so long forgotten and ignored by the lusty and egotistical, the fighting and the trading West, we find her full of the lore relating to these wonderful men of whom Noah, Abraham, Moses, and Solomon are only examples. There the people are fitted by temperament and climate to be the preservers of the philosophical, ethical, and psychical jewels that would have been forever lost to us had they been left to the ravages of such Goths and Vandals as western nations were in the early days of their struggle for education and civilization. If the men who wantonly burned up vast masses of historical and ethnological treasures found by the minions of the Catholic rulers of Spain, in Central and South America, could have known of and put their hands upon the books and palm-leaf records of India before the protecting shield of England was raised against them, they would have destroyed them all as they did for the Americans, and as their predecessors attempted to do for the Alexandrian library. Fortunately, events worked otherwise.

All along the stream of Indian literature we can find the names by scores of great Adepts who were well known to the people and who all taught the same story—the great epic of the human soul. Their names are unfamiliar to western ears, but the records of their thoughts, their work and powers remain. Still more, in the quiet unmovable East there are today, by the hundred, persons who know of their own knowledge that the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers. And yet further, in that land are such a number of experts in the practical application of minor though still very astonishing powers over nature and her forces that we have an irresistible mass of human evidence to prove the proposition laid down.

And if Theosophy—the teaching of this Great Lodge—is, as said, both scientific and religious, then from the ethical side we have still more proof. A mighty Triad acting on and through ethics is that composed of Buddha, Confucius, and Jesus. The first, a Hindu, founds a religion which today embraces many more people than Christianity, teaching centuries before Jesus the ethics which He taught and which had been given out even centuries before Buddha. Jesus coming to reform his people repeats these ancient ethics, and Confucius does the same thing for ancient and honourable China.

The Theosophist says that all these great names represent members of the one single brotherhood, who all have a single doctrine. And the extraordinary characters who now and again appear in western civilization, such as St. Germain, Jacob Boehme, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatsky, are agents for the doing of the work of the Great Lodge at the proper time. It is true they are generally reviled and classed as imposters—though no one can find out why they are when they generally confer benefits and lay down propositions or make discoveries of great value to science after they have died. But Jesus himself would be called an imposter today if he appeared in some Fifth Avenue theatrical church rebuking the professed Christians. Paracelsus was the originator of valuable methods and treatments in medicine now universally used. Mesmer taught hypnotism under another name. Madame Blavatsky brought once more to the attention of the West the most important system, long known to the Lodge, respecting man, his nature and destiny. But all are alike called imposters by a people who have no original philosophy of their own and whose mendicant and criminal classes exceed in misery and in number those of any civilization on the earth.

EVERY MAN AN EMBRYO MASTER

It will not be unusual for nearly all Occidental readers to wonder how men could possibly know so much and have such power over the operations of natural law as I have ascribed to the Initiates, now so commonly spoken of as the Mahatmas. In India, China, and other Oriental lands no wonder would arise on these heads, because there, although everything of a material civilization is just now in a backward state, they have never lost a belief in the inner nature of man and in the power he may exercise if he will. Consequently, living examples of such powers and capacities have not been absent from those people. But in the West a materialistic civilization having arisen through a denial of the

soul life and nature consequent upon a reaction from illogical dogmatism, there has not been any investigation of these subjects and, until lately, the general public has not believed in the possibility of anyone save a supposed God having such power.

A Mahatma endowed with power over space, time, mind, and matter, is a possibility just because he is a perfected man. Every human being has the germ of all the powers attributed to these great Initiates, the difference lying solely in the fact that we have in general not developed what we possess the germ of, while the Mahatma has gone through the training and experience which have caused all the unseen human powers to develop in him, and conferred gifts that look god-like to his struggling brother below. Telepathy, mind-reading and hypnotism, all long ago known to Theosophy, show the existence in the human subject of planes of consciousness, functions, and faculties hitherto undreamed of. Mind-reading and the influencing of the mind of the hypnotized subject at a distance prove the existence of a mind which is not wholly dependent upon a brain, and that a medium exists through which the influencing thought may be sent. It is under this law that the Initiates can communicate with each other at no matter what distance. Its *Rationale*, not yet admitted by the schools of the hypnotizers, is, that if two minds vibrate or change into the same state they will think alike; or, in other words, the one who is to hear at a distance receives the impression sent by the other. In the same way with all other powers, no matter how extraordinary. They are all natural, although now unusual, just as great musical ability is natural though not

usual or common. If an Initiate can make a solid object move without contact, it is because he understands the two laws of attraction and repulsion of which "gravitation" is but the name for one; if he is able to precipitate out of the viewless air the carbon which we know is in it forming the carbon into sentences upon the paper, it is through his knowledge of the occult higher chemistry, and the use of a trained and powerful image-making faculty which every man possesses; if he reads your thoughts with ease that results from the use of the inner and only real powers of sight, which require no retina to see the fine-pictured web which the vibrating brain of man weaves about him. All that the Mahatma may do is natural to the perfected man; but if those powers are not at once revealed to us it is because the race is as yet selfish altogether and still living for the present and the transitory.

I repeat then, that though the true doctrine disappears for a time from among men it is bound to reappear, because first, it is imprinted in the imperishable centre of man's nature, and secondly, the Lodge forever preserves it, not only in actual objective records, but also in the intelligent and fully self-conscious men who having successfully overpassed the many period of evolution which preceded the one we are now involved in, cannot lose the precious possession they have acquired. And . . . the Eldest Brothers are the highest product of evolution through whom alone, in cooperation with the whole human family, the further regular and workmanlike prosecution of the plans of the Great Architect of the Universe [can] be carried on.

THE FUNDAMENTAL UNITY

"It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life. . ."

A MASTER OF WISDOM in *Lucifer*, I, 344.

THE WORLD MOTHER

LUCIA McBRIDE

[The fourth and final part of Miss McBride's article which began in *The Theosophist* for April.]

EDUCATION OF CHILDREN

EVER must we realize that the children who are being born into the world now are observed to be very sensitive and liable to suffer much from slight carelessness on the part of guardians and teachers. Brutality or harshness, whether intentional or unintentional, injures them to an extent the older people do not imagine. As Bishop Leadbeater says in his article, "Child Training," it wrecks their whole lives, breaking to pieces all that is beautiful and noble in them. We must inspire nobility and trust on the part of our children, and this can only be achieved through love. "Perfect love casteth out all fear." Those of you who have read *Man: Whence, How and Whither* know that the educational methods of the future will fulfill that prophecy, for in that day education and religion will be so closely allied that it will be difficult to tell where one ends and the other begins. In this community, which will be made up of sixth sub-race people, the teachers will naturally all be clairvoyant and great Devas will materialize to give certain lessons. Nature spirits will take a keen delight in executing the tasks committed to them, and if a pupil does not grasp the point put before him a nature spirit will be sent to teach and stimulate that centre in his brain. Great importance will be given to the attention of surroundings, colour, light, electricity, so that the environment most conducive to the study of each subject will be realized. Nothing will be taught but what is likely to be practically useful in later life, and at quite an early age children will be allowed to choose one or another line of development to pursue. Stupendous work has to be done before we can hope to approach this ideal of education, when angels will walk freely among men, but let us set ourselves to that task, striving to discover the process by which the faculties of the child may be developed to the highest degree! In *The World Mother as Symbol and Fact*, Bishop Leadbeater says:

"We are reminded that the primary object of all education should be to develop the latent capacities of the child, to discover what he can do well, and then to help him to learn how to do it. The method for so long has been to repress all individuality and to force the young into the

same mould, to fill their brains with vast masses of undigested and largely useless facts, instead of explaining to them the real intention of life, and showing them how best to fulfil it.

"Putting aside for the moment the admirable methods adopted by the Kindergarten and the Montessori systems for the development of very young children, it is hardly an exaggeration to say that the only training at present available for those a little older, which is moving at all in the right direction, is that given by the Boy Scout and the Girl Guide movements, or by the Round Table. The motto of the latter body, 'Live pure, speak true, right wrong, follow the King,' covers all that is most important in life.

"This is the true education, the education which makes life worth while; if a boy has this training, it matters little whether he passes examinations or takes university degrees. The examination is one of the greatest curses of modern life, and the preparation for that examination often means years of unnatural and unhealthy life, of mental overstrain, of lack of proper exercise and sleep, of all that is most desirable for a growing physical body.

"The World Mother, speaking recently on this subject of education, said, 'I do not object to book-learning; a certain amount of it is good and even necessary for successful work; but I do object to the imposition of incessant strain and slavery upon a young life which ought to be full of happiness. The harm done by that far outweighs any possible hypothetical benefit which might be derived from the cramming of the brain with alleged facts.'

"Each year these examinations are becoming more and more difficult, more and more soul-destroying. It will soon be necessary for sensible, far-seeing parents to make a determined strike against this disastrous system, and to say: 'You may keep your college degrees; we do not want them; the price expected is too high and the result too meagre.'

The new psychology is a step forward in helping parents and children to understand this whole question of education better, and thus to live lives of credit to themselves and their fellow men. Surely the Parent Teachers' Association is another move in the right direction, and the

great educator, Angelo Patri, and others, are contributing an infinite amount of good toward the right education of children. All unknowing, perhaps, they are indeed enrolled in the service of the World Mother.

HER GREAT WORK

Knowing then these departments of Her great work in the world today, it is possible to think of other branches in which She must be vitally concerned. "If thus she serves, will not mankind give service, too? If every organized society, secular and sacred, religious and profane, would devote a little of its time and energy to this great cause, the future of the race would be changed as by a miracle. The physique and consciousness of the children of the coming age would be improved beyond all imagining. If medical societies and philanthropic institutions could be brought to realize and recognize the urgency of this need, a magnificent future of the race could be assured." We must work to glorify Motherhood, to reduce the shocking maternity and infant mortality existing today, by education and right physical care. The World Mother must indeed be filled with horror at the shocking conditions of child labour existing today, of young children working at the age of five in factories, of the unsanitary and terrible sweatshop situations prevailing for many women in industry. We must work for the proper conditions for working women, for tolerable surroundings for destitute women and girls in place of the unspeakable provisions now existing. Jails must cease to be the horror they are today, and women must be uplifted and regenerated until they are honoured for what they are, as the great creators of every age.

Let us join, then, the glorious band of those who work for the World Mother, and choose that particular line which best appeals to us, whether it is in trying to assist in the instruction of women in the hygiene of childbirth, whether in the education of children, in medicine, in social reform, in the giving of comfort to the afflicted in the name of the Consoler of the Afflicted, or in the promoting of the idea of spiritualization of love and marriage. Whatever we do, let us make it an offering pure and acceptable in Her sight. Leonard Bosman says:

"Would it not be well if every female Theosophist who is able to accept the great idea of the World Mother would endeavour to make the Presence of Our Lady as much manifest as is now that of Her Lord? I suggest, as a means to that end, that all who can should devote a

¹ *New Light on the Problem of Disease*, Geoffrey Hodson.

few moments each morning and evening to a brief meditation upon Our Lady and Her work and thereby endeavour to make themselves agents, not merely negative channels but active messengers to the world to bring about the changes She desires, to develop Purity, Devotion and Self-sacrifice as well as the truest Sympathy and the greatest Love and Compassion. It would not be at all difficult for any who is accustomed to meditation or prayer to enter into very definite relation with the World Mother in this way; and the more there are who undertake the work, the greater will be the volume of glorious Beauty, Peace, Love, and Harmony She will be able to give to the world. A great peaceful, healing power, unlike any other, will stream from the World Mother through all who put themselves in meditative touch with Her, and will enrich and uplift all who contact it.

A SHRINE TO OUR LADY

"It is perhaps peculiarly woman's work. Let all such welcome Her into their homes, making therein a little corner shrine whereon to keep a picture of Our Lady and at which to meditate for a few moments each morning and evening. This endeavour to get in touch with the World Mother through Her picture would quickly bring the aspirant into rapport with Her and she could then think of all those who need help and send to them the healing forces poured out by Our Lady. In this work of healing, it is perhaps more efficacious to pronounce the name by which She is known to the devotee, and to affirm, as each person is being helped, 'In the name of Our Lady, Maria-Isis, and in the name of Her Lord and Son, I send you Peace, Health and Happiness.' This is of course only one formula amongst the many that might well be used, but each individual will be able to find his or her own way of approach and his or her own method of channelling the healing force, provided that the proper rapport is made and the true intent be there." Again Geoffrey Hodson says:

"The World Mother seeks a world-wide response to her ideals, and would have men plan an international campaign to reach the hearts and minds of all the nations of the world, and plead with them in the sacred cause of Motherhood."

Groups will be formed in Her name. One such group has been formed under the direction of Mrs. Minnie E. Peets in Cleveland, Ohio. It is in the form of a class working for Self-development, and has dedicated itself especially to the work of the World Mother. Because of this regard for Her, this group (which was

organized in December 1932) calls itself the White Lotus League after that beautiful national flower of the Hindus and Egyptians symbolic of the World Mother and Her great Purity. Consecrated to that end, this group feels particularly devoted to that exquisite example of womanhood, Rukmini Devi, who has been chosen today to spread over the world the message of Motherhood. Dr. Besant, in a sermon in the Church of St. Michael and All Angels, Adyar, in 1928, on the occasion of the Festival of the Annunciation, said this about Rukmini Devi:

"The Coming Age is the Age of Motherhood, and it is in the fitness of things that an Indian woman should be chosen to lead that world-wide movement . . . it is not I who will lead that movement. It is our Rukmini. . . . It is she who is chosen by the World Mother to spread through India and the world this recognition, which partly has been overlooked by Western thought, of the sanctity, the greatness of Motherhood in all its varied aspects. . . . She is worthy of her great mission in the world."

The White Lotus League, then, is dedicated to the great cause of Motherhood, and is aiming to make Her Power manifest in the world. Recognizing the fact that the World Mother is sending forth Her Call, it was the opinion of this class that groups would soon be organized and that by naming this the White Lotus League (with the right to affix No. 1 after the name when necessary) other groups would later follow, glad to be known as White Lotus League No. 2, No. 3, etc. These councils may be formed as subsidiary activities of a Theosophical Lodge, as ours is, or they may function separately. These are matters to be decided by the respective Leagues and the important thing is that we should realize the Call of the World Mother and take part in her work today.

Having as our goal the perfection and purification of ourselves for Her, it was early decided to use as a class textbook *Meditations on "At the Feet of the Master,"* by A. Server. Thus each member of the group is supplied with a copy, endeavouring to meditate daily upon the appropriate verse. Geoffrey Hodson's daily procedure, as given in "Thus Have I Heard," is also followed. Meetings of the group are held each Friday afternoon, and the work consists in a review of the verses for the week with class discussion and questions, with invariably a reading following from Bishop Leadbeater and Dr. Besant's *Talks on "At the Feet of the Master,"* Dr. Arundale's *Thoughts on "At the Feet of the Master,"* and other important Theosophical books. A great interest in Theosophy

has been evidenced by a number of people hitherto unfamiliar with its teachings, and as a result of this class, many Theosophical books have been purchased, quite a few have been loaned, and several people have joined The Society.

AN EXPRESSION OF THE WISDOM

Dedicating the work of the class to the World Mother, the importance of having a special World Mother division was recognized, and this was organized with one person in charge. This department is thereby responsible each Friday for a reading pertaining to the World Mother, and has as its particular concern a suitable procedure of study connected with Our Lady. Knowing that She is Queen of all the Angels and that a proper understanding of Her Host will lead to a truer comprehension of Her, a study was undertaken with this in mind. It is the hope of this division that not only will the class be supplied with a picture of Our Lady, but that every member will herself have a similar picture with which to worship in her home. It was this World Mother department of the White Lotus League that was responsible for an evening's programme at Besant Lodge at which time two talks were given on the World Mother, one on the inner meaning and symbolism connected with Our Lady, and one on the varied aspects of Her work today. Following the custom of the class to open and close all meetings with a special mantram, this programme, too, began and ended with a mantram to Our Lady. At a later date one of these talks was repeated for the benefit of another group, and we expect to do much more in the speaking field. Impressed by the importance of Beauty in serving Her who is the apotheosis of Beauty, it is the belief of this group that these gatherings at which the idea of the World Mother is presented should be really beautiful occasions, and thus we endeavour always to have music appropriate to the hour. Our habit also is to have music at the regular meetings of the class.

Conscious of the fact that a definite part of the work of the World Mother includes the comforting of the afflicted, ever has it been our endeavour to include in our circle those whom we know to be in suffering or want. We have endeavoured constantly to be alert to those conditions of our times which we knew to be part of Her work, or included in the Plan. Dedicated to the World Mother, the White Lotus League stands ready to help wherever help is needed, to work, and to put before the world the great idea of Motherhood. We welcome to join our

band those who respond to Her Call to become one with us in this most glorious of tasks, that of forming a group and serving in Her name. Let us remember that Theosophy is Divine Wisdom, and that it includes all Wisdom, all Philosophy, all Beauty. There is as much of Theosophy in the study of the Angels and the World Mother as there is in the study of chains and races. For, as Geoffrey Hodson says in *THE THEOSOPHIST* for January 1933:

"The Ancient Wisdom must be expressed in terms of art. Side by side with this will be scientific developments, and the gradual giving of deeper knowledge concerning the constitution of matter and of man to the world. The organization will become less important than a steady diffusion of the Ancient Wisdom into all fields of human endeavour. Such illumination demands, however, a background of trained brain consciousness concerning the knowledge aspect of the Ancient Wisdom. This background it is, in fact, the work of The Theosophical Society to provide."

TRANSFORMING THE WORLD

Let us then be loyal to The Theosophical Society, to our Selves, and to those Great Ones behind, for only in that way can we give of our best in this new movement which is being born. We must be tolerant towards all, towards those who cannot accept the idea of the World Mother, and towards those following a different way. Their way is a path to the Highest just as ours is.

"However men approach Me, even so do I accept them, for the path men take from every side is Mine."

"Each individual must eventually follow his own Way, which is never quite the same as any other Way, is based on his own experience, and subject only to the guidance of his own divine inner being."

"Truth is complete and eternal, you cannot add to it, or take away from it, there is no path to it. Every one in the world must recognize that there is but one Law, one Aim, one Truth, one Kingdom of Happiness: and that you can enter it only if you live according to that Law, which is the recognition of the oneness of life, of the one essence in all things. The Beloved is yourself—ennobled, glorified, yourself made perfect. The Truth lies in giving happiness to others, that lasting happiness which will liberate them from their own afflictions, from their own limitations and from their prejudices. So those who would seek Happiness and Liberation must wander within, must search out and find their own Kingdom. And when they have found that abode they will discover that it is the Kingdom

for all—for all are searching, all are suffering and sorrow-laden. And those who have drunk at that fountain, who have developed that wisdom which is the outcome of experience, can go out and give to the afflicted of that lasting Happiness which is Liberation."

Not sufficiently do we realize, I think, the importance of being true to the Highest. For, if we did, these lives of ours would radiate splendour, and we would become great geniuses, great creators inspiring all people to worship Truth. Let us pledge ourselves to live in the Light of that Vision, "doing all things from a centre from which they are seen as one." Turning everything to greatness, we will then rise above the petty things of life towards perfection, identifying ourselves with the Great Self of all, and transforming the world. As a younger Theosophist, I would emphasize the need for courage and understanding. We need courage to remain faithful to our highest intuitions, and understanding in order to help and serve. Ever must we be aware of the need of impersonality, for without the surrender of personal viewpoints and feelings there cannot be the perfect flow of Love and Power. Let us share our enthusiasm with those older than ourselves, and let young and old cooperate and go forward giving each his best in promoting the great cause of Brotherhood on earth. For that alone we live.

This Call of the World Mother comes as a benediction to those who realize their responsibility to unborn generations. Let us therefore "sing the Song of the Mother, so that it may ring through the worlds, summoning all to the worship of Motherhood." She calls upon those who follow Her to restore woman to her throne in the heart of the home, and to free her to be its glory and its most precious jewel. The world must be reminded of the noble sanctity of Motherhood so that in this new dawning of the Mother-Life Her children in the many kingdoms may know a comfort and rest long absent from their lives. In every Kingdom of Nature the period of Motherhood is sublime, for the fiercest of creatures becomes infinitely tender, the most selfish full of sacrifice, the weakest mighty in self-forgetful protection.

"My call is to the womanhood of the World and to those who honour womanhood; for if the word of the Lord is heeded by the woman, the world is sure of its salvation. Therefore do I call upon the women of the world, members of My kingdom, My special care and in whom I dwell, to manifest me to the world, to spread My Motherhood everywhere, so that Motherhood may be revered as God's most precious gift. Let there

¹ Krishnamurti

be none to seek in vain the solace of a mother. Let there be none to dwell in loneliness for want of motherly protection and understanding. If every woman will represent Me, if every woman will serve in My Name, if every woman will seek out those who need Me, and will minister to them in My Name, if every woman will live in the honour of My Motherhood, then shall I be with her so that she shall know Me, and through me she shall know the Peace and the Joy which I bring to those who strive to live in My Strength and Compassion."

Ave Maria

THE CALL

Shrimati Rukmini Devi writes: "In an article by Miss Lucia McBride appearing in *THE THEOSOPHIST* for April, May and June, she

¹ *The Call of the World Mother.*

quotes from 'The Call of the World Mother,' which she states was written by Dr. Besant.

"This particular booklet was published by me, and I know from first-hand knowledge that it was not written by Dr. Besant, but by a pupil whose name has intentionally been kept anonymous."

BOOKS TO READ

C. W. LEADBEATER: *The World Mother as Symbol and Fact, The Hidden Side of Christian Festivals.*

GEOFFREY HODSON: *New Light on the Problem of Disease, The Miracle of Birth, The Coming of the Angels, The Angelic Hosts.*

ANNIE BESANT: *Esoteric Christianity, The New Annunciation.*

LEONARD BOSMAN: *The World Mother Amen, the Key of the Universe.*

LADY EMILY LUTYENS: *The Call of the Mother.*

TO THE WORLD MOTHER

*I have seen the Glory of Thy Beauty.
I have felt Thy beauteous Presence.
I have seen the Light of Thine eyes.
I am lost in Thee even as the rivers in the Ocean.
I have seen the Light of my heart, the Vision of the World.*

*I have no desire but Thine, no mind but Thine,
I am lost in Thee, beloved of my heart!
Thy protecting arms have I felt.
Thy caressing touch have I known.
Thy tender smile have I seen.*

*I long but to serve Thee.
Into life's darkness I cannot wander, for I am enfolded in
Thy Light.
Into the turmoil of the World I enter with Thy Peace in
my Heart.*

*We love Thee, we worship Thee, we call to Thee.
Come to Thy World, blessed Mother Divine!*

A DEVOTE

To The Motherland

Awake! Arise!
Thou hast slumbered too long,
O Land of the Wise,
Of legend and song.
For, past is night's sorrow,
The Eastern skies borrow
The light of tomorrow
To flash on thine eyes.

Arise thou and save!
Put on thine old strength,
O Land of the Brave,
Bethink thee at length,
Thou hast slumbered for years
While thy children in tears
Appealed to deaf ears,
To India—a slave.

Awake and make flee
That dream of the night,
O Land of the Free.
The East is alight.
Thy sons, all aflame
With their pride in thy Name,
Have sunk that past shame
In the depths of thy sea.

O Mother Eternal,
Thy sons bow before thee.
Crowned Wisdom Supernal,
The Nations adore thee.
The WORD hath been spoken,
The chains are all broken,
And thou the world-token
Of Union Fraternal.

ANNIE BESANT

The Impending Discovery Of Atlantis

FRITZ KUNZ and RUBY LORRAINE RADFORE

THE age of discovery has only just come to its period of vast expansion. Polar exploration and the climbing of Mt. Everest are trifles compared with the imminent revelation of intelligent Martian life, and the enlargement of our imagination to take in the people of the Planets. In this, as in the equally imminent discovery of Atlantis, the lost successor of Lemuria, Plato has been before us. Perhaps the most curious aspect of modern thought is the degree in which this great intellect of Athens is seen to be increasingly the truest scientific mind for large scale operations of thought which Europe has as yet furnished.

PLATO'S STORY

The detailed account of Atlantis is in Plato's dialogue, *Critias*, but the story starts in *Timaeus*. We learn first how Solon visited Sais in Egypt. There he heard from the priests, who were themselves descendants of the founders of Atlantis-in-Egypt, how the earlier Greeks, the Pelasgians, defeated the sea forces of the diminished Atlantean race, who were then dwelling on Poseidonis, the last small remnant of the once-great Atlantis.

Solon recounts this tale to his fellow Athenians, and the grandfather of Critias, when he was himself ninety years old, tells it to Critias as a boy of ten. This much we find in the *Timaeus*, and we are promised more. According to the dialogue named after him, Critias starts to recount the whole story, and gives the celebrated detailed description of the great capital of Atlantis, its allotment to Poseidon when the gods parcelled out the earth, and the founding of a new race of men through the marriage of the god with the daughter (Cleito) of a family of the previous (Lemurian) race which then held that area. Most of the account is devoted to the great capital city, with its central mountain, and the circular canals and fosses.

As the land later sank, this elevation remained until the very end, and as it was surrounded by the vast temple of Poseidon, the diminished area which sank last of all, was called Poseidonis. It was the original continent as a whole that bore the name Atlantis. Much later, west of what are now the Atlas mountains,

another city was built in imitation of the capital of Atlantis, the historical Carthage, a community descended no doubt from that branch of the Atlanteans who travelled westward to found the Egyptian race.

It is then to Plato that we owe the first rich account of this strange people. Plato, being an Initiate in the Mystery Schools, often used veiled language to convey his teachings. He tells of the strange red-gold metal, aurichalcum used by the Atlanteans, their wealth of domestic plants and animals, their rise to world power and decline through vice. When the new sounding and core-sampling machine of our times is brought eventually over the peaks of the tableland which forms the bottom of the Atlantic Ocean, we may expect conclusive proof that Plato was recounting no pretty fable. Explorations will then extend into incredible distances of time, as with new discoveries about Mars it can be expected to carry us into incredible distances out into space.

SCIENCE GIVES EVIDENCE

The discovery of Atlantis, however, has been proceeding in a quiet way for a considerable time. The geological work of Suess shows long ago that the Himalayan rampart existed millions of years ago, exactly as occultism declares, when it was contemporary with the land of the Lemurians. Suess showed how the older Himalayas wore down as those first ages passed, and then in the cataclysm which thrus up the Alps, a new Himalaya was erected in the midst of the worn hills of the old. This geologically modern Himalaya, contemporary of the Alps, appeared when Atlantis finally vanished with the sinking of Poseidonis.

Since the civilization remained externally faithful into the time of the appearance of the Aryans in Europe, the accounts of this cataclysm are found in the legends of our own race, as the Cyclops beneath the sea, the tales of giants who succeeded the Cyclops (the one-eyed Lemurians and the like). The Cherokee Indians of Georgia have their own myth of finding dry land on the flooded earth: All the animals were gathered up in Galunlati. The earth was very wet and very soft. They sent forth various birds to see

dry land could be found, but all reported no place to alight. At last they sent out the buzzard, the great father of all buzzards. The earth was still soft, but he was tired and flew so low that every time he raised his wings hills were lifted up, and when he lowered them a valley was sunk. So the Cherokee country has been hilly ever since.

But when Atlantis sank, forcing its inhabitants to seek refuge on new lands it did not sink flat to the ocean bed. Kurniker shows in *The Cosmic Cycle* that if the surface of the Atlantic were to sink only 1200 fathoms, or about a mile and a half, there would appear the outlines of the world as it was at the time Plato described. In the middle of the Atlantic would appear a large island, about 600 miles wide and 800 or a thousand long. Britain and Europe would again be connected by land, and the American eastern continental shelf extend well out into what is now the Atlantic. There lies the land round which once the Gulf Stream had reason to flow.

Geological discoveries made off the eastern coast of the United States bear out the idea of a continent existing where the Atlantic now rolls. Recently petrified stumps of an ancient inland forest were found in the ocean bottom off the coast of New Jersey. Many years ago an even more interesting find was made off the coast of Georgia. In the salt marsh there, buried many feet under deposits of mud, were stumps of cypress, pines and other fresh water trees. This region is also the depository of petrified bones of many ancient fresh water mammals; the horse, the mastodon and the elephant.

All this bears evidence of the continent which stretched from the east coast of the two Americas to the European shores. Some geologists also claim that streams on the southern east coast once flowed northwest, instead of southeast. Obviously when this land was part of Atlantis the streams had to flow northwest in order to empty into the sea, that then stretched across what is now the Mississippi valley and the western plains.

In one of the great cataclysms which caused the final disappearance of Atlantis, land along the eastern shores of the present North American continent sank beneath the waves. Then the course of streams was changed on this western land, which was developing into the North American continent. Rivers now drained from the Appalachian ridge into what was to become the Atlantic Ocean. Geologists have also found deep under the present coastal plains of Georgia roots of ancient mountains, great masses of granite and igneous rocks, giving still further evidence that our present Atlantic coast was once dry land.

Lewis Spence tells us that there is in the British Museum a piece of lava dredged from the ocean floor in this area, where Atlantis was said to have been. When this was examined it proved highly significant. Its structure indicated that it was a type which had originally emerged from the earth into air, and not under water. From this Spence properly concludes that the land in question was once above the surface of the water, and subsided—perhaps during the very disturbance which produced this lava—after the eruption of the rock into the air. Evidence of this kind slowly accumulates, and perhaps gently prepares the human race for the conclusive expansion of our human history to dimensions which might, coming without warning, stagger our reason.

CULTURAL RECORDS

Spence also thinks that the Osirian and Druidical religions had their origin on Atlantis. Also that a now-vanished oceanic link must once have connected Europe and Africa with the two Americas, since the cultural remains are so similar. Most interesting and vivid is this record of Atlantean culture on both sides of that ocean. The anthropologists tell us of the races which have left a marvellous art upon the walls of the caves of Altamira in Spain and Dordogne in France. This race, the full account shows, came from the West. We must imagine, if we are to explain this people, that they were a developed humanity with a fine art and established culture, fleeing their established home. Their prodigious antiquity is witnessed by the age of the animals contemporary to them—animals long extinct in Europe, and resembling the American bison.

Egypt provides a record less easy to read, because it is so much more complex, with early African elements, intermixtures from the far East, from Mesopotamia and the whole Mediterranean, added to the original Atlantean stock. But the art gives us the clue. For the Atlanteans were the people of the Pyramid, the land of the lion, just as the Lemurians were the people of the eagle-dragon, and the builders of the platform monuments. This is the clue. In many lands the dragon and the lion and the eagle are strangely interwoven, as we see in the feathered serpent of the New World, the Koloositsu, plumed serpent, of our own Zuni. But there is no question that the lion stands out clearly as the mark of the Egyptians, the lion-bodied sphinx, telling us of the transition from Leo to Virgo during the life of that race. And of course the

American puma links us with the old culture which gave the lion to both shores, east and west of Atlantis. It is as clear a mark as the bull of the Aryans. So the pyramid and the lion are the firm index of Atlantean influence, with Egypt, Central America and Mexico witnesses to a motherland now sunk beneath the waves.

Diffusion must not be stretched too far as an explanation to cover these cultures, especially in the short time archeology allows for man. The astrological meaning is given to Venus and Mars, and other planets on both sides of the Atlantic, where celestial studies proceeded from these vast pyramidal observatories. The cross, which modern Christianity has tried to claim as its peculiar symbol, is widely diffused. It is found carved on the giant Lemurian statues, as the oldest symbol in India, carved on Chaldean bricks, in the ansated form it was used in ancient Egypt, and the Spaniards found it being used in Mexico. And if culture is not enough there is the banana plant, native to both descendant lands. This plant is not propagated by seed, but by slips. And the tenderness of the slips is such that weeks of transport by water are out of the question to explain the occurrence from Asia to America.

We may therefore read into the art of Egypt and the New World the record of the strange life of the past. The similarity of their pyramids, obelisks, sphinxes are monumental evidence to a common cultural background. The figure of the psychopompic gods conducting the deceased to a safe haven is the common story of both children of the motherland. The symbology is a strange and marvellous, but fully recognizable Masonry. As Andrew Lang has said, tradition is as fluid as water, yet strong as steel.

In Yucatan there are male and female sphinxes similar to those found in Asia Minor and Egypt. If we go far enough, to India, we shall see among the southern people there the Dravidian culture, which tells us the same story of piled up pyramidal buildings with many levels to represent the many mansions in the house of the father of living and dead. That these are realms of consciousness is clear from the fact that the remains in Central America place the face of a god upon each story of the building. Again, in the face is the mark of Atlantean religion and magic, the tiny face placed between the eyes and at the root of the nose, exactly where the serpent head appears in the Egyptian uraeus. This is evidence of the clairvoyance of the early pure Atlantean, lost and become only a symbol of worldly power when the race declined. *The Book of the Dead*, really "the

book of the opening of the gates," is the scripture of a race gone by.

In that remarkable and little known book by Elizabeth Winter Preston, *The Earth and Its Cycles*, is provided a valuable map of the spread of the culture from the centre. No fragile theory of Asiatic origins covers this far-flung culture. What are we to do, save accept the tale of Plato for truth? It came to me with renewed force that we are one humanity when I heard in the Taos Pueblo in New Mexico how a visiting cultured Chinese was struck by the knot of hair worn by the men and women—and worn alone during ceremonial dances to earth fertility. He said in China a word for "wearing the hair in a ceremonial knot" was available and he said the word. It turned out to be close to this word in the Taos tongue.

We must be open-minded and expect a large reorientation of our views when Atlantis becomes acceptable fact. The story of Stonehenge, especially the inner ring of the blue stones which come from a point not nearer than Wales, the whole tale of the Isle of Avalon, and the Irish legends of the Western Isles—all this and much more is in flux waiting a new and more reasonable form round the facts of older races.

LINGUISTIC POINTERS

Geologists hold that the Pacific Ocean is of much greater antiquity than the Atlantic. In fact the latter is comparatively modern. And if Haug and others still suspect today the existence of a Pacific Continent in that immeasurably older area, then with the vast storehouse of data on Atlantis, and the relative youth of the Atlantic Ocean, we can confidently expect a complete reorganization of thought around the central truth of the people of Poseidonis.

We may meantime study the monuments of Mexico and of Central America and the knowledge of the Pueblo Indians for the enrichment of knowledge. Little doubts should not deter us. We find that the words Atlas, Atlantis, contain the radical *tl*, and that this radical occurs in countless place-names in the New World. When white men reached the western world they found some Indians calling this continent Atlanta. In the Nahuatl tongue *atl* means "by the water." The Cherokee word for mountain was *atali*. The linkage of the truth about Atlantis in the identity of sounds and meanings seems final.

Then scholars arise to tell us that *tl* in the Mexican language is a recent change from an original form of the simple *t* sound. But the story cannot end like that. We have yet to know whether a like transformation did not occur in the Greek. And we have to know why

this *atl* is so powerful in place names, which are notably copied from some loved original as New York and New Orleans. It comes to us in the most sacred names of the gods, as well, Quetzalcoatl, and race names such as Nahuatl. And we have then to face the fact that Atlas was one of the older, Titan gods, and the earth-bearer, and an enemy of the typical Greek Zeus-family of later gods. That is, he is of an earlier race, and under (around) the earth from the Greek homeland.

History is too compressed to explain man, as knowledge stands today; to embrace in the account those early peoples who domesticated the melon into a banana, who were engaged in converting the lion into a pet, and gave us in

spite of their disastrous dispersal and homeland destruction the cat, who prepared some red metal alloy from those red earths which were their soil, and built magnificently enough to inspire the wonders of a later age. For this we need a history which, in its first stages, is pulled out like an accordion to give room for all that man has been. We who, only today, with our Grand Coulee Dam have at last exceeded the pyramid work in a job of masonry, will do well to pause long before we reject the story of Atlantis, progenitor of all that culture of Egypt, South Indian Dravidians, and the New World, which are the imitators and relics of a grandeur obliterated beneath the weeds and stagnation of the Sargasso Sea.

The Drama Of Consciousness

CORONA G. TREW

Another keynote book reviewed at the London Shadow Convention in December: *A Study in Consciousness*.

THE sub-title to this great work of Dr. Besant's is "A Contribution to the Science of Psychology," and it is often overlooked, yet it gives the key to the attitude required of the student in approaching this work. Most works on psychology—dealing with human consciousness in its varied manifestations—start with the individual, man the thinker, here and now. Almost more than any other science, that of psychology in the West today tends to be empirical, working from experimental observations. In contrast to this, the greatness of *A Study in Consciousness* is that it starts with universal principles and causes—the First Cause—and the beginning of all manifestation. Thus in the opening pages one is introduced to the study of the One Universal Creative Consciousness and the field in which That acts, as a necessary preliminary to any understanding of individual human consciousness. There is presented a magnificent stage panorama, the scenic background, upon which the drama of the unfoldment of consciousness is to be played. The Introduction and first chapters deal with this vast dramatic background.

Yet broad and illimitable as is the scene envisaged, one is most impressed by the scientific

exactitude and conciseness of the material presented. Thus it is irresistibly brought home to the student that in this book he is being presented with the record observed by Dr. Besant's own consciousness as a direct experience, rather as though she were present at a great dramatic or operatic presentation and gave a meticulous description of its unfoldment, exact and carefully precise, down to even the minutest detail. Her own testimony in her *Autobiography* supports the view that assisted by her teachers, the Masters, she observed the living records. Thus she writes (only just over two years after her first contact with H. P. B. in 1889!): "I know that my soul can, disembodied, reach and learn from living human teachers and bring back and impress upon the physical brain that which it has learned." One is impressed with the fact that she observed the records in which this great drama of the unfoldment of consciousness is preserved and from her living contact with them wrote down the material that is found in this book. And as these records are living ones, made of the vibrant material of the higher mental plane, the symbols that are presented in *A Study in Consciousness* are living thought-seeds which will

unfold for anyone who will dwell upon them in a meditative state of mind.

This is a book to be read, not with the intellect alone, but with the intuition, or "inner touch," that interior organ of human consciousness. We may note here that this organ is itself a living instrument, as we are reminded in *The Crest Jewel of Wisdom* by Shri Shankaracharya, as it is constituted of Buddhi (or Intelligence), Manas (or Mind), Chitta (or Image-building faculty), and the focussing organ Ahankara (the Personal or I-sense), four factors which together make any experience gained by its use vital, real, and living. If one will align this "interior organ"—this intuition—within the consciousness with the symbolic material presented in *A Study in Consciousness*, the symbol springs to life and one is enabled by the perfection of Dr. Besant's recording of her own real vision and experience of the happenings here described, to touch by direct personal contact the magic world it represents. In this way her method becomes justified, and the student may gain experience of those vast origins and fields so far beyond his present range of perception, and all his bodies thrill under the impulses received. As an example of this pictorial representation and the vision it evokes we find on the first page:

"We have learned that the matter in a solar system exists in seven great modifications, or planes; on three of these, the physical, emotional and mental . . . is proceeding the normal evolution of humanity. On the next two planes, the spiritual—those of wisdom and power . . . —goes on the specific evolution of the Initiate . . . These five planes form the field of the evolution of consciousness, until the human merges in the divine. The two planes beyond the five represent the sphere of divine activity, encircling and enveloping all, out of which pour forth all the divine energies which vivify and sustain the whole system."

What an introduction is this to a work on psychology, and how vast and enthralling is the vision it evokes! Each of the above sentences is an exact factual description, yet each is a doorway into great regions of experience.

There follows the explanation by means of symbol, of the activities of the consciousness of that great Being who is the Logos of a Solar System, in preparing the field for the unfoldment of human consciousness. "We are told that the supreme facts of this preparatory work may be further imaged forth in symbols." These symbols

are the triangle or tetrad, in a circle, and the cross in a circle, those great symbolic forms which enshrine so much that they have been found within almost every set of symbolism that has existed since human thought began and are still found in modern religious systems and other organizations.

Only after this great preliminary act of the drama has been described does the book deal with the problem of the focussing of the great consciousness of the Logos into Monads or individual units of human consciousness, a process described with the finest of scientific accuracy in the chapters on "Consciousness" and "The Peopling of the Field." The drama then unfolds steadily, portraying the great and intricate processes of the limitation of pure consciousness from the lofty splendours of its own level, until it can attach an organ through which to manifest at the mental, astral, and physical levels of experience. The student follows the description spellbound, as one gazing on a great living drama, until he comes to the familiar scenes occupied by himself and others of similar experiences. So the last half of the book seems more familiar and is easier to grasp, since one is in the region of that which one's limited mind can comprehend as the chapter headings, Will to Live, Desire and Emotion, show. But one sees it anew and afresh in the light of the vast panorama through which one has travelled. Finally, with the analysis of the individual human consciousness in the various bodies that he employs, the vision is again directed upwards to the heights in the final chapter on The Will, but with this difference—he who was but the spectator of the vast drama in the first acts has suddenly occupied the stage itself, and realizes that he is himself both actor and audience, and that the ultimate consummation of the drama rests for him within himself. "The part is written by the great Author: the ability to fill it is of the man's own making" (page 419). The student following this method thus knows himself as actor and sees the role for which he is cast: "That union of the separate Will with the one Will for the helping of the world, . . . not to be separate from men, but one with them." Thus for each actor the great drama herein portrayed will end only as he reaches this goal and unites his own separate consciousness with that monadic consciousness which is a spark of the One Consciousness—the One Consciousness that planned and presented the great Mystery Drama that is life itself.

(In our last issue appeared a colourful note on *Old Diary Leaves* by Dorothy Ashton).

Some Aspects Of Montessori Material And Method

EDITH F. PINCHIN

[This is possibly Miss Pinchin's last written work. It appeared in the *South Indian Teacher* for April, and she passed away on April 4th at Ahmedabad, North India, where she had gone to help Dr. Montessori with a teachers' course. (See May *Theosophist*). This article is typical of her deep understanding of the child and the spiritual intensity with which she worked.]

IT is of the utmost importance to understand that the Montessori material or apparatus does not make the Montessori Method, although it is essential to it. I make this statement without in any way detracting from the extreme value of the material which should be used to its utmost capacity; far more than it is usually used indeed. It is wonderfully conceived both in its general and minutest details, to teach perfectly that for which it was made, but the really important factor is to know that this perfection is achieved because the material is really the *result*, not the source, of Dr. Montessori's education-method; or perhaps I should say it is not the *heart*, but it is that which ensures that the heart can work freely and finely. In her own words: "One cannot see the method; one sees the child. One sees the child soul, freed from obstacles, acting in accordance with its true nature"—the childlike qualities "simply a part of *life*, like the colours of birds or the scent of flowers; not at all the result of any 'method of education.' But. . . . These natural facts can be influenced by an education seeking to protect them, cultivate them and assist their development." Hence the excellence and value of the material—it has one function and one importance alone—to protect and assist the child to show his own inner greatness, and follow his lead and his expressed needs, meeting *all* those needs spiritual, psychological, and physical.

THE INNER DIVINITY

The deepest foundation and the highest pinnacle of the Montessori School is the inner divinity of the child; "the *Secret of Childhood*, individual and sacred to each child," not to be moulded in any way by an outsider, but offered an environment to enable it to reveal itself as the child's real centre "round which he cannot err." Because of this inner divinity and plan, this individual secret of each child, all things

are possible to him at his own rate, in his own time, and according to his own inner nature. This understanding of the immense beauty and power of the child, which can express itself even in the years of childhood, must be firmly grasped. Unless we have this, we can have, and alas, sometimes do have, schools full of Montessori material but they are not and never will be Montessori schools.

I may appear to be labouring this point, but if I am to show the value and use of the Montessori Material it is necessary that we understand the *spiritual* source and essence of it and the Method, and that this assistance to the child is not only that he shall live a fuller intellectual life, but that he shall be able to live in the *wholeness* of his life; and wholeness means spirituality.

A mistake is often made when it is thought that insistence is only on intellect in the Montessori Method; it is true that the children learn easily and quicker, but that is precisely because Dr. Montessori does not seek to serve the intellect alone. She recognizes that *the whole child is present* in any real lesson: sensorially, actively, emotionally, mentally (both analytically and synthetically, or lower and higher); he is present even in babyhood, and above all there is the centre of him, expression of his real inner plan, that manifests itself when he is happy and working at his highest. This expression we sometimes call intuition; it is the quick recognition of the significance and powerful truth of any subject or information in its wholeness, which results in what she rightly calls an *initiation*. In the small child, when the sensorial qualities are paramount and active, this intuition will work through the sense expression, but always all the rest of his nature will be there—all the levels of emotion, intellect, etc., but they will be subjective, "pressing down for expression," as a French psychologist put it, and will manifest

themselves through the sensorial aspect as far as possible.

When the child reaches the stage at which, for example, the emotional aspect is paramount, the senses and the activity powers if they have been already happily developed will serve the emotional expression, while the intellect though keenly alive remains subjective. All these qualities of the child must have expression: "Education has to be equal for the greatness of man; and the greatness of man is not summed up in acquiring mental knowledge, but in planes of life and the way of living life"; and if he does not experience in all these aspects of his nature, not only is there the gap in that expression, but "a general inertia in the total functioning of the whole personality takes place."

PRACTICAL EXPERIMENT

Let us apply these principles to the material; and I will spend a moment on the sensorial because it is the basis, and your own Vedas tell us of the paramount need of a complete education of the senses and give directions concerning this training. For example:

The block of movable cylinders. This is one of the earlier pieces of apparatus and is used for 2½ years old. Its method of use is to remove all cylinders and then refit them into their respective cavities—a very fascinating exercise for the child at this age. It gives activity to the sense of sight, and to the general motor sensitivity, and as it is self-corrective it can be used by the child unaided, once he has been shown the method of use.

But Dr. Montessori was not satisfied with noting that it was attractive to the children; she watched and meditated on what she saw that she might find out the *real* source of the children's interest and how that could be used and helped. For one thing she discovered that if the material was inexact the interest disappeared, and that is why all the Montessori material has to be so perfectly made; attractiveness is not sufficient, for the child has a crying need for exactness; if the thing is not exact, *not true*, his interest is gone. Only truth (even at this sensorial stage) will absorb the whole attention, so that even at this age it is a spiritual satisfaction that the child seeks, though expressed through the senses.

We notice that the cylinders deal with the three dimensions, as do certain other pieces of apparatus used at this stage. Nothing is said to the child about this, of course, even the simple words: thick, thin, long, etc., are not given till a later stage. No words are necessary at this point, nevertheless the child is able to satisfy himself with a completely organized *sensorial*

understanding of dimension. He will of course meet dimension—since he lives in a dimensional world he meets it as soon as he begins to notice as a baby. And here comes another great understanding of Dr. Montessori, and that is, that most of what we "teach" small children we do not need to teach at all; they have learnt it all as practical experience long before they come to school through *living*. What they need is not facts but some help in organizing the facts they have themselves acquired, some focus round which they can organize the knowledge they have gained through life far better than we could teach them. All the Montessori apparatus is planned to that end, whether at the sensorial or later stages. Nature with all her wealth of beauty will teach him the facts of science, of mathematics, of all the "ologies," and he should live close to Nature all his years; the apparatus merely isolates one factor at a time, of natural law and beauty. Now it will isolate dimension, at another time colour, scent, mathematical exactness, etc. So that *if and when the child chooses* he may concentrate on that one fact and reach the essence of it sensorially or at some later level. Dr. Montessori discovered that this was what the child needed—to be able to feel *exquisitely* the beauty of form, law, order, in each isolated aspect by exploring it with all his senses and other capacities for his spiritual satisfaction.

LITTLE YOGIS

Hence his repetition of these exercises, if he can use them at the right age. It is not that the repetition is mechanical and produces mechanical skill or recognition of facts, but that the *repetition is a sign that he is absorbed in living into the essence of dimension* (in the case of this material). He meditates—albeit at the sensorial level: if you have seen this happen even once you will not think my words extravagant. He will repeat such an exercise a hundred times at one sitting, and is so absorbed that if he is sitting on a little chair, he can be picked up chair and all and put on a dais and then moved back again and he will not notice. He is completely absorbed in this work. I, myself, have had an inspector *complain* that the children took no notice of her entrance, did not know she was there, they were so absorbed in their work, and that was a class of 40 children all under 8 years, working individually. The child is truly a little Yogi at a sensorial level, and even after he is satisfied with work on the material, he will often remain absorbed "doing nothing" almost in a state of Samadhi as far as anything else is concerned. This is Dr. Montessori's idea of education, not mere intellectual skill.

We may not see this happen very often even if we are using the material, owing to the fact that there are various "wrong" elements: the wrong age for that work; the wrong presentation of the material in some detail; wrong understanding of the child generally at home or at school; some little temporary disturbance, etc., but if you have seen it happen only once, you will know the truth of Dr. Montessori's principles; you will feel as if you yourself have had a spiritual lesson, as indeed you have.

This, then, is the essential value of the Montessori method and material—not the various points usually given: that the children like it; that they are happy; that they learn things in a play way; that they learn more easily and gain skill; all these they do, but Dr. Montessori's aim is to help the child to live spiritually—"the soul of the child demands High satisfaction" she says. This is what he asks of us, this is his heaven—only we don't believe it, we think he is yearning for lesser things—and as the Christian Scripture says; having sought first the Kingdom of Heaven, "all things else shall be added unto him"; the joy of play, the skill. But if we teachers aim as a sufficient end in themselves only at these things for the child, we shall find that they satisfy only for a time and they are not even attained in the same high degree. We do not really know *what* the child obtains in these meditation lessons which are free to him and not imposed; we only know he gains some intimate knowledge which we can never give, and that he comes from them aglow with light and a new strength and purpose; and this is true as far as capacities allow even for the very poorly equipped, retarded, child.

But let us take another subject not so unrelated to this as you may think, and that is one of the terrible 3 R's—Writing. Probably most of you have remembrances of weariness connected with your early lessons—if not worse.

Many of you may have read Dr. Montessori's description of a totally unprepared, and to her surprising, "explosion" into writing—an initiation, as she truly calls it. How do these things happen among ordinary children and what is their real value? There is a double aspect in the phenomenon. In the first place the teacher must herself realize the dignity and majesty of writing as a step in the drama of developing humanity; she must know how it developed in the different races and *feel* the wonder that it was when it was a new achievement, a spiritual achievement at the time (for any new power drawn out from individual man or a race is spiritual in its first appearance, for it is above and beyond anything hitherto expressed). There is no need that the

child should know the history of this growth of writing; the older child of 7 years is interested to know, and if you want to improve his handwriting a wise presentation of the development of writing will often achieve the result of a good style. The tiny child who wants to write, does not want to know this yet; but the teacher must know this so that all the emotion, sublimation and elevation of spirit that accompanied this building up of a skill through the ages, may be subtly felt by the child in the atmosphere. Dr. Montessori's words are:

"If you can, place yourself in the position of a superior being, who *helps the child to reach heights*. This, and not any specific method is the secret of success."

SPIRITUAL EXPERIENCE

Helping the child to reach heights is spiritual education, and it comes in in every lesson in the Montessori Method, not merely in the religious class.

With her knowledge and real feeling for the majesty of the art of writing, the teacher will present it with the dignity it deserves—with a desk cleared of everything extraneous, with serious and calm attention, herself letting the child watch as she herself writes as if for her own delight, not an enforced copy to a class.

This, then, is the great requisite—a sense of the dignity of any art. But you may lead the child thus rightly that he explodes into writing. But what if his effort is so poor (because of untrained fingers), so unlike what he wants, so unlike the glorious dream of achievement? Then the child's sense of disappointment and frustration may put him off the attempt for a very long time. There is the practical side to be considered, and here too, Dr. Montessori was concerned all the time to enable the child to express himself freely and completely rather than to "teach" any system. She realized in her masterly way of observing and meditating that the child's difficulties are again the misunderstanding of the adult. When writing is taught, children have to attempt at one and the same time many different exercises:

- (i) to follow an outline with their eye (or perhaps finger);
- (ii) to reproduce that outline, and to do so they must be able
- (iii) to hold a pencil,
- (iv) to control the pressure on it,
- (v) to control the length and direction of lines made by it.

What a host of things for a small child to accomplish successfully and simultaneously! So

she came to her principle of "analyzing difficulties" and preparing for them at much earlier stages one at a time and in connection with other activities.

So to return to our cylinders with which the child plays at 2½ years and the real delight of which is fitting them into the cavities, he is incidentally shown the correct way of holding them (when he is really interested in holding things, and noticing the details). There is no question of any reason for doing so; it is just the way it is done and it is interesting to do it. But it is the way one places one's fingers in holding a pencil, so here unconsciously one difficulty (which is not difficult to him, because interesting) is mastered.

Some weeks later he follows the outline of these wooden plane geometric insets to fit them also into cavities; the main interest here is the variety of figures and the fact that they are the basis of all forms he may meet, but again there is an incidental interest in tracing round their outline with the finger used as for writing. A little later come the metal insets where an added interest of using coloured pencils and making designs enters. Here again he twice follows an outline, this time with a pencil, and then fills the space with parallel lines in another colour. At first his pencil lines are thick and uneven, but that does not detract from the resulting filled-in

form; it is correct in outline and pleasing in colour and shape; gradually his lines become more delicate and show greater control; he has found control over the pressure and movements of his pencil. During the same period he has been learning to recognize his letters by following the outline of sandpaper letters, and on one day when the teacher very deliberately prepares a desk and provides a well sharpened pencil and attractive paper (something interesting is happening here!) and begins to write slowly and carefully as he looks at her efforts, he suddenly realizes that he can do it and "explodes" into writing at an early age without any of the weariness and unhappiness—the "initiation" is complete. That and that only is education, and it is spiritual first and last. The child is recognized as a spiritual power; the teacher works with high intent; the work is given its real dignified background; the achievement, though carefully prepared for in an atmosphere of loving care and assistance, is nevertheless a sudden, magnificent acquisition of power; and the result is not merely skill but a *spiritual experience* expressed through a sensorial and active medium with high emotion and a taste of intellectual joy included.

It is a writing lesson, but it is so much more. All Dr. Montessori's work is like that in all subjects.

EUTHANASIA—Is It Ever Justified?

IS "mercy-killing" ever justified? The Theosophical view is not to interfere with an individual's karma by shortening his physical life. An American psychologist confirms this view. The Bishop of Birmingham differs.

A press telegram from Nottingham (England), May 20, states: Dr. Ernest William Barnes, Church of England scholar, who is outspoken in his belief of the need for a union of Science and Religion, today advocated legislation legalizing Euthanasia—easy death—for defective children and medically controlled sterilization in order to improve racial stocks.

Addressing the annual Cooperative Congress, the 71-year-old Bishop of Birmingham said: "Fairly often we hear of a child being born pitifully defective in mind or body and of his parents' relief when he dies. I am convinced

that in some cases Euthanasia should be permitted under proper safeguards. Equally from a Christian standpoint there is no objection to medically controlled sterilization."—Associated Press of America.

Dr. A. A. Brill, lecturer at Columbia University, U.S.A., answers those who argue for Euthanasia and demand that "kidnappers, murderers, habitual criminals of all kinds, as well as the hopelessly insane, should be quietly and painlessly disposed of," quoting the words of Dr. Alexis Carrel, one of our foremost surgeons and winner of the Nobel Prize.

Killing, which is a natural instinct, useful and necessary to all primitive existence, must be thoroughly suppressed and eradicated if we want civilization. Every human child must be moulded and trained for a long time before he is ready

to abandon his aggressive impulse to kill. As a matter of fact, it is never entirely given up; at best it is only repressed into the depths of the mind, where it slumbers until awakened by some emotional disturbance. Witness, for example, cursing as expressed by all strata of society. The "I wish you'd drop dead" is only an oral substitute for the suppressed act of killing. The need for shooting such creatures as inoffensive rabbits, ducks, and deer, and the enormous popularity of dangerous sports, such as football and prize fights, clearly point to the fact that the lust for killing is only controlled, but by no means annihilated.

The process by which this control is effected is complicated and can only be slightly touched upon here. Such curbing must start in childhood; if children exercise their natural aggression in biting or scratching, they are punished for it. The parents must exert constant pressure to inculcate in them a regard for the neighbour. Gradually, after many years the child learns to control his aggression by a dam of sympathy. The word *sympathy* actually expresses the psychological situation, for it means "to suffer" or to "feel with." That is when the child learns to identify himself with his fellow beings, when he can "read himself" or "feel himself" into his brother's pain and suffering, he can no longer be devoid of pity or sympathy. Sympathy is the strongest dam erected by civilization, it is the most powerful brake, or reaction formation, against the impulse of killing. Henceforth, the child turns his active aggression to useful and higher aims.

Active aggressive sports which we encourage in schools and colleges are nothing but sublimated expressions of the repressed impulse to kill. They serve as a healthful vent for the active participants, as well as for the onlookers who identify themselves with the players or combatants. In brief, the aggressive instinct can only be kept down by strong reactive forces, but now and then it breaks through in the form of an emotional disturbance or war. We are against war because it removes in the individual and the nation the life-long inhibitions against killing. War breaks down the barrier of sympathy which normally keeps people from destroying one another. Everybody knows that since the World War we have had more gun play and more lawlessness than ever before, and it will probably take at least 50 years before the sadistic aggression from which the whole civilized world is now suffering will be pushed back and immured in the lower regions. The lust for killing can only be held in leash with the greatest effort, and like the proverbial sleeping

dog it had best not be disturbed. History shows that the art of healing began with the development of altruism and human sympathy; it is, therefore, strange to find some physicians favouring and even advocating euthanasia. It is pleasing to note, however, that some of the great leaders of the profession are absolutely against this thoughtless proposal.

Merciful killing of incurables, no matter how humanely applied, would demoralize society. Like war and capital punishment it would revive the dormant sadism and destroy the sacredness of human life.—From *Vital Speeches of the Day*, January 1936.

An esteemed correspondent, who agrees with Dr. Brill's conclusion, writes:

Two incidents will illustrate that man's judgment as to the length of life a suffering individual should have is apt to be most faulty: A physician was tempted to put out of the way a child he was delivering who, he saw, would be a lifelong cripple and would live perhaps a life of uselessness, a burden to herself and all around her. But he stayed his hand. Many years later he met this girl, still an incurable cripple, but beautiful, an accomplished harpist, a joy and a blessing to all who touched her life. The physician thanked devoutly the impulse that had stayed his hand so many years before.

Another case was that of a woman dying in the agonies of dropsical diabetes. Though she was suffering the tortures of the damned, the attendant physician revived her with oxygen, thus dooming her to live another two years in what was literally a rotting body. At first her relatives were bitter that she was not allowed to pass out of her misery. But before she was released, they saw reason for the delay. From a high-tempered irritable woman with a life-long persecution complex, in these two years she became a saint upon earth, humble and selfless.

We must remember that a man is a spiritual being using a physical body in order to learn lessons in the physical world. By killing the physical body to save suffering, we may do grave injustice to the man within the body by depriving him of opportunities to pay off karma.

Nevertheless, everything possible must be done to alleviate suffering. How do we know that God has not destined us to help the individual to break the last link of a chain which has so far impeded his progress? When the vesture of the body has been outgrown, kindly Death will call the man to his spiritual home.

LOOK AT THE WORLD!

(An Adyar Talk)

LOOK at the world. Even the last war was not as terrible as this one. We are living rough even harder times than ever before and that means we have greater opportunities now than ever before. It means also that we have a very great future awaiting us. Could this war be the stagnation of Theosophical work be for nothing? I feel our waiting and doing nothing is almost a repetition of those words, "Waiting the word of the Master." We are not able to do much, to correspond with other countries, to have contact with other Sections.

Everywhere there has been suffering, and we shall only know when the war is over how great that suffering has been. In our imaginations we can feel, we can think how hard it is, but whether people actually suffer on the battlefield or not, they are suffering everywhere. I am afraid sometimes a mistake is made on the part of many friends in thinking that because we are not in the field of war, we do not have the feeling of it. Of course no one who is not actually on the spot can ever feel quite as strongly as those who are there.

ELP WITH UNDERSTANDING

That applies also to starvation. If we go to Bengal and see the suffering, we can feel it more than from Adyar. If we were actually in Germany or England or Europe and saw the people suffering, we would feel it much more. But karma has put us here, so we must make the best of it. We must know through our imagination how much people are suffering, we must send thoughts of great love, affection and tenderness for them, and increase within ourselves the determination that we shall help people as much as we can, giving them the strength of our understanding and sympathy.

I am sure our friends in other countries who have suffered may even be very peculiar and very difficult. We all talk of the reviving of Theosophical work. It is going to be very difficult because people have been under great strain, and naturally they may not think or feel clearly and may be difficult to work with. We may say, "We have done our best, we have been sympathetic, we want to help, but these people are unfriendly." We must be prepared for that. That is one of the things about which many Theosophists have not thought. We think

we are going to write hundreds of pamphlets teaching Theosophy to all the people who have been suffering, so that they immediately accept it and become Theosophists, and thus we shall build up the Theosophical work. We think that the few members left in every Section are going to help us.

But I am not sure whether that will be our position. It will take them time to recover their balance. They will need mental and emotional rest before that. They may even feel critical and antagonistic towards The Theosophical Society—that may very well happen. None of us are our real selves under strain, and we ought to realize it from our everyday lives. We know when we are not feeling well we are apt not to be such nice people as ordinarily. But imagine if we had had bombs falling round us day after day, month after month, all the noise and irritation and suffering, not being able to get food, and so on.

One of the greatest opportunities many of us who have not been under that kind of strain can have is to be able to help those people with understanding and tenderness. I feel the keynote of our future work is not so much the quality of power, but more the quality of understanding. That is what will be the greatest help to every single individual in the world, and particularly to our own friends, our own families, and our own brothers and sisters in Theosophical activities in every country.

NEW ACTIVITIES

There is bound to be new work opening out before us, and I cannot help but feel there are going to be magnificent opportunities for us in the future along very many lines. People have an unfortunate habit of thinking that unless things are carried out in a particular way it is not Theosophical work, that unless it has the stamp of the old days it may not be the work of the Masters. That is where I feel I must differ very strongly. It is not possible to work for the Masters merely in the ways C.W.L. and Dr. Besant indicated. We must develop the work still further.

There was a time when the three great movements were spoken of—the Educational, Co-Masonic, and the work of the Liberal Catholic Church. We know very well that there must

be others. One day when Dr. Besant was at the inauguration of the Bharata Samaj, she spoke to a few of us and said it was one of the great movements born from The Theosophical Society and that we must all stand by it. But it did not come under one of those three heads. That shows that there might be four, five, six movements, or even more, and as the world progresses that must necessarily be so. 'The Masters' work must be along every line of activity—that is the only logical conclusion.

It has been said that Dr. Besant was a great Messenger of the Hierarchy. How often did not C.W.L. refer to this fact, saying that the greatest ego born for centuries had been living in our midst and that we must never forget to take advantage of it and help. But many opportunities were lost, and now we see the result. It is no use blaming people for not taking the opportunities. It must have been understood by the Great Teachers that there could be such a possibility. Such a thing has happened from time to time. Even the Christ was rejected, but that has brought good because the very Crucifixion has become a form of teaching. Therefore, could not the very rejection of Dr. Besant have a result in another way? It may: I am not so sure.

THE 1947 CENTENARY

Just now we are so much in the midst of thoughts about the Besant-Leadbeater Centenary. Within The Society we should not forget to pay homage to C.W.L. as well as Dr. Besant. The 1947 Convention at Adyar could become magnificent in the name of those two.

I feel educational work means something more than institutions. Could it not be along new lines? I do think that the cultural work is definitely a part of educational work—I cannot think of Education without Culture. I think in the past it was something of a drawback to separate them, but perhaps the times were not ready for the combination. One can see in the future that Religion, Culture and Education will all go together. Only then will the Education itself be Real. I look upon that as a very great aspect of the work.

Young people everywhere in the world have suffered during their sensitive ages, and we must now remove all the marks of their suffering. There has been wrong education in many countries. People are asking how to prevent the effects of Nazi education, but elsewhere I can easily say it has been "nasty" education. We must remove the effects of all wrong education.

True Education must come within the scope of our work.

What are the ways of building it up? We must always be receptive through imagination, devotion, and intuition to new ideas and new phases of work. If we are not receptive, I feel we shall certainly lose very great opportunities. We are always saying "We desire to work for the Masters," but we may not be able to help if we are unreceptive. Ways and means different from what we expect may come. We must know through our meditation and by the atmosphere created by such activities—does it ring true, does it have a quality, a spiritual 'it'? If we can feel those things, it is right.

NEW EGOS COMING

We must help by throwing our hearts and minds into the work. Work with and helping of the young will certainly have to come again, because if we do not want another war we must look after the young. How often people ask, "Why do you bother about this particular work of yours? There is plenty of war work." But if everybody goes about doing war work, what is going to happen? Helping of the young is the best work for the future.

There may even be occult work along other lines. I am trying to imagine all the possibilities. Suppose occult work is taken up by someone from whom we did not expect it. Are we going to say "You are wrong," or use our intuition to think that person is right? It is so easy to say "You are wrong," but surely new people are coming among us, new egos. Are we going to order the Masters to use the same channels prepared before?

Supposing Dr. Besant herself should come and join The Theosophical Society, start to say all sorts of things and give us an entirely different orientation to our work. Are we going to reject her? Some people would say they did not think it was Dr. Besant, and immediately reject her; others would say "It sounds right." But we should not know where we are. Only afterwards shall we use our intuition, our common sense, and have our feet safely planted within The Theosophical Society. We must be open even when new people come, we must receive them and have the eyes to see and the ears to hear. Many new and wonderful young people may come to help.

So many today ask, "What is going to happen to The Theosophical Society? Our leaders today are not as young as they were." I am sure they would like to see younger people coming so that we may be prepared for the future. I feel that I must prepare young people to take my place.

everybody must feel that, in every line of activity. It can be, it must be accomplished not only through the ordinary college or school education—however Theosophical that may be—but also through the right kind of occult education. Surely the occult traditions must be handed down. Dr. Besant and C.W.L. were, to speak, the children of H.P.B. Our President and Mr. Jinarajadasa are the children of Dr. Besant. Surely there must be other children coming into the world along that line. There must be heirs to that kind of a throne, people who have the atmosphere, the background, the true knowledge and intimate contact with those who have had the contact with the inner world, so that it may be passed on.

READY TO CHANGE

It is very necessary to create the right atmosphere. Without the right background, even Theosophical work of any kind will certainly be very sadly wanting in the true inner and spiritual teaching which is essential to our Theosophical work. We can undertake many activities along brotherhood lines, there are hundreds of such movements springing up in the world. But what is the difference between them and The Theosophical Society? This is where we have to think, imagine, and live in a new world, because the new world is coming.

As soon as the war is over, we will have contact with the rest of the world, but we will find that we do not know at all these countries which we thought we knew. I have a feeling if I go to England it will take me some time to understand the people and for them to understand me. We will need reorientation, a new centring of the atmosphere, a new psychological outlook. In order to do that we have to be eternally young, start anew and afresh, every now and then revolutionize our old ideas and think in terms of spiritual values, think of new worlds

opening out, of new activities. We must be prepared for anything that comes to us. Then only can we feel that we are working for the Masters.

We do not know what They want, but if we wish to do what They want, we must be receptive to Them. If They want us to do something different from what we are accustomed to do, we must say that we are ready for it without any hesitation. That is what I consider spiritual receptivity—to be always fresh, adaptable, always ready to change.

I feel these are the ways to work, particularly now that the war is coming to an end. Surely a new form of spiritual activity is bound to come into The Theosophical Society. As long as the Masters are behind it, it must live. For the particular way, we must wait. Theosophical life and work is expressed in three types. First the facts of life and death through spiritualism, as by Madame Blavatsky; then came C.W.L. with the scientific use of clairvoyance and commonsense and Dr. Besant with the intellect and reason. The third type, that of intuition, has not yet come. We must develop it. If we have intuition we know the truth; if we do not know the truth, there is not the intuition.

All these considerations lead us to only one thought—that we shall all of us with our minds and hearts have within us the spirit of "Waiting the word of the Master." That is our actual position. Every day we must feel it, but still more should we be waiting in these days. If we wait with pure hearts, with open minds, we shall have the word of the Master. It may come in a new form. But in any form we will recognize it, and therefore we shall all follow it and give to the world the great contribution which we as members of The Theosophical Society must give, not losing the magnificent opportunities that have come in our day.

SILENCE

*Who seek the silence of a wood
Can find pulsating sound
Beyond expectancy.*

*Who place a lock upon the lips
Can make the heart to sing
A wondrous symphony.*

*Who stand beside a silent friend—
Mute—hear the soul unfold
A full epiphany.*

—Whitney Castle, *World Theosophy*.

NOW THE PACIFIC!—Philippines Released

THE President on June 5 received a cable from Manila sending greetings from the Board of Trustees in the Philippines. It announces that the National President, Mr. Jose Espina, died on the 19th October 1943. The Vice-President, Mr. Manuel Pecson, is acting as President, and gives the following address: 1422 Rizal Avenue, Manila.

Mr. Pecson, who signs the telegram, adds the words: "reorganizing Society," which surely means that he and his friends at headquarters are rehabilitating the Section.

Mr. Pecson is 66, one of most active members of the Board of Directors of the Section, has founded Lodges and Centres, has been President of Hamsa Lodge with 36 members for years, and is described as a "powerful occult healer with hundreds of wonderful successes." He has already given 14 years of active service to Theosophy.

Mr. Pecson has brought the National Headquarters activity back to Manila where it was established by Mr. Zapata in 1933. Mr. Espina, who followed on in 1937, lived in Cebu city in the midst of the Philippine group. He was a lawyer, with an extensive practice in Cebu. For many years he held various assignments in the government service, mostly as translator and court interpreter, thanks to his knowledge of five European languages and five principal dialects of his country. His easy success in this department brought him into the administration of the mountain provinces where he became Governor of Salinga, but he resigned this office because of undue pressure exercised by the Government during an election and he returned to the practice of the law.

Mr. Espina once wrote to Mr. Knudsen: "In 1927 Theosophy came to me through *Invisible Helpers* of C.W.L., lent to me by another lawyer. That book opened the doors of another life for me and my wife [Mary Osmond]. It was just what we needed to make our lives fuller, more abundant. Before that I led the life of the ordinary *homo stultissimus*. Thence I began to live the life of a real *homo sapiens*."

Mr. Espina was 54. He lectured in both Spanish and English, edited the Section journal, promoted the Theosophical Youth Movement in the Philippines, and with the aid of a group of noble and energetic colleagues, including Mr. Pecson, marvellously advanced the great work.

[The President in reply has sent "Warmest fraternal greetings and every hope for rehabilitation and advancement of the cause of Theosophy and The Theosophical Society." The cable expresses his gratitude to all stalwart workers. "I have no doubt," he says, "that the Philippine Islands has its important part in ushering in the new era of world-wide brotherhood and peace." Greetings have been cabled also to other freed Sections.]

DENMARK

Mr. C. R. Bonde Jensen cables to the President the loyal and fraternal greetings of the Danish Section. A report, he says, follows.

Mr. Bonde Jensen has been General Secretary for Denmark for the last 10 years, and besides organizing propaganda throughout the country has interpreted for English lecturers, and has written Theosophical articles and pamphlets. Before 1936 he was for 15 years President of the Lodge in Aarhus, where the headquarters of the Section are situated.

This is the first direct communication from him since the war started in 1939.

NORWAY

Mr. Erling Havrevold cables from Oslo, Norway, hearty greetings to the President and Rukmini Devi.

What this implies regarding the Section office we are unable to say. Mr. Havrevold has twice been General Secretary for Norway, and after the second term handed over to Fru Dagny Zadig in 1936, and since the war began we have had no word of activity in this country. What we do know is that the Havrevolds have shown initiative in their publications and in the inauguration of summer schools, and Louise Havrevold, who is Swedish-born, has through her artistic taste and sense for beauty, contributed valuable impulses to the Section work: she has been also for a number of years Chief Knight for the Round Table in Norway.

NOTES BY THE WAY

Mrs. Gardner writes: "Mrs. Trudy Kern, Minusio, Switzerland, has been appointed the official representative of our [European Relief] Committee in Switzerland. . . I have made contacts between her and our brother of Greece."

Mrs. Kern has had a letter from the Tunisian members who are keen to carry on with the work of the Lodge.

CALLED HOME

J. D. L. ARATHOON

WITH great grief I have just learned of the passing on May 21st of a very dear friend and perfect gentleman, Mr. J. D. L. Arathoon, manager of the Bank of Indore. We last met him in Indore during our recent northern tour, and his arrangements for our stay and work there were nothing short of wonderful. The loss to the Indore Lodge is truly irreparable, and I can only hope that its members will undertake stable and splendid Theosophical work here as a fitting memorial to one of the most faithful members of The Society it has been my privilege to meet.

But the loss is as great to the whole Society, for it had been my intention to nominate him Treasurer from the date of his retirement from managership of the Bank of Indore—due towards the end of the year. He was delightfully enthusiastic about accepting the office, and looked forward to it most keenly, as did all of us who would have been his colleagues at Adyar, especially our present Treasurer, Captain Vaidyaratna G. Srinivasa Murti, whom I had some difficulty in persuading to add this office to all his many other onerous burdens.

I felt stunned when I read the telegram, for we have been having so many "slings and arrows of outrageous fortune." I cannot help thinking that our Generals must be very hard put to it for equipping Their forces for the Peace offensive to come if They have thus to devastate us, and leave us bereft of some of our most tried workers.

But the thought is unworthy of me, for the Generals know that whatever the equipment, the victory of Peace is sure in the outer world as well as the inner.

Nevertheless, I grudge Brother Arathoon, for Adyar needed him urgently, and all kinds of plans were being made in connection with the great accession of strength he would have given to the work throughout the world. I am sure he will help us from the other side, but this is not the same as being Hon. Treasurer of our Society on the physical plane.

I cannot yet get over the sense of loss we have all of us sustained, a loss which Rukmini feels as deeply as I do, and which will be felt by all our party who had the privilege of his extraordinarily thoughtful hospitality, especially remembering that he had then only just recovered from

an attack of double pneumonia, and yet day after day went about collecting money for our work to the tune of many thousands of rupees. Collecting money is both arduous and thankless, and I feel as if he laid down his life, at least in part, to help a great cause.

Mr. Arathoon was and is very, very dear to many throughout India, and was and still is a Theosophical stalwart of the first rank. Our loss is very great on this side, but their gain on the other side is no less great and the work is one.—G.S.A.

On the day of his passing Mr. Arathoon spent the whole of the morning attending to the business of the bank and other matters and about 4 o'clock in the afternoon complained of weakness and told a friend that his end was near; a stimulant was administered, but the prostration continued and he passed away peacefully at 6 p.m. After the reading of the Christian burial service in the Church, the body was cremated according to the Bharat Samaj ritual. The ashes will be deposited, one part in the cemetery and another part in the Lodge premises with an inscribed tablet, possibly in a new hall which may be constructed to his memory.

Mr. Arathoon was a stalwart of many years' standing and helped the cause of Theosophy in innumerable ways. Born in 1873 at Brighton, Sussex, England, and educated at Eton, he spent two years farming in California, 1893-1895, and in 1897 visited India and accepted an appointment in the Alliance Bank of Simla, Rawalpindi. In 1899 he joined Lumsden's Horse and served in the South African War, accepting a commission in the 3rd Dragoon Guards; this he resigned in 1902 and returned to his appointment in India. He was manager and director of the Bank of Indore from 1927, and made his bank as nearly as possible what a model bank should be.

His service to The Theosophical Society began as soon as he joined in 1909 as an unattached member at Rawalpindi. In 1912 he revived the defunct Chohan Lodge, Cawnpore, and in 1914 founded the Theosophical High School, Cawnpore, and managed and financed it from then till 1922. Some years later he came to Adyar and stayed about twelve months; he was nominated as an additional member of the General Council and served from 1928 to 1935.

Mr. Arathoon used to speak with amusement of an order for internment which was issued

against him for political activity in Cawnpore, 1917, and was not carried out owing to his sudden transfer out of British India and the influence of his friends in Simla.—J.L.D.

GOPAL CHANDRA PRAHARAJ

An erudite scholar, eminent lawyer, and all-round Theosophist passed away on May 15 at Cuttack in the person of Rai Bahadur Gopal Chandra Praharaj, B.A., LL.B., at the age of 73. He is known throughout India as the author of the Oriya Lexicon (*Purnmachandra Ordia Bhashakosha*), a monumental work in seven volumes, which he completed in the ten years ended 1940 with the help of a body of colleagues. There is a full set in the Adyar Library.

The Theosophical Lodge at Cuttack met in his parlour. He was a man of cosmopolitan views, always surrounded by many types of people, young and old, from all parts of Orissa and was consulted in law, in philosophy, and in public matters. In politics he was a moderate, in the same school as Mr. M. S. Das, who aroused the political consciousness of the Oriyas and is known as the father of modern Orissa. Our correspondent, who notes his death, writes of Mr. Praharaj as one of the oldest members of the Cuttack Bar Association, of his long services in local government, of his profound knowledge of Sanskrit and of Bengali, both rich in literature and philosophy, and of his breadth of vision which enabled him to convene Lodge meetings or discourse by speakers of various denominations and dogmas at which he acted like a senior priest and offered Theosophical prayers of all re-

ligions. His speech in public meetings was attractive and charming. And he had a very deep regard for the work of both Dr. Arundale and Shrimati Rukmini Devi for India's cultural advancement.

FREDERICK HOLMES

Theosophy in Ireland, January-March, devotes a page to the passing of Mr. A. F. Holmes, Treasurer of the Irish Section. This is a heavy blow after the recent passing of Mr. Kennedy and Mr. Gray, both at one time or another General Secretary in Dublin. The writer in the Section journal cites an old belief, perhaps a superstition, that hereavements or unusual events tend to occur in groups of three, "and certainly," he says, "the recent casualties in our ranks in the last twelve months lend support to the belief."

Mr. Holmes was manager of the National Bank, Donnybrook, at the time of his death. He was a rare soul and a most attractive personality, gentle and quietly humorous, but could take vigorous action when need arose, as he did at the end of the last war when the appalling rise in prices rendered life for people on fixed salaries very difficult. In that crisis he helped, at the risk of his livelihood, to launch the Irish Bank Officials' Association, which has played a splendid part in improving the conditions of service of thousands of bank officials, male and female, in Ireland. This Association has given a lead to bank men in England, Scotland, France and other European countries and the oversea Dominions, and an International Federation of the Bank Association was formed some years ago making for world-wide cooperation.

Roosevelt's Faith

Just before his death on April 12 President Roosevelt prepared an address for delivery at the Jefferson Day Dinner in Washington the next night. The speech reveals his great concern for the world's future when hostilities are over. "This nation," he would have said, "does not intend to abandon its determination that there shall be no third world war. We seek peace, enduring peace. More than an end to war we want an end to the beginning of all wars, an end to this brutal, inhuman, and thoroughly impractical method of settling differences between Governments."

"The mere conquest of our enemies is not enough. Today we are faced with the pre-eminent fact that if civilization is to survive we must cultivate the science of human relationships, the ability of all peoples of all kinds to live together and work together in the same world at peace. Today, as we move against the terrible scourge of war, as we go forward to the greatest contribution of lasting peace—I ask you to keep up your faith. The only limits to our realization of tomorrow will be our doubts of today. Let us move forward with strong and active faith." (London Times.)

International Directory, ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President: Dr. George S. Arundale.

Vice-President: Mr. N. Sri Ram.

Treasurer: Dr. G. Srinivasa Murti.

Recording Secretary: Mr. G. N. Gokhale.

International Federations.

National Societies, General Secretaries and

Presidential Agents.

Lodges not belonging to Sections.

NATIONAL SOCIETIES, Etc.

(Section Journals in italics)

EUROPE

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Major J. E. van Dissel; Assistant Secretary, Mrs. Adelaide Gardner; 50, Gloucester Place, Portman Square, London, W.1. *Theosophy in Action*.

Belgium: General Secretary, Miss Serge Brisy, 37 rue J. B. Meunier, Uccle-Brussels. *L'Action Theosophique*.

Denmark: General Secretary, Mr. Charles Bonde Jensen, "Dharma," Fredensvang, pr. Aarhus. *Theosophia*.

England: General Secretary, Mr. John Coats, 50 Gloucester Place, Portman Square, London, W.1. *Theosophical News and Notes*.

Finland: General Secretary, Herr Armas Rankka, Vironkatu 7C, Helsinki. *Teosofi*.

France: General Secretary, M. Leon Benzinbra, 4 Square Rapp, Paris VII. *Bulletin Theosophique*.

Greece: Joint General Secretary, Mr. K. Melissaropoulos, Homer Street 20, Athens. *Theosophikon Deltion*.

Iceland: General Secretary, Herr Gretar Fells, Ingolsstr. 22, Reykjavik. *Gangleri*.

Ireland: General Secretary, Mrs. Alice Law, 14 South Frederick Street, Dublin. *Theosophy in Ireland*.

Portugal: General Secretary, Mr. Felix Bermudes, Rua Passos Manuel 20, Lisbon. *Osiris*.

Russia Outside Russia: General Secretary, Dr. Anna Kamensky, 2 Rue Cherbuliez, Geneva, Switzerland. *Vestnik*.

Scotland: General Secretary, Mrs. Jean Allan, 23 Great King Street, Edinburgh. *Theosophical News and Notes*.

Sweden: General Secretary, Mr. Theo Lilliefelt, 39 Torsgatan, Stockholm. *Teosofisk Tidskrift*.

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

Wales: General Secretary, Miss Edith M. Thomas, 10 Park Place, Cardiff. *Theosophical News and Notes*.

ASIA

Burma: General Secretary, Mr. N. A. Naganathan, (present address) c/o The Theosophical Society, Adyar, Madras.

Ceylon: General Secretary, Dr. T. Nallainathan, 81 Madampitya Road, Mutwal, Colombo.

India: General Secretary, Mr. Rohit Mehta, Kamacha, Benares City. *The Indian Theosophist*.

East Asia (China and Japan): Presidential Agent.

Malaya (Federated Malay States and Straits Settlements): Non-Sectionalized Lodges.

Philippine Islands: National President (acting), Mr. Manuel Pecson, 1442 Rizal Avenue, Manila. *The Lotus*.

AFRICA

Southern Africa: National President, Mr. J. Kruisheer, Box 863, Johannesburg. *The Link*.

British East Africa: Non-Sectionalized Lodges.

UGANDA: Shree Kalyan Lodge, Secretary, Mr. J. S. Visana, P.O. Box 54, Jinja.

ZANZIBAR: Krishna Lodge, Secretary, Mr. Jayant D. Shah, P.O. Box 142, Zanzibar.

TANGANYIKA: Narayana Lodge, Secretary, Mr. Venibhai K. Dave, H. M. High Court, Dar-es-Salaam.

KENYA: Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P.O. Box 570, Nairobi. Mombasa Lodge, President, Mr. P. D. Master, P.O. Box 274, Mombasa.

Egypt: Presidential Agent, Mr. J. Perez, P.O. Box 769, Cairo.

AUSTRALASIA

Australia: General Secretary, Mr. R. G. Litchfield, 29 Bligh St., Sydney, N.S.W. *Theosophy in Australia.*

New Zealand: General Secretary, Miss Emma Hunt, 371 Queen St., Auckland. *Theosophy in New Zealand.*

AMERICA**North America**

Canada: General Secretary, Mr. Albert E. S. Smythe, 5 Rockwood Place, Hamilton, Ontario. *The Canadian Theosophist.*

Canadian Federation: Secretary-Treasurer, Elsie F. Griffiths, 671 Richards St., Vancouver, British Columbia. *The Federation Quarterly.*

United States of America: National President, Mr. James S. Perkins, Olcott, Wheaton, Illinois. *The American Theosophist.*

St. Louis Lodge: President, Mr. Charles E. Luntz, 5108 Waterman Avenue, St. Louis, Mo. *Ancient Wisdom.* (Note.—This affiliation to Adyar is granted as a temporary measure for the duration of the war.)

Latin America

Argentina: General Secretary, Señor José M. Olivares, Sarmiento 2478, Buenos Aires. *Revista Teosofica Argentina* and *Evolución.*

Bolivia: Sub-Section of Argentina, Señor Daniel P. Bilbao, Apartado No. 1207, La Paz.

Brazil: General Secretary, Señor Aleixo Alves de Souza, Rua do Rosario No. 149, Rio de Janeiro. *O Teosofista.*

Chile: General Secretary, Señor Juan Armengolli, Apartado No. 3799, Santiago. *Fraternidad.*

Colombia: General Secretary, Señor Ramon Martinez, Apartado No. 539, Bogota. *Revista Teosofica Colombiana* and *Boletín Teosófico.*

Central America: (Costa Rica, El Salvador, Honduras, Nicaragua, Guatemala and Panama): General Secretary, Señorita Lydia Fernández Jiménez, Apartado No. 797, San José, Costa Rica.

Cuba: General Secretary, Señor Armando Alfonso Ledón, Apartado No. 365, Habana. *Revista Teosofica Cubana* and *Teosofia* (organ of the Young Theosophists), 105 Vista Alegre, Santiago de Cuba.

Mexico: General Secretary, Señor Adolfo de la Peña Gil, No. 28, Calle Iturbide, México

B.F., Boletín de la Sección Mexicana de la Sociedad Teosófica and *Dharma.*

Paraguay: Presidential Agent, Señor William Paats, Apartado No. 693, Asuncion.

Peru: Presidential Agent, Señor Jorge Torres Ugarriza, Apartado No. 2718, Lima. *Teosofica.*

Porto Rico: General Secretary, Señor A.J. Plard, Apartado No. 3, San Juan.

Uruguay: General Secretary, Señor Carmelo La Gamma, Palacio Díaz 18 de Julio 1333, Montevideo. *Revista de la Sociedad Teosofica Uruguay*, and *Devenir.*

Federation of South American National Societies: President, Señora Julia A. de La Gamma, Apartado No. 595, Montevideo, Uruguay.

Interamerican Press Service: Señor Ruperto Amaya, 31-57, 34th St., Astoria, L.I., New York, U.S.A. *Servicio Periodístico Interamericano.*

SECTIONS NOT YET RESTORED

Austria:	Netherlands Indies:
Bulgaria:	Norway:
Burma:	Poland:
Czechoslovakia:	Rumania:
Hungary:	Russia:
Italy:	Spain:
Netherlands:	Yugoslavia:

THEOSOPHICAL YOUTH

World Federation of Young Theosophists: President, Shrimati Rukmini Devi, Adyar. Joint General Secretaries, Mr. John Coats, London, and Mr. Rohit Mehta, Benares.

THE THEOSOPHIST

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Editor: DR. GEORGE S. ARUNDALE

Associate Editors: Mr. J. L. Davidge
and Mrs. Jane Clumeck

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H. P. BLAVATSKY

"Her hands were models for a sculptor," says Col. Olcott, see p. 171.
The President speaks of the magic H.P.B. ring in the Watch-Tower, p. 161.



ON THE WATCH-TOWER

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.]

My Duty

21st June 1945

TO many great offices in the world is attached the virtue of prestige of one of the great Initiations. In some cases the prestige may be greater, in other cases it may be less. But it is there. The consecration of kings is more by Divine Right than people are inclined to imagine, the more so if the kings be beloved of their people. But in all royal consecrations there is a spiritual element that may help the individual far on his way if he chooses to take advantage of it.

Even in the case of Presidents of Nations there is still some measure of consecration, especially in those cases in which the selected individual is the choice of his people.

The case of the President of The Theosophical Society is *sui generis*, for it marks both an inner and an outer consecration and links the two together in a wonderful way. It is

by no means too much to say that a President of The Theosophical Society is, in his own degree, even though not formally, an "Initiate" of his own standing, though of course not of the standards of those whom we are accustomed to call Initiates. Still he may, if he chooses, wield more spiritual and material power even than the official Initiate, and ranks with the great Hierarchy as one of their agents and servants.

It is indeed wonderful to be elected by his fellow-members and to receive the imprimatur of the Elder Brethren, and I was very conscious when I received the accolade of President from my dear friend, Mr. Warrington, at Adyar in the Great Hall, I was becoming a changed man, especially with the magic power of the H.P.B. ring which he placed upon my finger. I felt the whole of June the 21st, 1934, to be a day during which I underwent a process of adjustment to my new duties, and on each succeeding anniversary I have had in equal measure the same experience.

Today the intensity of an initiation is upon me—that which is the sign of those who are set apart to be Presidents of The Theosophical Society. I do not hesitate to state that a President of The Theosophical Society, partly by virtue of the blessing of his fellow-members, and of course still more by virtue of the blessing of his Elders, bears upon him those signs which a duly consecrated President alone has the right to bear. These are no mere words. They are realities, visible to all who have the eyes to see.

It is, therefore, both with pride and with humility that I pass onwards into a new year—with pride at the honour which has been done me, and with the humility of that unworthiness which must be the lot of all who strive to bring heaven down to earth.

I am fully conscious that most of the work I planned for myself has remained unaccomplished, but this is partly because of intervening circumstances which have blocked many of my projects. On the other hand, the war is revealing to us a new Theosophy, or rather, an old Theosophy in a somewhat new garb, the Theosophy of intimate brotherhood with living creatures.

For the moment, as I conceive, this matters more than aught else. There is of course always urgent need for every aspect of Theosophy and for every presentation of it, in whatever form. We do not abandon. We do not give up. We take with us. And every jewel that we take is precious for Theosophy's crown. Still, at any particular time a special jewel needs to shine forth upon the world, and it has been emphatically borne in upon me that so far as I am concerned it is my great privilege to become a devotee of the Theosophy of

the Heart, the Theosophy that utilizes all aspects of Theosophy as these have been so far disclosed to us, and concentrates them into a powerful radiance of compassion which shall in the future mark Theosophy's great healing power.

Let me, however, declare that the whole spirit of my concentration on the Theosophy of the Heart is not to draw us away from our cherished landmarks, but rather to draw far nearer to ourselves than ever before, first, those great Elders to whom we owe everything of happiness and knowledge, and second, Their many agents in the outer world who have spread Theosophy in the many forms in which we rejoice to have it today.

Far be it from me to dissociate any of my brethren from those allegiances which are so rightly precious to them and indeed precious to the world. I think they have the duty of making them more powerful, more beautiful than ever before. We cannot do without them.

But this does not mean that I must not erect in these present days an altar at which I feel called to worship. I am guilty of no disloyalty to other altars, for I worship at them too, but for the sake of The Society I should, I conceive, be a traitor to my consecration as President were I to turn away from an altar set in front of me for my own dedication.

The Society needs this altar, and while there may be some members to regard it as an antagonism to other altars, and will deem me to be striking at the very roots of all those certainties which they have held so dear, and while also there will be a few to pull to pieces with the mind that which I am trying to build with the heart, and to feel that they have conquered the heart under the spell of the

mind, experiencing a deep self-satisfaction after all the mind-triumphs, still I must pursue my way undismayed by the disapproval of some of my fellow-members, because I feel myself dedicated to a high purpose which nothing must be allowed to thwart.

Whether I become a third-term President or not, my duty to my beloved Society and to all my brethren remains, and I am positive I can best fulfill it by being true to the revelations—no doubt out of my own consciousness—which have come to me.

For the rest of my life, President or not, I shall seek to be an ardent worker for the intensification of the Theosophy of the Heart throughout

the world. I do not ask any of my fellow-members to agree with me. We do not want agreement in The Society, we want perfect sincerity, and first of all we must be sincere to ourselves. To whatever extent my consecration may have in any way been justified, I can only pray that my present way may intensify it and not diminish it.

This is what I am trying to achieve, and under the blessing of the Elders, and with the goodwill of my brethren who have been so kind to me for all these years, I pray God I may succeed.

George S. Arundale

I Want To Be Their Man

I WANT to play the Game, not *my* game.

In these supreme moments of a great period in the history of the world, I want to be very worthy of all the trust my Superiors have reposed in me. I want to be Their man, forgetting myself utterly, remembering Them only.

I want absolutely out of the way all obstacles to such understanding as is possible to me of Their immediate Plan.

I want in a measure to know Their Plan face to face, and not darkly through my personal inclinations. I know I have a share in that Plan, and I want to fulfil my share without fear of any one, without fear of public opinion, without fear of praise or blame, and without favour to any person, party, principle, or prejudice.

I want to fulfil my share as perfectly as I can, with all the power at my command, all the wisdom, and all the understanding.

I want to fulfil my share without pause and in ceaseless onepointedness.

I want to be entirely indifferent to rebuff and to all appearances of success.

Day and night I want to be at my post, so that my Superiors will always find me

there on duty, and know that neither suffering, nor misjudgment, nor persuasion, nor misery, not even belieflessness, shall at any time cause me to desert my appointed place.

I want to bear all things bravely, to endure all things patiently, and to meet all things smilingly—knowing that all true soldiers in Their Army of Light are ever happy and steadfast.

I want to play Their Game, according to Their rules, not mine according to my rules.

I do not want to see the goal, nor do I want to see the triumph. I want to do my bit here and now, and to do it well, to Their satisfaction. I want to be so adaptable, so impersonal, so understanding, that I can do anything at any time, change from any work to any other work, and change from one presentation of Truth to another, knowing the infinitudes of presentations.

I am far more than my intuitions, far more than my thoughts and convictions, far more than my emotions and feelings and desires, far more than my habits.

It is this "I" that I offer to my Superiors, an "I" nearer to Them than any content of any lower body.

I want Them to be able to use this "I", guide me, direct me, send me hither and thither to espouse this cause or that, to speak this word or that, transcending all the lesser lives the smaller "I" may be living with their manifold persuasions.

I want to change, I want to be incon-

sistent, I want to be different, if thereby I can reflect more nearly the Will of my Superiors.

I want to be a channel for Their Will, and not a constant advocate of my personal assurances.

I want to be Their man.

GEORGE S. ARUNDALE

Twelfth Year As President

THERE was a happy gathering at Headquarters on June 21 when we met to felicitate the President. We assembled at 6 p.m., and after music and the reading of a poem, the Vice-President said:

We have met here this afternoon in this Hall to mark the anniversary of the installation of our present President in his office eleven years ago, and his reinstallation on the 21st of June, 1941. The President would have been very happy if it had been possible for him to come down to the Hall and meet all of us on this occasion, but he feels that his store of energy is not at present quite equal to that particular feat, and he wants to reserve his strength for the essential work which he has to perform. But he has asked me to read this message to those who are gathered here:

THE PRESIDENT'S MESSAGE

Very dear Brethren, who have made my office as President at Adyar so happy even though we of course have had our inevitable difficulties and troubles, I want to thank you on this completed 11th year of my Presidentship for the loyal support you have all given me. Without your help my work, and no less the work of my predecessors, would have been impossible and The Society would have suffered accordingly. We by no means always agree, but all of us are loyal to the great cause of Theosophy in such aspect of it as we are able to understand.

I am now entering upon my 12th year as President, and I know very well that

many of you who will have other obligations in other parts of the world will never forget Adyar, any more than I could ever forget you.

I have prepared a statement to read to you, but I am afraid that at present my powers of reading are distinctly limited. If the statement be not too long, let it be read. Otherwise, let it be printed as a Watch-Tower by itself and as my message—I hope not too personal—to my fellow-members throughout the world, of whom I so constantly think, and whom I ever cherish as brethren in a common cause.

We do not know what the future may have in store for us, but so long as we remain faithful to the Elder Brethren and to the great Science and its manifestation which They have revealed to us, I think we shall be safe and true.

My loving greetings to you all and to all brethren who are good enough to remember me everywhere throughout the world.

Affectionately,
GEORGE S. ARUNDALE,
President.

The Vice-President also read the President's statement, which appears as the Watch-Tower in this issue. Concluding, the Vice-President said:

"I suggest we all join in thanking the President for the message, and for his very affectionate greeting; also that we should convey to him our feelings of deep affection, reverence and loyalty. We should like to

render to him our very best wishes for recovery to the state of health and strength which he normally enjoys. At the close of his meeting, those of us who wish to do so may go upstairs to the Roof and salute the President. He will be ready to receive us at 6.30."

Then followed Dr. G. Srinivasa Murthi, Treasurer, and the President's personal physician, who said: "I should very much like to say that this moment recalls to my mind the event that we all rejoiced in eleven years ago. It was the consecration—I like to use his own word—of Dr. Arundale to the office of the President of The Theosophical Society. Certainly we observed it as a consecration, not merely of a person into an exalted office, but of one who was appointed to that high office by the votes of his fellow-members, but far more—as some of us believe—by the choice of the Elder Brethren or whom we have the greatest possible reverence, and in whose care we might leave the best of health, strength and usefulness which we wish for our President."

Mr. G. N. Gokhale: "It is my duty as Recording Secretary to speak a few words to you. While going through various records, this is what I have discovered of the President's work during the past eleven years." Mr. Gokhale recounted the list given below of projects accomplished]. "This," he went on to say, "is but a bare recital of the many different ways in which Dr. Arundale has resented Theosophy to the world. I think we can but be grateful for his great work in the past and have great hopes for the future. We all wish him a speedy recovery so that he may once again be with us in his own hilarious manner. I do not think I am being reverent in using that expression, for certainly in his Central Hindu College days it was often said that if anyone wanted Dr. Arundale, he should listen and where he could hear the happiest laughter, there he would find Dr. Arundale. We all hope he will soon be among us to lead us on in our work of reconstruction."

The meeting began with music and the reading of Dr. Arundale's affirmation, "I want to be Their man." It ended with everyone going up to the Roof, and saluting the President, with garlands for him and Ruk-

mini Devi. The first and oldest to greet him was G. Subbiah Chetty, friend and confidant of the Founders, who helped them to purchase the Adyar property 63 years ago; the youngest was a curly-headed child of six who caught the President's gracious attention.—J.L.D.

PROJECTS OF THE LAST DECADE

1934

Dr. Arundale's election as President (June 21).
Besant Theosophical School founded at Adyar.
Besant Scout Camping Centre inaugurated.
Tour of Europe and America (100 days).

1935

Seven Year Plan outlines the President's projects.
President reorganizes the Adyar administration.
Straight Theosophy Campaign, world-wide and most successful.
European Congress, Amsterdam, Prof. Marcault presiding.
South American Federation Congress (5th), Rosario, Argentina.
Garden of Remembrance, Adyar, dedicated to Dr. Besant and Bishop Leadbeater.
President and Rukmini Devi tour North India.
Diamond Jubilee Convention at Adyar, 1500 attending.

1936

The President writes the trilogy: *You, Freedom and Friendship, Gods in the Becoming*.
There is a Plan Campaign, international.
New expression of Theosophy through Art and Beauty.
International Academy of the Arts inaugurated, Rukmini Devi's first dance recital.
Faithful Service Fund to help aged workers.
The President and Rukmini Devi tour Europe.
World Congress at Geneva in Council Hall of League of Nations: slogan "Theosophy demands Justice."
Golden Jubilee of Adyar Library.
Inter-telephone service in Adyar estate.

1937

Charter for the Colombian Section.
South African Sections unite.
European Congress, Copenhagen, Prof. Marcault presiding; speakers include Dr. Montessori and Rt. Hon. George Lansbury.
South American Federation Congress (6th), Rosario, Argentina.
World-wide Campaign for Understanding, running into 1938.

International Theosophical Year Book first published.

Important improvements to Adyar estate; Headquarters Hall renovated; Muslim Mosque built; Liberal Catholic Chapel rebuilt; Youth International Headquarters completed; main roads cemented.

First National Congress Ministry, Madras (Hon. C. Rajagopalachariar, Premier), entertained under Banyan Tree.

1938

Tour of Europe and U.S.A. Dr. Arundale on July 4 telegraphs from Chicago Convention to President Roosevelt, offering the respectful homage of The Theosophical Society to the American Nation.

Important meeting of workers at Huizen.

European Congress at Zagreb, Dr. Arundale presiding.

Besant Spirit Series, first volume published.

Adyar edition of *The Secret Doctrine* published.

Mr. Jinarajadasa in Europe and South and Central America the whole year.

1939

Besant Theosophical School, Benares, started.

The Adyar Plan of workers' groups for strengthening Headquarters.

Twelve Open Letters from the President to Lodges throughout the world.

Conscience started publication.

European Congress, Paris, Mr. Kruisheer presiding.

Adyar edition of Dr. Besant's *Autobiography* with 100-page survey of her life by Dr. Arundale.

Dr. Montessori and Signor Montessori arrive in India and reside at Adyar. First Teachers' Training Course at Adyar.

Theosophy is the Next Step Campaign.

Theosophical Centre established in London to work for Britain and British Commonwealth.

New India League formed to work for a free India within the British Commonwealth.

The President's call to Theosophists to help a world at war.

The Lotus Fire: a Study in Symbolic Yoga.

Dr. Arundale organizes and becomes Chief Commissioner, Hindustan Scout Association, Madras Presidency.

President tours South India with Rukmini Devi. Kurukshetra Convention, Adyar.

1940

European Congress (17th), London, Mr. Jinarajadasa presiding.

Poland is awarded The Theosophical Society's "Certificate of Honour."

Peace and Reconstruction Department opened. War Distress Relief Fund started.

President toured North India with Rukmini Devi, visiting Rabindranath Tagore at Shantiniketan.

1941

Dr. Arundale re-elected President, second term.

A Week of Remembrance and Self-Dedication.

European Congress, Cardiff, Mr. Gale presiding.

Opening of Besant Library, Adyar.

Two-months tour, North India.

Reconstruction Convention, Adyar.

1942

Stress on Village and Animal Welfare work.

Dr. Arundale appointed A.R.P. Chief Warden, Adyar.

The K.H. Letters to C. W. Leadbeater published.

Vice-President, Hirendra Nath Datta, passes.

Mr. N. Sri Ram succeeds.

The President forms Rehabilitation Committee, Adyar.

Peace and Reconstruction Convention, Benares.

1943

The President's Call to Greatness.

Presentation to Kalākshetra of the Dr. Swaminatha Library of Tamil manuscripts—a priceless collection.

Jubilee of Dr. Besant's landing in India, 1893.

Statue unveiled on Madras sea-front.

Chinese Cultural Mission and Turkish Editors visit Adyar.

Tour of North India.

1944

Rehabilitation—President's world appeal for stricken Sections.

Silver Jubilees—Argentina, Brazil, Chile, Mexico, Canada.

Kalākshetra affiliates with Madras University in Siromani Course in Music.

St. Michael's Chapel enlarged.

Olcott Memorial School, 50th anniversary.

Tour of Central and North India, culminating in Benares Convention and Vikramaditya dance festival, Bombay.

1945

Work for Straight Theosophy.

Golden Jubilee of the Australian Section.

Animal Dispensary started at Adyar.

Dr. Arundale resigns as Chief Commissioner, Hindustan Scouts, Madras.

Charter for Peru (Section revived).

Conscience ceased publication.

Rukmini Devi, as Deputy for the President, revives spiritual life and efficiency of Adyar.

Adyar (weekly), started.

The Theosophical Society and H.P.B.

ANNIE BESANT

[Dr. Besant made a valiant defence of H.P.B. in *Lucifer*, December 1890, introducing it with the following note: "The following article expresses the views of many members of The Theosophical Society, who feel strongly that it is time that some protest should be made against the constant petty criticisms levelled at H.P.B. As co-editor, I put in the article, which has not been submitted to H.P.B. nor will she see it until the magazine is issued; so she is in no sense responsible for its appearance.—ANNIE BESANT."]

ON the 17th day of last month, The Theosophical Society completed the first fifteen years of its existence, and can look back over a youth tempestuous indeed, but marked by continuous growth. When first, in New York, the two "Founders" of the infant Society enrolled their earliest members, a profound sadness must have lain at the heart of the one who realized all that was meant by that primary step. "The last quarter of the Century!" Not for the first time had that cry been sounded in the Western World, but all the previous attempts had but stirred the waters and had—failed. Was this nineteenth century effort to pass into Hades with its predecessors, bearing only the wreckage of shattered hopes, of broken forces? Was this dawn to darken into night instead of morning, and leave the twentieth century to grope in darkness with none to guide? Or were there scattered through the West, enough of the students of the past to awake at the summons from the Orient, students in whose hearts the occult fire was smouldering, waiting but the "breath" to make it burst forth in flame? Only when the knell of the century has sounded will the answer to such questionings be fully heard; still is the lot hidden, save from the eyes that pierce beyond the veil. It "lies on the knees of Osiris" and it will fall thence into the lap of failure or of triumph, as they keep faith or break it, who form the working brotherhood of The Theosophical Society.

The seed planted in America has grown there to a tree with widely spreading branches. In India, The Society quickly made its

way, and thanks to the energy, the eloquence, and the devotion of Colonel H. S. Olcott, the co-founder and President, branches sprang up in every direction, the ancient literature was enthusiastically studied, schools were founded where knowledge untainted by Christianity could be gathered by the young, and India, waking from the sleep of centuries, felt herself to be once more a nation, a nation with a mighty past, and with the possibility of a glorious future. While all this rush of new life thrilled along the veins of Hindustan, the heart of that life throbbed steadily on, the fount of the circulating energy, though the limbs and the organizing brain were more prominent in the eyes of the world. That heart was H.P.B. Indifferent to the exercise of authority, careless of external show—even to the shocking of those right-fettered by social conventions—willing to efface herself if thereby her mission might the better prosper, there she was, the source of the occult forces which alone could sustain The Theosophical Society. Ready to prove the reality of those as yet little known powers of Nature, the effects of which are as marvellous to the cultured European as are electrical phenomena to the Central African, she performed experiment after experiment for the instruction of those who personally sought her. But she steadily refused to vulgarize her mission by any kind of general "performance of phenomena" which could only gratify curiosity and serve no useful purpose. When urged to "show her powers" merely to convince the general crowd, who

now required from accepted candidates. The fellowship had three sections and each section had three degrees. For the highest, the conditions were severe, and could only be taken by those ready to devote their whole lives to occultism.

An early draft of the constitution of the T.S. lies before me, and shews that, in its inception, membership of the T. S. involved much heavier obligations than are

cared nothing for Theosophical teaching but only desired to gratify their idle love of the marvellous; when told that thus she might win credence and establish her authority, she merely shrugged her shoulders, and, with the indifference of the trained occultist, answered that they might believe or not as they chose; let them say she was "a fraud," what did it matter? For the real student she had an inexhaustible patience, willingness to prove, readiness to explain; for the idle curiosity-hunter a careless "Oh, it's nothing! psychological tricks, maya, what you please."

With many of the Brahmins she came into direct collision. Sent to teach to the world at large many of the doctrines which had been jealously preserved as the treasure of a privileged minority, she struck them on their tenderest point, their pride in the possession of knowledge hidden from the vulgar crowd; their sensitive jealousy lest their holiest should be profaned. Knowing that she was speaking truth, they often contradicted her in public, while in private they hotly protested against the desecration of their sanctuaries. Physically a subject race, conquered by the material force of the aggressive West, they retired the more into the strongholds of their intellectual pride, looking with unutterable contempt on the foreigner who could subdue their bodies, but who, in his ignorance of the secrets of Nature, was but a barbarian in their haughty eyes.

That he should rule in India was well, since India had forsaken her ancestral wisdom and was unworthy to be free; but that he should catch a glimpse of that mental and spiritual realm of which they were citizens—nay, such intrusion should be resisted to the last, and the very existence of such a realm should be kept secret, lest he should find a gate that might let him in. That this Russian teacher had her knowledge from the Sages they revered, they were unable to deny; but they resisted her publication of the teachings as their ancestors had resisted the teachings of Gautama, the Buddha.

Nevertheless, despite all, her influence steadily grew, and The Theosophical Society struck its roots far and wide. Then came the bitter and unscrupulous attack of Christian missionaries in the famous Coulomb

forgeries, forgeries some of them so transparent that they could not have deceived an intelligent child, others ingeniously concocted of the half-truths that "are over the blackest of lies."

A FATAL POLICY

And here, I venture to say, a mistake was made, a mistake in tactics as well as a failure in loyalty. An examination held promptly and on the spot proved the falsehood of the calumnious accusations, and exposed the nefarious artifices by which evidences had been fabricated. So far, so good. But then, instead of closing up round the assailed Teacher and defending to the utmost her position and her honour, the fatal policy was adopted of attempting to minimize her position in The Society, of arguing that the teaching remained impregnable whether the teacher was or was not trustworthy. It was a policy of expediency, not of principle, it being thought wise to ignore attacks rather than to refute them, and to lay stress on the inherent strength of the philosophy rather than to continually vindicate its exponent. Suffering from acute disease, and always too doubtful of her own judgment in mere exoteric matters, in questions of policy and expediency to trust to it against the advice of men of the world, H.P.B. allowed herself to be put aside, while The Society was exalted at the expense of its Founder, and left to go its own way in Hindustan. When sufficiently recovered from almost fatal illness, she recommenced her work, but in Europe not in India, confining her activity to the Western World.

The effects of her presence quickly became manifest. Where was the occult heart, there was centred the life of The Society, and in the West, on every side, appeared signs of new vitality. How the Theosophical movement was spread through Western lands it needs not here to relate. The "Theosophical Activities" in every number of *Lucifer* tell the tale so that he who runs may read.

This rapid growth had been due primarily to H.P.B.'s personal presence, secondarily to the formation of the Esoteric Section of The Theosophical Society. Into this, those only are admitted who accept H.P.B. as their teacher in Occultism, recognizing her as the

messenger of that Brotherhood who are the real Founders of The Theosophical Society. This Section embraces most of the most active workers in The Society, and as they base the activity on their philosophy little of it is wasted in running after false scents. There is a certain fringe of people who come and go, who enter from curiosity and are disgusted when they find only self-denial; who enter thinking Occultism an easy and exciting study, and break under the tension to which they find themselves subjected. But the centre of the Section is steadily solidifying, and it encircles H.P.B. with ever-growing trust—founded on lengthening experience—with ever-increasing love, gratitude and loyalty.

A TRUE MESSENGER

Now touching the position of H.P.B. to and in The Theosophical Society, the following is a brief exposition of it, as it appears to many of us:

(1) *Either she is a messenger from the Masters, or else she is a fraud.*

From this dilemma there is no escape. If she does not come from Them, bringing their message, doing their work, executing their commission, her whole life is a lie. From beginning to end, she has claimed nothing as her own, everything as from Them. Those who are in daily contact with her, know how she continually refers to Their decision, speaks in Their name. No third course is open to us; there are only these alternatives, the mission is either real or fraudulent.

(2) *In either case The Theosophical Society would have had no existence without her.*

The folly of trying to separate The Theosophical Society and H.P.B. lies in this fact. Without H.P.B. no Theosophical Society. All the Westerns who know anything of Theosophy have learned from her or from her pupils. Col. Olcott, as he always recognizes, obtained through her his introduction to the work. Save for her, he would be a well-known American Spiritualist, not the President of The Theosophical Society. So with Mr. Sinnett, so with Mr. Judge, so with each and all. Many have obtained independent evidence afterwards, but for all she has been the portal through which they have passed into the occult world.

Nor is the fact that the existence of The Theosophical Society is due to her the only proof of the hopelessness of the attempt to rend the twain apart. For just as it owed to her its inception, so now it owes to her its vitality. Where she is, there, evident to all eyes, is the centre of energy; and where she is not physically, there the progress is in proportion to the loyalty shewn towards her. Unfair criticism of her, ungenerous carping at her, slackness in defending her against attack from outside, wherever these are found there also quickly follow stagnation, decay, death.

(3) *If she is a fraud, she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.*

As to the ability and learning, these are not challenged by her enemies. They sometimes say that her knowledge is ill-digested, that she arranges her materials badly, that she is misty, involved, self-contradictory. But that she possesses an extraordinary fund of varied information, bearing on out-of-the-way topics, and obscure philosophies, is admitted on every hand. Why is she such a fool as to invent imaginary Teachers, fathering on them her knowledge, and so gaining from every side abuse and slander, while she might have gained credit, to say nothing of money, by the simple and natural course of giving out her own as her own? Can anything more insane be imagined than for a Russian woman of noble family, married to a high official, to go out into the world on a wild-goose chase after imaginary Teachers, and having acquired a mass of recondite knowledge at great cost and suffering, to throw away all the credit of acquiring it, to ascribe it to non-existent persons, to face slander, abuse, calumny, instead of utilizing it in a more common way, to remain an exile from her own country, to be poor and despised where she might be wealthy and honoured? If anyone can produce, outside Bedlam, a lunatic more mad than H.P.B. must be if she be a fraud, I should be grateful for the honour of an introduction.

(4) *If H.P.B. is a true messenger, opposition to her is opposition to the Masters, she being their only channel to the Western World.*

This proposition scarcely needs argument to sustain it; it is self-evident; she alone is in direct and constant communication with

the trans-Himalayan Adepts. They chose her, and presumably they can manage their own business. Once accept the philosophy, you must accept her; accept her and you cannot stop short of the full proposition as stated above. And here let me make a suggestion to those who rashly and superficially judge H.P.B. and complain that she is hasty, that she "shuts up" inquirers, that she repels would-be disciples. H.P.B. varies with the people who come to her. To the person who veils mere curiosity under polite forms and false courtesy she will be abrupt, sharp, repellent. The hostile feeling masked under smiles, finds itself pierced by a keen sarcasm, or knocking itself against a wall of ice. But to the honest inquirer she is patient and gentle to a rare extent, and only her pupils know of a patience that has no limits, a strength that never falters, an insight that never errs. In fact, H.P.B. herself is the test of the members, and when they begin to grumble at her, they would do wisely to analyze themselves. I sometimes think of a test dropped into a solution, precipitating some substance therein contained. "What a horrid liquid it must be so to dirty that beautifully clear fluid" cry the ignorant. If the substance had not been present, it would not have been precipitated by the test, and if inquirers and members are honest, they will find themselves attracted, not repelled by H.P.B.

(5) *If there are no Masters, The Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H.P.B. is Their messenger, and The Theosophical Society Their foundation, The Theosophical Society and H.P.B. cannot be separated before the world.*

This is the conclusion of the whole matter, the decision on which must guide our policy. I see on some sides a disposition to temporize, to whittle away the Esoteric Teachings, to hastily twist them into accord with temporary hypotheses of Science, in order to gain a momentary advantage, perchance a fuller hearing. This is not wise. Already some such hypotheses, opposed to occult

teachings, have been thrown aside by more advanced scientific thought, and have been replaced by other hypotheses, more nearly approaching the occult views. There is no need to hurry, nor to try to pour the archaic doctrines into new bottles, ere those bottles have been tested. The Secret Teaching have stood many thousands of years, and have been the source from which the stream of progress has flowed. They can venture to stand on their own basis for a few years more, till Science crosses the dividing line it is tentatively approaching with each new discovery.

To the members of The Theosophical Society, I venture to say a word of pleading. But a few years stretch before us ere the century expires, a century whose close coincides well-nigh with the close of a cycle. As the sands of those years are running through the hour-glass of Time, our opportunities are running with them; it is "a race against time," in a very real sense. If the members care at all for the future of The Society, if they wish to know that the Twentieth Century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service let them now arouse themselves from slothful indifference, sternly silence all dissension over petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything it is worth living for and worth dying for. If it is worth nothing, let it go at once and for all. It is not a thing to play with, it is no a thing to trifle with. Ere 1891 sees its earliest dawning, ere 1890 falls into the grave now a-digging for it, let each Theosophist and above all let each Occultist, calmly review his position, carefully make his choice and if that choice be for Theosophy, let him sternly determine that neither open foes nor treacherous friends shall shake his loyalty for all time to come to his great Cause and Leader, which twain are one.

[This article by Dr. Besant and the two following on the phenomena of H.P.B. and H.S.O. are associated with their birthdays, his on August 2 and hers on August 11-12.]

H.P.B.'S MUSIC AND MAGIC

J. L. DAVIDGE

EVERYBODY knows H.P.B. as light-bringer of the Ancient Wisdom to the West, as lion-hearted champion of the Elder Brethren, as brilliant conversationalist, as one whose heart went out, with her money, to distressed and needy people, but how many know her as musician? Clairvoyant, clairaudient, and with other psychic faculties fully developed at the age of four, she showed prodigious musical ability. At 13, in 1844, and again in 1845, her father took her abroad, and in France and Germany, Italy and England, she was introduced to the larger world of art and culture. Her father put her under Ignatz Moscheles, in London, where she played at a charity concert with Madame Clara Schumann and Madame Arabella Goddard in a three-piano piece of Robert Schumann's.

Moscheles had earlier played in a three-piano piece with Clara Schumann in Leipzig. Wieck, her father, brought to his house one day Mendelssohn and Moscheles to play with Clara Bach's D Minor Concerto for three pianos—a triumphant discovery. Moscheles was so pleased with it that he had it copied to carry home with him to London and Mendelssohn included the Concerto in his regular subscription programme. That was on 6th October 1835, two days after Mendelssohn's debut at the Gewandhaus. So that Helena Petrovna ten years later was moving among the high levels of musical genius—and at the age of 13!

Colonel Olcott learned from a member of her family that shortly before going to America she made concert tours under the pseudonym of "Madame Laura."

The Colonel draws a vivid picture of her in her apartment in New York:

"She was a splendid pianist, playing with a touch and expression that were simply superb. Her hands were models—ideal and actual—for a sculptor and never seen to such advantage as when flying over the keyboard to find its magical melodies. . . . There were times when she was occupied by one of the Mahatmas, when her playing was indescribably grand. She would sit in the dusk

sometimes, with nobody else in the room beside myself, and strike from the sweet-toned instrument improvisations that might well make one fancy he was listening to the Gandharvas, or heavenly choristers. It was the harmony of heaven." (*Old Diary Leaves*, I, 458-459).

"I knew her as companion, friend, co-worker, equal—on the plane of personality; all her other colleagues stood with her in the relation of pupil to teacher, or as casual friends, or passing acquaintances, or mere correspondents. None knew her so intimately as I, for none save me saw her in all her many changings of mood, mind, and personal characteristics. The human Helena Petrovna with her unchanged Russian nature; the Madame Blavatsky, fresh from the Bohemian circles of Paris; and the 'Madame Laura,'—the bays and bouquets of whose concert tour of 1872-3 as a pianist, in Italy, Russia, and elsewhere, were not long wilted when she came to New York through Paris,—were as well known to me as, later on, became the 'H.P.B.' of Theosophy." (*O.D.L.*, II, vii.)

MUSICAL PHENOMENA

Another side to H.P.B.'s musical faculty showed in her magical phenomena. Converting an elemental into a butterfly, producing ripe grapes and other fruits, making herself invisible to Olcott, precipitating letters and even money—these are but a few of the many marvels with which she astonished her skeptical contemporaries, deliberately arousing their attention to phenomena as prelude to the propagation of the Secret Doctrine. She would bring symphonies of music into the room in which she was sitting. How it was done, she alone will say presently. The Masters have said that not for two centuries had there been so fine an instrument as H.P.B.'s body. Such was her psychic organization that the Masters could use it as we use an aerial, to send out The forces, and wherever she was, they in far-off Tibet could influence movements and perform phenomena. Then also she had command

of spirits and could by sheer will-power use them to produce magical effects. Col. Olcott writes of their life in New York:

"... what made a visit to the Lamasery so piquant, was the chance that on any given occasion the visitor might see H.P.B. do some wonder in addition to amusing, delighting, or edifying him or her with her witty and vivacious talk. In a pause in the conversation, perhaps a guest would hold up a finger, say 'Hush!' and then, all listening in breathless silence, musical notes would be heard in the air. Sometimes they would sound faintly far away in the distance, then coming nearer and gaining volume until the elfin music would float around the room, near the ceiling, and finally die away again in a lost chord and be succeeded by silence. Or it might be that H.P.B. would fling out her hand with an imperious gesture and *ping! ping!* would come, in the air whither she pointed, the silvery tones of a bell. Some people fancy that she must have had a concealed bell under her dress for playing her tricks; but the answer to that is that, not only I but others have, after dinner, before rising from the table, arranged a series of finger-glasses and tumblers, with various depths of water in them to cause them to give out different notes when struck, and then, tapping their edges with a lead-pencil, a knife-blade, or some other thing, have had her duplicate in space every note drawn from the 'musical glasses.' No trick bell worked beneath a woman's skirts would do that.

"Then, again, how often have people been present when she would lay her hand on a tree-trunk, a house wall, a clock case, a man's head, or wherever else she might be asked to try it, and cause the fairy bell to ring within the substance of the solid body she had her hands in contact with. I was with her at Mr. Sinnett's house at Simla when, all of us standing on the veranda, she made the musical sounds to come towards-us on the air of the starlit night, from across the dark valley into which descended the hill-slope on which the house was built. And I was present when she made a bell to ring inside the head of one of the greatest of the Anglo-Indian civilians, and another to sound inside the coat pocket of another very high civilian at the other side of the room from where she sat.

"She never could give any satisfactory scientific explanation of the *modus operandi*. One day when she and I were alone and talking of it, she said: 'Now, see here; you are a great whistler; how do you form instantaneously any given note you wish to produce?' I replied that I could not exactly say how I did it, except that a certain arrangement of the lips and compression of air within the mouth, the knack of which had been acquired by many years of practice, caused each note to sound simultaneously with the act of my thinking of it. 'Well now, tell me: when you would sound a note do you think that, to produce it, you must put your lips, compress your breath, and work your throat-muscles in certain prescribed ways, and then proceed to do it?' 'Not at all,' I said; 'long habit had made the muscular and pneumatic actions automatic.' 'Well, then, that's just the thing: I think of a note; automatically or instinctively I work the astral currents by my trained will; I send a sort of cross-current out from my brain to a certain point in space, where a vortex is formed between this current and the great current flowing in the astral light according to the earth's motion, and in that vortex sounds out the note I think. Just, you see, as the note you mean to whistle sounds in the air-tube formed by your lips, when you put them into the right position, work your lip and throat-muscles in the right way, and force your breath to rush out of this channel or lip-orifice. It is impossible for me to explain any better. I can do it, but can't tell you how I do it. Now try any notes you please and see if I cannot imitate them.' I struck a note out of one of the tumblers at random, and instantly its echo, as if the soul of it ringing in Fairyland, would sound in the air; sometimes just overhead, now in this corner, now in that. She sometimes missed the exact note, but when I told her so she would ask me to sound it again, and then the note would be exactly reflected back to us out of the *Ákāsha*."

To play the piano with Clara Schumann, to be the medium for a Ghandarva, to draw symphonies out of the ether—any one of these is a mark of genius, but to have all three faculties in one personality is, assuredly, unique.

H.S.O.'s Healing Phenomena

COLONEL OLCOTT'S phenomena were intended no less than Madame Blavatsky's to draw the attention of people of all types—all ages and sects and conditions of social life, and they were attracted in thousands—to The Theosophical Society and its work. As deliberate and effective propaganda for Theosophy they were equally impressive. While the President was organizing The Society the world over on the basis of the First Object and elucidating its studies according to the Second, he was demonstrating with singular success through the exercise of mesmeric and psychopathic powers the hidden faculties indicated in the Third Object. The technique of mesmeric science he had studied in the French schools of psychology, and he kept abreast of all developments in the art of healing along lines of mental therapeutics. Besides his own natural gift of healing, his Master helped him with currents of healing force, so that he was able to pour out vital streams upon his patients, and cure them as if by magic and often instantaneously.

The cases of healing which the Colonel cites began soon after his arrival in Ceylon in 1880, and his power was at its peak in 1883. Wherever he travelled, in Bengal and Behar, the sick were brought to him in crowds, and in a circuit of fifty-seven days he treated, at a moderate estimate, 2,812 sick persons, besides dealing with 557 other patients, and giving every patient a bottle of mesmerized water. Picture him against his Indian background, all the time that he was carrying on his Presidential work:

A dramatic cure was effected at the guest-palace of the Maharajah Sir Jotendra Mohun Tagore in Calcutta on a young Brahmin, of probably twenty-eight years, who was suffering from facial paralysis, sleeping with his eyes open because unable to close the eyelids and incapable of projecting his tongue or using it for speech. "I felt myself full of power that morning," writes the Colonel, "it seemed as if I might almost mesmerize an elephant. Raising my right arm and hand vertically, and fixing my eyes upon the patient, I pronounced in Bengali the words 'Be

healed!' At the same time bringing my arm into the horizontal position and pointing my hand towards him. It was as though he had received an electric shock. A tremor ran through his body, his eyes closed and reopened, his tongue, so long paralyzed, was thrust out and withdrawn, and with a wild cry of joy he rushed forward and flung himself at my feet. He embraced my knees, he placed my foot on his head, he poured forth his gratitude in voluble sentences. The scene was so dramatic, the cure so instantaneous, that every person in the room partook of the young Brahmin's emotion, and there was not an eye unmoistened with tears. Not even mine, and that is saying a good deal."

"Among the intelligent Europeans who were drawn to the Maharajah's Guest-Palace to witness my cures was the Rev. Philip S. Smith, of the Oxford University Mission; a pale little man, highly educated, of course, presenting the type of the religious ascetic, and clothed after the Romish fashion, in a white cassock and a hat of about the shape of an American pie. He was very pleasant towards me, and I gave him every chance to satisfy himself as to the reality of psychopathy: he watched every case, put many questions to the patients, and stopped until he and I were left alone towards dusk. Then we had a long talk together about the business, and case after case was dwelt upon and analyzed. He declared himself thoroughly satisfied, and said he could not have believed possible what he had seen, upon the testimony of third parties. Then the subject of the Bible miracles was introduced by him, and he had to confess that he had seen me do a number of the things ascribed to Jesus and the Apostles in the matter of healing—sight restored to the blind, hearing to the deaf, speech to the dumb, the use of limbs to paralytics, neuralgia, colic, epilepsy, and other ills removed. 'Well, then, Mr. Smith, please tell me,' I said, 'how you would draw the line between these healings and the identical cures wrought in the Bible narratives. If I do the same things why should they not be given the same explanation? If the Bible cases were miraculous, why not mine: and if mine are

not miraculous, but perfectly natural, perfectly easy to do by any one who has the right temperament and can pick out the right subjects, then why ask me to believe that what Paul and Peter did was proof of miraculous power? It seems to me quite illogical. The little man pondered deeply for several minutes while I quietly smoked in silence. Then he gave me an answer that was most original and one which I can never forget: 'I grant you that the phenomena are the same in both cases; I cannot doubt that. The only way I can explain it is by assuming that the healings of our Lord were done *through the human side of His nature*.' (Old Diary Leaves, II, 409-411).

In another case—"the most interesting of all"—the Colonel worked for ten days upon Badrinath, a lawyer, for a case of glaucoma pronounced incurable by the highest medical professionals, and restored his sight by mesmeric treatment. Doctors were deeply impressed. One graduate of the Calcutta Medical College, Dr. Brojendra Nath Bannerji, after examining the patient with the ophthalmoscope, said: "The word wonderful is scarcely strong enough to characterize the cures made by Colonel Olcott while on his present tour. . . It is the simple fact that cases given up by learned European and Native physicians as hopeless and incurable have been *cured* by him as by magic. . . There is nothing secret about his methods. On the contrary, he especially invites medical men to watch his processes and learn them, if so disposed, as scientific facts. He neither takes money, desires fame, nor expects even thanks; but does all for the instruction of his Society members and the relief of suffering. The waste of vital energy he makes to cure incurable cases is tremendous, and how a man of his advanced age can stand it seems marvellous."

Dr. Bannerji then enumerates cures of a fixed pain in the chest, of four years' standing, the result of a kick by a horse; two cases of deafness, one of twenty-seven years' standing; chronic dysentery; epilepsy; and then the most instructive case of the blind Badrinath. (Old Diary Leaves, II, 421-22).

The constant strain of his ministrations so affected the President's health that late in 1883 he received orders from his Guru to suspend all healings until further advices. The

prohibition came none too soon, for after treating some 8,000 patients within the year, he was threatened by a serious breakdown, brought on by the additional strain of tiring journeys, nights of broken sleep, often meagre food, a large correspondence, daily conversations, and almost daily extemporaneous lectures on profound themes.

The healing power lasted for some years after, but not to the same intensity, and he notes in his Diaries successes in mesmeric healing in the circle of his friends as late as 1888: A fashionable paper of Nice and Cannes, the *Anglo-American*, writing of the Founders' stay as the guests of Lady Caithness, Duchesse de Pomar, president of the "Societe Theosophique d' Orient et de Occident" of Paris, said in explication of the Third Object: "How important these occult powers are for the blessing of mankind Colonel Olcott gave very evident proof in healing in a short time through his highly developed magnetic powers long standing diseases and infirmities amongst those who so eagerly sought his aid during his short stay in Nice."

The *Anglo-American* notes that the Founders in Nice were surrounded by a group of intellectual minds from amongst whom they initiated eleven persons as members of The Society. This item is reproduced in THE THEOSOPHIST, June 1884, the Editor commenting: "We may add, without committing great indiscretion, that the new 'eleven' members of our Society contain names of the highest Russian and English aristocracy as well as those of European savants of fame. A 'Serene Highness,' a Russian Princess, and a General on the staff of the Russian Emperor, as also a well known English Colonel, late of India, and his lady have joined our ranks among others. The Society spreads, and lectures and 'Conferences' upon Theosophy are in preparation in the highest intellectual circles of Paris. Instead of one we have now two Societies in England, the 'London' and the 'Hermetic' Lodges of the T.S. The former numbers over eighty members; and Mr. W. Crookes, the world renowned physicist and chemist is elected as one of the five councillors of the 'London Lodge.' We give his name with his permission."

—J. L. DAVIDGE

The World Charter—Its Theosophical Implications

J. H. COUSINS

(Meeting in Adyar Great Hall, 1st July 1945)

WE do not meet to celebrate the Charter as an accomplished fact, since it has to be ratified by the constituent nations. It is only a document, and will remain so until it is put to the test, as the Covenant of the League of Nations and the Kellogg Pact were tested, though, let us hope, not in the same fiery furnace. That it is not invincible, that its fulfilment depends on the character of the leaders of the nations, is recognized by certain of those concerned in the framing of it. Speaking after the acceptance of the Charter by the delegates of the United Nations, President Truman said that "if we fail to use that great instrument for peace created at San Francisco. . . If we seek to use it selfishly. . ." Lord Halifax, for Britain, said, "We have, I am convinced, forged an instrument whereby, if men are serious in wanting peace, and are ready to make sacrifices for it, they may find the means to win it. . . Time alone can show whether the house which we have built rests on shifting sand, or, as I firmly believe, on a solid rock. . ." Sir A. Ramaswamy Mudaliar, for India, said: ". . . the hopes of millions of the human race. . . do not depend on texts, however eloquent, in any charter. They depend on the spirit in which the nations are prepared to respect and adopt the bold sentiments and objectives of the Charter."

The uncertainty in these and other similar utterances may arise from a haunting recognition of the fact that another Hitler may emerge and make hay of the Charter as he did of its highly sponsored predecessors. Yet, though the possibilities of human wickedness were present in the minds of some of the leaders of the delegations, no provision is made in the Charter for getting beyond externals to the positive virtues and qualities that would ensure its success and ultimately render it unnecessary. This omission is its cardinal weakness. Still, there is a declaration of technique in its proposed dealings with the problems of humanity that has in it the possibility of overtaking the weakness by giving an authorized and world-wide chance to the higher faculties of humanity to influence its relationships.

¹ All italics are the author's.

Certain of the delegates spoke of the Charter as an advance on preceding documents. This would make it historically important as an attempt to curb the selfish desires of unregenerate humanity by solemnly signed words. But it is more than this. By virtue of the attitude to humanity that it has adopted, almost casually, with no recognition or emphasis, it is the greatest event in the history of diplomacy, and it is the celebration of this that has brought us, members of The Theosophical Society, together today. Why?

In all such documents as these, from Magna Charta downwards, the relationships of humanity have been regarded as separate, as more or less regulated antipathies. Where religious founders have stressed human unity, it has been contingent on accepting their doctrines as final and of universal application. Seventy years ago The Theosophical Society was brought into existence through the collaboration of Russia and the United States of America, that is to say, in the persons of Madame Blavatsky and Colonel Olcott. Shortly after its foundation its work was regulated by Three Objects, two of which are, "First, to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour." Second, "To encourage the study of Comparative Religion, Philosophy and Science."

All along the history of The Society its leaders and speakers have held up its First Object as expressive of the fact of the inescapable kinship of humanity and the equally inescapable duty of viewing human relationships in the light of this kinship and adjusting them to it. Many times the idea of Brotherhood has been criticised as sentimental and unrealistic. But the members of The Society have held to the vision of human unity and its inspiration to action, and have been contented with the sharing of the vision here and there by some man or woman of eminence in the world of affairs. And now, after two World Wars with their consequent threat of the degradation perhaps the disintegration, of such degree of so called civilization as the subhuman history of humanity has attained, the representatives of fifty nations, in solemn deliberation for nine weeks a

San Francisco, have shaped a World Charter for Peace and Freedom whose announcement of one of the duties of its General Assembly is as follows:

"The General Assembly shall initiate studies and make recommendations for the purpose of:

(a) Promoting international cooperation in the political field, and encouraging the progressive development of international law and its codification:

(b) Promoting cooperation in the economic, social, cultural and health fields, and assisting in the realization of human rights and the fundamental freedoms for all without distinction as to race, sex, language or religion."

The First Object of The Theosophical Society has become the fundamental principle of the World Charter of the United Nations. The nations individually have become unofficial Sections of The Society; and the principle of the nation is not unlikely to filter down into the attitude and action of the individual within the nation. That is why we are here today.

That this is not casual is seen in the repetition of the formula in Article 1 of the Charter which sets out its main purposes:

"To achieve international cooperation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and the fundamental freedoms for all, without distinction as to race, sex, language or religion."

A lead towards this full declaration of the extinction of distinctions in human affairs the world over is given in the preamble to the Charter, which says:

"We, the peoples of the United Nations, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm our faith in the fundamental human rights, in the dignity and value of the human person, in the equal rights of men and women . . . have resolved to combine our efforts to accomplish these aims."

It is said that Mr. Edward Stettinius, then Secretary of State for the United States, was the chief draughtsman of the Charter. If so, it is not unlikely that the declaration of "equal rights of men and women" in the Charter was stimulated by the fact that the legislatures of the United States have before them an amendment declaring this equality, advocated for many years by the National Women's Party of the

United States. It would probably have been different if Mr. H. G. Wells had been draughtsman, as an appendix to his book *The Rights of Man*, in which, after a cabled protest from India, he gave a grudging inclusion to women, but would not alter his borrowed title to "The Rights of Humanity" or "Human Rights."

In one superb gesture the new statesmanship has swept the old masculinity of thought and expression into limbo. Such equality is not set down as an ideal of perfection, but as an immediate integral element of action; and what is put on the United Nations as a whole is accepted by its own administration, for it is stated in its establishment of the organs set up by the Charter that "The United Nations shall place no restrictions on the eligibility of men and women to participate in any capacity and under conditions of equality in its principal and subsidiary organs." Such is the moving climax of the struggle in America and the British Isles of a generation ago for the fundamental right of women to the symbol of citizenship in the parliamentary franchise.

We celebrate the founding of the World Charter on the technique and implied principle of the First Object of The Theosophical Society, and on the Second Object by its scheme of studies. We recognize the advance of the Charter far beyond any preceding official document in the sweeping away of human distinctions and in the giving of woman her rightful place as coequal of man in the affairs of life. But we recognize also the chastening fact that the progress of humanity depends on the attainment of what was pointed out by those delegates: seriousness, selflessness, sacrifice, and a quality and strength that will render it immune against the toxin of evil of any kind. The recognition of human equality will lead towards the development of a pure and noble humanity. But the body of the Charter will remain incomplete until there comes into it the soul of humanity. To the First and Second Objects of The Theosophical Society the Third Object is needed to be added: "To investigate unexplained laws of Nature and the powers latent in man"—or, as the new nomenclature would say, "in humanity." When the wonderful range of human power in thought, feeling, and psychical and creative capacity is realized and acted on, the World Charter will have become obsolete, through the refining and elevating of human quality, therefore of human action.

In the fulfilment of the World Charter there will be no more understanding and sympathetic collaborators than the members of The Theosophical Society. But a large part of their

influence will go to the raising of the "standard of life" in the spiritual sense. Without this elevation of quality there can be no certainty of peace and security. Let us hope that a third World War will not be necessary to awaken the leaders of the nations to the necessity of making the Third Object of The Theosophical Society an integral element of the World Charter.

WE MUST SPREAD UNDERSTANDING

A passage from the talk of the VICE-PRESIDENT, MR. N. SRI RAM:

What are the great things to be achieved before this Charter can evolve into a pure instrument of peace? As I see it, there must be a disarmament of the nations. Not that it can be brought about immediately, today or tomorrow. It may be a gradual process, but unless we have a very general disarmament, we can never have the assurance of peace nor will the strong and the weak, the small and the big States, be able to meet on a footing of equality and democratic freedom.

We need a United Nations organization which will function on a basis of universal democracy, in which every individual, of whatever nationality, will be treated as a world-citizen and be able to carry the same weight in the councils of the nations as any other individual. Any difference must consist only in wisdom, experience and record of service.

There is, above all, the urgent need to liberate the subject peoples. It is no doubt gratifying that those nations who have control over the others at least accept the idea that that control should be held and executed in a spirit of "sacred trusteeship." But we know this principle of trusteeship was explicitly accepted even in the system of "mandates" by means of which countries supposed to be weak and backward were handed over to the rule of the imperialist Powers. The stigma of backwardness and such trusteeship will no longer be accepted.

What will tell most in the advancement of nations to a secure peace and universal freedom is, first of all, the liberation of India and the placing of her on her proper pedestal.

It is now widely recognized that India's freedom is a test case, by which the intentions and professions of the Big Powers will inevitably be determined. The liberation of India is bound to result ere long in the liberation of other peoples of the East and the West—of the East

Indies, of Burma, Malaya, Indo-China, and various other countries. When this has been accomplished, then and then only we will be able to approach true human brotherhood. The relations between the nations must first be adjusted on the basis of justice, for peace cannot be divorced from justice and the freedom of each and all. Unless such relations are established as a result of the Peace Conference, there will not be a proper foundation for Peace.

We may therefore pertinently ask: Do the United Nations have these great ends in view? The question has been raised by thoughtful people in various parts of the world, though not at San Francisco. Sooner or later the whole problem will have to be taken effectively in hand.

The Brotherhood which is the First Object of The Theosophical Society has to be not a mere phrase so interpreted as to justify and provide for the indefinite continuation of our present policies; but a practical and regenerative formula with which to transform our relations in the smaller as well as the larger spheres of life.

Look at the conditions in India, at our education, economics, politics and social organization, and consider what vast changes have to be brought about before we can honestly say that there is a condition of true brotherhood as between man and man, man and woman, in any of these departments.

After all, we cannot rise internationally more than we have risen nationally, and nationally we cannot ascend to a standpoint which as individuals we have not been able to reach and maintain.

While we may be glad that the United Nations have been able to embody in their Charter great principles of incalculable value, it rests upon us to see that these principles are translated into action, are placed on a footing of invulnerability, and that there is a new spirit abroad in the minds of the common people everywhere, a spirit of peace and universal freedom.

The Society has accomplished a vast and world-wide task in the years that lie behind. It has made it possible for the eminent people of the world, the hard-headed diplomats, militarists, and people of various classes, to speak in terms of human Brotherhood, to accept the right of every people to their natural freedom. But there is a great deal more to be achieved to implement our universal Object. Perhaps we in The Theosophical Society can realize the nature of that Brotherhood more deeply than the average man to whom the phrase bears a limited connotation. It is our duty to spread as widely as possible the full extent of our understanding.

Brotherhood has to be shown not in words but in deeds. Until this is realized, there will

always be the danger of such a calamity as the last and the present World War, in one form or another.

MR. G. N. GOKHALE, Recording Secretary, said: This is the first time a great world assembly has adopted the principle of universal brotherhood. It is no longer a cry in the wilderness, but a cry from the palaces, from the leaders of the nations. To that extent it is a very great advance. Has every member of The Theosophical Society who signed the declaration of universal brotherhood in the First Object lived up to his obligation? If we fail at times, we must not be surprised if the United Nations fail more or less.

We cannot help recognizing a racial similarity between the United Nations and The Theosophical Society: they are both children of the Mighty—the Guardians of Humanity. Let us give the United Nations a chance to work and not be worried by failures. Dr. Besant has reminded us that civilization is doomed unless we progress along the road of brotherhood, and it is now sufficiently old to understand its own interests. Let us put our thoughts into this United Nations and help it to grow in brotherhood, for in the growth of this spirit lies the salvation of humanity. Then The Theosophical Society will have really achieved the purpose for which it was started.

THE CLAN AND THE PLAN

A. W. J. PEARSE

(President, Annie Besant Lodge, Birmingham, England, 1929-1942)

THE Great Transition through which the world is passing is of a major type, such as occurs but once in thousands of years. If our own experience and intuition did not convince us of this, it is quite clearly stated in the early part of Dr. Besant's book, *The Changing World*. There are also a number of unequivocal statements in *Talks on the Path*. It is unlikely that the change-over will be complete for many years to come, and the upheavals which face us in the future may well be greater than those already past.

What is likely to be the position of The Theosophical Society as time goes on? Most of us are not very wonderful, and cannot expect to occupy leading executive positions anywhere, whatever reincarnations of H.P.B., A.B., and some others may do.

The Theosophical Society, however, is one of the most important institutions in the world in spite of its obscurity, that is, obscurity judged by ordinary standards of publicity today. The Theosophical Society, presumably, is changing along with the rest of the world.

We need to understand ourselves better, and it might help in that respect to consider our origin more frequently and bear it in mind more clearly. This does not mean immediately before and after 1875, but to let the mind dwell on the course of 20,000 or even 100,000 years.

In the *Lives of Alcyon* and *Man: Whence, How and Whither*, there are revealed some of the past activities of a large band of Egos who are described as "The Band of Servers" and are known more familiarly as "The Clan."

These Egos have worked together for many thousands of years. They have appeared as groups, as tribes, as sections of nations, very often with some special piece of work to do, and by this constantly recurring relationship and association have come to know and understand each other very fully. It is now quite freely accepted that the members of The Theosophical Society are largely composed of this Clan. When the time came in 1875 for another effort to be made to help the "white barbarians of the West" the Clan was called upon for this work.

The term White Barbarians is both illuminating and amusing. It shows how our self-satisfied Westerners are regarded in high Eastern occult circles. But how true it is in the light of history, not only in feudal and mediaeval times but for hundreds of years right down to the latest outbreaks of the Dictators in Europe! The condition of the world in the nineteenth century was as though it were enclosed in a heavy black smoke-pall of materialism. This had to be pierced. H.P.B., instrument of the Hierarchy, pierced it, but the instrument was all but blunted in the piercing. Dr. Besant broke it up as she drove furrow after furrow—spiritual furrows—across the world. There is plenty of material left, but it is all in shreds and tatters, and we have to clear away the rubbish.

When our Band of Servers came to help The Theosophical Society in 1875, and after they came into what to them were new conditions, they were no longer a tribe or closely-knit section of a nation anymore or less thinking alike, living in close

association, and intermarrying. This time they were spread all over the world, mostly born singly in families among people with a different outlook. How many have had to experience family opposition to their Theosophical sympathies and would-be activities! They are learning to stand alone and fight their way back to their ancient unity through difficult outer conditions. It is a kind of minor crucifixion. The result has been a considerable floundering and trouble in getting adjusted. Many do not quite know where they are between this instinctive but inarticulate recognition of old ties and chilly present circumstances. We may imagine that the individuals composing the Clan have been enclosed in a kind of Group Soul for a long period and that this has broken up and they have now dispersed and are again working as individuals.

Another simile is that of taking the begging bowl and going forth to preach. However literally true this may be from the Ego's point of view—the Ego can be and not infrequently is in advance of his vehicles—it is not so literally true from the point of view of personalities. Many of us are, or we think we are, still under the influence of having been aristocrats in Egypt or somewhere else. In spite of their shortcomings, however, the capacity of these Servers to respond to those ideals we call Theosophy, which they have probably known in different forms many times before, their reasonably constant devotion to those who are the leaders of the movement places on them the onus of forming the first, third, fourth or fifth generations of The Theosophical Society, to hold, conserve and nurture it through this turbulent twentieth century and beyond. In, say, 150 to 200 years from its foundation they will probably have done the task of tiding over the acute period of transition, including the sequelae of hate-producing misery engendered by the World Wars, and be able to hand it over as a stable instrument to those who will follow. By that time the social and international structure of the New Age should be fairly well established and they can pass on to a new work.

Many have probably been trained during a number of lives for this work. The plans of the Hierarchy are long-term plans, very long-term plans, and The Theosophical Society itself was probably projected at least some hundreds of years ago. I cannot imagine that its formation was the result of a snap decision some short time before 1875. We must endeavour to get long-term views of these matters, and the task is no less than

"To serve as model for the mighty world
And be the fair beginning of a Time."

Reflection helps us to obtain a little more enlightenment as to how finely the methods of the Hierarchy are adjusted to practical necessities. It is apparent now that no closely-knit self-contained community responding to spiritual influences and ideals which did not impress the rest of the world could possibly have done the work of being a leaven that would eventually affect the whole world.

The Theosophical Society is probably a stepping-stone to the Sixth Root Race, and it seems reasonable that those who pass on to that Root Race will leave behind them influences and ideals sufficiently well expressed to be worked out as the skeleton and polity of the Sixth (Aryan) Sub-race.

We see, then, that the first immediate work of The Theosophical Society is to teach civilization to a barbarian world. Civilization inheres only so far as the people practise its arts, and the arts of civilization are based on mutual help and mutual trust. Civilization emphatically does not depend only upon advances in mechanical and chemical knowledge and its application to outer things, but essentially on the spirit which animates these advances.

Three requirements have faced The Theosophical Society from its beginning, and face it today:

1. To explain The Theosophical Society to the members.
2. To explain Theosophy to the members.
3. To explain Theosophy to the world.

The first can be done in members' meetings and classes. We need a much better knowledge of Theosophical Society history and purpose.

The second and third can be done more or less simultaneously, but members need a higher degree of understanding than can be hoped for from the public.

In all it does The Theosophical Society is guided by its three Objects. These are not simply nine short lines of print, but are sufficiently wide in their scope and implications for the greatest plans to emerge from them. I have recently seen a programme of studies of the three Objects which runs to 45 lectures and lists some 70 books for reading and reference. The intent of the Objects may be briefly rendered as:

1. Good Intentions and Right Motive (motive being the most potent part of Karma).
2. A Culture that is wide, deep, beautiful and enlightened.
3. Capacity for Initiative and Research.

We have made a small, very small, beginning with 1 and 2, but 3 is practically untouched. In fact 3 is quite definitely labelled "dangerous," and work along this line can be safely undertaken

only by those who have reached an advanced standard in 1 and 2.

I have met those who regretted that Art or Beauty was not mentioned in the Second Object, but there seems no basic need for it, as Good Intentions, Right Motive and a Fine Culture as imaged in 1 and 2 make all expressions essentially beautiful.

The Theosophical Society has not yet fully awakened to its great purpose and destiny. Some members have an excellent grasp of Theosophical teachings and can explain The Theosophical Society and Theosophy most eloquently. Mostly, however, the expositions are purely intellectual. We have to add to the intellect a burning zeal that will carry all before it and enable us to get back to the ancient unity of the Clan although there is now little blood-relationship. For The Theosophical Society to achieve its purpose we must expect more and more calls to self-examination to lead us on to self-realization.

I do not doubt, however, that the world is already the better for the existence of The Theosophical Society. Some of the principles which have been advocated from its platforms are now being implemented politically here in Britain. There has been an improvement in education; child welfare is becoming increasingly prominent; a Social Insurance Act has been passed.

It may be that after these ideas are established in the thought sphere there is the need for a period of recuperation. Possibly also the world has received as much as it can do with and re-

quires time to digest and implement what has already been expressed. These manifestations go in waves, and although there may be smaller ones, no further big wave is likely until about 1975.

I image our Lodges as tiny, glowing light spread about a world in darkness, these light being joined by equally tiny but unbreakable lines of light forming a net all over the world. Is it not possible that the existence of such a net may have prevented society from shaking itself to pieces in the convulsions of 1914 and 1939? I suggest this may be worth deep consideration.

It is likely that in future, though how far ahead it is impossible to suggest, our members will be called upon more and more to practise citizenship in public work, citizenship as Dr Besant practised it. We have frequently been urged along this line by different voices in the past, but while it is a vitally necessary method of making Theosophical ideals and principles effective in practice it is not for everyone. There are other lines arising in The Theosophical Society which are equally expressions of practical Theosophy and which tend more and more to the philosophical and occult. The Theosophical Society has to recognize and blend all these different lines. But it must always be realized that the immediate task for the great majority of us is to hold, to cling to, to nurture The Theosophical Society through this transition until it has become not only "the fair beginning" but the firm foundation on which the future will be built.

FORETOLD HITLER'S DEATH

Hitler's death was predicted by Mr. Kashinath N. Kelkar, an astrologer of long standing, living in Poona. He wrote his prediction on November 15, 1944, and published it in the December issue of a Marathi magazine, *The Light of Literature*. By analogy with the great Napoleon's horoscope, who had his ascendant in Libra and Saturn in the tenth house, Mr. Kelkar based his sure prediction about the final Waterloo of Hitler. We reproduce a literal translation of a few lines concluding his article: "Hitler has verily lost his foothold on and from the 25th of October 1944, when Jupiter crossed the sign Leo and passed into Virgo. A hundred and thirty years ago, the reader should never forget, the battle of Waterloo was lost when Jupiter was exactly in this same sign. It seems obvious that Hitler's downfall will begin when Saturn in Gemini will oppose the Sun and Mars in Sagittarius. It is the faith of Hitler, which he liter-

ally believes, that he has no existence apart from the national existence of Germany. And many a time Hitler had almost a yearning that he should shed his blood as a martyr at the altar of his Deutschland, which is only due to the ascendant being in the eighth house in his horoscope. Hence it seems almost certain that by the end of April, with the completion of his 56th year, Hitler is sure to commit suicide, having found the country he loved so dear torn to pieces and humbled to the dust. Hitler's destiny does not ordain for him the exile of the great Napoleon or death in captivity."

This prophecy was literally fulfilled; by the end of April Hitler was dead and the Nazis had capitulated.

Mr. K. N. Kelkar is a son of Mr. N. C. Kelkar, former editor of *Kesari*, a Marathi paper founded in Poona many years ago by the great Indian statesman B. G. Tilak.

RESURGENCE IN FRANCE

A letter to the President from

JOHN COATS

General Secretary, English Section

LONDON, May 18

I KNOW you will be interested to hear that I managed to get to Paris in time for their Convention. It was for me a most thrilling experience, coinciding as it did with V-Day in France.

When I received the invitation it seemed almost impossible to get the formalities through in time . . . renewal of passport, exit permit, French visa, support of a Ministry (this is essential), passage to France, etc. . . . but somehow everything went smoothly, even if a bit hurriedly, and, since I did not get the final permission to travel until 10 a.m. on May 5 (Saturday), the train leaving at 12.00 for the Convention in Paris next day, for me somewhat agitatedly! In order to get a visa there were endless forms to fill in, photographs to be procured, and in normal procedure this application has to be sent to Paris, taking some six weeks at least. The only way this can be avoided is by having the support of the Foreign Office, or so I understand, and this was accorded to an extremely grateful me.

The journey on the other side was of course a bit slow, as naturally the railway lines have suffered in the war, and the train arrived in Paris at 5.45 on Sunday morning. There are of course no taxis and no cafes open—there is nothing much to be had in the cafes anyway, unless you are a lover of extremely mild beer. At 6 a.m. there is nothing but the Metro which is doing trojan service in a condition of permanent indigestion. I went with a fellow-traveller to the Place de l'Opera. Never have I seen anything so deserted. A feeling of temporary despair was conditioned and negated by the real joy of being once more in the heart of most beautiful Paris. I managed to scrounge a breakfast eventually through a military friend, and eventually arrived at Square Rapp at about 9.30. There, to my great joy as I had not known he was living there, I found Prof. Marcault, who immediately asked me to stay with him and his new wife (Jacqueline Charpentier) for the four or five days I was there. They have a perfectly sweet little girl, one of the most dainty little people you could hope to meet.

All during my stay I had a series of most enjoyable conversations with mine host. It was in-

deed a joy to be able to see so much of him once more. They were so kind to me, and although the food question in Paris is a very variable quantity, all I actually met seemed quite well, though I believe there are many French people who are not. The food situation in the country is not too bad at all, but owing to the disorganization of transport, which is now righting itself, the big towns in particular have suffered. The black market is rampant, but seems to have been almost inevitable. Without wishing to condone it, it just was not possible for the people to live on the rations arranged for them by the Germans, and it was only too natural that they should seek supplements by hook or by crook. Those who have been able to pay the prices have not gone short at all, but many who have not, have been and are still in a none too comfortable condition, although this is gradually changing.

I had been asked to preside at their first Convention since the occupation, and this was held on Sunday, May 6. While Prof. Marcault, the retiring General Secretary, was reading the telegrams from abroad and messages of goodwill from members unable to be present, another telegram arrived—it was yours. It came at exactly the right moment to be received with tremendous enthusiasm and happiness. The Convention consisted mostly of Paris members, as travelling difficulties in France prevented more than half a dozen from coming from the provinces. Prof. Marcault is almost completely deaf, which makes life very difficult for him. It seems that there is a very slight improvement and he has an instrument which can be plugged in, which makes ordinary conversation possible but not easy. This must have been one of the reasons which influenced him to relinquish his position. Another is, I believe, the possibility of an extremely important educational work for the French Authorities, which has come about as a result of his *Educations de Demain*.

The new General Secretary, M. Benzimbra, was elected with enthusiasm, and although I do not know him very well, he is certainly someone with great zeal and drive. He holds an important position as chief assistant to one of the Ministers and will, I believe, have wide contacts.

He is very good friends with Prof. Marcault, who will, I imagine, continue to play a big part on the inner side in the background.

Pascaline Mallet will be doing regular secretarial work at Square Rapp, and Mlle Morel is continuing in the bookshop. A gap one cannot help noticing at Square Rapp is that left by the passing of Miss Augusta Frey, and of course everyone misses the wonderful inspiration of Mme Blech. Many expressed regret that she died before she could see the restarting of the Theosophical work in France for which she had worked all her life.

The Convention was a very wonderful one in many ways. To me it seemed obvious that it was almost essential there should be someone present from "outside." It seemed as though all the preparation had been made and it required a visitor to put a spark to the bonfire, so to speak. Very fortunately, Theo Lilliefelt is in France but unhappily was not able, through absence on work, to be present that day. I very much regretted that I did not see him, although we did meet in London. There seemed to be a tremendous resurgence of life and it was indeed a great honour to be there. It made one feel very humble in face of the Majesty and the Presence which one seemed to sense, and is impossible to describe. The whole thing seemed to be linked with the V-Day celebration and the amazing enthusiasm of the populace of Paris.

There were hundreds of thousands of people in the Champs Elysees, parading up and down with great processions with flags of all the nations, singing and joyous. Every jeep was crowded to capacity, but in some miraculous way there did not seem to be any accidents. Up they went, slow-motion, through the vast crowd, flag-bedecked and gay, to the Étoile, flood-lit again in the evening for the first time since the war, and then back to the Concorde where the fountains too were playing once more. I even saw one happy reveller disporting himself and splashing water over the crowd, who took their douche in good vein. To the right was the Chambre des Députés, beautifully floodlit, to the left the Madelaine the same, and everywhere a vast crowd of happy people.

It was the greatest and most thrilling experience to enter into (or try to), the reawakening spirit of France. Just as England has been changed by the trials of war, so did one feel a new sap rising, determined, and I hope I am right in saying, more international in spirit. Never has there been so much goodwill towards England, and the question was asked me many times, with an *arrière pensée* obviously towards

the depressing capitulation of 1940: Do the English, and will the English really like us? I said I felt sure that although our lessons in this country had been different in this war, we too had become less insular, that there was a great admiration for the heroic work of the F.F.I. and the underground movement which had so much assisted at the time of the invasion from D-Day onwards, and that I felt we were more open to be friends. We have had our full quota of bombs and other horrors, but Paris, which in the centre at least is not in any way damaged, has had the Germans, and it is the release from the terrible moral servitude which they have endured which gives rise to the great joy which manifested on Liberation Day and again last week.

There is so much which could be said, but I believe you may be interested to have just this outline. It was the most wonderful privilege to have been there and to have been able to take to them the touch of the world which had not been dominated.

On the Tuesday I came from this scene of gaiety to the peaceful quiet of the White Lotus Day celebration, when the stage in the Salle d'Adyar was a mass of white flowers in front of and surrounding the portraits of H. P. Blavatsky and Col. Olcott, which due to some happy chance had not been removed by the Gestapo. Members of The Society had written special music for piano, choir and violin, and this, interspersed with the readings, brought a wonderful atmosphere of peace—a sort of Amen to the hectic experience outside.

One evening I was asked to dinner with the Mallet family and went later with Pascaline to the theatre. I so enjoyed seeing the old couple. They have been in Versailles most of the war, and many of the books which are now returned to the Library at Square Rapp, having been removed by stealth by devoted members before the bulk was despatched to Germany, have been secreted in some of their cupboards, where they fortunately evaded investigation by the Gestapo. Pascaline has had a hard time and is tied, almost entirely without any other help, to the assistance and care of her parents. They have now had a flat lent them in Paris, and her only recreation from household chores is her work at Square Rapp. She is a very true person who will be a tremendous standby to The Society in France from now on.

The Library is gradually resuscitating itself. Practically all the English books were removed, but many of the French ones have been resupplied from stocks of Éditions Adyar. Still, however, some thousands are missing. We are

hoping to replace English books from here through the Federation, and the 150-odd French books we have in the Library in London have been earmarked for the assistance of the Library in France. As soon as it is possible, they will be dispatched.

Now I wish some of the French members could come to our Convention here and be brought into even closer contact with the work

all over the world. They have been so cut off, but now one earnestly hopes they feel a little more linked again to Adyar, and more particularly to you, to whom everyone sends warm and devoted love.

I do not know where we should all be, theosophically speaking, if we had not had you holding the strings. There is not anyone anywhere who is not endlessly grateful for that.

First News From The Netherlands

ADYAR, June 13

MR. JOHN COATS telegraphs "latest news from Holland" (telegram in italics, plus editorial notes):

Mevrouw Mary van Eeghen (-Boissevain) is back in her own home, De Duinen, Huizen. Affectionately known as "Mother" of St. Michael's Centre, Huizen, Mevrouw Mary has been for some years the representative of Shrimati Rukmini Devi, the present head of the Centre. The work in Europe, in fact our world-wide organization, owes much more than can be expressed in physical terms to the unselfish generosity and wise guidance of Mevrouw Mary at Huizen. In July of the Jubilee year, 1925, she made a gift of the property to Dr. Besant, and the place was chosen as the European Centre—as there were Centres already at Adyar and Sydney—and she has since given all her wealth and talent to its development. It was largely through her effort that the whole valuable estate in 1937 was made debt-free.

Mevrouw Mary is in her 76th year, one of the grand ladies of the old style, always extremely well dressed, and she moves about with great graciousness. We remember her visit to Adyar in 1938 and the elegance of her manner and appearance.

Gerritt Munnik and Jules René Morpurgo are back at Vasanta House, Huizen.

I have received a letter from Hilda van der Stok saying that her parents are well and are staying with her.

The parents are, of course, Professor J. E. van der Stok, professor of tropical agriculture, University of Wageningen, Holland, and Hilda (Schalkwijk), LL.D. (Leyden). In a letter received at Adyar, Mrs. Trudy Kern, our Theosophical "Red Cross" correspondent in Switzerland, confirms that the van der Stoks "went to live with their daughter who lives at Hattem,

not far from Ommen, arriving on October 4 last year. There are in the same family another couple, a brother of the Professor and his wife, also a daughter who had been in Switzerland for four years and was now leaving for London to work there as a Secretary for her own country. She is 20 years old, and has been a hockey champion in Switzerland." [See letter below.]

Mr. Coats adds: *Professor Selleger is here, recently saw (Miss) Dijkgraaf at Headquarters, Amsterdam. She is now over 80, but going strong.*

It looks as if Miss Dijkgraaf is working in the Section office, which Mr. Kruisheer, then General Secretary, left in 1939 (with J.E. van Dissel) to attend a Congress in London, but was prevented from returning by the sudden invasion of Holland. She is one of the most picturesque personalities in The Society, turned 80 on 1st March this year. Fifty years ago she joined; since 1900 she has worked from her base at Amsterdam, with eleven years as General Secretary there, also eight years as General Secretary of the European Federation, and she has organized various European Congresses, the first Star Congress at Ommen, and two Theosophical World Congresses, Chicago 1929 and Geneva 1936. She visited Adyar for the Jubilee Convention of 1925. A born leader, she has a great faculty for harmonizing people of different temperaments and for resolving difficulties.

Professor E. L. Selleger holds a chair of papermaking at Delft University, is managing director of a paper-works in Gelderland, and chairman of the Netherlands Paper Manufacturer's Association. His wife is a well known author, chiefly of books for children. When Colonel van Dissel was at Adyar in 1942, he talked of Professor Selleger affectionately as a great friend and a great worker.

All this is great news.—J.L.D.

PRESIDENTIAL AGENT

From Mrs. Gardner, London, 4 June 1945:

Professor Selleger has been appointed Presidential Agent for the Netherlands. He is in England for a fortnight on Government business. He has seen the General Secretary of the European Federation, Lt.-Col. van Dissel, in the Netherlands before coming over. All Netherlands members are waiting anxiously to begin the work again, he says, but it must be fitted in with the readjustment of ordinary activities.

May I add that Prof. Selleger saw his entire home, car, and library and records of work burn away in half an hour, while he and his wife sheltered in a well-built rabbit hutch, and the bullets sang overhead. That was at Nymegen, during the airborne landing.

Prof. Selleger writes to the President from London: "I hope to be able to serve our Society in helping the rebirth of the Dutch Section as your Agent to the best of my abilities. Being bombed out, my temporary address is: Fretstraat 20, Nymegen, Holland."

RESTORATION OF HUIZEN CENTRE

From a correspondent at the London Centre: Jaap van Dissel, our European Federation Secretary, has been made a Lieutenant-Colonel and is in charge of two districts in the Netherlands. He has been through the Star Camp and says "it is still capable of being used as a district, being peaceful and serene."

A letter from Vasanta House, Huizen, says the house is intact; being on high ground, the floods have not affected it. Mme van Eeghen is there and Mrs. Cox; also others. The house wants doing up and fumigating after the Huns, but otherwise it seems all right.

Col. van Dissel was able to get to Huizen for Whitsunday, when the Church reopened. It was quite thrilling, he says, to see old friends again. Bishop Brandt celebrated; he has been ill, but has recovered a little in the last few months. Mevrouw Mary was well. Mr. Schuurman and Mr. Wouters looked very much older—they have kept the work going through the Church aspect, all other activities being strictly forbidden by the Germans, "though they were burning in our hearts and remained a real background," says a member.

Mevrouw Mary van Eeghen writes from St. Michael's House, June 13, to Adyar: "My grandson, who is flying officer in the R.A.F. of the Netherlands, was here for a short visit after five years' silence. We are well, and busy getting things shipshape. The Theosophical Lodge has started work with evening meetings every Wednesday. Professor van der Stok has written

asking me to restore the work and the position of the Centre as it was before the war. He has appointed me as Vice-President of the Centre under Rukmini Devi, pending further instructions. We should all have preferred him to take this place; but his work in Wageningen keeps him there at present; he is coming to us for a week in July. He has lost all his possessions, and most of the laboratory was destroyed or stolen. Now that everything is opening up and rebuilding, we also must do our utmost to catch the spirit of the time: Renewal, Growth!"

STATE OF THE COUNTRY

Mrs. Gardner writes, London, June 16: From Prof. Selleger I learned much of the actual state of the country. Public transport is stopped, owing to shortage of coal. I presume the mines are flooded. The Dutch Government are ordering busses by the hundred thousand from the United States to fill the gap. Meanwhile all transport, mails, etc., go by lorry and under permit only. Prof. Selleger travelled from Holland under Government permit, and by air. The air transport is the great solution and the thousands and thousands of army lorries.

The general condition of the people is better than hoped or expected. Denmark is said to be ready to export foodstuffs almost at once—a great help, as what Denmark can supply is so much needed. Certain districts even of Holland are quite untouched, and will soon be able to export, when transport can be arranged, to less fortunate areas. All expect to go short in food and clothing for a long time, but extreme conditions need not exist much longer.

Eunice Petrie has received at 33 Ovington Square very substantial donations of clothing and food which are being sent on to the members in Europe as we receive their names and addresses. The basement at "33" is packed with things—tinned goods, old clothes, old shoes, etc.

It is still impossible to sent printed matter except in foreign parcels.

HELL—

A vivid story comes from Hilda van der Stok (Mrs. van Hal), Hattem, Holland. It is dated April 22 and reached Adyar July 6:

We are all still alive and elegantly thin! Father and mother fled to us in September when their house and goods were bombed and they were summoned to leave Wageningen within four hours—pistols in their backs; also my old, old grandmother of 85 who had a similar experience in Oostenkerk. All in all we have 13 to feed and look after in the house—a job, I assure you, as food, although we live in the

country, is very scarce. Hunger, not to say real lire starvation, in the West is horrible—tulip bulbs and water, or only water now, and a hard fight, as it is all inundated and a last stronghold for the Germans.

These years have been hell, and no stories you hear can possibly be exaggerated. We shall be glad to forget it all and the horrible underground, sly, weaponless warfare we have had to wage against our oppressors. And now we are a bit dazed with our freedom, we blink at the light and feel like moles in the sunshine. And the whole wide world opens up before us...

Poor Emily's [Mrs. Bonjer's] last son was shot, as so many young men and women died horrible deaths... quite different to the death of a soldier at the front—they fight, weapons against weapons, but these boys were all little solitary figures rowing up against a tremendous stream, weaponless against mighty weapons, only sheer daring and their wits and idealism to carry them on. And so, at least 500 a month have gone the last few years—and in the last few months, of course, tenfold more.

My brother Arthur is in Rotterdam, doing underground work. Very hungry and thin. He was caught by the Germans and deported, but managed to jump out of the train and get back to Rotterdam somehow—hide and seek all the time and hard work, and no food since then.

We are now so relieved. Food has been got to the west of Holland. The whole German mansion has crumbled, with Hitler dead and done for, leaving Europe one large chaos and ruin, but hope and a will to live and rebuild in many of our hearts.

Suffering Belgium

SERGE BRISY writes from Brussels, May 28: "We are most busy, had a magnificent Lotus Day and the headquarters house in rue du Commerce is in full bloom. We have had regular meetings every Saturday, though the house is very badly heated, but the warmth of heart is there, and it is a jolly radiating fire. New members are coming in. I forward by another mail a translation of the discourse pronounced at the reopening of the Section."

Some, perhaps only faint, conception of what our Belgian brethren have suffered is given in a letter dated by Serge Brisy the 7th September 1944 and enclosed with the May 28 letter:

And so, after these long years of strife, I can write to you again. I don't know if the post is working, but at least we are free to think aloud,

I am sending this with Herre van der Veen who suddenly appeared two days ago as a full-blown Lt.-Colonel. He worked with SHAEF and had something to do with Dutch commissions in the U.S.A., and is now an important officer in rebuilding bridges, roads, dykes, etc., here.

[Herre van der Veen, now an engineer in the Royal Netherlands Army, was trained in the Government service of the Netherlands East Indies. He spent some time in Sydney with the Java group under Bishop Leadbeater at The Manor.]

Mrs. Emily Bonjer is the daughter of Mevr. Mary van Eeghen of Huizen, and wife of Bishop Bonjer.]

PERSONAL

From Mrs. Gardner:

Colonel van Dissel, after five years, has met his son in Rotterdam. He was in the resistance movement and is now head of a police department arresting the people who hunted him in those years. He says the food dropped from the air came just in time.

Mr. D. J. van H. Labberton will take up the Federation Treasurer's work again. He was arrested but released, not shot as was rumoured. Mr. Hans van Bylert has offered to help...

Prof. van der Stok with his wife and daughter Hilda (married to Mr. van Hal) are going back to Wageningen to his work, though they have lost all they possess.

Mrs. Kruisheer is well—I have, of course, sent all news on to Jan Kruisheer in South Africa.

to write what we please, to live. It went all so quickly that we hardly realized it. Sunday 3rd, at seven o'clock p.m., the Germans were still going away in motor-cars of every description, bicycles, etc. And at eight, the first flags were flying at very nearly all windows... too soon. We had to take them off and wait till the Monday morning. But they floated for more than two hours, flags of all allied nations, evoking so many blooming and loved flowers. How could we have them, all of us, hidden in our houses? The majority of these flags were sheets that we had ourselves coloured and cut in three, though even the sheets were scarce and very old...

But I must tell you about The Society, though I know you have heard about it as I have received through Trudy [Kern], from time to time,

messages from you showing us that you knew all about us.

The Headquarters has been taken by the Germans and very nearly emptied of all its books and much of its furniture. We start again with nearly zero, but we start again. And a new leaf is always empty, is it not? So we shall reconstruct in love and peace, as we lived in peace and love during these long days of hatred and persecutions. In my own house, all my books were taken too, all my Theosophical documentation, all my lectures. So were M. Polak's books and the books of several others, so were the libraries of Gand and Liege. The Germans came to take them, threatening as they do. But as long as I have a brain, I can *think*; as long as I have a mouth, I can *speak*; as long as I have a hand, I can *write*. So, in fact, what did the Germans take? *Nothing*.

We have our first Committee meeting on Sunday morning at 51 rue du Commerce, the whole Committee attending, except M. de Pauw, who cannot come yet from Gand, and M. de Moort, Professor at the Ecole Militaire, who was made a prisoner in Germany in 1940.

The *reentrée solennelle* will take place on Sept. 30. I am busy sending the circulars to all the members. All together, we are going to scrub and clean and incense our house and have it ready for the 30th. The list of the members was hidden in a house occupied by the Germans during the whole war, so there was no danger of perquisitions as in ours. They kept the list for us, instead of destroying it as they wished so much. It was hidden in a garage under the roof!

We never stopped working. We had little groups meeting and discussing new methods of work. We are more enthusiastic than ever for Theosophy and freedom of heart and mind.

Some of our members died, some were imprisoned, some for being Jews were put in those horrid concentration camps. One of them had to hide for months, and her two sons, who were in the Brigade Blanche, were taken in October 1943 and both shot in February 1944. She has

learned it only now, poor soul, and is magnificent in her attitude. She has nothing left—no house, no family, no money . . . only her friends who are very devoted to her.

Notwithstanding all these sorrows and trials, I do hope we shall all understand—and it will be the first note I will ring over and over again: Let us be without hate or without the spirit of revendication. The Law is mathematically just and the wheel turns for us as for the one who illtreated us and oppressed the whole world. But there were heaps of lessons to learn. And we thought often of what you said once: "A hell for the personality, a golden age for the ego." I believe the world will come out of this war wiser and bigger and that one of our main tasks will be to educate those who are ignorant and not to answer violence by violence which will only make worse the chaos in which the world actually is plunged.

I am myself completely ruined. I have lived the whole war through the generosity of friends here from the D.H. I do not know what I am going to do at my age (58 now). They seek young people for bureau work. I should love to work for The Society first and foremost, so that we can help in the Reconstruction, spiritual reconstruction, and awake souls to Truth and Light.

I have seen the Woldrings. The death of Conrad was a cruel blow to them as it must have been to you all. We speak often of him together. They are all right, both of them.

My dear love to all Adyarians, even the flowers and birds and trees . . . and the Besant School where all the little girls and boys cherished in 1935 must be grown up youths now.

And the dear love of all our members in Belgium. We have had a long time of inner life, very deep indeed. Now, we must come to action! The fire was intense but burning low and quietly. It will soon, let us hope, be a flame ascending higher and higher into the sky.

[Serge Brisy wrote later that the Belgian Convention was to be held July 1st.]

Hellas—Ruined But Glorious!

THE first direct communication between liberated Greece and Adyar is in a letter from Mr. J. D. Charitos, dated Athens, March 25, Greek Independence Day. He is a former General Secretary and was cited in the June *Theosophist* for an inquiry which he made through the European Federation, London, for rehabilitation papers, etc. He writes to the President:

After four years of slavery and oppression, on this great day of the Greek Nation, Independence Day of the Hellenes, I take the opportunity to communicate with you after so many years of enforced silence. On this day in the year 1821 our forefathers rose against the Turkish Empire in order to fight for their Country's freedom or die.

With the same spirit of their forefathers the Hellenes, on the 28th October 1940, took up arms to fight against the Italian Empire, whose armies invaded our Country over the Albanian frontier, to fight—not only for Liberty but also for the World's freedom.

So Hellas, choosing the path destined by her great traditions, the difficult and uphill path, took her place by the side of the United Kingdom, who alone at that time continued the fight for world Freedom against the powers of darkness and oppression.

But the brilliant victories of the few, ill-equipped, ill-supplied and inadequately armed Hellenes soldiers, against the proud and much vaunted Italian might, proved insufficient to enable them to resist the brutal and violent offensive by which, on April 6th 1941, with the aid of Bulgarian greed, German despotism sprang to the aid of her defeated vassal!

Hellenes' and Britons' sons fight side by side! In the historic Pass of Thermopylae, the resistance of Leonidas against the barbarians in overwhelming odds is repeated.

But Greece succumbs, and the German flag with the swastika which Hitlerism has inappropriately adopted as a symbol, defiled the peak of the Acropolis for over three years.

During these long months the starving population of Hellas never ceased to resist the tyrants and never ceased to believe that their Karma would be over and that Victory will crown her Allies, by the side of whom she never ceased fighting for the World's Freedom against the legions of Evil! The undersigned as an officer in the Reserve has taken a living part since Italy declared war, and, till the German occupation, served with the rank of captain in the Greek War Office. After the occupation he offered his services to the secret service. Professor Krimpas, formerly General Secretary, also ranked as a captain in the Air Ministry and later gave his aid to the secret service.

And our efforts, the efforts of a whole nation, man, woman and child, striving for freedom, have at long last received their reward and our Country, Hellas, is again free! Free but ruined! Ruined but glorious!

On this day it is from this glorious country, again free, that I would convey to you and through you to all Fellow-Members around the world the fraternal greetings of my colleagues, Messrs. B. D. Krimpas, P. A. Apostolopoulos, and my brother, George N. Charitos, with whom, twenty-two years ago, I started Theosophical work in our country. I would also convey the fraternal greetings of all the faithful members of the T.S. in Greece and more especially of the

members of the Blavatsky-Olcott Lodge and myself.

REORGANIZING THE SECTION

As soon as our Country was liberated, my first steps were to propose the reorganization of the T.S. in Greece and, in collaboration with a few members, proceeded on the 12th of October, the date of the liberation of Athens, to the awakening of the Blavatsky-Olcott Lodge, at that time dormant with Mr. Spiros Barbitziotis as Vice-President and myself as President.

I came in contact with the acting Assistant General Secretary, Mr. Melissaropoulos, who is in charge of the records of The Society.

In order to keep you thoroughly informed I have to say that a few days previous to the German occupation, the Acting Council, on its own responsibility, had decided to leave the Headquarters premises (Homer Street, No. 20) and dissolve the Society, so that the Germans, on entering Greece, should not find this body in action. Their fears were eventually proved to be exaggerated. A few days later I myself received the visit of a German H.Q. officer who first requested information with regard to the T.P.H. (Athens) Ltd. of which—as you may know—I was the Managing Vice-President, and who, on the following day, visited the house where all Theosophical literature was stored and obtained a series of books of our edition and divers other books. As the Germans were not interested in our movement but only in Freemasonry, I gave instructions that Leadbeater's books on Freemasonry should be withdrawn from circulation. After some months, as the situation became more critical, I gave instructions to cease all sales of Theosophical literature, which were conveniently stored against future use and are thus now available.

The Germans were not thoroughly occupied with us. Some members, as I was informed, have served more or less longer terms of imprisonment, but for divers other reasons not concerned with Theosophical work.

During the war and the German occupation the T.S. suffered the loss of some valuable members and in particular of the distinguished brother Demetrius Nomikos, President of the T.P.H. (Athens) Ltd., lecturer and leading personality of the T.S. movement in Greece, and of Miss Helen Mitropoulos who has been killed on duty during a German air bombardment in a hospital in Jannina where she served as a volunteer nurse.

[The President has given full powers for the appointment of Presidential Agents to the Theosophical Society in Europe, 50 Gloucester Place, London, S.W.1].

The Faithful in Italy

A MESSAGE dated Florence, 28th May, comes to the President from Sergeant Basil H. Gosage of the New Zealand Expeditionary Force; he is a member of H.P.B. Lodge, Auckland. This is the first message from the Italian mainland. (See May *Theosophist* for a message from Sicily.) He writes:

Since I have been stationed in Florence I have come into touch with the Theosophical Group here. The Lodge, as you will know, was suppressed under fascism, although a faithful few with great courage carried on the meetings. They now have official permission to conduct public lectures, which they do every Friday at the home of a member. The room is small, and really unsuitable, but the enthusiasm is splendid. There were approximately 30 people present the day I attended. They appear to be studying H.P.B.'s *Secret Doctrine*.

It was a great pleasure to meet Mr. Roberto Hack, Vice-General Secretary of the T. S. in Italy. If The Society should ever issue medals, he deserves a spiritual V.C. He has been persecuted, and came very close to a concentration camp, for Theosophy. I feel sure you will share the pride I hold for his courage and loyalty. His present address is 71 Via Leonardo, Ximenes, Florence.

Florence is a wonderful city. The barrier between the seen and the unseen seems so frail. It is a cauldron of forces. One feels that here if anywhere should be a radiant centre for the wisdom and spiritual force of the Masters. Theosophy will no doubt have an uphill fight here—Roman Catholicism still has a strong grip on the minds of the people. But there is a need for and an interest in Theosophy, which, I assure you, warrants any assistance or encouragement which can be afforded to the members here.

Burma Working Again

U SAN HLA writes to the President from Rangoon, June 21:

The T.S. building and the Besant Educational Trust school building are safe except for damages due to air-raids and looting during transition stages. I have managed to save a few books belonging to the T.S. library and also a few pieces of furniture.

The Rev. Prajnananda, the English Bhikkhu, is safe and sound. Kyaw Hla and Maung Maung Hmin of Mandalay, Hla Maung of Pyinmana, and San Mya of Taungdwingyi were in regular correspondence with me till lately. I have received donations from them from time to time for the T.S.

Bro. Comoro was also here, but I have not heard from him for nearly 1½ years.

I also met Bro. Balakrishna (?), son of the accountant of the Reserve Bank, during the early part of the Japanese regime, but have not heard from him since then.

I regret to say that Hla Min is reported to have been shot dead by the Burmese Revolutionary Army while on his way to Bassein.

How is Bro. Naganathan? I hope he will come by the first available boat to continue the work of the Masters which he has already so wonderfully done in Burma. And Bro. C. R. N. Swamy, how is he? I hope you will kindly let me know about them and also about other Burma

members in India. Meanwhile, I await your instructions.

[This is the first word from Burma since the Japanese occupation. U San Hla is a colleague of the General Secretary, Mr. N. A. Naganathan, and until war fell, he was in charge of the Burma Humanitarian League which has done very fine work for animals and the vegetarian way of life. He was conducting a special magazine for this cause and contributed to a number of Burmese journals. During the occupation he has been carrying on the Section work on behalf of the General Secretary, who was evacuated to India and is at present resident in Adyar. Mr. Naganathan hopes to get back to Burma possibly by the end of the year.

Mr. C. R. N. Swamy is the Assistant General Secretary and a collaborator with U San Hla and has done splendid work for the Burma Humanitarian League. It was he who reported Mr. Jinarajadasa's lecture in Calcutta published in the June *Theosophical Worker*. He has been in Calcutta for some years on Burma Government service and recently moved to Simla.

U San Hla's reference to Bro. Balakrishna should be to T. M. Balasundram, at one time President of the Youth Lodge, Rangoon. Mr. Naganathan says he is now in Rangoon. His father, Rao Bahadur T. R. Muthuswami Pillai, of the Reserve Bank of India, is in Madras.—J.L.D.]

World Rehabilitation Fund

THE TREASURER (Dr. G. Srinivasa Murti) reports that the receipts to the World Rehabilitation Fund amount to Rs.51,953-10-2. This includes:

Anonymous donation from an Indian brother	Rs.17,000
Contribution from the T.S. General Fund	£1,000
Collections by the General Secretary, T.S. in Europe	£1,200
Australian Section	£191-13-3

Out of the total a sum of Rs.16,066-4-7 (equivalent to £1,200) has been remitted to the Assistant General Secretary of The Theosophical Society in Europe for basic needs. The balance at credit of the Fund is Rs.35,887-5-7.

This is money actually held at Adyar, and does not include the following collections retained on account of the exchange rates:

American Section	\$5,000
New Zealand Section	£1,000

AMERICA'S TOTAL

Mr. Sidney Cook writes from Wheaton, April 30: "I now have on hand over \$5,000 of contributions to the European Rehabilitation Fund. Other Sections are represented in this total as follows: Porto Rico \$176.55; Cuba 141.45; Cuban Young Theosophists 35.00; Costa Rica 100.00. The balance of the fund is made up of contributions from Lodges and individuals of this Section and from our other funds. I think it is possible that some of the other Sections in this hemisphere have made contributions directly to Adyar or to London."

The American Section journal says: "Subscriptions are coming in for the help of our brothers whose homes and businesses and belongings have been destroyed in the war. Reports tell us of destruction wherever Axis armies have been in control and indicate the extent of the need when liberation comes. The fund cannot be too large to meet that need. Nothing we can give can be too much. Let us boost the fund to big figures for there is a big job to be done."

ALLOCATIONS

Mrs. Adelaide Gardner, London, June 21, acknowledges a cheque from the Midland Bank for £1,000 bringing the amount paid to the Federation out of the Rehabilitation account to £1,200. So far, she says, the Federation has offered to print up to £50 worth of material in French for the French Section and the same amount for the Belgian Section, making £100.

They have also printed an application form in French and English for use on the Continent, and they are sending to press one or more pamphlets, the work of the European Federation Study Group. She adds:

"As soon as money can be sent abroad we shall allocate a substantial sum, at least £50, and more if needed, for the Belgian General Secretary's personal use. Serge Brisys is a valuable worker."

"In April we have received the sum of £5 on behalf of the South African Section."

THE TWO FUNDS

Mrs. Gardner has a note in the English Section journal, May-June, on Dr. Arundale's official "notice" (see April *THEOSOPHIST*) clarifying the situation with regard to the two Funds—Rehabilitation and War Distress Relief:

"Money collected in Europe through Miss Newberry (Appeal Secretary of the European Federation, 50 Gloucester Place, W.1) for the Rehabilitation Fund will be allocated to the rehabilitation of European Sections, unless the donor specifies otherwise.

"Money collected by Miss Petrie, Flat 7, 70 Holland Park, W.11, for the War Distress Relief Committee, will be spent in accordance with the wishes of the donors, the Committee existing chiefly to assist individual members.

"This clarifies the work of each fund. We take this opportunity of warmly thanking the British Sections for the generous support of both."

BOOKS FOR THE CONTINENT

The European Federation will be very glad to receive Theosophical books in the French language which can later be sent to our friends on the Continent. Miss Dorothea Harris will collate all lists of books available (including those in English and other languages). Please write to her at 50, Gloucester Place, London, W.1, before despatching any books.—*Theosophical News and Notes*.

REMEMBER TANYA!

Tanya Korovina, three years old, in Leningrad, motherless, fatherless, because of the war. Tanya Korovina, three years old.—All over Russia. All over China. All over France. Helpless babies, starved and wretched. Wounded parents; desolate villages. Havoc of war.

Remember Tanya. *All over Europe. Give to the European Rehabilitation Fund.*—*American Theosophist*, April 1945.

WHO PROTECTS TIBET?

J. L. DAVIDGE

A REPORT on Tibet by an American journalist brings into nearer perspective the potential dangers which surround this "God-protected Land of the Snowy Ranges" with the awakening of Asia. The correspondent is A.T. Steele of the *Chicago Daily News*, who though he says nothing of Tibet as the land of the Adepts and the physical and spiritual heart of the world, yet draws conclusions on the political side which will engage the interest of every mystic or Theosophist. The question leaps to the mind: To what extent will post-war encroachments, if any are attempted, be permitted by the Rishis who dwell in the Himalayas—that spiritual hierarchy which affects the development of our modern civilization and apparently for the world's benefit protects Tibet and its policy of exclusiveness. Passages from Mr. Steele's dispatches—circulated by the Government of India—are given below, followed by notes on Tibet from Theosophical writers who see perhaps a little deeper into the Tibetan background. After describing life in Lhasa, the system of government, and his interview with the Dalai Lama, Mr. Steele goes on to say:

As an unsolved international puzzle, the hermit kingdom of Tibet poses complexities and dangers which the peacemakers of the world will be unable to ignore when the time comes for the reshaping of Asia. The countries most directly concerned are China and Britain. But America, too, with its professed concern for the rights of minority peoples, is an interested spectator. Russia, in Tsarist days, strove for a political foothold in Tibet, but has shown little interest since the Bolshevik revolution. The proximity of Tibet and the Soviet Union, however, makes one wonder whether the Russian unconcern is permanent.

The nub of the situation is this: Since Lhasa expelled the shadowy authority of China during the Chinese revolution 32 years ago, the Tibetans have enjoyed more or less complete self-rule. There is no question but that the majority want to stay that way. It is quite possible that they would consent to a nominal Chinese suzerainty, but only at the price of real internal autonomy and a fixed frontier. Tibet's trouble is that she is militarily weak. She cannot be sure of her future until her powerful neighbours have come to an understanding. This has not been forthcoming. The British and the Chinese, for instance, hold conflicting views. The Tibetan

question ranks with the Hong Kong (Kowloon) question as one of the two major points of difference between Britain and China.

For the British, Tibet's huge mountainous land mass is a valuable buffer against encroachment on India from the north. For 1,300 miles, Tibet borders on the northern fringe of the Indian sub-continent, but as long as Tibet remains an autonomous void the danger of foreign encroachment from that side is negligible. Should other Powers gain a military hold on Tibet, however, India's defence problem would be greatly complicated, according to the British view. It might be necessary to station bigger forces along the Himalayan frontier. There would be danger, too, of political penetration in the Indian border States. One or two of these States once had loose connections with China.

British military penetration in Tibet is confined to a 150-mile stretch of trail between India and Gyantse on the main trade route. Here the British maintain fewer than 100 Indian troops, as an escort for the British trade agencies. The mail service and telephone line to Gyantse are also under British control, but Lhasa's administrative authority is unaffected.

These British rights were fruits of the Younghusband expedition in 1903-4. Col. Younghusband, with a few thousand troops, fought his way to Lhasa, but later withdrew. A treaty signed then provided for establishment of British trade agencies in three towns of western and southern Tibet and for their protection. The Younghusband expedition was precipitated by fear that the Russians were about to gain a political grip on Tibet.

Although for many years the British have had direct dealings with the Lhasa government, they have stood ready to recognize China's theoretical suzerainty. The British government takes the line that Chinese suzerainty can be fully admitted if Tibet is granted full autonomy. Shen Chung-lien, the smart, Harvard-educated Chinese delegate in Lhasa, told me that China is prepared to recognize Tibet's domestic autonomy but insists that the country's foreign affairs should be handled through the Chinese government. He contended that the real issue is not between China and Tibet but between China and Britain.

What worries the Tibetans (and the British) is just what the Chinese mean by autonomy.

In Lhasa, I got the impression that the British had many friends among the officials, but the latter were extremely discreet in their views. They seem to feel that the most they could hope for in case of a crisis with China is diplomatic assistance. Thus, they are doing nothing to antagonize the Chinese.

Historically, Chinese-Tibetan relations date back at least 1,200 years, and probably much longer. But it was not until the 18th century that the Chinese managed to assert real authority in Lhasa. From then on, the Chinese-Tibetan connection went through numerous ups and downs until at last the Chinese revolution gave the Tibetans an opportunity to throw off the last traces of Chinese control, which by that time had grown very weak. The Chinese amban and his troops were driven from the country.

Since then, the Chinese have been too deeply involved in domestic travail and in their war with Japan to reassert their lost authority in Lhasa. The very indefinite and still unrecognized boundary between Chungking and Lhasa administration follows roughly the line of the Upper Yangtze.

The Tibetan army numbers scarcely 5,000 men, and they are lacking in training and equipment. Monastic influences in Tibet are traditionally opposed to a strong army, not only for religious reasons but because of the fear that it might be used to curb their power. Just the same, when the country is threatened with invasion,

the monks usually join in the fight. Monks in arms are called the "Golden Army."

Tibet relies mainly for protection on the successive ranges of mountains which surround the heart of the country. It was not until an American transport plane crashed near Lhasa last winter that many Tibetans realized that their capital could even be reached by air. Tibetans had been told by their priests that no foreign plane could invade the sacred sky over Lhasa and survive. Now they realize that their mighty peaks and high passes would be no bar to airborne landings.

Although Tibet is an arena of keen Anglo-Chinese rivalry, Tibetans want no trouble with their neighbours. What bothers them a little is the possibility that a victorious and nationalist China may, after the war, turn its attention to Tibet and force a showdown on outstanding issues. For several years the Chinese have been pushing roads into eastern Tibet, and they have airdromes near the Tibetan frontier.

All parties concerned in the Tibetan problem want an early understanding, but agreement may be difficult. Views have recently been exchanged in Lhasa between Sir Basil Gould, the British representative, and Shen Chung-lien, the Chinese delegate. The talks have been of a wholly informal nature and yet give no particular cause for optimism. But both are men of tact and understanding who seem to be able to get along with the Tibetans.

Theosophical Commentary

H. P. BLAVATSKY quotes a prophecy which declares "that the Secret Doctrine shall remain in all its purity in Tibet only to the day that it is kept free from foreign invasion. The very visits of Western natives, however friendly, would be baneful to Tibetan populations. This is the true key to Tibetan exclusiveness." (*The Secret Doctrine*, III, 412-413, third edition).

More modern writers—Dr. Besant and Bishop Leadbeater—have acquainted us with the fact of the Rishis, or Masters, living on the slopes of the Himalayas and working in their Ashrams, some on the Cis-Himalayan side, others near Shigatse. One of these Adepts is pictured as riding a horse through the mountains on his visits to the temples.

Dr. Evans-Wentz and Professor Roerich and other distinguished writers confirm this tradition. H.P.B. quotes a Sanskrit commentary thus: "Who is in possession of the true knowledge?" is asked.

"The great Teachers of the Snowy Mountain," is the response.

"These 'great Teachers' have been known to live in the 'Snowy Range' of the Himalayas for countless ages. To deny in the face of millions of Hindus the existence of their great Gurus, living in the Ashrams scattered all over the Trans- or the Cis-Himalayan slopes is to make oneself ridiculous in their eyes. When the Buddhist Saviour appeared in India, their Ashrams—for it is rarely that these great Men are found in Lamaseries, unless on a short visit—were on the spots they now occupy, and that even before the Brahmins themselves came from Central Asia to settle on the Indus. And before that more than one Aryan Dvija of fame and historical renown had sat at their feet, learning that which culminated later on in one or another of the great philosophical schools. Most of these Himalayan Bhante were Aryan Brahmins and ascetics."—*Secret Doctrine*, III, 406.

Why should these Adepts be called Masters of Wisdom unless they were the repository of wisdom both in their minds and in their subterranean museums? Theosophical writers who have visited Their ashrams describe the museums in which are assembled objects depicting the evolution of the cosmos and of man individually, also they speak of illuminated maps in the Rishis' ashrams showing the migrations of the human races, the extent and vitality of the various great religions and their branches, and even a chart of The Theosophical Society and the life in its Sections and Lodges. These underground treasure-chambers exist in other parts of Asia—nearer Shamballa, the mystic city of the Gods. H.P.B. writes (*Secret Doctrine*, I, 16):

"The gigantic and unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Kuan-Khe down to the Karakorum hills, witnessed a civilization during millenniums of years, and should have strange secrets to tell mankind. The eastern and central portions of these regions—the Nan-chan and the Altyn-tag—were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land since those cities breathed their last, as the mounds of shifting sand and the sterile and now dead soil of the immense central plains of the basin of Tarim testify. The borderlands alone are superficially known to the traveller. Within those table-lands of sand there is water, and fresh oases are found blooming there, wherein no European foot has ever yet ventured, or trodden the now treacherous soil. Among these verdant oases there are some which are entirely inaccessible even to the profane native traveller. Hurricanes may 'tear up the sands and sweep whole plains away,' they are powerless to destroy that which is beyond their reach. Built deep in the bowels of the earth, the subterranean stores are secure; and as their entrances are concealed, there is little fear that anyone would discover them, even should several armies invade the sandy wastes where—

Not a pool, not a bush, not a house is seen,
And the mountain-range forms a rugged
screen
Round the parch'd flats of the dry, dry
desert..."

Some idea of the sanctity in which Tibetans regard their land and its hierarchy is given in the popular legend quoted by H.P.B. that when faith begins to die out in the world, the Logos (Padmapani or Avalokiteshvara, in Sanskrit, or Chenresi, in Tibetan) incarnates himself in one

of the two great Lamas—the Dalai and Tescha Lamas, and it is believed "that he will incarnate as 'the most perfect Buddha' in Tibet, instead of in India, where his predecessors, the great Rishis and Manus, had appeared in the beginning of our race, but now appear no longer." (S.D., II, 188).

Touching the hierarchy, the Tibetans speak of the spirits of the highest spheres—those who according to the Hebrew theogony attend the "Throne of the Almighty"—as Lhas: hence the name of the capital of Tibet, Lha-ssa. (S.D., II, 66).

The interrogation mark arises when we consider the invasion of Tibet by any one of the Powers. To what extent would the Rishis residing on the Himalayan slopes interfere to prevent an invasion of their sacred land? Granting that Colonel Younghusband fought his way to Lhasa in 1904, was his Mission permitted to reach, or not prevented from reaching, Lhasa for the sake of balancing East and West, or of linking up with British rule in India?

Supposing the Rishis had not wanted Young-husband to reach Lhasa, surely he would not have reached it! When Mr. A.O. Hume, about 1881, had "the insane idea of going to Tibet," "K.H." wrote to Mr. Sinnett: "Does he really think that *unless we allow it*, he, or an army of Pelings [Europeans] will be enabled to hunt us out or bring back news. . . Madman is that man who imagines that even the British Government is strong and rich enough and powerful enough to help him in carrying his insane plan! Those whom we desire to know us will find us at the very frontiers. Those who have set themselves against the Chohans, as he has, would not find us were they go to L'hasa with an army. . ."

The dramatic story told by Mr. S. Ramaswamiar, "How a Chela found his Guru" (*Five Years of Theosophy*) describes how a Master actually rode horseback down the Sikkim road to meet a chela who was footing it from Darjeeling. On the other hand, how many attempts to meet an Adept have been frustrated—if H.P.B. could make herself invisible to H.S.O., a few feet away from him, in the same room, how much easier for the Rishis to baffle an army!

Koot Hoomi Lal Singh, an Indian Adept living in Tibet, wrote in 1880 to Mr. Sinnett, then editor of the *Allahabad Pioneer*, of an impending crisis for Tibet: "Russia is gradually massing her forces for a future invasion of that country under the pretext of a Chinese war. If she does not succeed it will be due to us; and herein at least, we will deserve your gratitude."

Russia did not invade Tibet.

Training Theosophical Workers

An Adyar Talk
RUKMINI DEVI

[OW do Theosophical lecturers find something to speak about at every sitting? Perhaps every one is learned in Theosophical literature, which makes it easier because one can always explain something or other. But if one's temperament is such that to do your worst if you prepare a lecture, it is very difficult.

In the early days I tried all methods of speaking.

One method was to give a lecture made up almost completely of quotations, and I was very seduced to be able to fill up one whole hour with quotations. But it was also a very devastating experience.

Suppose all future workers of The Theosophical Society will have to go through similar devastating experiences. Of course, I felt greatly consoled when I heard of the first experiences in London, of our present President, and even of Dr. Besant and Bishop Leadbeater and others, in no way did I seem to have been worse off than they. Dr. Besant delivered her first lecture speaking in an empty church, and found she had too much to say. Many start before they have anything to say, and that makes all the difference. If you are bubbling with ideas you are not frightened that you might not put them in the right way. Only consider what an orator Dr. Leadbeater was, and how she could speak.

Theosophical workers have to begin and they have to be trained. I started with the idea of giving lectures—that is one of the first things we have to do. Dr. Arundale made a deep study of the Ptolemaic period, and when he first went lecturing being young he thought he was a great author. But one time when he went to Croydon and found 15 or 16 very serious-minded people staring at him he was so frightened that when his lecture finished he rushed straight to the station, not knowing some of the old ladies would not follow him.

He has never visited Croydon again! I have seen such tragedies among young lecturers, but we have to make up our mind to experience tragedies if we are to become successful Theosophical workers. One of the first steps is to begin to speak irrespective of whether or not you are going to make a fool of yourself—and you are quite sure to do so! Dr. Besant told me to learn to speak, otherwise I could not be a Theosophical worker for the future. She said it

did not matter what I talked about, I would find something when I started. I did not find anything at all! But gradually I was able to fill up a minute and a half, then five minutes, and so on. Then finally I was asked to preside over a Theosophical Federation, and that frightened me very much. My first few speeches were entirely quotations, from anybody whom I could quote whether or not they expressed Theosophical ideas.

The next stage was writing down of profuse notes, but I found I had no ideas. I would write down one or two points, and then often went to Dr. Arundale and Dr. Besant and they would suggest, "Speak about this, that, or the other," in order to help me out, and I would agree that it was a good idea. Then after I started to speak on those points, I found that the only thing I could do was to read the notes right through. I was quite unable to explain the points and would be finished in five minutes!

COURAGE IS THE THING

The other side of the picture is that one is miserable before the lecture, unconscious during the lecture, and ashamed afterwards. The only thing you want afterwards is to lock yourself up and hide, in case friends should mention the lecture. That is the most terrible thing—the fact of facing people afterwards. It is a painful thing to be a Theosophical lecturer. We all say we must have workers, but what have they to do? They have to learn to express themselves. But do people understand the misery of it, the suffering of agonies they have to go through? Of course they can write down notes and rattle them off, but even that is difficult for some, because they are tongue-tied. Words will not come, and very soon the tongue is completely paralyzed. I have actually seen young people go through the same experiences I have gone through, and I know exactly how they are feeling. Young people in America and England are often asked to speak at conferences. I have seen them sitting on their chairs, suddenly become nervous and then run away. Never call them back, but realize how they feel.

The first thing you have to possess in order to be a worker and speaker is courage. When Dr. Besant told me that I must speak, at first hardly anybody invited me to speak, but afterwards she would go to people and suggest that

they ask me. Then I realized that I had to choose between Dr. Besant and myself. I realized that I had come to The Theosophical Society to work for Theosophy and for her. My devotion was to her then, while now it is as much to an ideal as to a person. Then the person was the ideal to me. I think that with most young people there is a certain age when they go through that stage. It is a very important thing, a great moment in the lives of all people, that stage of devotion to an elder, to an ideal hero.

I am not saying it is important just because I felt such devotion to her, but it has been the case with nearly every Theosophist, especially those who have joined The Society when they were younger. The older people may have joined because of the teachings, the philosophy, or because they had problems which they wished to solve. But young people do not have many problems of that kind. If Theosophy helped them to pass examinations, I suppose all the young people in India would become members immediately.

BISHOP LEADBEATER'S WAY

People tell me now that I am feeling quite at home when I speak, but as a matter of fact I am not, and I think I never will. In The Theosophical Society you do not speak for the sake of speaking, but to be able to give something. If a person is lecturing on Mathematics, Science, English, there is not such a problem, but Theosophical speaking has to be the result of one's own individual experiences, and all the facts which may be presented must be weighed and explained according to one's own wisdom, maturity, inner thought and knowledge, so that the same Theosophical teaching becomes new every time. That is why it is more difficult to be a Theosophical lecturer than any other type of lecturer, because any other subject is more of a fixed policy. Theosophy is changeable, it has to have your own personality, colour, a reality about it, and the reality has to be translated by the speaker. That is really a very great and very useful work to do, but we have to develop to that point. How can that be developed? Only by experience as well as training. You cannot speak Theosophy unless you develop your own inner self also. Then starts the real training.

What is needed first and foremost is expansion of consciousness. The same thing may be said, but if it comes from a wonderful person it will be new, and if it comes from a dull person it will appear dull.

I have seen the training Bishop Leadbeater gave to many young people. What sort was it?

He had a very remarkable way of bringing out the higher expression in the lower vehicles. The first principle by which he chose a young person was to see if the person to be trained was an old or a young Ego. That was all that mattered to him. Older people sometimes felt that the young people were given much more importance than themselves—parents whose children were with Bishop Leadbeater. But will they feel the same if, when they are reborn, they are given similar privileges at the ages of 12 to 15? They will think it is perfectly right; that they have gone through certain experiences in one incarnation and ought to have opportunities in the next life. That is exactly what happened with the young people under Bishop Leadbeater. He did not choose young people just because they were young in body, but always looked to see if they were old workers. That is where many of us do not know how to choose.

I knew numbers of young people who were brought to Bishop Leadbeater because they were young or good-looking. It is a most extraordinary thing that we should think because a person is good-looking he is important—if a child is fair it is a fine thing, if it is dark we do not feel the same. In western countries there is a similar feeling. Although we may not be artists, we unconsciously react to beauty. The good-looking person often gets better chances in life than the ugly duckling.

But Bishop Leadbeater's idea was quite different. Sometimes I have seen him choose young people whom I would call ugly. I have seen one girl eleven years old who was brought to The Manor. For two years the parents were waiting and hoping that C.W.L. would say, "This is the most marvellous child I have ever seen." What happened? Because C.W.L. was such a one-pointed person, many people called him rude, but I would never say he was so. He was impatient; he felt every minute was precious, he was old and he must get a few people ready for the work, for the Masters' work meant everything to him.

I have seen this girl coming to the Church in Sydney regularly, always the first person to arrive. The parents thought if she came to church, C.W.L. would be every pleased. She also went to every Theosophical meeting. It is our temperament to think the old Ego is the one which comes to all meetings. There were two or three who went regularly—and some nice-looking girls, all doing the same thing. After two years C.W.L. went away somewhere, then came back after finishing with one group he had been training. He wanted more young people. I happened to be in Australia at the time, and

he asked me if I would help him select a few because he must start another group. I had my own ideas, but did not see why I should do the selecting, so suggested that the President [Dr. Arundale] and I would give some Theosophical talks, and while we were talking C.W.L. might sit in a chair and watch the astral, mental, and other bodies of the young people to see how they acted, and then he might be able to judge. I told him somebody would sit next to him and give him the names, and then he could choose a special group. So we held a big meeting.

C.W.L. had regular gimlet eyes—like a bird's, sharp and always watching. One could see that sometimes he would be radiant and laughing because he found that a particular person's causal body was shining. He would say, "There is a particular child whose causal body shines whenever the word 'Master' is used. What is her name?" The one child whose causal body was most shining was this ugly child of eleven. So she and a few others were chosen.

PLAYED ON THEIR AURAS

In the beginning C.W.L. was always very shy with the young people and wanted the help of some other individual to start the group, but the moment he got to know them, the shyness disappeared and he was quite at home. His training was not merely having the young people go to meetings to listen to his Theosophical talks and teachings. He was really playing upon their auras, which was the greater art.

Dr. Besant did the same thing. They both had the same system, but hers was First Ray while his was Second Ray. He would take trouble for years and years. She had not the time to take children and train them, but suggested to parents that they go to C.W.L. She herself had

the older young people to whom she gave the same sort of training. C.W.L. insisted that the young people go to church and be well trained. Their physical bodies had to be in perfect condition. Sometimes his training was very amusing. "He would make them drink so much milk that many of them ended by disliking it for the rest of their lives, and to this day cannot bear even to look at milk!"

There were always plenty of games. Until he was 70, C.W.L. played tennis with the young people. He would go swimming and take them for long walks, because he liked to talk and teach in the open air. All his talks had very much to do with the inner life. I was part of it all, though not actually one of the group, so I was watching and also learning at the same time. The contact with nature, with the devas, the sense of the reality of the inner life was the most wonderful aspect of his teaching. Nowadays we think that training workers means they must have all the facts and figures about Theosophical teaching, they must go regularly to meetings, and thirdly, they must lecture, and that is the end of the training.

But C.W.L. never asked them to lecture; they were free and happy. There was discipline, but on the other hand they were as free with him as if he were the same age. Many of them would lie on the floor when he was sitting or standing and talking; they would jump about, climb trees and be noisy. If you have children, you must put up with their pranks. I wonder how many of us would be able to stand that, be patient with that, and continue to give the teachings? I cannot think of a more magnificent teacher than C.W.L. for Theosophy and occult work.

(To be concluded)

PERUVIAN PHOENIX

We are happy to welcome into the Theosophical family of National Societies the Peruvian Section, for which a Charter has been issued in the Recording Secretary's Office, dated 1944, to comply with the date of the lost application—lost through enemy action—and with official requirements. Godspeed the new Section, which has risen like a Phoenix from the ashes of the original Section formed in 1929 after Mr. Jinarajadasa's visit. There were then 5 Lodges in existence; he personally installed three others, and a Charter was granted to the Section, with Dr. A. Benevente Alcazar as General Secretary.

Though enthusiastic during its initial years the young Section was unable to consolidate its position, but one Lodge with 15 members remained,

the nucleus for a future Section.

Señor Jorge Torres Ugarriza was appointed as Presidential Agent, and he with the help of some colleagues has rebuilt the Section, which has at present well over 100 members in 8 Lodges, and issues a monthly magazine of good quality and material.

Señor Jorge Torres Ugarriza has been elected as General Secretary of the reconstituted Section.

Theosophy has been at work in Peru for over 40 years, with many ups and downs. It is needed more than ever today, and Theosophists everywhere will hope that the Section will now become firmly established. It has already been invited to join the South American Federation of National Societies.

PSYCHOLOGY AND YOGA

A Classic on Telepathy

TELEPATHY. *An Outline of its Facts, Theory and Implications.* By Whately Carington. Methuen, London. 176 pp. 12/6.

(Review by E. L. GARDNER, London)

Every student interested in the further development of human faculties should read this book, especially those who accept as a theoretical possibility the occultist's assertion that humanity is but little more than halfway towards the ultimate goal of human evolution. The book is inclusive and more than up-to-date.

Its thirteen chapters cover a wide field, for the study of telepathy is beyond the early speculative stages. The tests and experiments carried through and reported by Dr. Rhine, Mr. Tyrrell, Dr. Hettinger, Mr. S. G. Soal and Mr. Carington himself will satisfy the most exacting student as to the basic facts. The author steers his way through the many exhibitions often called "thought-reading" relating to the finding of hidden objects by muscle-reading, as also through the very numerous phenomena attending the split-personality. Successfully through these pitfalls and others and on to the factual experiments relating to the influence of one mind on another Mr. Carington takes his readers—and thence to a real understanding of what may be possible in true telepathy.

In presenting the many fascinating facts concerning what is now known of the human mind and telepathic communication, the author is, I think, restrained to a fault in the inferences and conclusions submitted; they are too modest, though perhaps an excellent fault in these early days.

In Chapter IX entitled "Provisional Sketch of the Mind," the word "psychon" is coined to mean a group of sense reactions and images mentally associated, a very useful word. The mind is then described as a structure containing a graduated condensation of psychons clustered around a semi-constant nucleus called the self. Hence consciousness. "The mind is a psychon system, or structure, in very much the same sense as the body is a cell system." (p. 97). All excellently clear, but I feel sure that something more than that "semi-constant nucleus" is held by the author as responsible for consciousness.

"Facts without theories are like a pile of bricks without an architectural plan; handy enough to

throw at one's enemies, but not much use to live in" (page 47). A gem of a definition. In view of this claim, however, another step surely is justified and a spiritual focus of life. Spirit should be postulated as assembling and unifying that "nucleus." An observer of the "nucleus" is a justifiable theory, indeed surely a necessity, to explain the "I". This whole chapter on the Mind is such a brilliant exposition that many will wish Mr. Carington had written a little more!

There is an illuminating section on the autonomy of the mental psychon system (page 104). The familiar mind-elemental of Theosophical literature with its separative, autonomous tendencies, making for personal opinions and prejudices, could not be better described. Another chapter is on the subject of survival, and here an "Inversion of the Classical Treatment" is most refreshing, for it insists on the inner stability of the "psychon system"—the inference being that the physical body is invisibly supported in space as surprisingly as at one time it was discovered that the earth was without visible support. The chapter must be read to be fully appreciated.

This book is so well constructed and attractively composed that no mere review can do it justice. It is a contribution of classic worth to a subject of immense importance to the modern world.

A Challenge to Investigators

THEOSOPHY AND PSYCHOLOGY: "A Study in Consciousness." By Joy Mills. The Theosophical Society in America, Olcott, Wheaton, Illinois.

(Review by IQBAL KISHEN TAIMNI, PH.D., Benares)

This is not a book of the ordinary type. It is "A Course for Students" who want to study psychology in the light of Theosophy. The book consists of two parts. Part I gives a detailed consideration of *A Study in Consciousness* by Dr. Annie Besant in which Miss Mills gives systematically a series of questions, study notes, and problems for discussion, bearing on the various topics dealt with in Dr. Besant's book. The idea is to make the student think hard and go deep into the problems, thereby discovering the real meanings which he is likely to miss in a cursory study. Any student who goes through this part carefully will have acquired a thorough

grasp of the ideas given in Dr. Besant's book and also learnt to read a book critically.

Part II of the Course gives a systematic survey of psychological thought from its origins to the present day. Beginning with Psychology in Greece and India, the author has very ably traced the development of this branch of knowledge right through the intervening ages to the present time and given brief and critical reviews of practically all the schools of thought, ancient and modern, Eastern and Western. This concise and critical survey will enable the student to become familiar with the development of psychology without having to go through the rather voluminous and sterile literature on the subject.

The correlations of Theosophy with different schools of psychology have been pointed out by Miss Mills at appropriate places, but this aspect of the subject has not perhaps received the attention it deserves. The usefulness of the book would have increased if a separate chapter had been added surveying the whole field of psychology in the light of Theosophy and pointing out in a systematic manner what particular aspects of Theosophical knowledge concerning man are reflected in the important facts and theories of different schools of thought.

The book is not meant for light reading. It can serve as an excellent guide for study and discussion in a study circle, and it provides a good prototype for a class of books which are very much needed in our literature to encourage a deeper study of Theosophy.

Incidentally, the book throws some light on the confusion prevailing in psychological thought and the futility of much of the research which is being carried on, generally under high-sounding names. The materialistic bias given to the study of modern psychology at its inception has tended to make thought and research in this subject run into the most fantastic channels, taking the investigators further and further away from knowledge of the real nature of man. The field of psychology seems to have become an arena in which representatives of various schools of thought are fighting to gain supremacy for their particular theories, each thinker interested in pushing forward his own pet ideas. A partial truth with a limited validity is generally taken and stretched in the most ridiculous manner to cover all the facts of human life, and an effort is made to build the whole Science of Psychology on this uncertain and unstable foundation. From these conflicting theories and imposing array of facts the student of Divine Wisdom will naturally turn with relief to Theosophy which illuminates the whole field of psychology with its clear and penetrating light and shows the place of each of

these facts and theories in the whole evolutionary scheme.

"The Lotus Fire"

(Discussed by C. R. GROVES, London)

This book is too recent to have become a theosophical classic. Its sub-title is "A Study in Symbolic Yoga," and it deals with the meanings which certain symbols have for the author. The symbols are in the main well-known to Theosophical students, and have correspondences with those given at the beginning of *The Secret Doctrine* and in *A Study in Consciousness*. They are here worked out with an extraordinary wealth of detail, and are seen as indicating underlying principles in every aspect of the cosmos. The treatment as to both style and matter is highly individual, and serves to illustrate the author's insistently-repeated advice that yoga is individual—that each man has his own yoga which is his alone, and that no one can safely copy the yoga of another. Dr. Arundale does not confine the meaning of yoga to the science of self-culture with a view to Self-knowledge and liberation, but extends it to include the whole cosmic process, which from his point of view is valid, since individual liberation is a contributory aspect of cosmic liberation, and he has a profound and vital perception of cosmic unity. The reader is warned not to expect much explicit instruction in yoga practices, although many valuable directions as to the life-style of the would-be yogi are given, and indeed the whole book is one tremendous instruction in vital though not in formal yoga practice.

The symbols in their order, with what is perhaps their most fundamental meaning for the author are given in the table (p. 476):

- | | | |
|---------------------|-----|---------------|
| 1. The Point | ... | Forthgoing |
| 2. The Web-Womb | ... | Preparation |
| 3. The Line | ... | Vivification |
| 4. The Circle-Globe | ... | Limitation |
| 5. The Cross | ... | Manifestation |
| 6. The Svastika | ... | Evolution |
| 7. The Lotus | ... | Fruition |
| 8. The Point | ... | Consummation |

These are correlated with the cosmic process, with the individual life-stages, with the major initiations, with the chakras, with astrological symbols, etc. It is impossible in a short review even to indicate the amazing dynamism of the author. He states at the beginning that the symbols and their meanings were revealed to him by a Lord of Yoga, and it is evident that some transcendental vision has been seen, and that the book is an attempt to express its content.

One feels that tremendous vital urge which is so characteristic of Dr. Arundale, and that the pressure from within to express the inexpressible is at times almost overpowering. Some of the earlier Theosophical writings seem nowadays to be mechanistic and stilted, and Dr. Arundale may have been influenced by this in developing his unique style of expression, a style which is somewhat difficult to read, but which to some temperaments will produce a cumulative sym-

phonic effect which may result in the understanding of truths beyond formal thought. Where the formal mind will find little it can reproduce, the awakened intuition may find much it can comprehend. One can only recommend that *The Lotus Fire* be read with as few preconceptions as possible, and above all with the conviction that life renews itself at every instant, that every breath is the "point" marking the consummation of an old cycle and the beginning of a new.

SCRIABIN: Composer, Theosophist

MICHAEL, Pianist

THROUGHOUT the thousands of years which have passed during the evolution of the human race there have arisen at various periods great and noble souls who have, by the fruits of their labours, given to life and to posterity a wealth of illumination for our sustenance upon the Path of spiritual as well as material progress.

On Christmas Day in the year 1871 was born Alexander Nicholas Scriabin, destined to give to Music and to Science a new light and a new inspiration that falls into the category of those things that are counted as beacons in a darkened world. His parents belonged to the Russian aristocracy—his father a Colonel in the Imperial Russian Guard—his mother a distinguished pianist who died when Scriabin was only two years old. At the age of eight, he commenced to compose, and, when a little older, he studied the piano and composition with Professors Cunen, Zuerieff, Safonoff, Avenky and Tanieff. Nor was music his only gift. He could also carve in wood, and wrote poetry of no mean order. He was possessed of a phenomenal memory for music which remained until his tragic death in 1915.

Always of an individual and inventive turn of mind he once overcame the difficulty of practice, after breaking his right collar-bone, by practising both treble and bass parts of piano for music with his left hand only. Probably this accounts for his superb mastery of technical difficulties in the left hand and the reason for his composing Op. 9 which consists of two pieces especially written to be played with the left hand only.

It was during his student days at the Moscow Conservatoire of Music that he commenced to interest himself in Physical Science and the Occult. Thus were sown the seeds of the greatness of his later mysticism which blossomed forth in

his musical compositions, and his fame as the first musician to realize the kinship between Colour and Sound.

For many years, long before the appearance of Scriabin, scientists had dabbled with the possibilities of relating Musical Harmony and Colour, among whom we can name such men as Dr. Maclean, Philipp Reis, Alexander Graham Bell, and David Edward Hughes. The form which their investigations took are too long and technical to mention here, but the total of the results they obtained can be summed up in the words of Prof. Raymond: "In a general way it seems to be indicated that harmonic colours are the result of vibration effects upon the eye of multiples of like measurements, thus fulfilling exactly the analogy according to which harmonious effects are produced upon the ear," and again, quoting Grétry: "A sensitive musician will find all colours in the harmony of sound. The solemn or minor keys will affect his ear, and the sharp will seem like bright and glaring colours. Between these two extremes one may find all the other colours which are contained in music just as they are in painting, and belong to the expression of different emotions and different characters."

Scriabin was a member of the Brussels Theosophist Group, and perhaps his interest in metaphysics led him to become associated with Theosophy.

During the course of his experiments in acoustics, Scriabin met the inventor, G. W. Rington, who designed the Colour Organ wherein each note of the octave was allotted a certain tint chosen from the spectrum, whose vibrations roughly coincided with those which the note itself produced. The first experiments in this connection were not wholly successful owing to the inability of the eye to grasp light as quickly

as the ear can sound—a multitude of colours, passing across a screen, when the synchronization of both the sounds produced and the colours projected takes place. For such an instrument, Scriabin wrote his great "Prometheus," but when his composition was used in conjunction with the Colour Organ, he limited the colours used to a few, which enabled the eye to have time in which to distinguish and hold the colours longer. This proved most satisfactory and stimulating according to reports at that time. The invention died, however, as Science continued to push forward into more advanced fields of research such as in Radiology.

Similar to the Colour Organ—a modern attempt in this direction has been made, namely in Walt Disney's Film "Fantasia," where colours of various hues and shapes are projected on to the screen as the music with which they are associated proceeds. These colours and their shapes represent, we are told, the abstract thoughts which fill the human mind when it listens to music. These thoughts, however, or whatever they may be, are so personal in their individuality that it is impossible to say that they can be catalogued under one heading as to the form they may take, in each case.

Scriabin's fame was, however, two-sided. We must not forget that he was also one of the greatest composers of the Twentieth Century, and he ought to crystallize for ever in his Art his experiences on the higher planes of wisdom and enlightenment, in which he was guided by his Theosophical knowledge. Those who would unravel the secrets that lie behind the strange harmonic and melodic progressions which he used must first cleanse the heart and purify the spiritual ear. This music is for the enlightened, and those who have listened to it in that spirit have not failed to feel its influence and uplift. Perhaps that is why there are in the world today few performers who can give a wholly satisfying interpretation of his works.

Whether or not his music or his scientific discoveries will prove of usefulness in time to come, Medical Science remains to be seen, but I am of the opinion we are nearing the time when, upon the foundations which he raised, will materialize a finer sense of cooperation between Art and Science, applied to the spiritual as well as to the material progress and benefit of mankind.

[Michael is 34, English-born pianist and composer, gave recitals when eight, has played in European capitals. Is a recognized exponent of Russian piano music. Has always had the gift of improvisation. Since the war began all his recitals have been for charity. Believes that

artists should give their art, "as all our gifts are only lent us to further Masters' plans and are not our personal possessions." Believes that music will one day take its place in the heart of all cultural centres directed towards human spiritual progress.]

COSMIC CONCEPTIONS

! Editorial Note.—Through a meeting in Brussels with Jean Delville, famous Belgian painter, and later General Secretary for Belgium, Scriabin came in touch with Theosophy. In 1905, Scriabin, then a composer of recognized brilliant genius, made a short stay in Belgium, and the two artists gravitated to one another not only through artistic affinity, but through their mutual search for the truth behind their arts. Delville had already won near the light. Scriabin was still intellectually in the shadows. The illuminated painter metaphorically threw the flaming musician into the ocean of light by giving him *The Secret Doctrine* and telling him to set it to music. To Scriabin the light came as quickly and clearly as it did to Annie Besant when W. T. Stead asked her to review the same book. His enthusiastic nature soon absorbed the significance of the Theosophical teaching, and his music rapidly gave voice to his vast expansion of consciousness. Colossal musical schemes began to take shape in his imagination. One of these was his tone-poem on the theme of "Prometheus." On the pianoforte still sitting in Delville's drawing-room, Dr. Cousins tells us, Scriabin played over to his friend of the spirit passage after passage of his evolving work. To the expression of the same theme the painter gave all his ripe power, and produced a canvas of heroic proportions and splendid conception in the figure of the Titan dropping victoriously toward the earth, bearing in his uplifted hands the radiant power that he had filched from heaven.

In his poem of fire, "Prometheus," Scriabin linked colour and sound in an attempt to express the descent and ascension of the Logos. A most successful performance of it was given by the Philadelphia Symphony Orchestra under Stokowski, who retained in his program—notes and in Victrola recordings the composer's ascription of his work to Theosophy. This was a daring move by Stokowski in face of the opposition to Theosophy in America, but then Stokowski had made contact with Adyar and is friendly to Theosophy. His biographers declare that Scriabin was clairvoyant and saw the colours which his music produced. He unexpectedly fell ill and died in 1915 when he was only 43.

The President's Call To Greatness

(An Address to the 1944 Convention of The Theosophical Society in New Zealand)

GEOFFREY HODSON

A MARKED characteristic of our President's inspired leadership has been the striking of keynotes. Year by year he has accentuated one aspect of Theosophy after another. By this means he has both called forth from the whole Society coordinated action along one particular line and sent out into the world-mind a powerful mental and spiritual impulse. This year his call has been to contemplate and aspire to the quality of greatness. Our General Secretary has given us this quality as keynote for our Convention. I have chosen the greatness of man as the subject of this address.

When the Psalmist asked of God the question: "What is man that Thou art mindful of him?" he could receive but one answer, which is that all greatness resides in man. Everything will one day be achieved by him, including the fulfilment of the office of a Creative Deity. For, in very truth, each man is a Solar Logos in the becoming. Man is the most wonderful of all created things because in him are united by intellect highest spirit and lowest matter. Man is the totality of created things concentrated in one being. He is a microcosm indeed, a reproduction in miniature of the mighty cosmic Whole.

The single task before Nature, and therefore before man, is to bring forth from within him the divine potencies which lie locked up in his innermost being. This is evolution; this is its purpose, this its goal. For within the very lowest man is the greatness of the Cosmos and its Deity.

One of the means of drawing forth man's innate spiritual powers is the resistance of matter. This produces effort which he makes at first in ignorance of spiritual law. Hence his sufferings, symbolized by the storms which awakened the sleeping Christ. The other awakener is religion. True religion calls forth the highest in man.

When the Theosophist uses the word religion he means the one Wisdom-Religion ever-existent upon earth rather than theological dogma, creed, and religious observances. This Wisdom-Religion is Theosophy. It is the light of truth shining from that quenchless Fire which is the ever-illuminated mind of God, the spiritual Sun. So Theosophy really is Divine Wisdom, Theosophia.

The world's Light-bringers, Devas and Adepts, labour ceaselessly to bring this life-giving wisdom to man. Their purpose becomes clear in the light of the President's call to greatness. In a phrase the Great Ones say to all men: Become that which you are.

In that labour of calling the world to greatness, we Theosophists are invited to share. That is our call. That is why we are here: for our own enlightenment and for the enlightenment of our fellow-men.

Theosophy is a mighty call to the greatness in man. Everyone who hears Theosophy expounded convincingly, receives in fact a call to greatness. It may have a profoundly disturbing effect. In responding, one embarks on a changed existence, the essence of which is to manifest increasingly the inherent greatness of the soul.

One reason why The Theosophical Society does not grow more rapidly may be this profoundly disturbing influence of Theosophy. One cannot hear the Ancient Wisdom, respond to it, and remain unchanged. It is so searching, so penetrating that, like a refining fire, it burns its way through one's whole nature.

Theosophy is also to man as was the Christ silent before Pilate—a challenge. For though Pilate was the temporal accuser and judge, Christ was his spiritual challenger and he must either answer and obey or, if he cannot answer, wash his hands—symbol of his shutting the whole experience out of his life. When I think of the later life of Pilate, I wonder how he endured the torture of conscience. The greatness in him did not appear to shine forth when the Master came into his presence, when the wisdom shone into his mind, but he must nevertheless have been greatly disturbed. There were signs that soon afterwards he began to recover. When asked concerning the inscription: "Why do you not write 'He saith he is the King of the Jews?'" Pilate answered: "What I have written, I have written."

Pilate is the wordly mind of man. Christ is Theosophy standing before it in judgment, and the dual issue is man's greatness, kingship, victory, or his littleness, slavery, defeat.

Theosophy is so powerful that it puts a man at the cross-roads and shows him the signpost pointing forwards, backwards, and to either side.

1945

CALLED HOME

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Theosophy makes one self-conscious about evolution which becomes the supreme issue of existence. Four courses are open: To go forward cooperating with the Plan, intelligently, knowingly, but with difficulty, for the road is uphill; to go backward down the slope; to turn aside; or to stand still, purposeless. Such is the choice which Theosophy demands. We Theosophists of modern days are blessed with an extraordinary opportunity. We can both answer the call to the greatness in ourselves and we can re-echo impersonally that call to others.

We are, however, entirely free. That freedom to me is part of the greatness of The Theosophical Society. For The Theosophical Society puts no external pressure upon any man. It says, "Here is the wisdom, there is the world. You stand between. Do exactly as you please. There

is the iron, here is the fire. You are the smith. Leave the iron cold, if you like; you are free. But, if you like, work the bellows till the iron is red hot and malleable and then strike with the hammer of mind and will. Shape the weapons by which selfishness and evil may be overcome. Forge the insignia of kingly greatness and rule which mark the conqueror."

"And," The Theosophical Society adds, "the Great Smiths, the untiring Workmen, the Masters need you, call you, invite you, whilst leaving you free, to join Them in the Great Work. This workshop, which is The Theosophical Society, is Their smithy. In it the greatness of the individual worker may be forged and the greatness of humanity as a whole may be looked for."

Thus, I interpret in part our President's call to greatness.

Called Home

JULIA K. SOMMER

MISS JULIA K. SOMMER, American educationist, died peacefully in a Los Angeles hospital on February 16. For nearly 30 years she had been head of the movement in the U.S.A. for a Theosophical World University, carrying on research, issuing regular bulletins, and lecturing to promote it. This she considered her life work, and her last wish was that she should "come right back and train for work in the Theosophical University of the future."

She came into Theosophy in 1904, attracted by C. W. Leadbeater's expositions, and soon afterwards was elected President of the Chicago Association of Lodges which amalgamated in order to have a down-town centre. There she continued to work until years later she moved to Krotona.

Then began an educational adventure. We quote Miss Sommer's own story supplied to our Adyar Press Department: "Mrs. Mary Gray was the founder of the School of the Open Gate. She founded it in 1918, and from 1920 to 1925 I was principal of it and Mrs. Gray had severed her connection with it. In 1920 The Theosophical Fraternity in Education, of which I was chairman, bought the school of Mrs. Gray, that is to say we undertook to pay \$5,000 for a main building and three smaller ones for which she had become indebted to Mr. Gray to the extent

DATE OF ASALA

The date of Asala full moon was July 25 as given in the June *Theosophist* and not July 27 as in the July issue. Please correct.

of \$5,000 and we made ourselves responsible for that amount giving Mr. Gray a bond for drawing 5% in. Through the sale of further bonds we bought a bus and covered the land on which the building stood, giving a mortgage for a \$14,000 balance which we could not at that time pay. When the school property was sold in 1925 all these debts were settled by the sale price and there was something under \$15,000 balance. The proceeds of the sale after all bonded indebtedness and mortgage had been paid were donated to Mrs. Besant for education purposes. She planned to use it for the School she expected to develop on Happy Valley land."

Miss Sommer graduated B.S. from Chicago University and M.A. from Columbia.

DR. W. A. HUMPHREY

Dr. W. A. Humphrey, who passed away in Cape Town on 1st February 1945, was best known to our members as General Secretary for South Africa, following Mrs. Membrey and being succeeded by Miss Clara Codd. He was particularly active during this period and gave many addresses on his visit to Adyar.

After qualifying as a teacher at the South African College, he took his degree as Doctor of Philosophy in Germany, where he also studied music and singing, and on returning to Cape Town cultivated many musical and choral societies. Professionally he worked as a Government surveyor in the Transvaal and Natal, where he made a special study of geology and gave instructive lectures on this subject with occult implications to the Cape Town Lodge. With his artistic temperament on the one side and scientific outlook

on the other, he had a well balanced view of life which found adequate expression in Theosophy. For the past few years he lived in Grahamstown.

LAXMIDAS

June 29.—A friend of all creatures has passed over, Mr. Labshankar Laxmidas, of Junagad, who for many years past has circulated over India leaflets calling attention to cases of cruelty

to animals and of cruelty to women. He used to send them to Adyar. He was a true Knight of Chivalry, working with an almost fanatical solicitude to relieve suffering and ameliorate the conditions of human and subhuman people. India has much to thank him for—she needs thousands like him, crusaders for kindness between man and man, man and beast, an audible "voice of the voiceless."—J.L.D.

Comment On Watch-Tower Notes

FROM Mrs. Alice Law, General Secretary for Ireland: "I have read with deep interest and attention the Watch-Tower Notes in the February, March, April issues of *The Theosophist*—also the Notes in *The Theosophical Worker*. I heartily agree with your sentiments. For quite a long time now, I have felt that Theosophy was being pushed a little to the one side (if I may use the phrase)—and that the subsidiary activities were taking first place. Naturally, in small Sections and Lodges, this appears to be unavoidable, as the members who have joined, and work in them, feel a responsibility and an obligation which, in some cases, leaves them not quite so free to work in the Theosophical Lodges. To me, Theosophy and The Theosophical Society come first, and as General Secretary of the Irish Section, I intend to do all in my power to promulgate the great principles of Theosophy, so that Ireland may be made aware of the Ancient Wisdom; endeavouring to form strong Centres of Theosophical activity, North, South, East, and West, in spite of or because of political, religious, and other differences.

"Many people find self-expression in the subsidiary movements. In Dublin, there are numbers of members in the Co-Masonic Order who know nothing of Theosophy, who are not even attracted to it; yet they are seeking for spiritual guidance in their everyday lives, and find that guidance in the Masonic rites and ceremonies. I shall bear in mind your Notes in the magazines, and shall devote my efforts anew to the strengthening and stabilizing of the Theosophical work in Ireland."

Mr. F. G. Gregory Hynes, Melbourne Lodge, Australia, comments on leading articles in the March *Theosophist* and *Worker*: "I confess I was not a little disturbed by the implications they conveyed of serious criticisms and controversies in the T.S. over the relations between The Society and sundry outside bodies—if indeed they exist. I am not aware of anything of the sort in this country—at all events, not for many years

past. In my opinion there is no call to 'disentangle' the T.S. from these other movements, which are not mere 'colourings' or 'facets' of Theosophy but independent entities, with which the T.S. has no connection at all. On the other hand, I see no reason why, when the occasion serves, it may not be tactfully and profitably shown how much they owe to an infusion of Theosophical teachings, where that fact has not been hitherto known or acknowledged.

"The E.S.T. is in a different class. With all respect, I deprecate public attention being drawn to a claim that the E.S.T. 'must be regarded as the heart of T.S.' which has never been made publicly or officially so far as I know. On the other hand, if a group of T.S. members are really, by and large, earnest and whole-hearted Theosophists, their lives and energies dedicated to the service of mankind through the medium of Theosophy, I do not see how they can avoid becoming *ipso facto* a vital core or heart of the T.S., whether such claim be made on their behalf or not.

"In my opinion it is no one else's business at all whether we join two or three or a dozen other movements which may happen to have been inspired or assisted or coloured by Theosophy, and they have no shadow of right to criticize you, President or not, as appears to have been done, for exercising your right to freedom of thought and action so long as such action does not infringe the equal freedom of others."

Miss Irene Webster Wale writes from Edgbaston, Birmingham, England: "I was very interested indeed to read the April Watch-Tower, especially your reference to Healing Groups. A Meditation and Healing Group which I formed at the Annie Besant Lodge three years ago, has met consistently every Wednesday evening without a break. We have had splendid results. When you have your technique for Healing Groups ready I would like to hand to you the loyal allegiance of this Group and to help you in your work."

International Directory ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President: Dr. George S. Arundale.
Vice-President: Mr. N. Sri Ram.
Treasurer: Dr. G. Srinivasa Murthi.
Recording Secretary: Mr. G. N. Gokhale.

International Federations.
National Societies, General Secretaries and
Presidential Agents.
Lodges not belonging to Sections.

NATIONAL SOCIETIES, Etc.

(Section Journals in italics)

EUROPE

The Theosophical Society in Europe (Federation of National Societies): General Secretary, Lt.-Col. J. E. van Dissel; Assistant Secretary, Mrs. Adelaide Gardner; 50 Gloucester Place, Portman Square, London, W.1. *Theosophy in Action*.

Belgium: General Secretary, Miss Serge Brisy, 51 rue du Commerce, Bruxelles. *L'Action Theosophique*.

Denmark: General Secretary, Mr. Charles Bonde Jensen, "Dharma," Fredensvang, pr. Aarhus. *Theosophia*.

England: General Secretary, Mr. John Coats, 50 Gloucester Place, Portman Square, London, W.1. *Theosophical News and Notes*.

Finland: General Secretary, Herr Armas Rankka, Vironkatu 7C, Helsinki. *Teosofi*.

France: General Secretary, M. Leon Benzimbra, 4 Square Rapp, Paris VII. *Bulletin Theosophique*.

Greece: Joint General Secretary, Mr. K. Melissaropoulos, Homer Street 20, Athens. *Theosophikon Deltion*.

Iceland: General Secretary, Herr Gretar Fells, Ingolsstr. 22, Reykjavik. *Gangleri*.

Ireland: General Secretary, Mrs. Alice Law, 14 South Frederick Street, Dublin. *Theosophy in Ireland*.

Italy: Vice-General Secretary, Mr. Roberto Hack, 71 Via Leonardo, Ximenes, Florence.

Netherlands: Presidential Agent, Prof. E. L. Selleger, Fretstraat 20, Nymegen, Holland, (temporary address). *Theosophia*.

Norway: General Secretary, Free Dagny Zadig, Bakkegt. 23II, inng. Munkedamsven, Oslo. *Norsk Teosofisk Tidsskrift*.

Portugal: General Secretary, Mr. Felix Bermudes, Rua Passos Manuel 20, Lisbon. *Osiris*.

Scotland: General Secretary, Mr. Edward Gall, 28 Great King Street, Edinburgh. *Theosophical News and Notes*.

Sweden: General Secretary, Mr. Theo Lilliefelt, 39 Torsgatan, Stockholm. *Teosofisk Tidskrift*.

Switzerland: General Secretary, Frau Fanny Scheffmacher, 17 Neusatzweg, Binningen, Basel. *Ex Oriente Lux*.

Wales: General Secretary, Miss Edith M. Thomas, 10 Park Place, Cardiff. *Theosophical News and Notes*.

ASIA

Burma: General Secretary, Mr. N. A. Naganathan, (present address) c/o The Theosophical Society, Adyar, Madras.

Ceylon: General Secretary, Dr. T. Nallainathan, 31 Castle Lane, Bambalapitya, Colombo.

India: General Secretary, Mr. Rohit Mehta, Kamacha, Benares City. *The Indian Theosophist*.

East Asia (China and Japan): Presidential Agent.

Malaya (Federated Malay States and Straits Settlements): Non-Sectionalized Lodges.

Philippine Islands: National President (acting), Mr. Manuel Pecson, 1442 Rizal Avenue, Manila. *The Lotus*.

AFRICA

Southern Africa: National President, Mr. J. Kruisheer, Box 863, Johannesburg. *The Link*.

British East Africa: Non-Sectionalized Lodges.

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ZANZIBAR: Krishna Lodge, Secretary, Mr. Jayant D. Shah, P.O. Box 142, Zanzibar.

TANGANYIKA: Narayana Lodge, Secretary, Mr. Venibhai K. Dave, H. M. High Court, Dar-es-Salaam.

KENYA: Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P.O. Box 570, Nairobi.

Mombasa Lodge, President, Mr. P. D. Master, P.O. Box 274, Mombasa.

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Australia: General Secretary, Mr. R. G. Litchfield, 29 Bligh St., Sydney, N.S.W. *Theosophy in Australia.*

New Zealand: General Secretary, Miss Emma Hunt, 371 Queen St., Auckland. *Theosophy in New Zealand.*

AMERICA

North America

Canada: General Secretary, Mr. Albert E. S. Smythe, 5 Rockwood Place, Hamilton, Ontario. *The Canadian Theosophist.*

Canadian Federation: Secretary-Treasurer, Mrs. Elsie F. Griffiths, 671 Richards St., Vancouver, British Columbia. *The Federation Quarterly.*

United States of America: National President, Mr. James S. Perkins, Olcott, Wheaton, Illinois. *The American Theosophist.*

St. Louis Lodge: President, Mr. Charles E. Luntz, 5108 Waterman Avenue, St. Louis, Mo. *Ancient Wisdom.* (Note.—This affiliation to Adyar is granted as a temporary measure for the duration of the war.)

Latin America

Argentina: General Secretary, Señor José M. Olivares, Sarmiento 2478, Buenos Aires. *Revista Teosofica Argentina and Evolución.*

Bolivia: Sub-Section of Argentina, Señor Daniel P. Bilbao, Apartado No. 1207, La Paz.

Brazil: General Secretary, Señor Aleixo Alves de Souza, Rua do Rosario No. 149, Rio de Janeiro. *O Teosofista.*

Chile: General Secretary, Señor Juan Armengolli, Apartado No. 3799, Santiago. *Fraternidad.*

Colombia: General Secretary, Señor Ramon Martinez, Apartado No. 539, Bogota. *Revista Teosofica Colombiana and Boletín Teosófico.*

Central America: (Costa Rica, El Salvador, Honduras, Nicaragua, Guatemala and Panama): General Secretary, Señorita Lydia Fernández Jiménez, Apartado No. 797, San José, Costa Rica.

Cuba: General Secretary, Señor Armando Alfonso Ledón, Apartado No. 365, Habana. *Revista Teosofica Cubana and Teosofia* (organ of the Young Theosophists), 105 Vista Alegre, Santiago de Cuba.

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Peru: General Secretary, Señor Jorge Torres Ugarriza, Apartado No. 2718, Lima. *Teosofica.*

Porto Rico: General Secretary, Señor A.J. Plard, Apartado No. 3, San Juan.

Uruguay: General Secretary, Señor Carmelo La Gamma, Palacio Diaz 18 de Julio 1333, Montevideo. *Revista de la Sociedad Teosofica Uruguay.*

Federation of South American National Societies: President, Señora Julia A. de La Gamma, Apartado No. 595, Montevideo, Uruguay.

Interamerican Press Service: Señor Ruperto Amaya, 31-57, 34th St., Astoria, L.I., New York, U.S.A. *Servicio Periodístico Interamericano.*

THEOSOPHICAL YOUTH

World Federation of Young Theosophists: President, Shrimati Rukmini Devi, Adyar. Joint General Secretaries, Mr. John Coats, London, and Mr. Rohit Mehta, Benares.

THE THEOSOPHIST

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Editor: DR. GEORGE S. ARUNDALE

Associate Editors: Mr. J. L. Davidge and Mrs. Jane Clumeck

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ON THE WATCH-TOWER



[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.]

CHALLENGE, BUT NOT
DENOUNCE!

THERE are those who are bold enough to declare that their interpretation of Theosophy or the interpretation of some elder in whom they think they believe is the only real interpretation, such as those who hedge themselves about with the asseveration that the Theosophy as revealed by H. P. Blavatsky is the only Theosophy and that those who stray therefrom by the most microscopic hairsbreadth are traitors to Theosophy, to say the very least.

And there are those who insist that the beliefs commonly held by the average Theosophist, as in karma and reincarnation and the Masters, by no means constitute Theosophy, but that what they believe does constitute Theosophy, and is the only true Theosophy.

It is curious, not to say distressing, how many there are who are supremely confident that their own outlook upon life is not only right for them but no less right for everybody else, so that there are two classes of people—those who are in Heaven because they are right, and those who are more or less in hell (in whatever locality they may believe themselves to be) because, not being right as these others are, they must needs be wrong.

Every Theosophist must challenge the Theosophy of every other Theosophist to be sure that he has his own Theosophy, finer or coarser as this may be compared with the Theosophies of others. But his challenge must be on his own behalf, emphatically not on behalf of others. It is not for him to seek to impose the results of his challenge upon other people, nor should he arrogate to himself a measure (usually a large measure) of superiority because he hugs to himself what may or may not be a delusion that his Theosophy is obviously closer to reality than the Theosophies of others. It must be the glory both of Theosophy and The Theosophical Society that every Theosophist is free, beautifully free, illimitably free, to seek and find his own Theosophy, to seek and find the nature of his own membership of The Theosophical Society, and to express these just as a bird sings, not to convert, not to lay down universal laws, not to demand acquiescence, but to reveal his own nature as it may from time to time disclose itself in him, and to glorify the Theosophy and The Theosophical Society which so wonderfully stir him to seek his Truth, to find it, and to share it with his fellow-seekers.

It is because I believe in this freedom that I view with complete equanimity the denunciations by some of my fellow-members of

Adyar and all Adyar's works, as if their own outlook were alone true, all other outlooks being false and traitorous to H.P. Blavatsky. Personally, I have a horror of these certainties. They seem to me so terribly stultifying. But individual members must be free. They must be free to be certain that they alone know what Theosophy really is, and what The Theosophical Society should really do. We cannot limit freedom and say: Thus far and no further.

If they are sure they are right and that all others who believe differently are wrong, then let them say so, but not denounce. I pray they may remember that Universal Brotherhood, to the formation of a nucleus of which they have pledged themselves in joining The Society, and that they will exercise to the utmost the wonderful virtues of tolerance and understanding, so that at the most they feel sorry—if they so choose—for those who walk in darkness, never vilifying them nor ascribing to them sinister motives.

BROTHERHOOD FIRST

It has sometimes been said to me that I should on due occasion expel any member who demonstrably denies in his actions and speech and attitude the First Object of The Society. I dare not say that I should never feel it my duty to remove a member from his membership, because it would be wrong for me so to commit myself. But I must ever think more of the Universal Brotherhood than of any individual member's flouting of it, however obvious and incontrovertible the flouting might be. Almost at all costs every member must be safe in his membership, and only when he is definitely imperilling the stability of the Brotherhood of The Society could the possibility of his removal at all arise.

To denounce the principal officials of The Society for disloyalty to it is certainly within the freedom of every member, though it is a low class of denunciation which ascribes evil motives to them, or shall I say unworthy motives? To inveigh against the common Theosophical beliefs of most of The Society's members is no less within the freedom of every member, though it is a low class of inveighing which declares such beliefs to be wrong. Actively to canvass against the offending officials or beliefs is no less within

the freedom of every member, but the canvassing must be achieved in a spirit of courtesy, tolerance and understanding—never against persons, always against their views.

Above all, the spirit of mutual friendship and respect must ever be maintained, however intense the clash of opinion may be. The Golden Rule for all of us Theosophists is that we cherish our truth for ourselves, never seeking to impose it upon others. All truth is Theosophy, and the moment a member declares a certain conception to be truth for him it becomes his Theosophy, be it ever so different from the Theosophy as conceived by the majority of the fellow-members. Essentially, I hold, Theosophy springs far less from without and far more from within. Theosophy is the truth, the science, the religion, the philosophy, the practical ideal of living. Theosophy is more than as may be contained within any book or utterance. Theosophy is the very soul of living, and that soul is in all creatures, be they who they may. Isis has been unveiled for us in one of her aspects which we have called Theosophy. Innumerable other aspects there are, and every creature is a Theosophist. He could not be otherwise. Every creature is a Theosophist "sans le savoir."

I have put all this in italics because I want to emphasize it. I am anxious that there shall be as many freedoms in our Society as there are members, but I am still more anxious that each and every free Theosophist shall be happy in all the other freedoms, not on his own account, for he has his own happiness in his own brand of freedom, but on account of those who rejoice in their freedom no less than he rejoices in his. We must not be belligerently free, but most graciously free and generously.

Each of us must no doubt have authority behind him, he must look up unto the hills and mountains. But he must also be an authority—his own authority. It is better to be than to quote. It is wonderful to follow, but perhaps it is even more wonderful either to lead or at least to walk erect and straight on his own way as he happens to perceive it.

May we not be proud of the differences among us within an unbreakable Brotherhood? Shall we not say how glad we are that within the same fold there dwell

together in amity the most divergent opinions and certainties? There may be many to disagree with what is sometimes disparagingly called the Adyar Theosophy. But shall they not be glad that it is possible for the leonine Adyarians (they are supposed to be domineering and aggressive) to lie down with the lamb-like non-Adyarians? And is it not true that the closer we draw to one another the more we like one another?

The world is becoming smaller so that we may become more brotherly.

CHALLENGE!

I do not for a moment suggest that many of us do not offend in aggressive pride in our own conceptions of Theosophy. Some of us may have sought to thrust our certainties down the throats of our fellow-members. This aggressive pride and this endeavour forcibly to feed are indeed reprehensible. But we must take into account both the fervour of the comparatively newly converted and the almost irresistible urge of a cause, a conception, an outlook, which seems not only to be profoundly true, but no less the only way in which a true Theosophist can possibly be true to Theosophy and to The Theosophical Society.

I think the time has come for a far broader outlook, so that we no longer brandish among our fellow-members for their chastening the names of this or that or the other leader, nor do we lay down any law as eternally sacrosanct.

Essentially is Theosophy life and living, not form and letter; and there is nothing in our Theosophy of today nor in our Theosophical Society of today, which shall not change with the changing times. A new world—a new presentation of Theosophy. A new world—a new emphasis on the Universal Brotherhood which is the very life of The Theosophical Society.

So we must be ever ready to challenge and to be challenged. But we must all know how to challenge and how to receive challenge.

There can be no true challenge which is not reverent, which is not in understanding, which does not exalt brotherhood above all difference.

Thus alone dare we challenge principles, persons, publications. But we must chal-

lenge them and be challenged in them, for the spirit of change is abroad, and changing food must be given to changing appetites.

How many among us know how to challenge so as to widen and to intensify our universal brotherhood and not to narrow and restrict it?

Yet challenge there must be, or Theosophy and The Theosophical Society will for the time being sink low in frustration.

Revolving on its universal axis the Diamond of Theosophy now shows one facet of its Truth and now another to a world expectant, though all facets are ever shining to the perfect glory of its Being.

But in the midst of all challenging, essential as I believe it to be to the welfare of The Society even if the challenge, in all reverence and understanding, be in respect of that which is held most sacred and intimate, the uncompromising truth of the 127th Psalm must never be forgotten:

Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

I should not dare to write as I have written in this Watch-Tower were I not firmly rooted in my knowledge of the existence of Those whom we call Masters, who are the Elder Brethren and Real Government of the world, who Themselves established The Theosophical Society and have given constant mandate to those who have been its leaders.

Knowing this, and knowing too that this Society of ours and Theirs is founded to promote brotherhood, truth and freedom, my own personal centre must ever be the Masters and Their work.

But this all the more emboldens me to challenge all that I may hear or read or see, not as a matter of suspicion but lest I cling to the letter so that the spirit eludes me. The very letter itself may have been right for yesterday. Am I sure it is right for today? I may have heard a word yesterday. Am I sure I have not failed to hear the word spoken for today?

The Masters have said. But what do They say?

The orders of yesterday may be those for today. But am I sure that there are no other orders for today?

How difficult to know! But how important to use judgment and intuition to be sure that the old order has not changed, yielding place to new.

TAKE A RISK!

And if an intimation somehow comes shadowing forth a new dispensation, shall I turn away from it for safety's sake or shall I take a risk so as possibly to seize an opportunity? Let me say that the issue is far less any advantage to myself and far more any advantage to The Society. In these days when a false step may precipitate disaster, when it is comparatively easy to be greatly true or greatly false, there is need for caution. But there is also need for courage—for courage to take the risk of abandoning the beaten track if in so doing there seems to be an opportunity to serve Theosophy and The Theosophical Society more faithfully.

It is very dangerous to take risks, but is it not even more dangerous not to take them?

The Masters took a very great risk in revealing Theosophy and in founding The Theosophical Society close on seventy years ago. Some of Their Brethren, we have been told, were doubtful about what would be a departure from established custom and policy.

The Masters have taken a very great risk in permitting Themselves to become so open to the gaze of multitudes and to misunderstanding, if not more, on the part of the ignorant.

The Masters have taken a very great risk in opening the Path of Holiness far more widely than it had ever been opened before.

The Masters have taken a very great risk in offering such overt guidance to members of Their Society through chosen messengers and agents.

It cannot be said that in every case the risk was justified by the result.

But I am very sure that on the whole the results have abundantly justified the risks.

Yet the risks had to be taken, and I do not hesitate to say that as we pass out of an old world into a new there is urgent need for the risk to be taken of seemingly, but not really, departing from the generally accepted traditions within which so far our Theosophical footsteps have been confined.

It is not what is challenged that is of importance, but how it is challenged. Gracious-

ness, understanding, tolerance, respect—these justify any challenge even though it pierce into the sancta sanctorum of our sacredness.

It is far less what we believe that matters, far more the way in which we believe.

I should like it to be clear that in all I have been writing I am but expressing my own personal convictions, those which help me on my own way. I want our Theosophical ground to be cleared for decent freedom of expression and for free but brotherly challenge of policies and traditions and authority, so that fear is eliminated, the oppression of set Theosophical public opinion is removed, and each Theosophist is assured that only in membership of The Theosophical Society is he really free to be himself. I want all Theosophical correspondences, if there be any, to condemnation, to threats of penalties for non-belief in this, that or the other, to virtual ostracism for non-conformity to current orthodoxies and predominating trends of thought, to disappear once and for all in the very name of the Universal Brotherhood of humanity.

Let every Theosophist follow his own pathway and accoutre himself in whatever paraphernalia may seem appropriate to him.

All Theosophists are equal in their membership of The Theosophical Society.

Their equality must be maintained at all costs.

But in their turn they must feel sincere brotherhood with every one of their fellow-members.

There must be no abuse, no arrogation of superiority, no contempt, no insistence that The Society has fallen from grace and can only be redeemed if other members will cease to be lost sheep and will return to the fold in which certain sets of members preen themselves, or possibly in all sincerity are sure that they alone have held fast to the original purposes of The Society.

In all probability, while the world doubtless needs, according to its changing moods, a general attitude on the part of The Society's membership and a presentation of Theosophy according to its requirements, it also needs the outlook of every single member and groups of members, change as this outlook may from time to time.—G.S.A.

THE PRESIDENT'S PASSING

BY THE VICE-PRESIDENT

AS this issue is being printed I have to announce to members of The Theosophical Society throughout the world the sorrowful event of the passing of our President, George Sydney Arundale. Sorrowful to us, because of the loss we have to endure which is irreparable, though to him personally it must be an ascension to a height, wherein are gathered his illustrious leaders and predecessors, H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater and others, of revered memory. Along with them and like them he was and is a Brother of Light, a soldier in the cause of Righteousness and Wisdom. His being here for the moment or elsewhere in realms which are beyond our physical senses is a matter which at any time he would have most joyfully left to those Chiefs in whose service it was his one and only ambition to be for ever a true and dependable servant.

He passed on during the night of August 11-12 at 12.45 Indian standard (war) time, after the severe trial of an illness which showed itself in the form of daily fever for over six months and ended with complications connected mainly with the lungs, and the cremation took place at 11.30 a.m. on the 12th on a special site close to the Garden of Remembrance. He bore the illness with remarkable patience, enlivened in moments when he was comparatively free from its disabilities with his usual cheerfulness and humour. He was confined to his bed for nearly a month and a half, and during that period had the most devoted care and attention of his physicians, Captain G. Srinivasamurti and Dr. S. Gopalan, of Shrimati Rukmini Devi who personally ministered to his needs to the maximum of her physical capacity, of Mr. Sankara Menon, than whom no more selfless friend and companion can be found even among the elite of that category, of Shrimati Padmasini, Mr. M. D. Subramaniam, and others whom there is little room to mention here.

The Madras Observatory gives this in universal time as 00.45 a.m. on August 12.—J.L.D.

The President passed surrounded by the thoughts and affection of not only the residents of Adyar but also many friends who had come to know about his serious condition, subsequently multiplied a thousand-fold, as the news of his death reached his fellow members and friends all over the world through cable, radio, and the press. He had the rare quality of evoking from those who had the good fortune to come into the sphere of his influence—and this covered many fields of interest and activity—the warmest personal affection for him and enthusiasm for the cause in which he led them. His spirit will remain blended with that of The Society, and the vivid impress of his personality will long remain evident in its activities and in the thoughts of its workers.

H.P.B. passed away; later the Colonel; then Dr. Besant and Bishop Leadbeater; and others who have shed rich lustre on the name and work of The Theosophical Society. But The Society continues on its onward course which is to serve those far-reaching ends which it has been ordained to help to fulfil. Now that our beloved Brother has gone, in order, as we might feel assured, to prepare the further way of The Society's progress, let those of his band who remain take those ends, in whatever manner each one might envisage them, deeper and closer into our hearts. More than ever before is now laid upon us the sacred duty of serving our Society through each of its three great Objects, spreading far and wide the conception of Brotherhood, and proclaiming, not dogmatically but as students and seekers, such understanding of God's plan and wisdom as we might have been able to attain. We honour our President best by active service, to the cause to which he had so wholly dedicated himself, the cause of Theosophy and The Theosophical Society.

N. SRI RAM

Please refer to p. 242 for an official notice regarding the Presidential Election.

Why I Do Not Return To India

H. P. BLAVATSKY

[The "inside story" of H.P.B.'s departure from Adyar, due to betrayal and neglect. She wrote this report early in 1890, and Dr. Besant's defence of her published in our last issue was written at the end of the same year. Both articles give direction to us today in chivalry and loyalty to our leaders.]

TO My Brothers of Aryavarta,
In April, 1890, five years elapsed since I left India.

Great kindness has been shown to me by many of my Hindu brethren at various times since I left; especially this year [1890], when, ill almost to death, I have received from several Indian Branches letters of sympathy, and assurances that they had not forgotten her to whom India and the Hindus have been most of her life far dearer than her own Country.

It is, therefore, my duty to explain why I do not return to India and my attitude with regard to the new leaf turned in the history of the T.S. by my being formally placed at the head of the Theosophical Movement in Europe. For it is not solely on account of bad health that I do not return to India. Those who have saved me from death at Adyar, and twice since then, could easily keep me alive there as They do me here. There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India.

In Europe and America, during the last three years, I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity—almost hatred—has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar,

during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.

Let it be understood at once that I accuse no one. Knowing what I do of the activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical Movement, I do not regard those who have become, one after the other, my enemies—and that without any fault of my own—as I might regard them, were it otherwise.

One of the chief factors in the reawakening of Aryavarta which has been part of the work of The Theosophical Society was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with their names and *Personalities*, great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta Vidya, and had acquired all the Siddhis, not as these are represented in tradition and the "blinds" of ancient writings, but as they are in fact and nature; and also that I was a Chela of one of Them. However, in the fancy of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as "Mahatmas" and still some too enthusiastic friends belittled them with their strange fancy-pictures; our opponents,

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describing a Mahatma as a full Jivanmukta, urged that, as such, He was debarred from holding any communications whatever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahatmas at all in our age.

THEOSOPHICAL ROOTS IN INDIA

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darshanas and Upanishads against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through The Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him? Without The Theosophical Society, would India have ever thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself have ever thought of doing so, had he not joined The Theosophical Society? Would your political Congress itself have ever been a possibility, without The Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if The Society had never given to India but that one future Adept [Damodar] who has now the prospect of becoming one day a Mahatma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain. Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S., or even my humble self, have

been the means of doing the slightest harm, either to the country or any Hindu, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice—then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded The Theosophical Society.

Aye, my good and never-to-be-forgotten Hindu Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other—Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names, which, but a few years ago, had become a household word in your mouths.

THE MASTERS' PROTECTION

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or other of the Masters was almost constantly present among us, and their spirit ever protected The Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Pādri-Coulomb "thunderbolt descended." I returned in November, and was taken most dangerously ill. It was during that time and Colonel Olcott's absence in Burma, that the seeds of all future strifes, and—let me say at once—disintegration of The Theosophical Society, were planted by our enemies. What with the Patterson-Coulomb-Hodgson conspiracy, and the faintheartedness of the chief Theosophists, that The Society did not then and there collapse should be a sufficient proof of how it was protected. Shaken in their belief, the fainthearted began to ask: "Why, if the Masters are genuine Mahatmas, have They allowed such things to take place, or why have they not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?" Yet it had been explained numberless times that no adept of the Right Path will interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma or arrest the natural results of actions for more than for a short period, and even in that case, these results will only reassert

themselves later with even tenfold force, for such is the occult law of Karma and the Nidanas.

Nor again will even the greatest of phenomena aid real spiritual progress. We have each of us to win our Moksha or Nirvana by our own merit, not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva or in being God; but there is the eternal bliss of Moksha looming forth for the man who becomes *as a God and Deity* by his own personal exertions. It is the mission of Karma to punish the guilty and not the duty of any Master. But those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly. This is of course addressed to those who have not yet quite lost their faith in Masters; those who have never believed, or have ceased to believe in Them, are welcome to their own opinions. No one, except themselves perhaps some day, will the losers thereby.

As for myself, who can charge me with having acted like an impostor? with having, for instance, taken one single pie from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums? Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Pädri class and Psychical Research Society have been unable to explain to this day, viz., the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to The Society every penny I earned by writing for the papers, why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

If, I say, at that critical moment, the members of The Society, and especially its

leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realized, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.

FALSE ALARMS

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protest, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government, while my best friends believed in the doctors' threats that I must die if I remained in India. So I was sent to Europe to regain my strength, with a promise of speedy return to my beloved Aryavarta.

Well, I left, and immediately intrigues and rumours began. Even at Naples already, I learnt that I was reported to be meditating to start in Europe "a rival Society" and burst up Adyar (!). At this I laughed. Then it was rumoured that I had been abandoned by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated medium, who had mistaken "spooks" for living Masters; while others declared that the real H. P. Blavatsky was dead—had died through the injudicious use of *Kundalini*—and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H.P.B. Some again held me to be a witch, a sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the destruction of all those who had the misfortune to be psychologized by me. In fact, the powers of psychology attributed to me by my enemies, whenever a fact or a "phenomenon" could not be explained away, are so great that they alone would have made of me a most remarkable

Adept—independently of any Masters or Mahatmas. In short, up to 1886, when the S.P.R. Report was published and this soap-bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no one; nor does it matter who said a thing and who repeated it.

One thing is certain; with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Damodar in 1886, he notified me that the Masters' influence was becoming with every day weaker at Adyar; that They were daily represented as less than "second-rate Yogis," totally denied by some, while even those who believed in, and had remained loyal to Them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, than I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health.

Nay more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council's permission. This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of THE THEOSOPHIST to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw

I was not wanted, and remained in Europe in spite of my ardent desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

INDIA'S KARMA

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London than I found people—the S.P.R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding—to believe in the truth of the great Cause I have struggled for, and in my own *bona fides*.

Acting under the Master's orders, I began a new movement in the West on the original lines; I founded *Lucifer*, and the Lodge which bears my name. Recognizing the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three Objects of the T.S., viz., to promote the study of Oriental literature, I was determined to carry out here the two others. All know with what success this has been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in India—at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent. And as, unless They appear among the Council in *propria persona* (which They will certainly never do now), no advice of mine on occult lines seems likely to be accepted, as the fact of my relations with the Masters is doubted, even totally denied by some; and I myself having no right to the

Headquarters, what reason is there, therefore, for me to live at Adyar.

The fact is this. In my position, half-measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T.S. For the future, then, it is my intention to devote my life and energy to the E.S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

And let me say at once, to avoid misconception, that my only reason for accepting the exoteric direction of European affairs, was to save those who really have Theosophy at heart and work for it and The Society, from being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but are entirely working against both, endeavouring to undermine and counteract the influence of the good work done, both by open denial of the existence of the Masters, by declared and bitter hostility to myself, and also by joining forces with the most desperate enemies of our Society.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a

"Master." However it may be, there is no alternative to this dilemma.

The only claim, therefore, which India could ever have upon me would be only strong in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the ones whom I have the right to expel for open disloyalty to their pledge (*not to me, H.P.B., but to their Higher Self and the Mahātmic aspect of the Masters*), a privilege I cannot exercise with the F.T.S.'s at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the Tree, and thus save it from every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as They understand it, and for the T.S. on the lines upon which They originally established it.

If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the people; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement. Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumny and ambitious malcontents—both without and within The Theosophical Society.

H. P. Blavatsky

(From *The Theosophist*, January 1922)

Civil Service For Spiritual Affairs

J. E. MARCAULT

AN ample, simple vision of our Society is very much needed in the minds of all of us; a vision that would not exclude as irrelevant, but include as significant, its many present and its many future activities; simple, then, not as a homogeneously, formless fluid, but as a richly organized unity, such as a great tree sensed from its trunk, or a range of mountains seen from its peak.

Many such images could no doubt be found, borrowed from the natural or from the human world; we should all possess one. So much has our Society grown, that we have allowed its development to outgrow our minds' grasp and, from our specialized activities or limited conceptions, the T.S. has appeared to us an over-complicated, over-organized mass of activities whose inner necessity and unity we failed to see.

Social images are perhaps more helpful here than natural ones. For my own part, I see the T.S. as fulfilling, with regard to the whole of mankind, the task that an institution like the Civil Service accomplishes in a nation. Civil Service is an organization for service and nothing else. It has no rights but only duties. It is an intermediary between the ruling power and the evolving masses. It interprets, for the benefit of the people, what would otherwise be to them an incomprehensible, tyrannical legislation. It makes law into human institutions; it is at the service of government for the service of the governed.

A WEAPON OF THE INNER GOVERNMENT

Without this Civil Service there would be an abyss between the rulers and the ruled. Orders issued would either not reach, or be misunderstood by, the nation; the only link between King and subjects, government and citizens, would be the police force and the courts. There would be compulsion from above, not cooperation from below. There would be rule but not education of the people to self-government, and the essential function of government is education.

As between the Divine Rulership of the world and evolving men there are not the

Lords of Karma alone, but also the Hierarchy of the Elder Brethren, so between King and Nation there is, together with the organization of force, that organization of understanding and guidance, tempering rule into service, law into institution, love into happiness, reform into evolution.

To me, then, our Society is a Civil Service for the spiritual affairs of mankind, in the hands of the Inner Government of the world for the service of all men, as an extension among us men of the great Hierarchy of Wisdom that mightily and sweetly ordereth all earthly things. Our mission is with the evolving spiritual life of men and with nothing else. It is, I think, because we have not been clear about that, because our vision has not remained on the plane of spiritual evolution, that we have become confused. We have come to think of Theosophy in terms of politics, or of religion, or of science, without realizing that these were only higher-minor or social forms, and that our task was with the spiritual life of which they are the expressions.

In all nations, in all religions, in all the branches of human civilization and culture, Theosophy and The Theosophical Society are concerned with spiritual progress. This was expressed in striking terms by the Secretary of a great political party who once remarked to me that, although he himself was not, and for philosophical reasons would never be, a Theosophist, he could speak with high praise of the Theosophist: "We have many in our party," he said, "and we want more. Theosophists have a passion for human service; they do not serve the party, they serve the people for whom the party exists."

This is, in my experience, the highest compliment ever paid to us as Theosophists, as

well as the truest description of our special calling. This, I consider, we should all deserve, whatever line of work we undertake—not serving any party, church, science, nation, etc., but serving the people for whom the organization exists, that is, men throughout the world. And The Theosophical Society should, and does effectively, if we look upon it aright, organize that passion for human service into a veritable Ministry for Spiritual Affairs throughout the world (*Ministerium* does mean service.)

If Theosophists, the world over, instead of segregating themselves apart from the world, remained in active contact with it, entering into all those organizations where the best men of all races are working for the good of their brethren, and worked there through the organizations, enflaming them with their own passion for human service, inspiring their co-workers with ideals of wider and wider Brotherhood, then our Society would fulfil its true mission.

THE MASTERS' EXAMPLE

Some speak of Theosophical leadership as though they dreamt of some "Coup d'Etat" that would give dictatorial powers to a Theosophist in every department of human activity. But if we are to be entrusted with any power at all we must lose the idea of spectacular success. We can learn from our Masters. They guide from within, They remain invisible, They do not command but inspire each one who can do well to do a little better, knowing that the progress of mankind means the progress of all individual men, not the disciplining of them all into obedient herds.

We have in the past worked for The Society; we have tried to bring the "outer world" to our Lodges. And that was right: The Society could only be constituted and can only exist by calling members from the world. But we have now to work *through* The Society for the world.

Again, because we were calling fifth sub-race Theosophists to Theosophy, we had to do so by using fifth sub-race methods, mostly by propagandizing Theosophy as a doctrine, mainly emphasizing in our work the second of our three Objects. But now that the

sixth sub-race is born, that the buddhic life and its experience are out in the objective world of men's consciousness, most of our public work will, I think, be done by emphasizing the first Object. If, in all the organizations where the best of men serve their fellows in the name of some ideal, principle, faith, or doctrine, the leaders of our race could render to Theosophists the testimony I have quoted: if we were known as serving, not Christianity, nor Hinduism, nor Buddhism, nor Agnosticism; not conservatism, nor liberalism, nor socialism, not even Theosophy and The Theosophical Society, but men; and if, conscious of our unity throughout the world, we deliberately strove for the realization of man's spiritual unity, then in every town and nation where our Society exists there would indeed be a "nucleus" of Universal Brotherhood. And when, from living the buddhic experiences of human oneness where alone they can be lived, that is among men, we returned to our Lodges and gathered those experiences together, then we might hope that, rising in a flame of understanding and love, we would reach the Brotherhood within, and we could know ourselves for what we are meant to be, a link between the Great Brotherhood of Superhumanity and the Great Brotherhood of humanity, at the service of the Inner Government of the world for the service of all men, without distinction of race, colour, sex or creed, that is of all evolving spiritual Egos.

Our Society has lost much of its power, I take it, because as its members took up the various lines of work into which its world-mission had to branch off, they lost their vision of the whole mission for which they worked. There has been a reabsorption of our members' interest into nations, creeds, branches of study, lines of activity. We need a strengthening of our universal vision—we need a more powerful sense of our multiform unity, a clearer perception of the oneness of our organized service of men, a renewed consciousness of the Theosophical Brotherhood, and of its relationship with the Great Brotherhood above and with the great Brotherhood around. It may be that my unpoetical image will serve to that end.—*Theosophical News and Notes.*

The Occult Meaning Of Kingship

ERNEST V. HAYES

ONE by one, the kings, if not the captains, depart, or, as a rather exultant Socialist put it, "join the unemployed." The future will hold some strange surprises, but up to now there is no clear indication of a deposed King regaining his throne with the security born of the goodwill of his people. The few Princes who remain feel the breeze of Republicanism and have to hold on to their coronets as a man clutches at his hat on a very gusty day.

In this, is there anything to regret? Does the passing of the Kings imply a setback from the spiritual and occult standpoint, or a shuffling step forward in the well-being of the peoples of the earth?

Clearly, from the occult standpoint there is nothing to regret, even though the loss of the kings be a misfortune. Races, as well as individuals, grow by temporarily discarding what they ought to keep, as well as by rejecting what is harmful because it is outgrown. It is most unwise to tip out the baby with the bathwater, and certainly unpleasant for the infant, but we may discover our need of the baby very quickly and before much harm is done.

If the Kings are a fundamental necessity in human growth (as are philosophers, prophets and artists), then the Kings will come back, sooner or later. If they have some grasp of the occult principles of life, they will submit to temporary exile, as a martyr submits to far worse, and they will try to learn what are the causes at work in their repudiation. In that way, the people may grow in the lack of them as well as under their rule.

To decide whether Kings are a fundamental necessity, we must think of principles rather than of certain persons known as Princes. If the principle be right, we may then consider how far a particular monarch embodies that principle. He ought not to reign through his personal qualities alone; qualities that might be found in any President or Premier. Pope, President, or Premier reaches his position through a Party and the Policy of that Party. The good qualities of such a Leader are a great asset to him, and to the spiritual or temporal realm over which he is called to preside; but it is not primarily for those that he is placed in office by his "clique." Within a Party, ecclesiastical or secular, a man may

rise step by step, encouraged to climb until he gains the coveted position: the Chair of S. Peter, the Patriarchate of Moscow or Antioch, the White House, the "hot seat" of Mexican Presidency. But in the final moves that make him Chief, the Party has little to say; there is a Clique that may or may not represent the best Policy. The Clique will keep him in office as long as he is loyal to the Clique; when the Clique is forced to quit, the President goes with it. In political life this often works disastrously (as in Mexico) and always with uncertainty, so robbing a nation of the stability and confidence vital for national development and culture. And from Cliques, up to now, no country, governed on Republican lines, has been able to free itself.

Why does one find a marked difference in religious "republicanism"—in the election of a Pope, for instance? It cannot be denied that the ubiquitous Clique is often in evidence, even here. The Holy Spirit may be invoked at a solemn Mass to illuminate the minds and govern the inclinations of the Conclave, but two or three cliques of Cardinals have already decided whom to support, hours before the invocation to Heaven. Yet the decision, once made, is loyally accepted by all, and the man chosen rarely proves to be to the detriment or discredit of the Church. The answer lies largely in the fact that the election is religious rather than purely secular. The majority vote is interpreted as the Will of God, even by those who voted in the minority, whereas in mundane affairs, no such conception enters into the minds of the unsuccessful candidates and their supporters. Why does Religion make this difference in elective leadership and headship?

KINGS AND PROPHETS

Surely because Religion, no matter how badly expressed in its philosophy, is derived from the Occult World, the Unseen. Because in every religion, though its exoteric side may be faulty, there will be a number treading the Path of Yoga, in touch with the Unseen, with Rishis and Masters, and an Inner Government or Guidance of the world, visible and invisible. By Their very Perfection the Adepts cannot take a committal part in human schemes and adjustments of civilization. All civilizations are based on imperfections; in the final achievement of humanity, civilizations will disappear. But, as

H. P. Blavatsky might airily put it: "that will be a slight matter of 16 figures or so."

The Adepts, then, choose disciples in close touch with Them, disciples whose own evolution is hastened by an impersonal and yet flaming devotion and unremitting service to man's deeper needs. These disciples will work quietly and steadfastly as links between the Occult World and the Mundane World, generally in connection with some religion that commands the respect, and, if possible, the loyalty of the men and women born into it.

Every nation of the past bears witness to this relationship of the disciple, first to the Adept Brotherhood, then to his people, and markedly to the leaders of his people. An example may be taken from the old records of the Hebrew Race, more familiarly known today as the "Old Testament" of the Christian Church. The books known as "Judges" and the two "Books of the Kings" should be studied in this connection. Israel had been governed by a succession of "Judges," during which time, according to one chronicler, "every man did what was right in his own eyes." That is perhaps an overstatement from some ardent upholder of ancient totalitarianism! The records do not show that as a result of this anarchism the sons of Israel went far astray or met with any serious catastrophe. But a number of these Hebrews desired a King, like other nations by whom they were surrounded, and with whom they were in recurring peril of war.

The figure of the Prophet, Samuel, emerges, as the one who alone can authorize the consecration of a King. Samuel is averse to the idea. He warns the Israelites of the autocratic demands a King will make upon them. But the Lord he serves says unto him: "Hearken to them, and make them a King." Saul is duly anointed and consecrated. Later, he fails in his duty, a duty similar to that imposed on Arjuna in the Gita. The Prophet, again to his personal grief, carries out the command of "The Lord," warning the king of his rejection. In this conflict between the Prophet's personal inclinations and feelings, and his utter obedience to "The Lord" is revealed the very essence of discipleship.

There are other cases, too, in the Old Testament, where the spiritual influence of the Prophet is shown behind the King, supporting or reproving. In all these cases, the prophets stood in peril of their lives for daring to withstand and accuse a Prince. "The Lord" commands: that is enough.

In these stories, repeated in many other accounts of other races, is to be found the inner

significance of kingship; from what source the king derives his authority. There is the Adept Brotherhood; its Head—"The Lord of the World," direct representative of God Himself. This Brotherhood finds it possible to serve the world through chosen and reliable disciples; these disciples, in turn, find it easy to affect a people through those leaders who are susceptible to occult influence and are persuaded of the truth of occult claims.

QUEEN ELIZABETH'S MENTOR

Nearer to us than these old stories of the Hebrew people can be found such relationship between some disciple of the Brotherhood and a monarch. The case of the celebrated Dr. Dee and the more celebrated Queen Elizabeth comes readily to the mind. There are many indications to show that Dr. Dee was a Rosicrucian Initiate; there are several indications to show that Elizabeth Tudor was deeply attached to him and had a high regard for him and for what he had to tell her *in secret*. This great woman had her faults, chiefly of the passing personality, but she possessed some of the finest qualities of a king, qualities to be found in few male monarchs of her age, and certainly not in any other Queen. An intense and irresistible admiration of her kingliness, for all her "heresy" and personal failings, must have moved the Roman Pontiff, Sixtus V, to exclaim of her: "What a wonderful Princess!" Who can say what she owed to Dee: how far her amazing triumph over apparently insuperable barriers and perils was due to his occult advice? She even refused to be crowned as Queen until Dee had cast an auspicious day for the ceremony.

Nor, in spite of the rather shabby record of the prelates of the Christian Church in general, can it be denied that some of them have also been in touch with the Adept Fraternity, and so able to rightly influence kings. In Greece today, distracted by internal strife, following a bitter humiliation at the hands of a cruel enemy, we see that the only man able to command sufficient confidence and respect from all parties is the Archbishop Damaskinos, now Regent of Greece, while that gallant little country makes up its mind whether to have its deposed King back or whether to turn to some form of Republic. Should King George of the Hellenes return by the expressed wish of his people, there can be no doubt of his future popularity, and his true service to the country, as long as he is willing to listen to the counsels of the Archbishop.

This seems to emerge. Provided a king be willing to listen to his prophets, in fair weather and foul, he will fulfil the conditions which the

Occult Government have in view with regard to mankind. Such a king can become the vehicle of the Divine Will, and from the Great White Lodge he may expect every help, every guidance, the continual outpouring of spiritual light and strength. Succeeding to his father's throne, without the intrigues of cliques, he will find a radiance in his mind more gleaming than the gems in his crown, a radiance that will not be dimmed by the actual cares of State.

Is it then the Prophet, the Rishi, who rules, with a Prince merely as his puppet? Not at all. All rule is outwardly expressed, save self-discipline of a very high order, and "the power which the disciple shall covet shall be that which makes him appear as nothing in the eyes of men." The disciple has no axe to grind: he is neither career-

ist nor opportunist; he is striving to reach beyond karma. Hence, he can consider problems in which he has no personal interest with piercing insight and the understanding of true Brotherhood. In the monarch's hands remains the sceptre; in the monarch's ears sound the grateful and glad plaudits of a happy and prosperous people. The disciple only gives the right advice, warns of the near danger, calls attention to the distant but no less certain consequence, reveals the weak spot, the false friend, the veiled enemy.

So, the King's may come back, giving not only material stability, but a contact with the Unseen Forces of Light. To remain back will require from them the recognition of the Adepts, and a willingness to be guided along the ways that establish a nation in Truth and Love.

TOTTERING THRONES

The cataclysm of the war has had one swift and unexpected effect: as ideals of freedom and democracy have spread, kingly thrones in Europe have come tumbling down. England became the home of exiled kings and their exiled governments, but the peoples of Europe, with few exceptions, were not so eager to welcome them back, especially those Balkan countries in which monarchy has been the easy tool of a feudal aristocracy. King Zog of Albania has disappeared. King Carol of Rumania, refused admission into the U.S.A., is making a home in his "Hotel Romano" in Mexico. King Boris of Bulgaria was murdered in a German aeroplane while returning to Sofia after an interview with Hitler. Both Rumanian and Bulgarian thrones are still occupied, but King Peter of Yugoslavia has been swept aside by the rising tide of democracy. King George of the Hel-

lenes is watching his country settling down under a democratic coalition. There are no obvious indications that the King of Norway has not retained the confidence of his people, and the same may be said of King Christian of Denmark. Leopold, King of the Belgians, is not wanted by his people and has precipitated a first-class political crisis by refusing to abdicate. On the other hand Franco is seeking a monarch for Spain, maybe to bolster up his fascist dictatorship, while the people favour a Republic. The war has shaken monarchy to its foundations, and the only thrones that appear to have any chance of surviving its shattering convulsions are those which are securely based, like those of Britain and the Netherlands, on the people's will and mutual affection between the people and the Sovereign.

—J.L.D.

1945 Convention Jubilees

Not only will the International Convention at Adyar next December celebrate the seventieth anniversary of The Theosophical Society, born 1875, but the President this year completes the 50th year of his Theosophical birth, which he regards as much more important than his physical birth. He entered The Society in 1895.

As one worthy means of celebrating the birthday it is proposed to publish for this Convention a souvenir volume in which prominent members the world over will deal with different aspects of the President's services to The Theosophical

Society and to the world in general. The Recording Secretary is asking the General Secretaries of the various Sections to invite articles (short and concise in view of paper shortage) for this volume and any other suggestions which may help to make the celebration worthy of the occasion.

In mid-July the President in talking over preparations for Convention asked Shrimati Rukmini Devi as the Deputy "to organize it in a very original way and to try to make it a special success."

INCIDENTS IN EUROPE

FRENCH SECTION AND THE GESTAPO

FOLLOWING is the full text of Professor Marcault's statement in the June issue of *Theosophy in Action* of which a precis by air-mail was given in the June *Theosophist*:

Examination of the files gradually returned to us allows us to make today an objective valuation of the sham "facts" produced in order to prosecute us. It is now clear that, under immediate pressure from Germany, the French (?) Police, whose task it was to dissolve us, in order to support its actions, constructed a system for the interpretation of our teachings concerning the occult management of the world (Logos, Hierarchy of Supermen, etc.), by which these were viewed as camouflage for a political "occult" direction, a hidden political organization aiming at the ownership, sooner or later, of the world hegemony. When we spoke of the spiritual side of things they read "politics"; spiritual evolution means marching towards the success of the hidden political enterprise; every time we say cosmic they read "human." And our members, who upon their faith in our doctrines have tried to enlarge their spiritual experience, gained more wisdom and love, greater understanding of men with more eagerness to serve them; whose awakened souls have touched the divine occult forces which carry not only human beings, but also the Universe towards a conscious re-absorption into the Divine Soul, are considered "mediocre" and the "sheep." A printed lecture of Dr. Arundale's on "The Occult Direction of the World" bears this note in red pencil: *Occult Aims of the T.S.*

I have said in my address of the 10th December that it seemed to me that if the Government of 1941 did agree to serve the German policy, yet it did not feel convinced that the accusation it was forced to sustain against us was well grounded. I provided you with some evidence. This evidence is plain today. We have been constrained to silence. We have been dissolved. All that which might look like attempts at a fresh activity has been brutally repressed; and this is how some of us came to be interned and brought to face justice; but, from the French side, no one was tracked, nor prosecuted, the Theosophists. The head of the Government, who had been enraptured to punish a Theosophist for having remained at his work, replied in 1942: "I pray to

be left alone; I do not wish to hear any more about the Theosophists." It is then that the Gestapo took direct action.

And it is exactly this excess in the measure of the pretexts, this forced interpretation, conjured up in order to prosecute us, which called forth sympathy in many spirits, who had more or less come into touch with Theosophy or with Theosophists; a sympathy the effect of which is a good omen for our future work in the spiritual era which will follow upon defeat. We do not mean the defeat of such or such nation, but of the attempt to base material power upon the crushing of the spirit. Spirit is immortal. Its evolving course will go on in spite of the useless barriers from time to time erected to stop it. It belongs to us to live in the spirit. (Translated by Madeleine Powell from a circular issued by the French Section).

AN EXPANDING SECTION

Professor J. E. Marcault writes to the President from London, July 19—he was staying at the White House Cottage, Wimbledon Common, S.W.19:

A short visit to England (on official educational mission) enables me to write more fully than it has been possible from France, and give you an account of the rebirth of our French Section, some fragments of which have, I know, reached you from England and Switzerland. With the allied victory in France, and the return of political freedom, all previous laws of exception were repealed and the T. S. recovered all its rights. The pre-war Council, its surviving members at least, immediately assumed its task again, took the necessary action to obtain possession of our headquarters and lodge centres, and issued a circular to our old members. On December 10th 1944 we held our first public meeting in our Adyar Hall, a most happy and beautiful reopening to our activities with more than 500 members. Many of our old members gradually renewed membership and several hundred new members, whose sympathy had been awakened by the absurd persecution of war time, and belonging mostly to cultured circles, claimed admission. We are now nearing 2000. There was not one dissenting voice and the unity of our brotherhood was, and remains, complete.

We had our first "Assemblée Générale" on May 6th last. I had remained in charge of the

General Secretaryship until then, but as my deafness renders participation in Council affairs difficult and practically useless, I resigned that function and proposed, and the Council nominated, my friend M. Benzimbra for election. He is a high government official, a skilled administrator, was privileged to assist Madame Z. Blech at her last moments, and has solemnly promised to her then that her and her family's work for Theosophy should be maintained and carried forward, and he is in my opinion, not only the best qualified, but the most deserving, for that responsibility. He was elected with total unanimity, the previous Council members were reelected, excellent new ones added to complete the Council, young and devoted ones, and the activity of the Section continues with renewed vigour, and a wealth of new ideas for expanding the work.

Pascaline Mallet is a splendid secretary, with a fine group of distinguished helpers. Dr. Brosse, who suffered prison and cruelty from the Germans, is assistant to the General Secretary. Our ship is lifting its sails high for the great wind we feel coming.

[Dr. Theresa Brosse is remembered at Adyar. With Professor Marcault she came to the Diamond Jubilee Convention in 1935 with a commission from the French Government, perhaps the first time a delegate had officially represented a Foreign Ministry, her commission being to study Indian systems of Yoga. She was on the teaching staff of the Paris hospital, and the Professor to whom she was assistant was probably the greatest cardiologist in France. She had already written several works on neuro-cardiology reporting on experimental work in the relation of consciousness to the physical organism. Along this line of research, with special inquiry into the control of the heart-beat in Yogi exercises, she made a tour of India early in 1936 in collaboration with Professor Marcault. *The British Medical Journal*, December 1936, published a report of her researches.]

IMPRESSIONS IN PARIS

Pascaline Mallet of the French Section office describes in a letter to the President the Paris Convention of May 6. It supplements the vivid story in the August *Theosophist* by Mr. John Coats, representing the English Section, who presided. Mlle Mallet writes:

PARIS, May 19

With what happiness we received your cable on Sunday, May 6th, at the opening of our Convention! It arrived with a really miraculous pre-

cision and brought us your living thought and presence.

We felt that all had been arranged to give the greatest help and blessing to our new departure in this phase of our work in France.

Jack Coats was able to cross the Channel just in time to preside over our meeting and it was a happy occasion to renew our links with the English Section.

M. Benzimbra was unanimously elected General Secretary and has the esteem and affection of his co-workers. There have been over a hundred new admissions, including a good many young people, which is a promising sign, and the class of people attracted is on a much higher level than before the war.

Prof. Marcault's lectures on "Western Mysticism and Eastern Yoga" are well attended. The usual classes have begun again, but we are hoping to introduce changes in the method of presentation more in keeping with the present times.

Things are difficult, of course, because we have to build up again the outer form of the Section and we have great pressure of work and few people to assume it, but already we sense a more abundant life as we emerge from our isolation and get into touch down here with Adyar and our Brother Sections.

Never before, I think, had members realized what their membership really meant. These years of misery and tribulation were certainly a time of judgment, of choice, and I hope it may be truly said that the great majority of our people have made the right choice, having enlisted in the "Résistance" both physically and morally.

White Lotus Day, coinciding with Victory Day, was doubly glorious. People have suffered too much and have waited too long to feel completely elated as in 1918. It has been, I think, for most individuals an utterly different experience. I will try to explain how it appeared to me.

There is no doubt that on May 7th, the actual date of signature of the Capitulation, the event had not filtered down into the minds of the people. There was expectancy, but no certainty, yet it was like the hush before the dawn just breaking. Then on the 8th the news was official and the atmosphere became tremendously intense, as on the day of the Liberation of Paris, but expressing yet a different quality. There seemed to be one or two moments bringing the "tension" to its climax. There were the Te Deum at Notre Dame, General de Gaulle's speech through the radio, and the ringing of the bells and sirens. To me General de Gaulle's speech was an unforgettable experience. During those few moments I had the impression of getting into touch with all the suffering of the

world—a suffering limitless, overpowering, unbearable, and yet at the same time I felt an inexpressible joy. Both seemed inseparable though distinct, and while one part of me felt crushed and nearly desperate with the intensity of the suffering, another part of me was supremely rejoicing. At the time I did not think about it; only after the experience was over had it to be clothed in thoughts and words. I got the impression of an expansion of consciousness not only individual, but collective. Was this not in some manner a world experience, part of the birthing of the new consciousness accompanied by pangs of agony but blessed also by the supreme joy of birth? There were none who were not deeply moved and more or less aware of this double presence of suffering and joy intermingled in so unexpected a manner.

On the whole, the people were conscious of the solemn character of those moments in which were compressed the agony and hope of all these years, and their attitude was dignified and reverential. It would be interesting to note and compare the impressions received by brothers in other parts of the world.

ACTIVITY IN SWITZERLAND

Frau Fanny Scheffmacher is sending the Section bulletin, *Ex Oriente Lux*, outlining a general scheme for work in the Section.

One important project is a Theosophical Publishing House where books in German, French, and Italian may be translated and printed for our brethren in Germany, France, and Italy. So many books have been destroyed and lost in Europe that thousands in these languages are needed to make up the shortage in the Lodges and in public libraries also. There is every prospect that a T.P.H. for Switzerland can be arranged.

The General Secretary intimates: "Some of our members in Switzerland have offered to give shelter to Theosophists from war-stricken Sections who need a holiday."

A new Lodge in Geneva named Paix et Lumière has been chartered, with Dr. Anna Kamenisky as President and the following charter members: Mme Irene Haccius, Mr. J. Louis Falk, Mr. Max Briquet, Mlle Rita Lesniewska, Mlle Lina Gaiser, Mme Lucie Hebert. Most of these new members have been attracted by Dr. Kamenisky's lectures at the headquarters and at the Geneva University.

Frau Scheffmacher, in a greeting to the President, sends the Section's thanks for "all you have done for our Society. You are for us a rock on which we can build."

DIFFICULTIES IN DENMARK

From Charles Bonde Jensen, Aarhus, 1st July:

The T.S. in Denmark has had hardly any meetings since last summer, as conditions were very difficult with terror and sabotage. As a whole our outer organization has been preserved, but I think many members have disappeared. We have had no annual conventions since 1942. In September this year we shall, I suppose, meet in Copenhagen to plan for future work, but travelling conditions are still very difficult here in Denmark. My wife, Bets, (we married 1941), had to fly to Sweden in October 1943. She is now back and is very well. She had some work as a nurse with a family in Malmö, took part in Theosophical work in Sweden, and worked this spring as a nurse in a camp for some of those badly treated people from Holland, Poland, France, etc., who were brought to Sweden from German concentration camps by the action of the Swedish Red Cross. She was happy to be able to help in this work.

We have been able during the war to issue our *Theosophia* regularly, but there were many difficulties with the Gestapo, as most of the articles were translations from international magazines.

Otto and Anna Viking have held their Theosophical and L.C.C. Summer School every year. Just today they start a fortnight Summer School at "Besantgaarden," Tillitze.

[Adyar, August 1.—Aarhus, a famous resort where the Danish Section has its headquarters, has come into the world news, the Danish authorities, as a thank-offering to Field-Marshal Montgomery's 21st Army Group having invited 100,000 of his men to Aarhus as holiday guests. A Danish commission, conferring with British officers, chose Aarhus as the most suitable place.]

LETTER FROM THE NETHERLANDS

From the General Secretary of the European Federation, Col. van Dissel, to Mr. John Coats:

It is already some time ago since I wrote you last, but life is, as you will understand, more than full.

In the meantime I met Wim [his son] who was in the resistance movement in Rotterdam. He is now the Commandant of the Section for arresting quislings, etc. I also met my future daughter-in-law and am delighted with his choice. Wim has been fortunate, as he had a few very narrow escapes from the German police.

Margot has to rest for a few months but will be all right again after that. The strain on everyone has been immense, on account of insufficient food. Her fiancé is as you know a young doctor, now leader of a starvation unit in the Hague, and doing well. He is very nice and they are quite happy together.

My wife has also to take some rest,—reactions and a little underfed.

The factory has not been damaged and restarts working on a small scale, with many difficulties of course. Personally I am well and working as usual.

The T.S. work in France and Belgium is getting into shape, and so it will be in Holland. I asked Prof. Sellegier, whom you will have met in the meantime, to act as General Secretary in Kruisheer's absence.

I have been to Huizen—where I found most of our members well; further, to H.Q. at 76 Amsteldyk, Amsterdam, where I met Miss Dykgraaf again. She is full of vitality. And met also Prof. and Mrs. van der Stok, who are also well, but have lost all their possessions.

Yesterday I visited the Star Camp, which has been a Concentration Camp during the occupation with no good reputation. It is now used for quislings and war criminals. I made a further visit to the castle. Here were Hitler Youth, Russian prisoners of war—the place is now used for people returning from Buchenwald and

Dachau, etc. I saw those poor skeletons after their return a few days ago . . . it is beyond description. Well, you have heard a good deal about it from the newspapers, so I need not explain.

NOTES FROM LONDON

A long letter from Finland full of cheer—the Lodges working well. Plans for publication of a new book in Finnish on the life after death, and hopes for a big summer school in 1946.

Professor Marcault is in England! Mr. Coats invited him. Jack himself has managed to get visas for the Belgian annual meeting and was off to Brussels the last I heard.

Mr. Coats is back from Belgium. He is more than ever impressed how magnificently England kept the enemy out of the country: I know that is Colonel van Dissel's opinion, as it is my own, now that I have had closer contacts with underground workers. We had to "stick it" and it was not pleasant, but we had none of that awful deception and hiding to do which must have gone so horribly against the grain of honest and clean-minded people in occupied countries.

Miss Hilda Kemp, secretary to Mr. Jinarajadasa, is now helping Mrs. Gardner in the office of the European Federation at London headquarters, so heavy has the work grown, too much for one person single-handed.

E.A.G.

Theosophist M.P.'s

Felicitations to two Theosophist stalwarts who have been returned to the British House of Commons, Dr. L. Haden Guest and Mr. Peter Freeman.

Dr. Haden Guest has retained his old seat for Islington North, with a much larger majority over the last election. Mr. Freeman, after a lapse of fourteen years, has won a new seat, Newport. Both have a long record of public service, and both have been pillars of strength to their respective Sections, Dr. Guest as General Secretary for England for a single year and as writer and lecturer for many years, and Mr. Freeman as General Secretary for Wales for nearly twenty years, so long that he has come to be known as the father of the Section.

Dr. Guest did noble work in the last war in Red Cross relief and later in helping to save children in Central Europe from complete starvation. Mr. Freeman's activities have run into local administration, with an eye on the larger world including India, and in vegetarianism and animal welfare. His pamphlet on "World Peace

and Vegetarianism" indicates one of the trends of his mind. He is at present preparing a book of humour.

Mr. Freeman is 57 in October, and Dr. Haden Guest is 68.

TRY!

"I taught my 'chum' [H.P.B.] to swim, or rather to flounder about after a fashion, [in the Adyar River], as also Damodar . . . he would shiver and tremble if the water was knee-high. I remember how all that changed. 'Fie,' said I. 'A pretty adept you will make when you dare not even wet your knee.' He said nothing then, but the next day when we went bathing he plunged in and swam across the stream, having decided that he would swim or die. That's the way people grow into adepts. TRY is the first, last, and eternal law of self-evolution. Fail fifty, five hundred times, if you must, but try on and try ever, you will succeed at the end. 'I cannot' never built a man or a planet."

H. S. OLCOTT

THE PRESENCE In Belsen Camp

LESLIE BIRD

WE had been travelling for some time through a pleasant countryside with its tree-lined roads, red-bricked hamlets, with its blossoming orchards and playing children, farmsteads with their tidy fields, in which a few old people were still busy at their age-old tasks in the evening sunshine, and only the rifles we carried and the uniforms we wore served to remind us of war.

It was in this atmosphere of peace and beauty that the stark reality of unspeakable horror thrust itself upon our consciousness. Deep in a pine wood, hidden from the eyes of men and guarded by trenches, mines and watch-towers, we came to a scene of sadistic cruelty and evil—Belsen Concentration Camp.

A high and wide barbed-wire fence enclosed a compound many acres in extent; in the distance were rows of huts, nearer large fires were burning, and heavy trailers with high-railed sides—the death-carts which a short time ago were in constant use piled high with dead and dying—stood by holes in the ground. A large part of the compound was covered by mounds of earth in orderly rows. Sinister watch-towers, each containing a search-light, telephone, and provided with open slits from which a murderous hail of bullets would kill or maim any poor wretch attempting to escape, ringed the compound at two hundred-yard intervals. The Nazi thugs were very efficient in guarding the scenes of their major crimes. We went nearer and saw that each mound had a white notice-board, erected by the Allied Authorities. We counted ten in one corner of the large compound, and they read: "Mass Grave—number of persons 800," "Mass Grave—number of persons 1000," "Mass Grave—number of persons unknown," and so on. Moving on, we came to a freshly excavated pit, on the edges of which were the pitiable rags of clothing which once covered the emaciated bodies of human beings. A trailer load of similar clothes stood nearby. A little further and we saw the first signs of life in this camp of cruel death. But why had not these women been evacuated from the scene of their tortured existence? We soon learned the reason. They had already escaped, their sufferings had driven them insane. One was seated on a rug feeding the fire of a small stove from a pile of logs by her side, seemingly happy in her dreams of home. All were living in fantasies of one kind or another, quite oblivious to their squalid surroundings.

Our path brought us to brick buildings, gardens and lawns, probably the former quarters of the Nazi Camp staff, but now inhabited by those of their victims saved by the arrival of the B.L.A. Living skeletons lying about in the warm sunshine, sometimes rising with great difficulty only to totter a few steps before sinking to the ground again. Some of the stronger men and women had managed to get out of the Camp gates, and were enjoying their new-won liberty outside the hateful wire, watching the passing traffic and talking to Allied soldiers.

I looked into the face of a young girl, and never have I seen tragedy and suffering so plainly portrayed in a fellow human being. Though young in years, she looked like an old woman with her grey hair and the lines forged by the cruel fingers of pain, and yet—in the pathetic smile which lit up those fear-hidden eyes—I caught a glimpse of a great beauty, which through unspeakable suffering had won the right to greater fulfilment.

Around the bend in the road we came upon laughing groups of people, mostly young girls in their teens who had not been long in the camp, and whose morale had been rapidly restored by the buoyancy of youth, new clothes, and kindly treatment. They were laughing and talking with soldiers and civilians from Britain, Russia, France, Belgium and Poland, and it sounded like the Tower of Babel. Red Cross cars were busy on errands of mercy; army convoys of supplies for the liberated camp growled by, and once more the silence of the evening woods closed in on us.

The shadows were lengthening as we gazed upon the horror of Belsen. In the silence I mused upon the meaning of it all. Why? . . . As I watched the black smoke drift idly across the evening sky; as I gazed with abstracted attention at the sinister scene, my consciousness was suddenly electrified by the awareness of a rare beauty, an indescribable holiness, a peace that passeth understanding. Instinctively I bowed my head and knew that even Belsen was being used to help in the fulfilment of God's Plan for Man. The thousands of tortured souls who died there, by their very suffering have liberated themselves from heavy karmic debts begot in the past and have won a future full of promise, of rapid spiritual unfoldment and the nobler things of life. In a scene of indescribable evil resided transcendent Goodness, amid ugliness dwelt Beauty.

over despicable falsehood triumphed Truth; and those who so cruelly died and suffered at Belsen are gathered up into the peace and happiness of Him who dwelt invisibly among them and suffered with them.

The sun had set, the roads were quiet, and no one spoke as the car nosed its way back to camp; each was busy with his own thought. I had looked into hell and had found Love Incarnate: His Peace was with me, and I was glad.

ANOTHER PICTURE

L/CPL. C. R. W. . . . TO HIS WIFE

There is no town called Belsen apparently. The concentration camp is situated in the wilds about 50 miles north, and slightly west, of Hannover, and 30 miles east of Selle. When we went they had just started the evacuation of these wrecks from the camp to the hospital area—the latter being about 1½ miles further on—which was the S. S. Barracks. We went into the Hospital area first to get deloused with powder: after which we visited a long narrow building. Outside waited a long line of ambulances with their loads of living death. This building is very appropriately known as the "human laundry." All along one side are separate benches, and to each one is an S.S. woman, huge amazons, callous and depraved. They stand beside these benches. The patients are off-loaded by the few remaining German prisoners. There are men and women placed on each (one person to each bench). They lie dead, but still breathing—a horrible sight; it's quite impossible to say how thin they are—only a covering of skin over their bones! . . . Well, these S.S. women proceed to scrub them from head to foot thoroughly, and pass them down to a place where they are put into clean blankets and sent to the Army Hospital nearby. I suppose that in practically every case this is their first wash in 5 years, or whatever length of time they have been in the concentration camp!

Having seen that, we went into the proper concentration camp which is full of typhus, T.B., scabies, dysentery and everything under the sun. The awful stench is too overpowering for some. . . . The majority we saw were women. Girls of 18, 19, 20, look like old wizened grandmothers. It was very commonplace to see these women crawl out from under their roofing of sacking and attend to all the needs of nature. Self-respect and decency are gone . . . we saw hundreds crammed into accommodation for fifty.

We went to the grave area, huge pits of bodies alongside a heap of human bones 10 ft. high, which I feel sure have been gleaned of their meat by the living. . . .

Fortunately, instead of going into a concentration camp to work, I am working with these patients after they have been deloused and washed. We have 1,500 to look after, but the number is decreasing through deaths of 25 to 40 daily. However, nothing can save those. The rest are showing gradual improvement, enough perhaps to end their days at home in peace.

This is the most tragic thing in my life. Since I have been away from home, at times I have wondered what we were fighting for. I had heard stories of so seemingly exaggerated German atrocities, and had taken them all with a pinch of salt, but not now! Never has anyone on this earth, other than the people responsible, seen anything like this.

We have working here several German prisoners, and several Germany Army sisters, besides scores of German girls, and I am convinced that beyond all doubt they did not know. Why I am so convinced of that is that every one of them is working marvellously well, and with good heart. They are trying so intensely to redeem the inhumanities of the S. S. Several broke down when they first saw the patients, but they got to work and they are all as busy as bees doing their best with admirable thoroughness and attention to the patients.

At Belsen a squad of German Corps personnel were sent to help. When they met one of the S.S. Guards they set about him and practically murdered him. Yes, I am convinced that the blame is only on a clique which the German people have so foolishly followed too blindly. These ordinary people are trying hard to make friends with us. They respect us, there is no doubt, in spite of the fact that they are compelled to do all the dirty work here. They are aware of the orders issued to us about no fraternization, and I feel that they are trying by their efforts to impress us that they had nothing to do with this state of affairs. They did share in it, I suppose, because they allowed the Nazis to rule them. I am certain, however, that they will not tolerate the Nazis again, and I really believe they will become a democratic people for they have been humiliated beyond description.

. . . If the war had kept us apart for another ten years, it would have been worth while, if only to have stopped one more person going to Belsen!

THE SAMARITAN OF EUROPE

By Dr. Anna Kamensky

IN a very interesting book, *Une lumière sur le monde*, a well known Swiss writer, (Mme) Noelle Roger, gives a broad sketch of the history of the Red Cross and of its work in the world.

She shows how long ago, in the East and West, idealist thinkers were occupied with the thought of helping the victims of war. The writer recalls the "Trêves de Dieu," in the Middle Ages, the "Sempach Covenant" (in 1390), The "Cartel of Frankfort" (in 1743), the humanitarian efforts of St. Louis, of Isabelle of Spain, the devoted services of women, such as Florence Nightingale and Maria Pavlovna of Russia, the foundation of committees in various countries to help wounded soldiers and prisoners. But all these efforts were more or less private, and they were not based on the idea of duty and right, but on compassion and charity. The law gave no protection. Thus in the seventeenth century, the jurist Grotius, speaking of the methods of war, based his theory on the right of force and even of violence. "Force being the essence of war, it is natural to use it against the enemy in all forms, independently of all the consequences for the innocent victims." This is the principle. One may use deceit and even lies. War gives the right to pillage, and prisoners must remain slaves for life.

A great *brèche* in this doctrine has been made by J. J. Rousseau in the first chapters of his *Contrat social* when he says: "War is not a relation between man and man, but between State and State. Individuals are enemies only accidentally and for a time, not as citizens, but as soldiers, not as members of the fatherland, but as his defenders. Every State can have only other States as enemies. . . . The aim of war being the destruction of another State, one has the right of killing its defenders as long as they are armed, but as soon as they lay down their arms, they cease to be enemies and become simply men, and nobody has a right on their life. . . ." And further: "Force gives no right. Women, children, old people must be respected, all who bear no arms, and also their possessions. . . ."

The founders of the Red Cross heard the appeal of Rousseau.

"Amidst the universal hurricane, which carried away all international conventions, all guarantees on earth and ocean, the right of people, the right of nations, one unique Convention remains intact, the Genevese Convention, which established the Red Cross."

NOELLE ROGER

A DREAM COMES TRUE

Henry Dunant, a Genevese citizen, son of a member of the Representative Council, well known for his protection of orphans and poor people, is already active as a very young man in this charitable work. At the age of 21, he founds the "Christian Union of Young Men," whose aim is to help the helpless. He travels much in Switzerland and abroad, trying everywhere to support the philanthropic institutions and to transform them into permanent associations to help the victims of war. He tries to unite them in a sort of federation on the humanitarian principles of love and justice, and he pleads his cause with great personages, captains, princes and kings. During the war of France and Italy, in 1859, he goes to Italy to see a battle and he is at Solferino. When the fight is over, the battlefield is covered with corpses of men and horses; the roads, the bushes, the lanes are a ghastly cemetery. He hurries to Castiglione, where he finds a unique carriage. The wounded are thrown into the houses and in churches, many are lying in the streets, suffering from their wounds and from thirst, without any medical help. (Dunant could never forget that terrible vision; his well known booklet: *Souvenir de Solferino* made a great impression on Europe.) He organizes immediately all the help he can find and he bears testimony to the magnificent attitude of Italian women, who helped alike friends and enemies, saying: "Tutti fratelli."

Dunant travels across Europe, speaks and writes, pleading for help and union. The first result in Geneva is a Committee of five ardent members, who convoked the first Convention, to which 38 delegates of diverse local centres in Europe arrive. Thus the tourist Dunant, the young business-man and the scientist-geographer, has inspired a group of idealists who work with devotion and enthusiasm. The first

meeting of the 5 takes place on the 17th of February 1863. Then on the 26th October, 1863, a first Congress in Geneva, uniting 18 legates of 14 Governments and several mandataires of diverse associations is assembled and the first corner-stone of the Red Cross is laid. An international Charter is worked out.

Very significative are some of its articles. For instance: art. 6.—The military, wounded or ill, shall be taken care of, without any distinction of nationality. Shall be sent back to their country as soon as possible those who have recovered. . . The evacuations with the directing personnel shall be protected by an absolute neutrality."

"The Convention of Geneva," says Noelle Roger, "has given to the world a Gospel, which was recognized by all Governments, and by all nations; it is a blessed ray on the world in darkness, and this ray shall never be extinguished. . ."

In truth, international solidarity had been born and all associations who helped the wounded received the title of "National Red Cross Society." All accepted as badge the red cross on a white stuff and it became a well known, beloved, and sacred sign to all soldiers.

Dunant dreamt also of an International Court of Justice, which would replace all armed conflicts, but then, having lost his fortune, very ill, he ended his life in a hospital, near St. Gall. The Red Cross grew and prospered, but he was left alone, forgotten and misunderstood. But suddenly, at the Universal Exhibition of 1906, the Nobel Prize was given to him and then letters and congratulations flew to St. Gall. Soon he died and left his fortune (Nobel Prize) to Swiss and Norwegian humanitarian associations.

From 1867 to 1912, nine international Congresses of the Red Cross took place, enlarging the field. In 1899, the Convention at La Haye voted the protection of the Red Cross to sailors and to all boat-hospitals carrying wounded, distressed and persons ill, without distinction of race or nationality: 46 States did agree and a charter was added to the Rules. As an act of homage to Switzerland, the same badge was accepted on sea and land. When the President read the words "As homage to Switzerland," the whole assembly rose and applauded.

During the wars at the end of last century and then in the war of 1914, the Red Cross was very active. It tried to give protection to the civil as well as to the military and a new section was born to this end.

In 1919 a Federation of all Red Cross Societies was founded, its headquarters being Geneva: 64 States are now represented. There is a Youth Section, which has taken as motto "Servir" (to serve). It tries to contact young

people in the whole world and take part in every work to help the victims of war.

The *Swiss Red Cross Bulletin* comes out every quarter, the *International bulletin* every month.

The League of Nations studied and supported the Red Cross initiatives and joined to the Rules a new status to help people in distress, after cataclysms.

A new effort of coordination was made also for prisoners, for the exchange of the wounded and for sending to them correspondence and parcels.

During the recent war, the Red Cross has tried to protect civil population in a new way and has proposed zones of security. It took and is still taking care of innumerable war victims. Its intervention for war victims was constant and beneficent. The Red Cross asked also the belligerents to spare the civil population and also hospitals, churches, and monuments.

On 22 August, 1939, the Red Cross celebrated its 75th anniversary.

HELP FOR CHILDREN

Very important is the work of the Swiss Red Cross, which organized a great number of convoys with children; many French, Belgian, Dutch, Italian, and Serb children have come to Switzerland to stay 3 months in Swiss families. Dr. Hugo Oltramare, the President of the Medical Commission of the Swiss Red Cross Section "Help to children" (*Secours aux enfants*), writes in his report:

The Section "Help to Children," victims of war, was founded on the 17 December 1941. In agreement with the Federal authorities, a scheme was planned to receive in Switzerland and give hospitality regularly to 16,000 children who could remain here for 3 months. This gave the global number of 40,000 children per annum. It was also decided to create in France and in other countries children's homes and cantines, to help with food and clothes. An appeal was sent out to the Swiss population and soon a great number of food coupons, of boots and clothes were gathered. Also gifts in money.

The Medical Commission was formed. It undertook a mighty task. It had to establish the categories of children who could be received from countries stricken by war and famine. Then a control was established for the observation of the best hygienic and moral conditions. The children were placed in Swiss families. Thousands of Swiss families opened their doors and hearts to the little guests and Swiss mothers treated them with loving care, as if they were their own children.

It was observed that most of the children were in a sad condition, having been underfed (*sous-alimenté*), deprived of normal conditions of hygiene, often left to themselves, their parents being in hospitals, concentration camps, or killed. Many were orphans. They were depressed and nervous, often in a state of anguish, fearing new bombardments. But very soon after their arrival, the children began to feel themselves in security, and their depression and nervousness left them. They improved in health and began to enjoy life with their little comrades. Many were sent to school, some to sanatoriums.

BUILDERS OF THE FUTURE

The amelioration is rapid, the children again find equilibrium, and begin soon to play and laugh. A very important fact established by doctors on their return home: this amelioration in health and morals remains a long time with them, even when they have come back to normal conditions of life at home.

Thus during the war Switzerland has received 23,000 French children, 2,000 Belgian, 800 Serb, 2,500 Italian, again 16,000 French, and 10,000 from Alsace, coming for refuge and protection. Every week brings a new train with children. Presently the Red Cross is preparing to receive 6,000 more children.

Doctors at the frontier, the Samaritan Association and many persons of goodwill give their devoted services. The population acted in a splendid way. Young people, the Y.M.C.A., and Scouts also gave their active help.

Dr. Oltramare ends his report with the words: "If our fatherland has been spared from the horrors of war, we do not consider it simply as a privilege, but as a very grave responsibility. The Red Cross thinks that to help children is not only to save them for the future, but also to keep alive the forces necessary for reconstruction."

Some of us have been allowed to come to the quays (the public were not) where the trains arrived. It was a very touching picture to see all these little ones at the windows of the carriages, with their excited or sad faces. Sometimes Swiss groups of children sang for them a song of welcome. Perfect order, calm, and gentleness were to be seen everywhere. At the station Dr. Oltramare himself and the Consul of the country from which the children came, were present. Dr. Oltramare greeted the children and supervised

the activities. The children, led by nurses dressed in white, went to the buffet, where they were restored with a nice breakfast. Then led to the *centres d'accueil* (14 in Geneva) where they got a warm bath and could quietly rest. The next day they were led to their new homes. *Everything* was beautifully organized. Dr. Oltramare visited all the centres.

More touching still was to see the departure of the children after their 3-months stay in Switzerland. On their arrival, children were very quiet, they looked sad and depressed. When they left, they looked healthy and happy, clad in new clothes, their hands full of nice gifts. But many cried and often their adopted parents cried with them. On leaving the station, they shouted; "Vive la Suisse" and agitated their handkerchiefs in great excitement.

A very beautiful experiment was made by the Swiss Red Cross, a blessed experiment of joy and fraternity. The little guests have carried with them happy remembrances and their letters prove their gratitude. Those who received them will never forget the expression in the eyes of parting children who cried and shouted at the same time: "Hurrah." On her arrival, a little girl said to the lady who came to fetch her: "I am glad to go with you, Madam, you have looked at me with my Mama's eyes."

RADIANT DHARMA

Indeed Switzerland is the great Samaritan of Europe, and perhaps the horrors of the war were spared to her to give her the opportunity of working out her beautiful humanitarian Dharma, showing to the world what could be done for other nations, so simply and usefully, by a hearty hospitality in a time of tragic need and misery. Shall not other countries follow the beautiful example of Switzerland? There are 150 millions of orphans now in the world, say statistics, approximatively, and yet there may be even more! Rightly has Dr. Oltramare said: "To help children means to help the future of the world."

There cannot be a more splendid realization of the "Greatness campaign" than to take to our hearts the well-being and happiness of the poor little war victims and to give to them our loving care, as if they were our own children, indeed they *are* our own children. Are we not *all* one big family of our Father in heaven?

ARE FIGHTING LEADERS PROTECTED?

J. L. DAVIDGE

IT has been as much of a legend in this World War II that the Armies and leaders of the United Nations are protected on the invisible side as it was manifest in World War I that Angels intervened to help the Allies.

We have only to refer to Dunkerque in this war to remember how the retreat was covered by Higher Powers but for which the flower of the British Army would have been wiped out. The Gods were certainly on Britain's side—one sees that in the miracle of Dunkerque and in other miracles that are today happening elsewhere. Spiritual interventions abound in history, from the gale which scattered the Spanish Armada to Hitler's conjectured V-Day in 1940, when another Channel gale upset his waiting fleet; and even today we discern interventions in the sea-fights for Japan.

Hitler's fiasco came in mid-September, and the critical point is described in a Reuter cable to the press of India (I have kept the cutting in my notebook these five years):

LONDON, Sep. 17.

The prospects of an imminent attempt by the Germans to invade Britain receded during the night. This time it is not the R.A.F. which has upset German preparations—it is the stormy weather in the Straits of Dover. Many competent observers had believed that the night of September 16—when the moon was full and the tide favourable—was the time chosen by the German leaders to launch an invasion thrust. Yesterday, however, the long spell of fine weather and calm seas broke—and rain, fog and gales took their place. All night long, a wild south-westerly gale howled through the Straits of Dover whipping water into the white cliffs. Doors and windows rattled in the teeth of the fiercest wind since last winter. A thick blanket of fog came down over the sea, limiting visibility to barely a mile. Angry rain clouds darkened the sky and the coast was drenched by a drizzle. Similar conditions prevailed off Dover this morning, although there were bright intervals when the sun broke through the clouds after the wind had veered round to the north-west.

The background of this incident was given year later by William L. Shirer in *Berlin*

Diary (condensed in *Reader's Digest*, October 1941), who, after describing the heavy toll which British fighters took of German planes over England, in 1940, went on to say:

And so the first fortnight in September came and went, and still the Germans could not destroy the British air force. And the great Nazi army waited, cooling its heels behind the cliffs at Boulogne and Calais and along the canals behind the sea. It was not left entirely unmolested. At night British bombers blasted away at the ports and canals and beaches where the barges were being assembled. . . .

They put barges and ships to sea, the weather turned against them, and naval forces and planes caught them, set a number of barges on fire, and caused heavy casualties. The unusual number of hospital trains filled with men suffering from burns would bear out this version. I know of four such trains which arrived in Berlin alone within two days, September 18-19. One of them stretched out from the Potsdamer Bahnhof for half a mile. . . .

The Germans cannot understand a people with character and guts, and their misjudgment of the British and the consequent failure of their project to invade Britain in the Summer of 1940 may have marked the turning point of the war.

Mr. Churchill, in 1942, talking to a London Conference, referred to the mistake of the "glittering dictator," Hitler, in not trying to invade Britain in 1940. "I have often asked myself," he said, "what would have happened if Hitler had put three quarters of a million men on board barges and boats and let them stream across and taken the chance of losing three-quarters of them. There would have been a terrible shambles in this country because we had hardly a weapon. We had not at the time 50 tanks whereas we now have 10,000 or 12,000. We had a couple of hundred field-guns, some of them brought out of the museum. We had lost all our

"Be very tender to little children."—AN ELDER BROTHER.

equipment at Dunkirk and in France and indeed we were spared an agonizing trial."

BY WHOM WAS BRITAIN SPARED?

Mr. Churchill concluded with these significant words: "I have a feeling sometimes that some Guiding Hand has interfered. I have a feeling that we had a Guardian because we serve a great cause and that we shall have that Guardian so long as we serve that cause faithfully."

The President, Dr. Arundale, gave us the assurance of spiritual intervention in *Conscience*, 22 August 1940: "Just as during the last war there was on due occasions the intervention of 'spiritual hosts,' so are we beginning to notice during the present war similar interventions. Apart from the physical forces, there are spiritual powers actively, positively, engaged in the war, spiritual battalions working, within the law of the universe, for Righteousness.

"There is record of more than one episode of intervention in the war of 1914-18, specially the historic intervention at Mons, though some people do not credit it, when the Angel hosts held back the German advance, so that victory might be for the Allies. An exactly similar intervention took place during the retreat from Dunkirk. It is everywhere recognized that the retreat was a miracle of deliverance, but that miracle has been attributed to the valour of the actual armed forces at work, and not to any intervention. As a matter of fact this intervention saved the final line of defence for the forces of the Right. Mr. Winston Churchill, in his very splendid speech on the occasion, pointed out that if defeat had come, then at the utmost thirty thousand men might have been saved out of some four hundred thousand men involved. Yet some 350,000 men were able to retire to England to form the nucleus of the great defensive forces that are now so urgently needed."

An objective report by an eye-witness confirms the intervention idea: "Miracle at Dunkirk" by Arthur D. Divine in *Reader's Digest*, December 1940:

There was from first to last a queer medieval sense of miracle about it. You remember the old quotation about the miracle that crushed the Spanish Armada, "God sent a wind." This time "God withheld the wind." Had we had one

onshore breeze of any strength at all, in the first days, we would have lost a hundred thousand men.

The pier at Dunkirk was the unceasing target of bombs and shellfire throughout, yet it never was hit.

The whole thing from first to last was covered with that same strange feeling of something supernatural. We muddled, we quarrelled, everybody swore and was bad-tempered and made the wildest accusations of inefficiency and worse in high places. Boats were badly handled and broke down, arrangements went wrong.

And yet out of all that mess we beat the experts, we defied the law and the prophets, and where the Government and the Board of Admiralty had hoped to bring away 30,000 men, we brought away 335,000. If that was not a miracle, there are no miracles left.

So much for mass protection. We can well imagine aid given from the inner side to other Allied forces and generals and admirals on the Western front. As for individuals, recall that when General de Gaulle was being escorted by tanks through Paris to meet General Leclerc at the War Office some German snipers entrenched in a building only a few yards away opened fire, but General de Gaulle was not touched. The tanks engaged the snipers. . . . did we not see the incident in a "topical" at the cinema?

Here are other interesting cases in the newspapers, from the war in the Pacific.

MACARTHUR ESCAPES SNIPERS

SAN FRANCISCO, July 3.

Japanese snipers again tried to end General MacArthur's career when he joined Australian

Early in November 1940, in Britain's dark hour, we read in the press the story of a farmer on the Sussex Downs, attending his sheep on the hillside, who saw a white line slowly spreading across the sky, and from this appeared the vision of Christ on the cross. Then he saw six angels with long white wings take form and one appeared to him to be playing a harp. The apparition lasted for two minutes and then faded out of the heavens.

When the farmer rushed down to tell his fellow-villagers he was amazed to find that other villagers had seen the same thing. A woman evacuated from the nearby town of Newhaven and her sister said, "We could see the nails in the feet on the cross and one of the angels with arms outstretched appeared to be praying." The village was taking the vision as a sign for British victory.

eterans in the third Borneo invasion on Sunday.

General MacArthur personally directed the Sunday morning invasion of the Balikpapan oil area. Enemy snipers spotted him when he visited the most advanced positions and sent a hail of bullets singing around him. Combat troops ducked. The General remained erect and unarmed. The General was surveying the enemy strong points less than 200 yards from Japanese defence position at that time.—A.P.A.

Vice-Admiral Marc A. Mitscher, says a Washington A.P.A. message, disclosed that he lost eighteen staff officers in a Japanese aerial attack on the aircraft carrier Bunkerhill and hinted that he himself was saved by mere chance. Vice-Admiral Mitscher said that he was "not in his usual position" and that he was "fairly loose" when the Flag Office was struck by Japanese suicide planes on May 11.—*Hindu* (Madras), 14 July 1945.

There was also a report of Admiral Sir Henry Dawlings, commanding a British unit in the Pacific, being untouched by an exploding bomb on the bridge of his flagship while his men fell round him.

The occult law behind this matter of protection is discussed by Col. Olcott in *The Theosophist*, September 1905:

THE OCCULT PROTECTION OF TOGO

The *Sandaresa*¹ has found somewhere an interesting paragraph about Admiral Togo's miraculous escape in a recent naval battle, which we copy because it affords a very good illustration of the occult law that great military and naval leaders who are unconsciously working out the operations of National Karma, are very frequently protected in times of the greatest peril. Those who are familiar with occult science know that the explanation is found in the fact that the unseen agents of Karma surround their protégé with an invisible impermeable shell of condensed etheric matter through which the rays of light pass freely and yet which protect the man within it as effectually as though it were a structure of iron plating. History is rife with examples of this protective guardianship; so much so that it has passed into a proverb that So-and-so has a "charm-life."

¹ *Sandaresa*, a periodical, is still being published in Colombo, under Buddhist auspices.

All readers of American history will recall the case of Washington who met and defeated Braddock and his superior forces of Indians in a primeval forest. Though bullets rained about him he was never touched, and one great Indian chief regarded him as supernaturally protected because he had deliberately fired his rifle at him a number of times but despite his superior marksmanship had never been able to touch him.

While we were still in New York, his Serene Highness, Prince Emil von Sayn-Wittgenstein, A.-D.-C. to the Czar Nicholas, a member of our Society and an old friend of H.P.B.'s, wrote us that two noted Spiritualist mediums warned him that he would lose his life if he went to the seat of the Russo-Turkish war, then waging. With H.P.B.'s consent, I replied that he need have no fear as he would be protected by Those who were behind our movement. He did go, returned safely, and from Switzerland wrote to the London *Spiritualist* as well as to ourselves the remarkable story that, try as he might to get into the thickest of the battle, no bullets or bombshells came anywhere near him. In fact if heavy cannonading was in progress it somehow mysteriously ceased as soon as he came within range. It was a brave thing for a man in his exalted social position to place on public record.

With these preliminary remarks we will give place to the paragraph of the *Sandaresa*:

TOGO'S MIRACULOUS ESCAPE

During the hottest exchange of fire one shell struck the third step of the Mikasa's bridge ladder and burst. One of the splinters struck and broke the iron cover of the compass, smashing it and sending a piece of the iron against Admiral Togo's right thigh as he was standing taking observations with his glass. Captain Ijichi saw the fragment strike the Admiral and hastily ran towards him, but only to find him still completely absorbed in taking observations and apparently unconscious of what had occurred. A closer examination showed that Admiral Togo was totally unhurt.

The piece of iron that hit him, which was of the size of the palm of one's hand, was found near him. Captain Ijichi carefully pocketed it and, returning to his post, went on fighting.

The piece of iron will long be kept as a souvenir of the providential fortune attending

Admiral Togo, and it is more firmly believed than ever that Heaven is always with him who is fighting the cause of right and justice.

WHO PROTECTS AIRMEN?

"Four gunners who baled out from a crippled Fortress parachuted down to find a high tea waiting for them in an English village. It was prepared by a woman who had dreamed that they were coming. This story was told yesterday at a Fortress base by one of the crew who had knocked at the door. The door was immediately opened by a Mrs. Buckingham. The crew filed into the house, to find a table on which were laid seventeen hard-boiled eggs, toast, marmalade, coffee, and a bottle of whisky. 'I dreamed last night that a Flying Fortress crashed near here, and four men came to the door,' Mrs. Buckingham said. 'I didn't want to see it come true, but, if it did, I wanted to be prepared.' The crew were more shaken by their reception than by their jump."—*Daily Mirror* (London), 1-3-44.

Another report by Emery Pearce, war correspondent in Italy for the *London Daily Herald*, 26-3-1945:

Five times in ten minutes Lieut. Johnny Turner of Los Angeles, a Flying Fortress navigator, should have died. He is still around grinning . . . but baffled on the way he cheated death.

In heavy cloud a bomb-laden plane—Vienna-bound—crashed into another aircraft and went into a violent spin which pinned everybody to their seats.

Escape one. The centrifugal force was such that they could only wait for the end. Johnny had his parachute four feet away, but he could not move to reach it. Uncannily the bomber suddenly came out of the spin.

Escape two. The plane was doomed and the order to jump was given. Johnny's escape hatch was jammed. He kicked and beat the door with his hands and prayed. Defeated, he fell back resigned to death. Then inexplicably the door flew off.

Escape three. Johnny jumped, but the parachute did not open. Dropping like a stone, he took off his gloves and with his bare hands tore the parachute out of its pack. "Safe, safe!" he repeated as it blossomed over him.

Escape four. Then he was horrified to see his abandoned plane crash and burst into flames right beneath him. There was a tremendous explosion and a jagged bomb splinter whistled past Johnny's face. It smashed through the parachute, which collapsed like a pricked balloon. From 2,000 feet he dropped like a stone straight

towards the burning wreckage. "Oh, God!" he murmured. "This is it."

Escape five. The height of the house above the flames and smoke and the rushing up of hot air reopened the parachute. It was enough. Johnny, with his eyes shut in his death drop, was deposited unhurt away from the flames. "I lived and died many times in my mind," he said.

GARIBALDI AT PALERMO

"*Avanti! Avanti! Entrate nel centro!*"—this was the cry of Garibaldi when, as it were by miracle, he entered Palermo before dawn, with his ragged and footsore Thousand, ill-fed, barely armed, and dog-tired—the only force he had to oppose to the twenty-four thousand Neapolitans, the efficiently equipped army of the Bourbon. Wise men, even good men, might well have been forgiven for croaking, for deploring his folly. But the angels above refrained from laughing; they know that faith can remove mountains.

"Nullo of Bergamo was the first man to enter the city, and after him the tide of war surged over the fallen barrier. A space was cleared to enable Garibaldi to ride his horse through the ruins, and all that remained of the Thousand, with their chief aloft in the midst of them, roared down the narrow street between the medieval palaces and overhanging balconies of Palermo."

There followed three days of street fighting—of such war as men can only wage when the stake is freedom.

Palermo with its 160,000 inhabitants and 4,000 friendly invaders clashed and roared and shrieked and banged like the devil's kitchen, while the 20,000 foreign troops on the outskirts rained shell and heated shot into the centre, from the Palace at one end and from the Castellamare and the fleet at the other, setting whole streets on fire.

And Garibaldi, meanwhile? Where was he during all these seventy-two hours? In the midst of the struggle, on his horse, or afoot, one would suppose. Not at all.

He spent most of the days of battle sitting on the steps of the great fountain in the square below [the Pretorio], among the statues with which it is decorated between heaps of flowers and fruit brought to him by the people. The enemy soon discovered his whereabouts and aimed the bombardment especially at the Piazza. . . . Though many persons in the square were hit, Garibaldi had his usual luck. The populace cried out on a miracle. At some hazard to themselves they would stand in crowds gazing at him as he sat on the steps, as composed as one of

the statues, paying no attention to the shells, and abstractedly twirling round and round the string of a little whip which he held in his hand.

Garibaldi is a standing proof, if one were needed, that the miracle-worker is the miracle and that miracles are born of the spirit. He believed because it was impossible, and the deed was done. Everything—his own calamities, untoward accidents, the blunders of his friends, the blunders of his foes—conspired in the end to help him, these last more than all the rest. From the hour of his victory at Calatafimi, the battle which immediately preceded his taking of Palermo, the mistakes of the Neapolitan authorities were incredible. The whole exploit reads like

some Old Testament story of a captive people under a foreign yoke—of a man of God confronting a monstrous tyrant—of a Jehovah who fought upon His servant's side and blinded the powers that were against him. As we read, Scripture phrases sound in our ears. "And He hardened their heads" seems the only explanation of the gross stupidity of General Landi at Calatafimi; the pig-headed resolve of Lanza to mass his troops at all the wrong points of Palermo and to leave the Termini entrance unprotected; his obstinate rejection of good advice, and his adherence to his ignorant decisions. The moment was indeed a ripe one.—*Times Literary Supplement*, 30 September 1909.

The Karma Of Groups

C. JINARAJADASA

THE study of past lives shows that just as an individual has his individual karma, so a group of individuals, as such, has a karma in a collective capacity. There is the karma of love or hate which binds one person to another, till the "long account is closed" in the case of hate, and continued in eternity in the case of love. For hate is of personalities, while love is of immortal souls.

But there is also the karma of work. Where souls gather, usually round some leader, to achieve a good or bad work, that is to say, for a work which furthers the Plan of God or hinders it, they are bound to each other by a collective karma. It is this karma that brings them to be born in future incarnations at the same period, so that they meet once again to atone for the evil done or to continue their evil ways, or to reap the "merit" of good deeds done "for the Plan" in new, larger and happier opportunities to further the designs of the Plan. The type of work which makes of individuals a group may be religious, political, social or artistic, or even of a career. A group of this kind, large or small, can well be described as a family, that "hangs together" through good or evil, life after life.

It is something of an intuitive sensing of these truths which is the unconscious—or fore-conscious—thought of what Field-Marshal Montgomery has just said (July 29) in his farewell address to the British Eighth Army. These are his words:

"I am proud to recall that I commanded the Eighth Army during some of its famous exploits. I shall never forget the comradeship of those days and the splendid spirit that existed in what I used to call the great family of the Eighth Army. That family is now scattered all over the world, but its spirit will remain for all time

and will be a shining example for future generations of soldiers of the Empire."

Today there is what can well be called the "Theosophical family." Those who have studied the doings of the "Band of Servers" in the "Lives" will have noted that hitherto in past lives they have been born mostly together, in some large tribe or community. But in this incarnation of theirs they are truly "now scattered all over the world," for today their work is necessary for the world as One Whole, and so it is not by chance that the "Servers" have been "scattered all over the world." Having been trained to know something of the Idealism of the Great Work "to lift a little of the heavy karma of the world," their scattering in this incarnation from New Zealand to Finland, from the lands on the Pacific Ocean to those on the Bay of Bengal and the Java seas, has the purpose that each should become a nucleus of that Idealism, and with his or her influence and teaching should bring others into the Theosophical family to further swift developments of the Great Plan. "Their spirit"—that of the Theosophical family—"will remain for all time," as Field-Marshal Montgomery said of his men.

It was said of old in Egypt that there are only two discoveries which matter for men, that of the Hidden Light and that of the Hidden Work. Little by little as we work "to lift a little of the heavy karma of the world," we gain clearer and vaster visions of that Light and that Work. It is to this Light and this Work that ever the "Theosophical family" is called, and many are the opportunities today to those who are not yet enrolled in the Band of Servers to join that Band to march "from glory unto glory."

Sir H. N. Hospital, Bombay, July 31, 1945.

Training Theosophical Workers

RUKMINI DEVI

I CANNOT think of a more magnificent teacher than C.W.L. for Theosophy and occult work. You may ask why so many of his people did not succeed.

Let us not bother about that. It was their unfortunate karma. But let us think of those who have succeeded. Mr. Jinarajadasa and the present President of The Theosophical Society were definitely C.W.L.'s young people. There are many who have succeeded and are doing the work; let us think only of those. Until a person's life ends, you can never say it is a failure. I refuse to accept failure for a person until he has left the physical body. Even at 50 or 60, remembrances of the younger days may come, and the person may return to the old ideals.

Young people want experience of the world. They have been in a spiritual atmosphere, but when they go out into the world they find nothing and say, Let us go back. We cannot call persons failures, except up to the point that they are not now taking part in the work. So it is not failure which is the point, but the fact that the training which C.W.L. gave was so magnificent. In connection with that girl, it was a case of great magic which he performed. A month and a half afterwards there was a Theosophical Conference in Sydney, and all the people came to a social gathering at The Manor. C.W.L. was very keen about the idea and my friends had invited all the workers. But when they came, C.W.L. went to a corner very far away with two or three special young people and talked to them the whole time and never met any of the workers at all. It was that *onepointedness* which was so characteristic of him.

The head of the particular school where this girl was educated was present. I took this girl to talk with her as she had asked to be introduced to her. I had to tell her the girl had been a pupil of hers for the last six years. Nobody recognized the girl. Not that her character was changed, that she was a better worker, but her very face was changed. The ugly duckling had become a swan. C.W.L. had an extraordinary capacity for making people look beautiful.

THE SHINING SELF

What was the beauty? The soul begins to shine through the eyes,—Tejas, as we would say,

Concluded from August issue.

but there is no such expression in the English language. That is just what happens to a great Ego when the Ego begins to take control of the bodies and they begin to shine with the light of the Ego or Monad. That was the training which C.W.L. gave, and it was a very inspiring thing.

Today we are so much thinking of future workers. We ask, How should they be trained? First, those who are training should know every detail of the methods used by C.W.L. who was a great educationist. I could give you hundreds of examples of his most remarkable way of selecting people.

One time in a European country he was giving a public lecture about The Other Side of Death. Crowds of people were there. Immediately after the lecture he called one of the Theosophical workers and said, "I have been directed to look for a young person who is in this hall, in the last row. The worker brought numbers of young people from his own group, and finally C.W.L. asked whether there were not more young people, but the worker said there were no others. C.W.L. told him to bring all the young people and to direct them to go out of the hall. He stood at the gate, and as one girl came through he said, "That is the girl. Bring her to me." So she was introduced to him, became a pupil, and grew into a wonderful person, but her life was short. I myself felt that she was very wonderful. Imagine a person being able to do that. During the lecture he was watching every single individual, and there were hundreds present. This was not even a Theosophical child. If the child had had a Theosophical mother, father or family, we could more easily understand why he might have selected her. There are, as I said, hundreds of such examples, and also hundreds in which Dr. Besant's method was used.

This is essential Theosophical knowledge for us. We are studying so many subjects nowadays, but this is a study by itself, called "How to Train People." Supposing there was a group of twenty and they all failed except one. If the one is a very outstanding person, it is worth while having done all the work. If we can provide even one person who might one day be a future

President of The Society, that in itself is a very wonderful gift.

I think for the future one of the greatest considerations is not to have Theosophical workers who are merely efficient, learned in books which can be committed to memory, but to have people who over and above all the knowledge they may have of Theosophy, possess the inner connection, a surety, a conscious sense of the great truths and also the spirit of Theosophical teachings. That sort of person is really a leader for Theosophical work. It is necessary; it has always been a tradition of The Theosophical Society. In my opinion, no one who is merely a learned lecturer can ever become a President of The Theosophical Society. He must have the inner touch, he must have the knowledge and the contact.

What does that contact give? You may not actually talk of the Masters, of Devas, but every single thought you have, every word you say will have that background, that atmosphere, that light which gives inspiration and will make people see that you are a leader, and follow.

Who is a leader? Not he who calls himself a leader, but he who is shining. No amount of dreaming or wishing can make a leader. One who is conscious of nature, an ordinary Theosophical worker, may go through the Palm Grove at Adyar and say that it is beautiful, but a person who has been in contact with C.W.L. would not merely say this. If there is a presence of the Devas, he is conscious of it.

I am not very keen about people who are continually talking of Devas, of bringing messages through, and so on. It is not necessary to talk about it, you can be silent and yet the face will shine—I can only describe it in that way—if you have the inner contact. There is no need to say, I am in touch with the Master, for there is a radiance, a presence about a person who is in touch.

Let us not bother about opinions. That is a serious mistake many are making. We need to think of the inner thing, the touch which people have. We may ask, Why does he say or write this or that? Why analyze people in terms of opinions? Those do not matter in the least. It is a well known fact that when The Theosophical Society was first founded, even among the great Masters there was difference of opinion. Why should there not be differences of opinion among us? The only trouble is that if we have differences of opinion, it ends in disaster, while their differences are such that there is perfect cooperation. I have heard C.W.L. and Dr. Besant say that two or three of the Masters were very keen about starting The Theosophical Society in a particular manner, but others were

doubtful lest great and sacred things be brought into the open and treated with disrespect. Perhaps that has happened to some extent, but the fact remains that they wanted The Theosophical Society. And all the others, because they are Brothers, out of deep consideration and respect agreed and cooperated. I wish we could do, in a very small way, exactly the same, even if we may disagree.

If those with whom we are associated have particular ideas, do not let us become obstacles; let us cooperate, be gracious, and realize that we may be just as wrong as we think the other person is. Nobody can ever tell who is right. With Colonel Olcott and Madame Blavatsky there were very many strong differences of opinion. We do not mind now, we find it historically interesting to study. But at the time we probably would have been quite worried—"What shall we do, whom shall we follow. I do wish they would agree." They did, fundamentally. All difference of opinion between great people is superficial, but it is strong because of the very fact that they are great. They will say the smallest thing with terrific force, as if it were the one and only thing in the world.

DIFFERENT RAYS

I have even heard C.W.L. ask Dr. Besant: "Why do you do all this political work? Where is all the necessity for freedom? The British Government is so magnificent that Indians ought to be very happy." Fortunately Dr. Besant was a very motherly person as well as a great leader, so she would smile and say, "My dear Charles, you and politics are very far away from one another." He would bow very reverently and say, "Perhaps that is true," and remain silent. But there were other moments when he would say, "Our great President is doing splendid service for India: working for the Rishi Agastya and carrying out the Manu's plans." Many times young people would not understand and would say, "But the other day you were asking why all this was necessary." He would tell them, "I am a Second Ray person and do not sometimes understand how a First Ray person must work; I may contradict myself, but you must use your own judgment." He was very charming about it. Everybody knew what to do on those occasions. We knew that Dr. Besant was the appointed person, a born statesman, knew what she was doing for India and for the world, so we followed her. But did we follow Bishop Leadbeater any the less for that? I do not feel so.

People sometimes remarked that they had understood Bishop Leadbeater to say that people should not eat tomatoes and onions. He would

answer, "I only said they should not be eaten; I did not say I never ate them." He was very childlike.

All that gave us very good lessons. We began to realize that we must use our own judgment, without losing our respect and reverence for these great people or losing sight of their greatness. That is where the teaching in *At the Feet of the Master*, with regard to Discrimination, comes in. The most important thing about great people is to see the greatness, and not the details, not to be bothered too much by opinions, but to know by your own intuition where the truth is and to follow it.

Very often difference of opinion is a matter of temperament. Even among such great people as Dr. Besant and Bishop Leadbeater there is temperament. I wish we could all follow the same example—if we disagree, to do so charmingly, affectionately, and so set an example to the world. People in the outer world say, "You Theosophists disagree." I wish we could say, "We all think for ourselves, but we get on wonderfully together." That would be a great

slogan and a wonderful example.

I have thought much about this question of training. I was reading in *The Indian Theosophist* an article about the training of workers. My opinion is that it should start on the inner basis, because the outer cannot come without the inner thing. This fine point is necessary for the future of The Theosophical Society, because whatever we do, at all costs we must never lose the link, the touch with the inner side, with all that is beautiful, wonderful, and great, the knowledge that everywhere around there is so much reality which we cannot see but which we must learn to see tomorrow. Then we will find more and more new expression and our work will become a very great success.

I thought this might be a new idea for workers. We must think of the future of the work and how to build it up in the most practical way, which, I think, is not only efficiency on the physical plane, the understanding of books and facts, but also this finding of the inner relationship, which after all is the highest gift any of us can ever pass on to anyone else.

The Power Within The Atom

LONDON, 8th August 1945

IN 1919, at a meeting at which I was fortunate enough to be present, Dr. Annie Besant made the following prophetic statements:

"New knowledge is even now on the horizon, but this knowledge has been held back by the Great Ones who guide the world, because the conscience of man is not sufficiently developed for this power to be placed in his hands."

"There is a power within the atom, and liberated by its disintegration, which, if used for that purpose, could destroy a continent."

I well remember her using these words, which are still on record in private papers. At the time that Dr. Besant spoke some of us thought that she was perhaps using the orator's exaggeration, but it is evident that she *knew*.

Today we see that power in the hands of man. The Great Ones held back the knowledge for a quarter of a century, but they can do so no longer. Man must stand or fall by himself alone.

Some hope that the issue will be well is to be found in the very serious statements made by leaders and scientists in speaking of the discovery. Mr. Churchill concludes his Report with these impressive words, perhaps unique in a report of this kind:

"This revelation of the secrets of nature, long mercifully withheld from man, should arouse the most solemn reflections in the mind and conscience of every human being capable of comprehension. We must indeed pray that these awful agencies will be made to conduce to peace among the nations . . . and that they may become a perennial foundation of world prosperity."

For a glimpse of what may come if we use the power wisely let us re-read *Man: Whence, How and Whither*. Writing in 1913 Mr. Leadbeater describes the use of this force within the atom by members of the Sixth Root Race. The force is on tap in every house and factory, a temperature of many thousands of degrees can be produced in a tiny area and all vehicles are driven by this force with the aid of a small apparatus.

For the greater glory of the Divine Spirit and for the service of man we pray that the conscience of man has indeed risen to the required level and that the critical decision may be made in the right way. It may well be that we stand today at the Day of Judgment, the Judgment which will decide the fate of humanity for this World Period. Man himself is his Judge.

—E. WINTER PRESTON

SHELLEY: Poet of Freedom

ANNIE BESANT

Dr. Besant speaks of Shelley with penetrating intuition and mastery. This lecture was delivered in the Gokhale Hall, Madras, in 1922 and printed in *New India*. How many of this generation have read it? It reveals her own fundamental passion for liberty and hatred of oppression, as well as Shelley's.

Dr. Besant:

LADIES and Gentlemen,—I have been asked to open a course of lectures here on literary and other similar subjects, and I have chosen as my subject "Shelley." My reason for doing that was, partly, that he is a poet whom I know fairly well, partly because he is one who exercised so enormous an influence over human thought in his own country, that I might almost say that in the hundred years since his death the whole thought of England has been very largely revolutionized by his work and by his life.

HIS ENVIRONMENT

In order to estimate him fairly, you have to realize the nature of the world into which he was born in his native country, the conditions that surrounded his younger years, the great cruelty with which he was treated by the laws of England, and the inevitable result on a nature such as his of these, and the pressure of the singularly narrow and corrupt form of Christianity—the very crudest form, you may say. For in his time, the Church of England had perhaps reached its very lowest point so far as spirituality and real religion were concerned. I may just allude in passing to the fact that the law of England took from him his two children, on the ground that he was an atheist. One of the most vehement and forcible of his poems was one that he addressed to the Lord Chancellor, in which he hurled at him "a father's curse"; it shows a little the depth of the wound which his heart, his fatherhood, received in the wrenching away from him of those two little children, and his feeling in his own bitter words that their souls would be polluted by the influences under which they were placed.

POLITICAL CONDITIONS

Look at the then conditions of the world, not only religious, but political. He was born in August, 1792, just at the very middle, we may say, of the most tremendous outburst of the French Revolution; the massacres of September closely followed on his birth; the execution of the King and Queen came at the beginning of the next year. And before that, there had been the revolution in America, where the countries that were then the American Colonies wrenched themselves away from Great Britain, and declared themselves to be independent. At that time, politics and religion were very closely intertwined. If you look over at America, you find the famous Thomas Paine—who wrote *The Rights of Man* and also *The Age of Reason*—you find him engaged in drafting on a drum-head the Declaration of the Rights of the American people. Thomas Paine, or Tom Paine, as they always called him, was a name of horror to the ordinary orthodox Englishman. So terrible were his books considered to be, *The Age of Reason* more especially, and *The Rights of Man* was thought so detestable, that if any one was found in England or Scotland who possessed a copy of one of those books he was tried for it, and if the offence was proved, was transported to the penal settlements in Australia. The books are now out of date, but they are written in very vigorous language, admirably argued, and in no sense books which in any civilized country ought to have been dealt with in that way.

You may remember that the Government of King George III was not an admirable Government. It was little better when he was mad than when he was sane. Whether he was mad or sane, his Ministers were very much the same. They carried on the

traditions of German autocracy that he had inherited, and handed on to his successor. That was very much aggravated by the fact that the Prince Regent, who became George IV, who was called, by the way, "the first gentleman in Europe," was perhaps one of the most disreputable and profligate men that ever sat on the throne. His life was a disgrace and an open scandal, so that so far as the throne was concerned there was nothing good that could very well be said for it either as regards its politics or its morals. Yet of George III and George IV, one mad and the other vile, George III was called by the Church in its prayer our "religious and gracious King." When the madman died and his son succeeded to the throne, in spite of his abominable life, he was treated with respect and was also called "religious and gracious."

When you add to that the conditions in France where a terrible and a very bloody revolution had been carried out and the despotism of Napoleon had followed it, you will not find it difficult to understand, when you realize the character of Shelley, that the poetry which flowed out of the great passions of his life was full of hatred to the religion, of hatred to the Christian ideal of God, of hatred to the throne; and so it was in his college life he was practically ostracized and driven away, and the whole of his later life, short as it was, was spent in exile from his own country.

HIS CHARACTER

Looking for a moment at the man himself, there were certain great passions you may say in his life and they dominate the whole of his poetry. The first was the passion for Truth. He was extraordinarily intellectual, continually searching for the causes of things, trying to think out and dream out some rational idea of the world and its relation to its Creator, which would satisfy his intellect as well as satisfy his heart. There was nothing in the things around him that could satisfy either the one or the other. The religion of the Church of England was, as I said, of the crudest possible description, while his affections, the whole of his intense emotions, were trampled on by the society in which he was, a society which treated him with scorn and

hatred, broke up his home and drove him into exile.

After his great passion for truth, which to him meant the understanding of man, of the world, of God, and their relations to each other, after that came his passion for Liberty. To him liberty was really more than life. To see oppression drove him almost mad, and added to that was his intense pity and compassion for the people; when you realize that the England of that day for the poor man was literally a hell, then you come to understand something of the reason of the burning passion which underlies the political writings of Shelley. He was practically against his world, up against everything which the people around him honoured and respected. He found some enormously wealthy, some most miserably poor, and his whole idea was that if they were free from the chains of religion and the chains political and social, then the world might be a happy world for all, instead of a world in which, he bitterly said, the many were slaves, the few were tyrants. He sums up, as it were, his hatred of the religion of the day, you may remember, in the bitter words in which he apostrophized religion, when he declared that "Religion peopled earth with fiends, hell with men, and heaven with slaves." That was his view, and when you think that the whole fabric of society, rotten as it was at that time, was sustained by the established religion, and that all who ventured to touch it, even in the way of the slightest reform, were liable to transportation for life and the frightfully cruel conditions which that involved, you understand that Shelley's poems were a revelation of himself, and no poet has ever put more of himself into his words.

SHELLEY AND SWINBURNE

It is almost impossible not to think, when you mention Shelley, of a poet who resembled him in some things and differed from him in others. Swinburne belonged to the mid-Victorian age, the age of conventions. He resembled Shelley in Shelley's hatred of the current religion, of the throne, and in his passion for liberty. Those three things you find as much in Swinburne as in Shelley and you find them bound up together as in Shelley. But you do not find in Swinburne

anywhere, through the whole of his poems, anything like the wonderful intellect of Shelley, the intellect which claimed to understand everything, and which repelled with horror all which did not really satisfy the reason, and permit the freedom of the intelligence. That you do not find in Swinburne. He is more an unbodied passion, while Shelley is a miracle of the most delicate emotions and the sublimest intelligence. He has never seemed to me to be quite a man, but rather what you might call a Deity embodied, so wonderfully subtle in his thoughts, and so dainty in his expression; the whole English language is absolutely under his control, and the right words are always put in the right place. He is master of his instrument of language.

Swinburne is hardly that. He is rather carried away by the torrent of his words. If you read Swinburne, in the tremendous rush of his passions, figure after figure, metaphor after metaphor are poured on you, seeming as though he could not speak fast enough and write fast enough to satisfy himself. You have the feeling of a man who is carried away by the torrent of his own passion and language-power, rather than that which you find Shelley, in that he is absolute master of his language, not carried away by it, but fitting it with marvellous delicacy and accuracy to the exact thought that he desires to convey.

While they are alike in their fundamental passions for liberty and hatred of oppression, and of the orthodox God as emblem of oppression, Shelley is always an artist, while Swinburne is not master quite of his instrument, though wonderful in his melody.

SELF-REVELATION

I said that Shelley is one who reveals himself very very much in his poems, and it is interesting to trace here and there how he shows the currents of feeling in himself which have led him along a particular path that he followed. I spoke just now of the great revolution of thought in England, and perhaps it is shown more vividly than by anything else, when in 1892, which was the centenary of his birth, a tablet was put up to him in his parish church, so that even that little country parish had sufficiently got over its prejudices, political and religious, to

allow a tablet to be put up to the memory of the poet, who had been chased from England with opprobrium, who died in exile, despised and hated by most of his countrymen.

HIS AWAKENING

That question of self-revelation comes out unexpectedly in a poem that he wrote, the dedication of "The Revolt of Islam." When he wished to write poetry, he always tried to get away from society, to seclude himself in some scene of natural beauty. His passion for natural beauty was, by the way, another dominating force in his life. Whenever he had great thoughts that he wanted to embody in verse he tried to get right away from all society, by himself, to work out into his wonderful music the idea which had captured him, and which he desired to express. The only virtue of these particular stanzas—from the "Dedication" to the "Revolt of Islam"—is that he tells us when he first began to think of these things, what woke him to a sense of the world outside him:

Thoughts of great deeds were mine, dear Friend,
when first

The clouds which wrap this world from youth
did pass.

I do remember well the hour which burst
My spirit's sleep: a fresh May-dawn it was,
When I walked forth upon the glittering grass,
And wept, I knew not why; until there rose
From the near schoolroom, voices, that, alas!
Were but one echo from a world of woes—
The harsh and grating strife of tyrants and of foes.

And then I clasped my hands and looked around—
But none was near to mock my streaming eyes,
Which poured their warm drops on the sunny
ground—

So, without shame, I spake:—"I will be wise,
And just, and free, and mild, if in me lies
Such power, for I grow weary to behold
The selfish and the strong still tyrannize
Without reproach or check." I then controlled
My tears, my heart grew calm, and I was meek
and bold.

And from that hour did I with earnest thought
Heap knowledge from forbidden mines of lore,
Yet nothing that my tyrants knew or taught
I cared to learn, but from that secret store
Wrought linked armour for my soul, before
It might walk forth to war among mankind:

Thus power and hope were strengthened more and more
Within me till there came upon my mind
A sense of loneliness, a thirst with which I pined.

SYMBOLS OF THE SPIRIT

That fact might happen to any one; but to Shelley what did it mean? He was near a schoolroom. He heard the masters in a rough way punishing the boys, and that woke him suddenly to a sense of the whole tragedy, as it were, of the world of those who tyrannized and those who were oppressed. And he tells of a wonderful story, which is just worth mentioning in passing, because he gives his fundamental view of the great struggle in the world—he tells how he saw a vision in which two spirits struggled. It is almost the idea of the Zoroastrian religion, two equal Powers—he calls them twins—the Spirit of Good and the Spirit of Evil. It is rather unexpected, but very significant, that when these two go forth into the world and struggle, he gives the symbol of the Snake, the Serpent, to the Spirit of Good and to the Spirit of Evil the symbol of the Eagle. He sees them fighting, Eagle and Serpent struggling for victory, the Eagle triumphing and the wounded Serpent in the form in which Satan, the Christian Devil, tempted Eve in Paradise. The very choice of that symbol of the Spirit of Good shows exactly how he regarded the dominant orthodox creed; as you are aware, in many of the Hindu legends the Serpent stands for Wisdom, and for the wise man, but in Christendom the Serpent is the emblem of Satan, and because Satan tempted Eve to eat the fruit of the Tree of Knowledge, he became to Shelley the symbol of the Good, by which mankind should be redeemed from the miseries which he saw upon every side.

I must now ask you to come with me to the very early poem "Queen Mab," which is supposed to contain all that the really orthodox persons detest in Shelley. It is here in his bitter hatred of orthodoxy that he resembles Swinburne in the poem "Before a Crucifix." In "Queen Mab" you have the great philosophy which Swinburne never touched at all, being moved more entirely by passion. And I want you first to look at the idea that he had of what was really true as to the nature of the Supreme Life of the uni-

verse. His idea of that Life is that it permeates everything, in fact, the great Hindu idea that there is one Life which expresses itself in endless forms; nothing exists outside it, nothing which does not live and move in that Life and is upheld by it. And that was the idea that Swinburne touched, that he was trying as it were to see in the world, and his anger arises from finding that this splendid idea is caricatured in the religion that was around him, so that in every point man was terrorized by God, where he ought to have been inspired to love and real worship. It is that contrast which is interesting in "Queen Mab." It is one of the most marvellous poems in the English language, and yet it was written when Shelley was only 20 years of age.

THE ONE REALITY

Take then, first of all, his view of the soul. This is what he thinks, put into, for a moment, metaphysical language:

Throughout this varied and eternal world
Soul is the only element: the block
That for uncounted ages has remained
The moveless pillar of a mountain's weight,
Is active, living Spirit. Every grain
Is sentient, both in unity and part,
And the minutest atom comprehends
A world of loves and hatreds; these beget
Evil and Good; hence truth and falsehood
spring;
Hence will and thought and action, all the germs
Of pain or pleasure, sympathy or hate,
That variegate the eternal universe.

There you have his primary thought. The Spirit is the one reality, everything else, expressions of this one all-permeating life. And then he goes on to put this in more detail. (*Dr. Besant read various passages expounding this idea and showing Shelley's conception of God.*)

If you are making a critical study of Shelley, I would suggest to you that you should read this poem through, looking out for these attempts and aspirations of the human Spirit to understand the wondrous world in which he finds himself. You find him apostrophizing the Spirit of Nature, that to him is really God, and not the narrow, limited and cruel conceptions which he found prevalent in Christian thought. He addresses the Spirit of Nature. (*The lecturer read the passages.*)

Then having looked at the past he goes on to dream of the future, exhorting the Spirit of man to go on fearlessly, and to search out the possibilities which this life affords him. And then, in looking on that wonderful future, asking man to have courage to go on, he sees, he dreams, of a world where all are happy, where there is peace, science and health, where reasons and passions cease to struggle, and then he bursts out into the words: O happy Earth, reality of Heaven. (*Read.*)

You can imagine what to a man of such ideals, such hopes of the world, such belief in the Spirit, it was to come down to the story of the Jewish Deity as related in some of the Books of Moses, and to take that as a literal statement of the relationship between God and man. It is there that comes the passage so often alluded to, in which he puts into the mouth of the Jewish Jehovah what he had really done in the creation of the world. So Shelley says:

From an eternity of idleness
I, God, awoke: in seven days' toil made earth
From nothing: rested, and created man:
I placed him in a Paradise, and there
Planted the Tree of Evil, so that he
Might eat and perish, and My soul procure
Wherewith to sate its malice, and to turn,
Even like a heartless conqueror of the earth,
All misery to My fame.

He goes on in that strain, the most terrible description that human words could give of the way in which this religion had persecuted and tormented the earth. He only knew it in that light. He did not see its greater and more beautiful side. In the orthodoxy of the day and narrowness of the then belief, in the idea that man only lived one short life on earth, and that that life settled

his fate for the few and everlasting torment for the many—that was the ideal against which Shelley threw the terrible arrows of his sarcasm, and the bitterness of his indignation, that mankind should be dwarfed by so crude, so terrifying and narrow a belief. You can well realize that people to whom that was the only ideal they knew, these tremendous fiery attacks upon it which they were unable to answer, not only because of the splendour and genius of the diction but for the subtlety of the thought and the irony of the presentment, how they should have hated and driven out this wondrous poet, who set all that they believed in a light so terrible. And yet you find the same man, who wrote that, writing:

O thou immortal Deity,
Whose throne is in the depth of human thought,
I do adjure thy power and thee,
By all that man may be, by all that he is not,
By all that he has been and yet must be!

The other side that I want to draw your attention to—I have no time to take up the question of the wonderful poem "Prometheus Unbound," where he puts man in his strength and courage against Jupiter the Greek God—I want to turn to the "Mask of Anarchy" written by him at a very terrible time in English history when there had been a slaughter, "The Massacre of Peterloo," where a crowd of people had gathered together, and wherein his whole thought of what a Government and a people ought to be in their relationship to one another comes out in most passionate verse.

The lecturer read extracts illustrative of slavery and freedom, with parts of his appeal to the "Men of England," and concluded her lecture with the words: "That was Shelley, the Poet of Freedom."

COMMENTS ON WATCH-TOWER NOTES

From Mrs. Josephine Ransom, New Malden, Surrey:

"We are much interested in your present points of view. For myself, I should have said that the history of the T.S. was actually the history of the inner side of things, which gradually overflowed into the general life of the T.S. and the whole Theosophical movement. That it was H.P.B.'s inner teachings which were the foundations upon which H.S.O. built. Without them

he had nothing. The building is by no means finished, but the foundations are secure. To take them away would seem to render the rest of little value. The 'official' formation of the E.S. in 1888 was but a protection, I think, of the foundations—not something exterior being established. To me it is E.S. plus T.S.; not T.S. plus E.S.

"However, we shall watch with interest your great efforts and you always have our sympathy in your difficult tasks."

Presidential Election 1945-46: Official Notice

DR. G. S. ARUNDALE, President of The Theosophical Society, passed away at Adyar, on 11-12 August 1945, at 00.45 Indian standard war-time. The cremation took place at 11 a.m. on 12th August.

2. The Vice-President, Mr. N. Sri Ram, has taken over the duties of the President according to our Constitution, Rule 11a, and will continue to discharge those duties until a new President is elected.

3. In accordance with Rules 10 and 25 nominations have been invited from members of the General Council, and these must reach the Recording Secretary before the evening of 15th October 1945.

4. A further communication will be sent to all General Secretaries on 16th of October by cable and air-mail, giving the names of members nominated, when the General Secretaries of Sections, and the Recording Secretary in the case of non-sectionalized Lodges and Fellows-at-large, will proceed to take the vote of the members, in accordance with Rule 10 (below).

5. The following procedure is suggested:

(a) It is considered very desirable that the voting for the election should be by secret ballot. Voting papers will be printed by each Section, as per Form A, and will be sent by the General Secretary to the Secretary of each Lodge, according to requirements.

(b) The voting paper will consist of two parts: the voting slip, and the form which the member signs and addresses to the General Secretary. Each member will be given two envelopes, a small one in which he will put the slip, and seal it, and the second larger one addressed to the General Secretary in which he will enclose the small envelope with the form signed by him.

(c) The President of each Lodge will take the vote of each member entitled to vote in accordance with Rule 10, preferably at a special meeting called for the purpose, collect all the envelopes and send them back to the General Secretary together with a list of the members who have voted, by the date fixed by him.

(d) The General Secretary will send similar voting papers to all unattached members individually, who will fill in their votes similarly and return the paper to the General Secretary by the due date.

(e) As the papers begin to arrive the General Secretary will open the envelopes addressed

to him, tick off each name on his voters' list, and put the small envelopes containing the voting slips, into a sealed box. This will be opened by the Scrutineers appointed by The Executive Committee of the Section on the appointed day. The Scrutineers will open the small envelopes and count the votes given to each candidate. The General Secretary will then report the net result of the count to the Recording Secretary in Form B given below. The results may be cabled if necessary, but must be confirmed in writing as soon as possible. All the results must be sent so as to reach the Recording Secretary at Adyar up to the evening of 16th of February 1946 at latest.

6. Returns received from various Sections and from Fellows-at-large, will be counted by two Scrutineers appointed by the Executive Committee at Adyar, and the candidate receiving the largest number of votes will be declared elected to the office of the President of The Theosophical Society, on the morning of 17th February 1946.

16th August 1945.

Adyar, Madras,
India.

G. N. GOKHALE,
Recording Secretary,
The Theosophical Society.

RULE 10

Six months before the expiration of a President's term of office, or whenever the office becomes vacant, the Recording Secretary shall call for nominations for the office of President from the members of the General Council. Nominations of any member or members in good standing, who have consented to accept nomination for the office, may be sent in to the Recording Secretary, so as to reach him within two months of the date of the call for nominations. At the expiry of this period the Recording Secretary shall communicate the nominations to the General Secretaries, and to the Lodges and Fellows-at-large attached to Headquarters. Each General Secretary shall take the individual vote of each of the voter-members of his Section—that is, of members of the National Society on his rolls who are not in arrears of annual dues for more than one year at the close of the previous official year of the Section—and shall communicate the result to the Recording Secretary, who shall himself take the votes of the Lodges

1945

PRESIDENTIAL ELECTION 1945-46: OFFICIAL NOTICE

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and Fellows-at-large attached to Headquarters. At the expiry of four months from the issue of the nominations by the Recording Secretary, the votes shall be counted by him. The Executive Committee shall appoint two of its members as scrutineers. The candidates receiving the greatest number of votes shall be declared elected to the office of President.

ELECTION OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

ADYAR, 1945-46

VOTING SLIP

Form A

Please read carefully

Instructions

- Put a "X" after the name of the candidate you choose.
- Tear off on the dotted line and enclose slip in the small envelope sent herewith, and seal it.
- Sign the letter given below, and after detaching it from the slip, put it together with this in the larger envelope addressed to the General Secretary to reach him by..... (date to be fixed by the General Secretary).

Names of Candidates.....

-
-

(Tear off on this line.)

To the General Secretary.....(Section).

Dear Brother,

Enclosed I hand you a sealed envelope containing my vote in the Election of the President.

Name of Member (block letters).....

Name of Lodge (block letters).....

Signature and date.....

Address.....

The Member is entitled to a vote.

Signature, President of Lodge.

ELECTION OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY, ADYAR, 1945-46

Form B.

RETURN SUBMITTED BY THE GENERAL SECRETARY.....SECTION

- Number of members eligible to vote.....
- Number of votes received.....
- Number of votes for A.....
B.....
- Remarks if any.....

Date.....

Place..... General Secretary.

NOMINATION FOR PRESIDENCYSHIP

Mr. C. Jinarajadasa has been nominated for the office of the President by Messrs. N. Sri Ram, G. Soobiah Chetty, G.N. Gokhale, Rohit Mehta, K. Srinivasa Iyengar, and Dewan Bahadur K. S. Chandrasekhara Aiyar and he has accepted the nomination.

Adyar
19th August 1945

G. N. GOKHALE,
Recording Secretary.

Called Home

HON. MRS. ARTHUR DAVEY

The Canadian Theosophist reports the passing on January 29 of the Hon. Mrs. Arthur Davey, secretary for many years of the Blavatsky Association in the founding of which she co-operated with Mr. William Kingsland and Mrs. A. L. Cleather. Her home in London became a centre and the regular meeting-place of the Council of the Association. Besides helping in the publication of various books, she herself edited the *Blavatsky Bibliography* and was associated with Mr. Trevor Barker in preparing the second edition of *The Mahatma Letters* and in the publication of *The Letters of H.P.B. to A. P. Sinnett*. Another work of hers, done in 1942-3 and shortly to be published, is a bibliography of the works and authors quoted in *The Secret Doctrine*.

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A Museum Of Theosophy At Adyar

HARRY GIBBERD, A.R.I.B.A

THIS splendid conception of a Museum of Theosophy for Adyar was produced by Mr. Harry Gibberd, a British architect and Theosophist on military service at Chittagong, within a month—letterpress, drawings, all complete. He was prompted by Professor Kanga's appeal for designs in *The Theosophist* for November 1944.

It is a remarkable production, seeing that Mr. Gibberd has not visited Adyar, but he has read *The Secret Doctrine* and he knows the schemes of evolution. Every line of his correspondence reveals him as an enthusiast for this Museum. "Outwardly," he wrote, after sending the plan to Adyar, "I confess it appeals immensely to me by virtue of the opportunities for design in every respect—my mind teems with the possibilities! Inwardly there is an opportunity for mastering the facts attaching to Theosophical teaching which would hardly come my way in any other conceivable manner. As a first step towards that desirable end, I am commencing to reread the S.D. at the present moment. I shall probably reread it on the voyage back."

In England Mr. Gibberd has commitments with a firm of architects in Birmingham which he must honour, supposing he is released from the Services, before he could think of returning to Adyar to build this Museum if ever he should come. As a professional architect and a Britisher he is anxious of course to carry out his share of reconstruction at home.

Because of the length of his manuscript we have had to abridge it to some extent, and divide it into two parts; the first part follows with two drawings; the second part and two more drawings out of the twelve he has submitted will be published in a subsequent *Theosophist*. Mr. Gibberd writes that this is not necessarily his final scheme; that we can readily understand considering the short space of time in which he prepared it, and he further says that he will

be happy to draw up another plan on the basis of definite instructions and guiding principles which may be finally fixed upon.

Our friend Mr. Gibberd has set the ball rolling, and Professor Kanga will be very grateful if other friends will submit definitely-thought-out ideas and schemes, so that they may be considered together and got ready for a further step in this great project. Now for the plan!—THE EDITOR.

PREAMBLE TO THE REPORT

Reference is made to the November [1944] issue of *The Theosophist*, which contained an all too brief invitation to Members of The Society the world over to offer their "ideas" on this measureless and intriguing subject!

The Author of the Scheme offers this as a first thought: it will be found to contain "grave defects," and these are discussed in the body of the Report. On the other hand, it may be felt that there are compensating factors which outweigh those defects. Moreover the defects are surely capable of eradication on further adjustment of the Plan.

What matters at the moment—bearing in mind that the scheme offered here has been prepared and crystallized between the receipt of two issues of *The Theosophist*!—is that a certain degree of care has been brought to bear upon the problems which arise.

The Scheme is offered without reservation of any kind: if The Society cares to use the name of its Author it may do so; if not, it is no matter. Purely as a first thought it must stand or fall on its own merits and demerits.

The Scheme As A Whole:

CHARACTER AND ENVIRONMENT

The Author desires the Character of the Project to be of a certain kind. What that is, you t Adyar may see from the way the Scheme is presented and discussed.

The Author does not desire to see certain environments imposed upon either those who live at Adyar, or the Students of Theosophy, or the Visiting Member or Friend. These "should-nots" may be referred to as architectural Legacies from the Past: *Let us at Adyar build not in the spirit of the past but in the Aspiration of the Present.* To assess that aspiration one must search for it in the efforts of others. Suffice it here to remark that there happens to be a bounty of very thoughtful building work extant in the world today which has a characteristic in common—there is a modern brotherhood of architecture, in a word, though few practitioners might be conscious of it.

Would it be for Theosophists who themselves look for Brotherhood to deny it when they themselves build, today? From recent work I have seen at Benares of The Society's I certainly think not. Only ignorance of what is not only possible but desirable today in the name of Progress could deny The Society an environmental influence of the highest aspiration the present time can offer.

In this connection, and speaking of architecture, it is worthy of attention that human failings continue to reflect themselves in modern work. Purists are few and far between, perhaps fortunately: such men as Erich Mendelssohn (a German), Alvar Aalto (a Finn) remain an inspiration in too many of their works to pass disregarded by us. Frank Lloyd Wright (an American, who actually practised in Japan for a while) is another man of bright intellect and no little feeling. Surely these names are not entirely unknown at Adyar?

The qualities which inhere in modern buildings worth the name include this spaciousness which is asked for in the Museum for Adyar. They include "lightness," as opposed to a quite definable "oppression" so often found inhering in particular buildings *per se*. Let us avoid this oppression where we may.

The Hall of Humanity (Root-Races) contained in this scheme only just escapes the serious charge of oppressiveness, to the Author's mind. But, fellow Theosophists, is not that reflective of Humanity as our ways reveal? Buildings speak to us—that is their environmental influence, for better or for worse. What distinctly matters is

that the buildings shall indefinitely enhance the teaching of occult Theosophy.

It does much to avoid oppression, in the Author's earnest submission, where the surrounding gardens are almost allowed to enter the buildings themselves—as it were there should be a progression, a gradual leaving off of the gardens, a gradual entering into the building, unconsciously. Design the gardens to be happy with the buildings which occupy the ground. Have trees there, flowers, bushes and grasses, but control them so as to make them almost conscious this is no place to wander aimlessly!

Let the sky be seen too! From regarding an object of interest one's thoughts find confirmation and release in the wide spaces of the heavens, whether by day or night.

All in all arrive at spaciousness not so much by mere Space, as by the exact and studied arrangement of the articles for exhibit, in correct juxtaposition one to another; in contrasting scale; in the use of different materials, in texture and colour, grain and polished surfaces. Above all avoid "plastering" or cluttering up the whole interiors indiscriminately with this and that allegorical mural, this and that piece of sculpture or bas-relief: choose, select with care, even erect preliminary full-scale models or arrangements "in the dry" for approval before you execute the work. At least give yourselves the right idea, reveal the awkwardnesses of some design by means of perspective sketches beforehand—on paper! Space is only relative, after all, not absolute!

The purpose of this present Scheme is part of that process. It is intended as a first thought, you know, of a kind which, whilst it might here and there take you on long excursions, so to say, opening up vistas for you all who have eyes to see, is intended to resolve one way or another the problems which arise in the designing of a Museum of Evolution. Having digested the present effort, to which much thought has been given by its Author, other schemes will be coming for consideration, if they have not already arrived! Let us discuss the present Scheme, then.

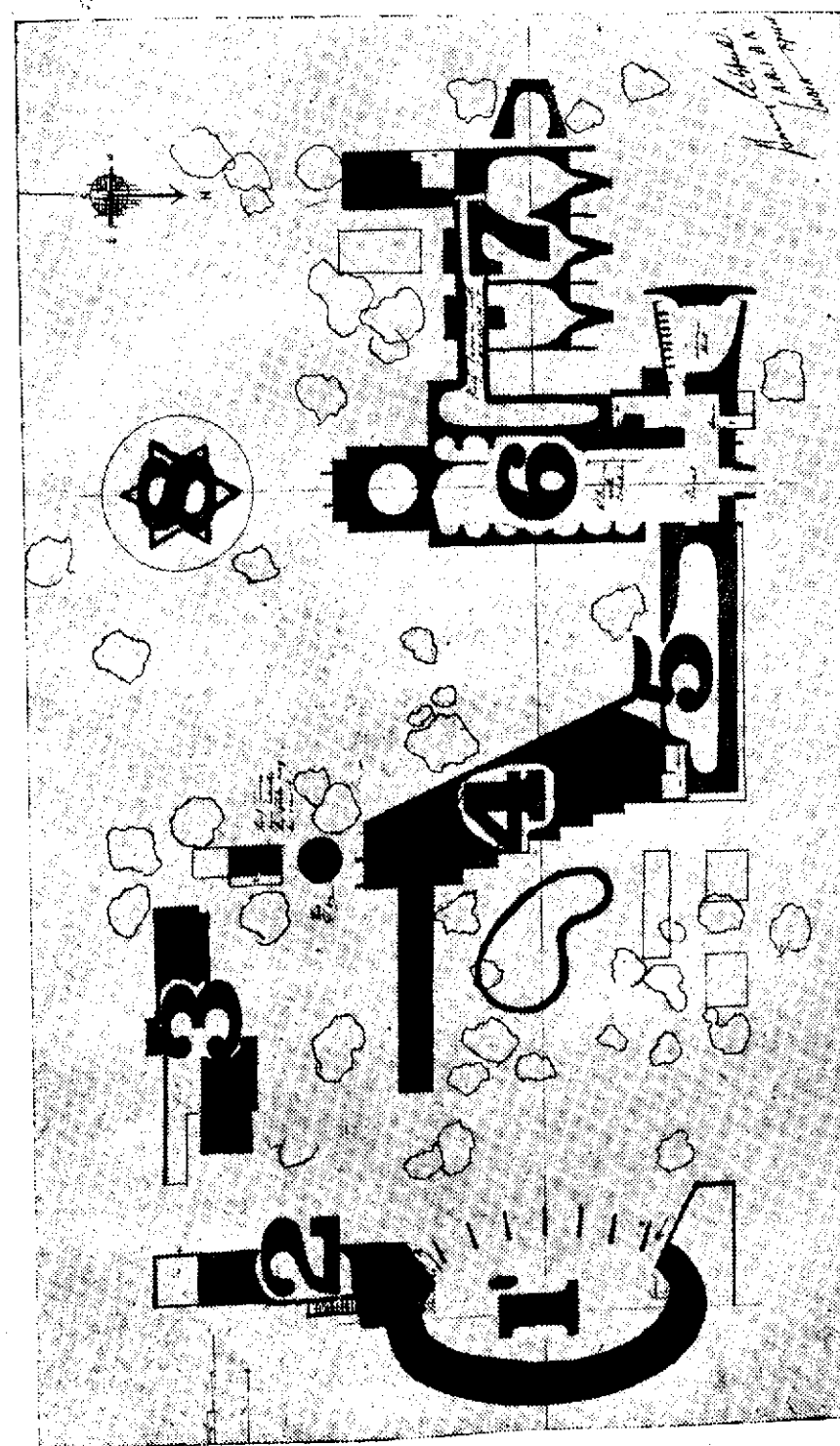
THE SITE

The Author regrets he knows nothing of site conditions. It should be well furnished with trees of various kinds already. Preserve the trees, if necessary alter the layout to suit them.

Great things are envisaged for Adyar—a University, for one. These existing and eventual parts of Adyar must relate one to another. It may not be possible to expand, in which case judicious use of existing land becomes a matter

8. House of Silence

2. Elementals I & II 3. Mineral Evolution



GROUND FLOOR PLAN

1. Hall of Cosmology

4. Vegetable Evolution

6. Hall of Humanity

7. Hall of Races

5. Animal Evolution

(The figures refer to correspondences on p. 252)

of careful adjustment between claims of various activities.

THE LAND INVOLVED IN THE PRESENT SCHEME: The actual land involved in this Scheme for your Museum covers ground of a size approximating to 200 yards extent by 100 yards. Is that too much to ask for? Quite apart from land, is the scheme too extensive for you in itself? It is capable of substantial reduction as regards extents, though as to parts that is another question.

THE LAYOUT:

The Author feels it is essential to commence with a discussion of "orientation." So far as the actual internal natural lighting is concerned in the several Halls and other Buildings, light is required where practicable from the North, so as to avoid cast sunlight upon exhibits; or alternatively from the West or East. In only one case is light required from the South—as a climax to Humanity. I want brilliance there, veiled. I am conscious that there are associations with the Cardinal Points of the Compass which have an esoteric significance in the orientation of my Halls and Buildings.

I am going to go over the various Halls, etc., of the Scheme to which this Report relates, in order to clear up this question of *correct orientation* at the outset. Attention is therefore drawn to the following:

ORIENTATED

1. **Hall of Cosmology:** North to South—looks out West.
2. **Elementals I & II:** North to South—looks out West.
3. **Mineral Evolution:** East to West. Open to the sky.
4. **Vegetable Evolution:** South to North—looks E. & W.
5. **Animal Evolution:** East to West—looks North.
6. **Hall of Humanity:** North to South—entered from the North. Looks out E. & W., N. & S.
7. **Humanity**
—Subraces: East to West—looks W. & N., entered from East.
8. **House of Silence:** Orientates to all directions comprehensively.

SEQUENCE: Still on the subject of basic Orientation allow me to point out that from a given starting-place the visitor proceeds generally in a figure-of-eight sequence, or more correctly in an "S" manner. From the Hall of

Cosmology he proceeds Southwards at the outset, then West, turns Northwards amongst vegetational forms, proceeds Westerly again through the even more sentient animal kingdoms, and finally, with digression still more westerly, (for subraces) in a Southerly direction again through the course of Humanity, there in the South, arriving eventually at the House of Silence.

Synthesis:

You already have the sequence. Let us together examine the progression of events.

HEIGHT: There is a desire to "look down upon things as from a height." There is no reason why Adyar shouldn't have a Tower so that it can do this in splendid isolation! But a tower here—what could it mean? What could you hope to see better from its summit than what you will see from its roofs and first-floor levels? Surely nothing but the buildings? It is important to realize this, even though a tower is not entirely incompatible with the Scheme as propounded here.

EXHIBITS: YOUR EXHIBITS MUST BE INDOORS—or rather most of them must be. Being indoors, protected from the blistering sun of day and the heavy rains of the monsoons, they cannot be exposed to such hazards as these without detriment.

VANTAGE POINTS: There are Vantage Points from the following places:

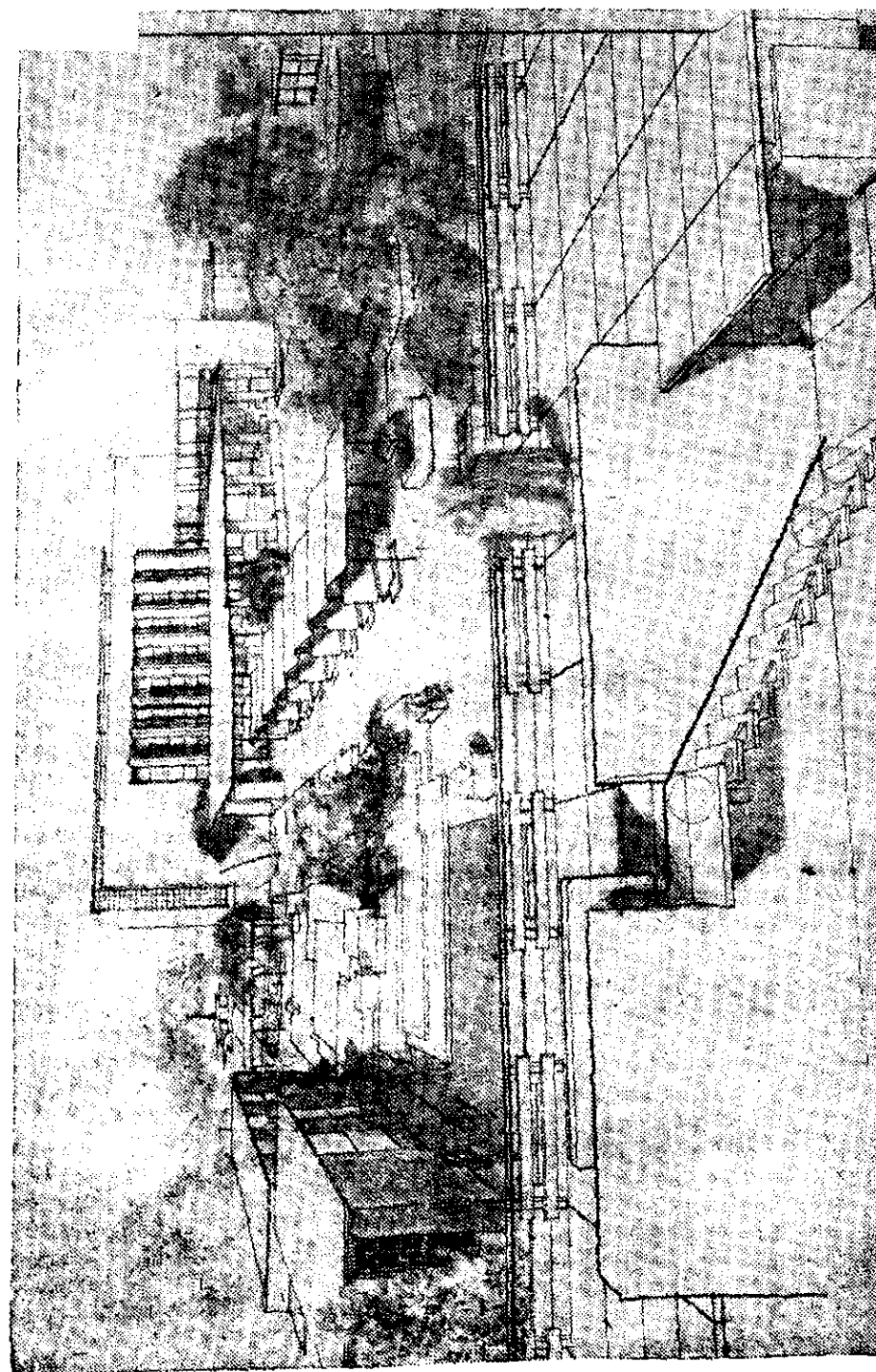
(1) **THE HALL OF COSMOLOGY:** Access is afforded to the roof levels, (but not on the dome of it) in the form of a spacious semi-open-air covered terrace way, from which the visitor and student may gaze both down into the Hall itself, seeing the whole flooring at a sweep of the gaze, or may turn outwards, and view the rest of the Museum buildings and the surrounding countryside. The height above ground level would be of the order of some 60 feet. He will look across the intervening periods towards the Hall of Humanity, one hundred yards distant—not very far, really—with its implied divisions of entry, progression, and consummation.

From this vantage point he will see many interesting things, and as some of the loggias are semi-open to the air whilst the Mineral Evolution is open to the sky completely, he will see partially into and through them—though much better so from (2).

It is all done to enlarge the mind of the visitor and student, not pander to more intellectual satisfaction by way of pluperfection!

(2) **THE LOGGIA OF IDEATION:** From the roof terrace of this space there is a replica of (1) described above.

6-7. Halls of Humanity and Sub-Races



GENERAL VIEW OF THE LAYOUT

3. Mineral Evolution
2. Elementals I & II
4. Vegetable Evolution
5. Animal Evolution
1. Hall of Cosmology

(3) **THE ANIMAL EVOLUTION SECTION**: There is a roof terrace here, with access from both ends of it. From it one may look back to the Hall of Cosmology if so inclined, or more particularly on to the pool, gardens and trees which are the natural habitat of animal life. Moreover, the Hall of Humanity is so close to you now, towering above you:

(4) **THE HALL OF HUMANITY**: This roof terrace is extensive. Like that of the Animal Kingdom it may be used as an exhibit of its own. Symbolically, it could very well illustrate by virtue of its height above ground (though this is not synthesis, I know) the conditions and states to which man aspires—say the Deva Society, for example. But that is by the way: the proper place for Devas might be on the intermediate first-floor levels, not upon the roofs! But from here, however, the visitor may look back upon all that has gone before.

(5) But there is something *special*—very special, about this roof. On the line of the 7th bay (i.e. at the end of the 7th Root Race) of the Hall he can stand here and peer downwards immediately below him upon the main floor (ground floor) some 40 feet below, and above the symbols at the end of this Hall—THE GOAL: Below and before him is the great South window, veiled by curtaining—a heavy hang, forty feet.

(6) The only other vantage point is within the Halls of Humanity, almost common to both halls, actually, constructed as a first-floor level. The floor might well deal with Deva Intelligences? And possibly the Founders of the World Religions? From here one may look down gently upon the whole expanse of the flooring of the Halls, the models both of MAN and of the EARTH'S evolution and change. We shall walk round most of these Sections together. So much for a rather lengthy digression on Vantage Points! Let us get back to this question of *Synthesis*.

PLAN SHAPES: My Plan is an asymmetrical Plan. I dislike packing a plan into a symmetrical plan-shape. It seems invariably so utterly unnatural. At the same time note that the progression factor assumes an "S" sequence. Come round the place with me. Let's see what we've got. You have the Plan spread out before you? Good Show—don't forget the little sketches—they help enormously to grasp what I've got to talk about here and now!

The Halls and Evolutionary Sections:

Come. We've noticed this "Round Hall" for some time, in fact ever since we arrived at

Adyar. Somebody said it must be the new Museum, but nobody was quite sure about that! Then someone who knew confirmed it to us, so we decided to go along and see for ourselves.

This was evidently the **HALL OF COSMOLOGY**: We pushed open the light door, and stepped inside, and positively gasped with the effect of space it contained for us, the colours of it all, the play of reflected light upon those wonderful mosaics—no wonder this was spoken about!

A couple of people were busy working upon these mosaics at the far end of the Hall, quite lost were they in this seemingly endless place! There was no apparent beginning, or ending—excepting always the tier of slender windows which lay upon our right hand side as we entered. Then we remembered what this Hall represented, and were strangely humbled indeed.

Internally a "tour-de-force" is resorted to, of a three-dimensional nature: the curved wall surface is to exemplify by means of a graph a "DAY OF BRAHMA." The curve of the wall might be considered to forgive the use of a mere graph for this purpose, but it is up to The Society to agree or disagree upon the method adopted here.

I doubt if we made a sound as we trod reverently inside and stood somewhere out into the body of the Hall and looked around to better advantage. Even so, the acoustics of the place had somehow been corrected, and we felt entirely at ease.

We spent a greater time in here than we could really afford. The flooring was packed with all sorts of enthralling information! I ought to describe this floor for you—the walls were the same—for it was obviously a very special thing to possess. It seemed to be laid out generally after the manner of a *Master Graph*. Certain guide lines could be distinctly traced upon it—of course, every step we took dealt with untold ages in Time, but it was annotated and marked with Arabic figures, and two other languages besides, so we were well informed.

This was a curved wall of great length (150 feet in actual linear measure) covered in the most exquisite mosaics imaginable, depicting, so we were told, a Day of Brahma. That was so many millions of years—I forget now—anyway it was rather a long time to think about it all! There was a curved line engraved upon the mosaic work (so it appeared), which was effortlessly executed, and several horizontal lines dividing the whole height of the wall into separable divisions—divisions of matter's density. It was all quite obvious and intelligible. We examined the dates shewn, the mark which represented our

Outwards and westerly we could see something concrete—our old homely friends **THE MINERALS**. They cried out to us to come over to look at them! There we went, saying goodbye for the time being to our informant. Down there, to the South, apparently, were the **HALLS OF CHEMISTRY AND PHYSICS**, dreadful places, full of monstrous articles, the cherished prerequisites of the noble Art of Finding Out:—well, in a scientific, exoteric sense, of course. There were diagrams of the differentiated Atoms of Basic Substances—a study in themselves, we considered. In the end we spent another hour there in **THE MINERAL EVOLUTION SECTION**.

First of all, as we stood on the steps outside the Hall of Cosmology, we were aligned upon the extreme end of the distant Hall of Humanity—that would be The Goal over there, we said to each other. Between ourselves and that Goal was interposed an enormous Globe of the Earth, tilted correctly as at present to its axis, and wonderfully informative, we found eventually when we came to it. On our left lay spread before us like a feast samples of all the rocks of this planet, but there were, even so, vacant places for some which had not yet been received. Rocks from everywhere! The most impressive was an enormous glacial rock, which bore upon it striations of 3 glacial periods, proof of land intervening between N.W. Europe and Iceland! There is no land thereabouts now, excepting archaic peak tops! The display of these was well controlled. Terraces were arranged at slightly different levels, from which one could pass without difficulty by stepping up or down. There were small plaques lettered accordingly to each exhibit—again in the 3 chosen languages, you know. We were so preoccupied with this portion that we almost overlooked examining the progression of events, as chiselled in the surface of the main pathway which led to the Globe referred to. Alongside this central pathway was a stimulating exhibition of models of the earth's surface formation down the Ages of more recent Time: in relief. The Sea covered some areas now in this geological Age, others in a succeeding Age—all most interesting. Subordinated, incidentally, to the matter of Geology, were thinly traced upon the charts the travels of Humanity, through its Root-Races and Sub-Races, but as these were properly the subject of another Section, we took it as a matter of cross-checking rather than information about Geology! All this collated information about geology, apart from the exhibits of samples of rocks, metals, muds, sands, etc.(!) was under a concrete roof as some protection against the heat of day and heavy rainfall in

season. There we found vertical charts fifteen feet by 6, with foot-level models in relief some ten feet by 5. Accompanying these was also a hardwood "chest of shelves," or rather "plates" made of laminated plyboard, sealed on all sides with metal, which one could readily take out and peruse at leisure. To avoid confusion, they were not entirely removable, having a stop to prevent this, and the consequent fate of being replaced in the wrong runners!

MOTHER EARTH

It was well after eleven in the morning by this time, but we couldn't resist an inspection of the Globe of The Earth. We were practically up to it by this time, of course. A couple of lightly constructed staircases, more ladders than stairs, gave access upon the nearby roofs so that a closer inspection of the top could be made—indeed the North Pole was hardly visible at all from so close a range! The model to our astonishment was given then in relief. It was marvellous to see how little the greatest mountain ranges in the world projected from the common levels of Mother Earth; even so, the midday sun was casting fascinating shadows from such projection as there was, and in the depths of the sea, also not very deep, could be discerned with ease the various ridges and plateaus. Nationalities were of no moment—so we had no "frontiers" to mar the continuity of earth's bounty here. Greenery, aridity, icecaps were notified as at present existing—we know this from the guiding plaque at its base, of course. There were specially interesting lines marking great lines of fault in the earth's crust; other coloured lines marking the outline and extents of other and lost continents, but nothing here of what is yet to come one day—that was later. It is believed a further exhibit is being prepared to accompany this model, shewing the cross section of the earth, and whatever therein may lie! The water (sea), by the by, was formed of plastic material, of some toughness, suitable for resisting the heat of the sun, and the absorption of moisture. The material of which the Globe is surfaced appears to form a natural key to this plastic. Apparently the Globe itself is made of a metal frame, carrying built-up segments of reinforced concrete, quite thin, some 2 or 3 inches only, but adequate for the purpose. Another point: places of greater population of all species of life had been contrived to be shown even here too!

It was by now noon, so we retired to Bhojanasala for food.

(To be concluded)



ON THE WATCH-TOWER

THE VICE-PRESIDENT

[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 Vice-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.]

AS this number of **THE THEOSOPHIST** is the first one to be issued, stamped with the change caused by the passing of our late President, it is especially dedicated to him as the following pages will show. He is "late" only in the conventional sense, for the impetus of his virile personality is still running through our movement and his memory fresh and fragrant in our hearts.

To those who are wholly dedicated to the service of the Great Plan of the Inner Government of the world, life and death, as we know these down here, are matters of comparative indifference. Our President travelled over many parts of the globe while he was alive physically, always on that service bent, was equally at home in them all, and experienced no lack of facility in switching the full blast of his vigour and enthusiasm, at occasion required, from one department of the work to another. It cannot give him any strange feeling to find himself now on the other side of that thin though to us opaque veil which prevents the extension of our consciousness from its physical focus. Death does not separate soul from soul, nor can it touch that aspect of our consciousness wherein is the realization of our eternal and essential unity. We never lose those whom we continue to love with an unselfish love, though the sense of loss may imprison the narrow unilluminated consciousness.

A UBIQUITOUS PHENOMENON

If we look abroad and take within embrace of our imaginative vision the li and hearts of the millions of our fellow man beings on this planet, we cannot realize the fact that bereavement and grief a ubiquitous phenomenon, although we stow upon it our full attention only when we are touched by it acutely and personally. Otherwise we pass it by and dismiss it with a gesture of tepid sympathy. Ours is duty, among others, arising from the pursuit of a Wisdom with which we identify resolution of all life's disharmonies and even not only of applying ourselves to the consideration of the great problem as it attacks us but also of shedding some light upon for the helping of our friends and fellow wayfarers.

We can of course offer such light as we possess in the form of those ideas which we feel convinced to be true, about the nature of man's immortal soul and of the world which it finds expression, the manner of progress through birth, death and every intermediate step. But these truths are followed by the vast majority of men, while themselves are in the grip of suffering, to inadequate and unconsoling, seem to be the force of a reality which can overbear the brute fact of physical loss. Their emotional nature craves for the feeling of proximity,

living intimate presence and the consciousness of an unbroken bond from which it had derived its erstwhile gratification. Even those who have made the theoretical knowledge plausible to their understanding, by study and the harmonization of it with known laws and facts, suffer from the emotional void created by the withdrawal of the presence from which it had been previously filled.

We must realize that we cannot give others the comfort which we cannot attain for ourselves in given conditions. We can teach detachment from things ephemeral and the undying happiness of union in our higher selves, only as in some measure these truths have become ours by dint of our own realization. Our philosophy is of value to us in that it enables us, as we realize and embody it in our lives, to develop a universal outlook into which each individual experience is absorbed with the essence of its inner content. Only when those fundamental concepts, to which we profess adherence, such as universal Brotherhood, or even the unity of all life, are established in our lives, and we find ourselves thereby in increasing harmony with the essential constitution of the world in which we are seeking to attain our balance, do we begin to take in, intelligently and with an open understanding, those experiences which come to each and every individual but are for the most part met with a blank wall of total and ignorant resistance.

Let alone the supreme truth of unity, the more we base our life, in our relations with others, on an attitude of unselfish giving, devoid of the expectation of return or of the illusion of possession or possessiveness which is so often substituted for love, the more easily shall we rise to that altitude whence shall be perceived the truth that Love is stronger than death which shall be swallowed up in its victory, for it lifts up man to the level of his spiritual consciousness wherein, all being one, there is no isolation of parts.

THEOSOPHY OF THE HEART

Much has been written in these Watch-Tower columns of the need for Theosophy of the heart. It is the Theosophy which wells from the vital springs in ourselves, Theosophy based on realization and experience, the Theosophy which grows within

ourselves as we allow ourselves to be affected by the experiences, the expressions and meaning of the manifold forms of life that are about us. The mind isolates, because it has to focus its perceptions, whereas the quality of the heart is to respond and unite. Both are needed to understand that complex process of differentiation and union of which both man and the cosmos are partakers, illustrating the truth of a supreme unity manifested in infinite diversities.

The problem of personal separation and sorrow is one among other personal problems, though an all-pervading one. The need of the world today calls to us for serious consideration as to what are those truths which have to be universally established, that is in the minds of as many men and women as possible in all countries, without which there cannot be any pacification or any new order whether in the external world or in our individual lives; in what manner shall these truths be presented, so that they may not be felt as faraway ultimates, or utopian refinements, but truths which have a direct practical bearing on the problems with which we are daily beset; how Theosophy can be made practical, not merely in the sense of immediate practical relief and alleviation so far as this can be brought by individual Theosophists and Lodges, but also the application of Theosophical truths to the wise ordering of our practical energies in every department of life.

In a world shattered and disintegrated in the areas devastated by the war, and even in the other parts so disorganized and broken as to make life all but impossible for their peoples, we possess a wisdom, fragmentary no doubt, because of the limitations of our grasp, yet sufficiently a whole in relation to our lives, in the light of which we can show how it is possible to heal, re-shape and unify all sundered and distorted parts; how not only new systems and economies can be built up, but also new men and women made as parts of a new humanity.

Let us then rise, in all the magnificence of the philosophy we profess, to the call of a unique occasion which already is testing the capacity of humanity to raise itself out of the conditions into which it has fallen, in ignorance of those basic truths, underlying life,

death and the processes of growth, which we as Theosophists are in a position to illuminate and proclaim. As we address ourselves in all seriousness to this endeavour, we shall find arising in ourselves the light with which to dispel the darkness in the minds of our fellow-men, of which the chaos of their outer conditions is but a visible representation. The sure guidance which we can afford amidst the bewildering uncertainties of the present time is perhaps the greatest contribution which any one and all of us can make, as we envisage our individual responsibilities in the light of the Universal Brotherhood.—N.S.R.

The following letter has been sent by me to all General Secretaries and is included in these Notes, so that it may reach as many members as possible, and as it may be of interest to our readers:

THE THEOSOPHICAL SOCIETY

ADYAR, MADRAS, S. INDIA,
5 September 1945.

A LETTER TO THE GENERAL SECRETARIES

MY DEAR COLLEAGUE,

You must have received my cablegram announcing the passing of our beloved President on the night of August 11th at 12.45 Indian standard war time. The Recording Secretary has informed you by his letter dated August 15th that, as directed by Regulation 11 of the Regulations of our Society, I have taken charge of the executive functions and duties of the President, pending the election of a new President for which the necessary steps are being taken by him according to Regulation 10.

The loss we have suffered at this juncture is indeed grievous; it is therefore all the more our duty at the Headquarters of the International Society, in every Section and Lodge, and as individual members, to do our very best to make up for that loss, as far as that is possible, and carry on the great work committed to our hands. The difficulties at the present time, the anxieties which beset the future, and the need of the world as a whole for a clear direction in which the most satisfactory progress can be achieved, all

combine to give us a grave sense of our responsibilities as votaries of a Wisdom which has the power to order all things rightly and happily.

I desire, on the entry into my present duties, to convey to you and to every member in your Section my warm brotherly greeting, and offer the assurance that we at Adyar will do all that we can to maintain unimpaired its world-wide contacts and its function of diffusing the light and guidance which members all over the world have learnt to expect from the heart of The Society.

On the morrow of the Victory over the forces of armed and aggressive militarism won by those who in the struggle have represented the ideals of Brotherhood and Freedom, I wish you every success in the great work before you of so organizing The Society and spreading its message that it may best serve the present extraordinary and difficult conditions. On each and every member rests some portion of this heavy responsibility, determined by his own advantages and opportunities. As he strives to fulfil it, The Society as a whole will be able to play its decisive part in the transition to a safe and happy future embodying a new way of life for all humanity to tread.

Fraternally yours,
N. SRI RAM,
Vice-President in Charge.

DEATH SAYS:

"It is, of course, true that your friend's outer covering, which he had to wear in order to meet the rigours of the physical plane, no longer exists. But that is all that has gone. Your friend is not only as much alive as ever he was, as much your friend as ever he was, as happy as ever he was, rather is he more alive than ever, more your friend than ever, happier than ever. And he wishes he could make clear to you that your sorrow for yourself is really an extra burden upon him. He feels so free, so much closer to you than ever, so much more full of joy and hope than ever before, that it is by no means an exaggeration to say that he dances round you in all the fervour of a sense of wonderful release."

—G. S. ARUNDALE in *You*

GREATLY THE PRESIDENT PASSED

J. L. DAVIDGE

THE President passed as magnificently as he had lived. He was not without premonitions of his approaching departure, particularly since his visit to Benares Convention last December when the cold settled in his lungs, and he gradually freed himself of various responsibilities—ceasing the publication of his political journal *Conscience*, handing over the administration of Adyar to Rukmini Devi, his deputy, and speaking more or less lightheartedly of being succeeded by the younger generation. Even when Mr. Hirendranath Datta went into the inner worlds, Dr. Arundale, in nominating Mr. N. Sri Ram to succeed him, intimated that he preferred to have a Vice-President close by in case anything should happen to him.

Most Adyarians last saw Dr. Arundale on June 21, when, after his friends had celebrated the entry into his twelfth year as President, he sat outside his room to receive their greetings and give them his blessing. His bodily strength was gradually diminishing. But no thought of sadness or depression was allowed to enter the Adyar atmosphere—Rukmini Devi's bulletins tended to sustain confidence and buoyancy and there was always the hope that a "miracle" might happen.

There was a brief rally on the 27th July, possibly due to the stimulating effect of Asala plus the excitement of hearing the British election results, when the President at 1.55 p.m. dictated to his secretary: "We have heard the wonderful news of the defeat of the Conservatives and must take such advantage of it as we can." This comment was given to the press. The President went on to intimate that whatever time Mr. Clement Attlee might make his "pronouncement" on behalf of the Empire, that pronouncement should be relayed to him. "Then we must use it for our own press." The President made a note also on his Watch-Towers, as to using "the most relevant possible matter. I will see what I can do about it," he said,

"though I am not now a pillar of physical strength."

But auspicious days passed, July 25, full moon, the Colonel's birthday, August 2. On the next auspicious day, August 12, the President left his body finally 45 minutes after midnight, as though, seemingly, his going had been arranged to coincide with H.P.B.'s birthday. Two memorable events will thus be observed on August 12 in future, as two others, or more, are commemorated on February 17. A celebration of H.P.B. had been arranged for the 12th, but it was overwhelmed in the presidential catastrophe.

The President was laid in a low cot in his room, head to the north, close to where Dr. Besant expired twelve years before. He was wrapped in a gold-embroidered silk cloth—fine saris which Dr. Besant had worn—they had the appearance of humeral veils. The rite of purification, as befitted a Bishop of the Liberal Catholic Church, was performed by the Rev. Alex Elmore, who adorned the body with the ecclesiastical regalia. An Indian lamp burned at the head of the bier, and a group of friends kept vigil till daybreak. And there he lay, showing in his splendid features the majesty and the strength, the mellow magnanimity and kindness of heart which were dominant qualities in his life.

The news was flashed by Reuter at 1.55 a.m. and carried by all the morning papers. All-India radio broadcast it in the 7.30 session.

This date, August 12th, cannot be accepted as definitely correct. The President passed away at 12.45 p.m. which is the Indian war time. According to the previous Indian standard time, which is nearer the geographically correct time, it would have been 11.45 p.m. The middle point between the sunset hour on the 11th and the sunrise hour on the 12th, that is the midnight, according to calculation, happens to be 1.15, half an hour after the President's passing. From this standpoint he passed on the 11th.—N.S.R.

1945

GREATLY THE PRESIDENT PASSED

Brief ceremonies of farewell took place around the President before he was taken downstairs about 10 a.m., and prepared for the cremation; there he was covered with a Home Rule Flag, red and green, bearing Dr. Besant's name, and garlanded with roses. Many people were waiting in the Great Hall, where he was placed on the dais below the statues of the Founders, and here the people offered their homage with flowers, among them a number of Madras friends advised by radio, including the Rt. Hon. V. S. Srinivasa Sastri, elder statesman now in his 77th year. Rukmini Devi, who was attended by her venerable mother, received visible tokens of their sympathy.

The procession left the hall at 10.45 and passed along the main road by Leadbeater Chambers and by the riverside path to a site close by the Garden of Remembrance; it will later be embraced in the Garden of Remembrance, with a suitable memorial. It is a spacious and beautiful place, surrounded by lofty casuarina pines, within sight and sound of the sea and looking north over the Adyar river to those Himalayan heights where the holy Rishis dwell. Boy Scouts formed a cordon.

The Vice-President, Mr. Sri Ram, read the following letter from Rukmini Devi, his sister, "so beloved of the President":

"I cannot speak, so I write. George was my dearest and best friend. I have lost him in this body. He was always great and delightful but during his suffering I knew that he was more magnificent than I ever realized. I know our loving comradeship is unbreakable and it will continue for ever. There is no one I love more and there is no one to whom I owe every spiritual and loving help as I do to him. He is now with his mother Dr. Besant. I cannot say more."

—————R.

The Vice-President then said:

"We have met here to bid farewell to our beloved leader Dr. Arundale, the President of The Theosophical Society. Though we may feel our separation from him physically, we know as Theos-

ophists that death is but a gateway to a fuller life. He was and is and ever will be a servant of the great Spiritual Beings under whose direction many of us believe The Society was founded. If his task is not here for the moment, it will be elsewhere. We carry on his work and prove our loyalty by the devotion with which we serve the cause to which he himself was so ardently devoted. The gap left by him in our ranks is large and cannot easily be filled. But we must do our best to fill it. As the news of his passing becomes known, from all over the world innumerable thoughts of love and gratitude will spring towards him and envelope him with peace, strength and happiness. Those who are pledged to the cause of human progress and the Divine Wisdom are knit in an unbreakable bond, and we will be together with our illustrious President right unto the end."

Many people now made prostrations as the President lay on a sandalwood bed, and showered gorgeous-coloured blooms—bougainvilleas and flame-tree flowers—on the body. Rukmini Devi lighted the fire and Dr. Srinivasa Murthi put it to the President's heart. The Doctor read a magnificent passage from the eighth book of the *Bhagavad Gita*—"The Yoga of the Indestructible"; the Christian priest committed the body to the fire, and a Hindu priest did similar service in Sanskrit slokas. A wonderful sense of beauty and dignity and surety—the beauty of seas and mountains and great natural heights, pervaded the ceremony. One felt that he was present, giving assent to the proceedings, and strength and consolation to those he had left. The ceremony ended about noon.

Friends of the President remained by the fire during the day and the night and the ashes were collected on the morning of the 13th. Ten days later, on August 22nd, when Rukmini Devi left for Benares and other sacred places in the north she took a portion of the ashes, to cast them in the Ganges—holy Ganga, as the President would speak of it uncorruptedly, the mother of all rivers. Other portions will be distributed to Theosophical Centres overseas.

After a month Rukmini Devi will return to Adyar, and maybe in the crystalline grandeur of the Snowy Range she will derive the comfort and inspiration she seeks.

There was a well-attended meeting in the Hall of the Indian Section of the T.S. at Benares on the afternoon of Sunday, August 26th, including Sir S. Radhakrishnan, Vice-Chancellor, and a number of Professors from the Hindu University, Dr. Bhagavan Das, and several eminent Congress leaders, among them Mr. Narendra Deo and Mr. Sampurnanand, besides of course the General Secretary of the Section and other Theosophists.

The audience was as solemn and respectful as they could possibly be, while speeches were delivered recalling Dr. Arundale's association with Benares and enlogizing his 42 years' services to India. They all then walked in procession, with the pot containing the ashes, to the Dasasvamedh Ghat, where Shrimati Rukmini, accompanied by some special friends, got into a boat from which the ashes were deposited in mid-stream. The time of this ceremony was 7 p.m. and Mr. Sankara Menon, reporting the event, remarks on "the beautiful atmosphere" that prevailed.

UNIVERSAL APPRECIATION

Hundreds of messages have poured into Adyar from all parts of the world, appreciating the greatness of the President's life and work and sending sympathy to Rukmini Devi. Not only from Theosophists and from Theosophical groups in India and from members and National Societies abroad, but innumerable letters and telegrams from friends in India, members of the Viceroy's Council, ministers in States and Provinces, public men of all ranks, university vice-chancellors and professors, poets, educationists, Scout leaders and members of labour unions and outcaste societies which he befriended at one time or another, and resolutions of public bodies. Reading these messages and editorial comment in the press, one realizes how universally the President was held in affection and respect as a leader and thinker, as a friend of India, and as a dedicated servant of mankind.

Among prominent citizens and Princes are the following:

Members of the Viceroy's Council, New Delhi: Sir Jogendra Singh (Education); Sir Sultan Ahmed (Information); Sir Jwala Srivastava (Food).

The Maharaja and Maharani of Travancore.

The Maharaja of Gwalior.

The Maharaja of Bhavnagar.

Sir Tej Bahadur Sapru, Allahabad.

Sir Arthur Hope, Governor of Madras, and Lady Hope.

Mr. M. K. Gandhi.

Sir S. Radhakrishnan, Vice-Chancellor, Benares Hindu University.

Professor P. Sambamurty, Department of Music, University of Madras.

Professor K. V. Rangaswami Aiyangar, University of Madras.

Mr. C. Rajagopalachari, former Premier, Madras.

Sir C. P. Ramaswami Aiyar, Dewan of Travancore.

Sir P. S. Sivaswami Aiyer, elder statesman, Madras.

Mr. K. M. Munshi, statesman, and Mrs. Munshi, Bombay.

Mr. Harjivan K. Mehta, Minister for Education, Bhavnagar State, and Joint Secretary, N. W. Federation, T.S.

Dr. Maria Montessori, Srinagar.

Sarojini Naidu, Hyderabad Deccan.

Harin Chattopadhyaya, Bombay.

Ratindranath Tagore, Calcutta.

Leila Sokhey ("Menaka"), Bombay.

T. L. Vaswani, St. Mira School, Hyderabad Sind.

Dr. Bhagavan Das, Benares.

Sir C. V. Raman and Lady Loksundari Raman, Indian Institute of Science, Bangalore.

Hon. H. N. Kunzru, President, Servants of India Society, Allahabad.

Mr. S. A. Brelvi, Editor, *Bombay Chronicle*.

Bombay Municipal Corporation.

Karachi Municipal Corporation.

Madras Municipal Corporation.

Among masses of letters from all sorts and conditions of friends were messages also from: the Salvation Army, Madras, the Madras Labour Union, Madras Labourers' Parliament, Government Press Workers' Union, Madras;



RUKMINI DEVI: FOUNDER-PRESIDENT OF KALAKSHETRA

Mrs. Sermie Antony, poor lace workers, Quilon; the Devanga Society, Coimbatore.

So that Dr. Arundale's friends and appreciators make a cross-section of Indian society from top to bottom. (For tributes see p. 21).

Messages from Theosophists individually

in India and in other countries are acknowledged in *The Theosophical Worker*, September and October, as also are those from Sections, Federations and Lodges, Round Tables, Scout groups, various organizations, and many personal friends around the world.



G. S. ARUNDALE, CENTRAL HINDU COLLEGE, BENARES, 1903-13

Resurrection

By RUKMINI DEVI

TO Members of The Theosophical Society all over the world, and to my dear Friends and Co-Workers:

I am sure that the passing away of our President has come as a shock to you, as it has to me. Till the last, I myself had faith that he would turn the corner and improve in health. Though this was mere blind faith on my part, I, with a few of my special friends, such as Mr. Sankara Menon and others, were in twenty-four attendance on the President during the last two months.

Though I have known the President for so many years, and my friends have also known him for so many years, we can all say that never to our knowledge was there in The Society such a tremendous atmosphere of dedication and spirituality as during this time. His room was a sick room where we were nursing him, but we all felt as if we were working in a shrine. Any moment of recollec-

tion on his part was filled with his love and dedication to the Great Teachers.

No one could have been more patient and charming and considerate than he was, in fact this almost made it more difficult for us, for since he was so uncomplaining we never knew whether or not we were hurting him.

I am certain that he himself knew that he was passing on to a resurrection after the terrible crucifixion during the last days. He was anxious for The Society, and the assurance that I gave him I shall pass on to you now—that I shall certainly do my utmost to work for the Cause with far greater zeal than I have ever done before. I know this is what he did, and would, wish.

May I also therefore say that what applies to me applies to every single dedicated member, and we must all together rise to the occasion and try to fill the gap which he has left. 20 August 1945.

ADONAIS

Peace, peace! he is not dead, he doth not sleep—
He hath awakened from the dream of life—

He has outsoared the shadow of our night;
Envy and calumny, and hate and pain,
And that unrest which men miscall delight,
Can touch him not and torture not again;

He lives, he wakes—'Tis Death is dead, not he;

He is made one with Nature: there is heard
His voice in all her music, from the moan
Of thunder, to the song of night's sweet bird;
He is a presence to be felt and known
In darkness and in light, from herb and stone,
Spreading itself where'er that Power may move

Which has withdrawn his being to its own;
Which wields the world with never-wearied love,
Sustains it from beneath, and kindles it above.

He is a portion of the loveliness
Which once he made more lovely: he doth bear
His part, while the one Spirit's plastic stress
Sweeps through the dull dense world, compelling
there

All new successions to the form they wear;
Torturing the unwilling dross that checks its
flight

To its own likeness, as each mass they bear;
And bursting in its beauty and its might
From trees and beasts and men into the Heaven's
light.

SHELLEY

Commemoration At Adyar

TO commemorate the passing of Dr. G. S. Arundale, President of The Theosophical Society, a meeting of his friends and about 250 students of the Besant School and Kalākshetra was held under the trees at Damodar Gardens, Adyar, on the morning of August 13.

After prayers of all religions, everyone present as an act of homage offered flowers before pictures of Dr. Arundale, Mme Blavatsky and Dr. Besant. The speakers were Mr. N. Sri Ram (Vice-President), the Hon. Justice P. V. Rajmanner (Madras High Court), Mr. K. Sankara Menon (Headmaster, Besant School), Mr. N. R. Subramania Iyer (Acting Headmaster), Dr. J. H. Cousins (Vice-President, Kalākshetra), Mr. Vajra (Student) and the Rev. Alex Elmore.

MR. JUSTICE RAJMANNAR: If living is a fine art, there can be no doubt that the life of Dr. Arundale was a masterpiece. I refuse to use the word "dead" in reference to a man like Dr. Arundale. He can never be dead. To me, who have not the privilege of being a member of The Theosophical Society, Dr. Arundale means as much in other spheres as he probably meant to others present in this. The only solution at this moment is to cherish the idea that he will always be with us in and through Rukmini Devi.

Speaking for youth, Mr. VAJRA stressed the magnificent work which Dr. Arundale had done for education and for scouting and how he fought side by side with one of the greatest champions of freedom, Dr. Besant.

DR. COUSINS: Dr. Arundale was not only an educationist but an education; he was an inspiration, almost an infection, one that drew the very best out of others, especially in that aspect of our lives that has to do with the creative arts. In relation to Rukmini Devi, one of the foremost creative artists in the world, he was her greatest appreciator and therefore her greatest critic. In Kalākshetra she has created one of the finest institutions on earth in the arts and crafts, both as to technique and in spiritual content. Dr. Arundale fostered in her the elements of truth, beauty and goodness as applied to the art of life, and though he is no longer physically with us, his dynamic influence will go on increasing so that our children and our children's children will have the legend of one of the noblest, purest and finest lives that has been lived on this earth. As we look back into a complete life such as his, we can translate it into our own particular genius.

REV. ALEX ELMORE, speaking of Dr. Arundale as a Prince of the Church, being a Bishop,

asked was anyone a finer example of just and noble living.

MR. K. SANKARA MENON urged people to think of Dr. Arundale not as having passed on but as "that very living flame-like inspiration which he essentially was and ever will be."

THE VICE-PRESIDENT: I would like everybody to realize that our President's help and blessing will ever continue to rest upon this School which he founded and upon Kalākshetra of which he had such bright and glowing hopes. We will have, every one of us, a link with him, and it rests with us to keep that link bright and shining. As we think of him with love, affection and gratitude, and any other quality included in our gratitude, we become for the time a channel for his influence. So though he will not be here with us physically—and that is a loss—he will be with us perpetually in spirit. I feel no doubt about that. If you had talked to him before his passing he would have assured you of that fact himself. He loved the School and delighted to come here. He used to come so often, sit just here or there, and had a real joy in looking at every boy or girl—every visit to the School was a source of happiness to him. His direction of the School will not cease, it will continue.

This morning our homage to him is in itself the beginning of a stream of love and reverence which will grow into a broader stream in the future, and his memory will be surrounded with waves of happiness and inspiration, of gratitude for all he has done for us, and for the very wonderful example which he has set to each and every one of us.

All of us here practically are Indians, and as Indians, sons or daughters of the Motherland, we owe a debt of gratitude to him which we can never repay. India was to him his spiritual home and adopted Motherland. For he was a son of India, a patriot than whom there was no finer patriot. Read his writings and you will realize that there is no son or daughter of India greater in his devotion to the Motherland. How is it possible to assess the service he has done to this great and wonderful land?

He wanted this school to be an institution not like any other institution in India, but an institution for giving real education, education for freedom, education for happiness, education for originality and genius. If each and every one of us here will do all he can to make this School into a splendid institution, into a place where genius is awakened, kindled and

fostered, and fanned into a flame—if we can send out leaders into the world who will be leaders in reality by virtue of their life and not merely their position, then our institution will be fulfilling his desire, the purpose for which it was started. Then it will be worthy of the name of Dr. Besant which it bears and worthy of Dr. Arundale, who founded it.

Madras Pays Homage

Madras citizens filled the Gokhale Hall on the evening of August 18 to praise the life-work and greatness of Dr. Arundale, who was a familiar figure in the city for thirty years and made an appreciable contribution to its cultural development. He frequently spoke from the Gokhale Hall platform, which was also the scene of many of Dr. Besant's political triumphs. She had a great affection for this place; she built it and presented to the Young Men's Indian Association, and leading Theosophists, including Dr. Arundale, have since been members of its governing body. Dr. Besant named the hall in honour of her friend and political collaborator, G. K. Gokhale.

On the platform on this occasion were a number of old political friends of both Dr. Besant and Dr. Arundale, among them the Rt. Hon. V. S. Srinivasa Sastri.

The chairman was Mr. Justice Chandrasekhara Aiyar of the Madras High Court.

"A Gentleman to the Finger-tips"

MR. JUSTICE CHANDRASEKHARA IYER said: We have gathered to do honour to the memory of one of our great men who has passed away, full of years and creditable achievement. Dr. Arundale was a familiar figure to us all in Madras for nearly three decades; and prior to that he was well-known at Benares and other educational centres in Northern India. Some of us had the privilege of knowing him intimately; and what a friend was he of all good causes and true men and women!

In the first place, he was a gentleman to the very finger-tips, and every one who besought his help and guidance found in him a ready and wise counsellor. He was simple as a child: in act, simplicity was an innate ornament of his character. He was generous to a fault; and his harity of heart and disposition may have led him now and then to make mistakes in the estimates of those with whom he came into contact; but such errors of judgment only proved his nobility of mind and his real stature. He was a

man of rare personal charm and endowed with perfect manners. He loved his fellow-beings without stint and was loved by them in return in equal measure. In particular, he was very fond of the younger generation and his interest in their real well-being and progress was keen, abounding, and comprehensive.

As Principal of the Central Hindu College, he earned for himself a solid reputation, not only as an impressive and enthusiastic teacher but also as a far-sighted educationist, with a broad and clear vision of the educational needs of this country and the difficulties that beset the path of educational reform. Later, as a trusted lieutenant of Dr. Besant in Madras, he was held in very high esteem by a large circle of men and women in whose midst his activities were cast. He was eloquent in speech, and the powerful emotion and earnestness with which he could speak were best seen in the days of the Home Rule Movement. The numerous books he has written and published, not only on religious and spiritual topics, but on other subjects also, reveal an extraordinary gift of clarity of thought and felicity of diction. He was an indomitable fighter in the cause of freedom, but he fought clean and never did he hit any of his opponents below the belt. He was a pillar of strength to Dr. Besant in every movement which she led, or with which she was associated: and when he succeeded her by election as President of The Theosophical Society, there was little or no surprise; and every one felt that the proper man had come to the gadi.

Following the footsteps of his illustrious guru, Dr. Besant, he threw himself heart and soul into the work of the rebuilding of India and the renovation of her great culture; and he strove hard, along with others, for securing for her a political destiny commensurate with the greatness of her heritage and civilization. He stood strong and sturdy and foursquare for the unity of the peoples of India, and anything said or done by anyone which tended to jeopardize or destroy this ideal of unity jarred on him and

immediately provoked powerful and spirited protests from him. His religious and political ideals were a Fellowship of Faiths and a Brotherhood of Nations.

Such a notable leader we have lost and our grief is great indeed. Our hearts go out in deep sympathy to his wife in the terrible bereavement she has sustained. It may be some consolation to her to know that thousands of people in this land and elsewhere share her grief. The Lord Sri Krishna says in the Bhagavad Gita:

गतासूनुर्गतासूनुश्चानुशोचन्तिपण्डिताः ।

which means, "the wise ones do not mourn for the dead or the living." There is a profound teaching imbedded in this saying of the Lord. The best way of remembering the great ones amongst us who leave this mortal frame is not to indulge in futile sorrow for their departure from our midst but to live the lives they led, to follow the good examples they have set, and to reach the heights that they scaled.

"Never Flagged"

Former Premier of Madras, Mr. C. RAJA-GOPALACHARIAR, speaking of Dr. Arundale's attempt to bring about a change in the educational system of the country, so as to bring it in line with India's tradition and culture, said that in the present political conditions reforms could only go a certain distance. Dr. Arundale could not translate his ideals into action, but he never flagged. He was always smiling and he always took evil as a thing that happened for the best.

Among the other speakers, MR. VENKATRAMA SASTRI, one-time Advocate-General of Madras, said: "Generous, pleasant-mannered, Dr. Arundale gave his charity and help for public work in a way which few people knew. Few in the Hindustan Scout organization knew where the financial help came from, but I know how much came from Dr. Arundale's generosity."

Kumararaja SIR M. A. MUTHIAH CHETTIAR, though not a Theosophist, acknowledged the great work which Dr. Besant and Dr. Arundale had done for Madras and for humanity at large.

MRS. AMMU SWAMINATHAN, feminist leader: "We must all remember that Dr. Arundale, a foreigner, a man of our ruling class, came and worked for the freedom of this country. And if we Indians do not follow people like him and Dr. Besant, who worked so many years for the same cause, there is no point in our gathering in these places and expressing our regard."

DR. J. H. COUSINS, recalling the National University, Madras, and other educational work of the President, said: Dr. Arundale was a great

scholar and was a university in himself. He was also a great aspirant and instilled his aspirations into the minds of those who came in contact with him.

MR. B. SANJIVA RAO, an old colleague in the Central Hindu College, said Dr. Arundale was one of the few Englishmen who gave their heart and soul to India in a spirit of expiation for the wrongs which the Britishers had done to the country.

Citizen of the World

MR. N. SRI RAM, Vice-President, The Theosophical Society: It is very well that the citizens of Madras have gathered, so soon after the departure of one of the greatest amongst them, to honour his memory and pay tribute to his services. In Dr. Arundale's passing, not only have we lost a great leader, but the whole world has lost an asset of incalculable value. This is no exaggeration. As a matter of fact, he was not only a devoted son of his adopted Motherland of India, but he was in the truest sense of the word a citizen of the world, sharing with each people, with each nation on the globe, their particular and ardent patriotism.

He could go to Australia and launch a movement for the promotion of Australian patriotism, by rousing all that is best and most promising in the Australian character. He could go to the United States of America and worship at the statue of Abraham Lincoln. He was instrumental in starting there a league of members who took what they called the New Citizen Pledge, so that American citizenship would mean living up to the ideals of Lincoln and Washington. In Holland, in Poland, in many other countries of Europe, he could find a home where he could share with the people of that country their most intimate and sacred sentiments. He travelled far and wide, and although he looked upon India as his spiritual home, his dear Motherland, all the time his sympathies were world-wide.

He could throw himself into any faith, into any movement that called for his help or support, with almost equal fervour. He was a Bishop of the Liberal Catholic Church, yet he would come to the Hindu Temple at Adyar, to worship like any devout Hindu, and he made a pilgrimage four years ago to the Temple of Kanya Kumari in the extreme south of India in order to consecrate himself there to the duties of his office. In fact, his only religion was Greatness.

He was a person full of creative fire, and had a quality of flaming youthfulness. He could easily fall in love with any cause which attracted him. He was the right-hand man of Dr. Besant

in her political and educational work for India, and succeeded her in her great office as President of the international Theosophical Society. Because of his many-sided nature, his adaptability, his capacity to be all things to all men, and readiness to rise above differences of opinion to the unity which underlies them, he was peculiarly fitted to hold that international office, to keep together men of diverse faiths and nationalities.

Dr. Arundale was a hero worshipper. He loved to worship greatness in any form—the form did not matter—whether in statesmanship, education, art, religion, or any other field of activity; if it was true greatness, which could elevate the spirit and make a person live more intensely and nobly than before, then he was prepared to offer worship at that shrine.

He has written many books, one of which is called *Mount Everest*. Mount Everest was to him a symbol of the peak to which the human spirit could aspire and ascend. He called upon his friends and co-workers to be always true to themselves, to rise each to the highest pinnacle of his own greatness, to serve with flawless devotion his own particular cause or Motherland, to be loyal at all costs to his own highest ideal.

He was fanatical, in the sense of being one-pointed, full of dynamic enthusiasm, afire with the fire of creativeness. Every one who has come into close contact with him can bear witness to the fact that Dr. Arundale had the power to lift him up to a greater height than he could otherwise ordinarily reach.

Full of many lovable characteristics, he was able to command the respect even of people who

differed from his views. This was all the more remarkable because he expressed his own views trenchantly and boldly. He did not believe in sitting on the fence, or in using the language of hesitation and compromise. If Government frowned or an ignorant populace objected to his vigorous expression of himself, that did not matter. In *Conscience*, as in the daily *New India* which he helped Dr. Besant to edit, he always expressed his views without fear or favour, but in friendliness to his opponents, ranking sincerity above opinion.

The best way in which we can honour his memory is to think of the spirit which he incarnated, and each resolve to be, like him, his own leader, and tread the way to his own goal unfalteringly but in loving comradeship with others wherever a way of common action can be found.

This is an appropriate place in which to revere his memory, because we can sense his presence here. He has sat on this platform, and this hall has rung many a time with the vibrations of his voice. But whenever the voice was lifted, it was in order to awaken in us the fire of our greatness, to plead a cause that needed support, to awaken people to their own responsibilities, and win for India her rightful place among the Nations.

I have been asked to say by Shrimati Rukmini Devi that though she is not here physically, she would like to join the other speakers in the tributes they are paying this evening; she feels that the best way we can honour Dr. Arundale is to be true to the ideals which he cherished and tried to carry out.

Service To Art And Beauty

A general meeting of Kalākshetra held on Sunday, August 19, in the great hall, Adyar, recorded its appreciation of Dr. Arundale's invaluable services to the cause of beauty in life and resolved to express its appreciation in a suitable memorial.

DR. J. H. COUSINS, Vice-President of Kalākshetra, commenting on qualities in the personality of Dr. Arundale "which are among the essentials of future world peace," remarked: If you read carefully articles and addresses by Dr. Arundale on the subject of the arts and of Kalākshetra, you will see that he does not regard beautiful artistic things merely as of the *etceteras* of life. He regarded them as of the very essence of life; and I have the memory of times when he impressed on us his conviction

that all the rest would fail if we did not get ourselves rightly oriented on the matter of beauty and of artistic expression.

We do not know in what directions these matters will move, but I take it, it is our set determination to follow out the ideals promulgated by Dr. Arundale, but also very particularly promulgated by our President, Shrimati Rukmini Devi. We all know and glory in the fact that amongst artists she stands in the very highest place. But we also know from her own lips and pen that she does not wish to be regarded merely as a dancer, given to one particular enjoyment, but wants to work, through Kalākshetra, for the fulfillment of her belief that we have within us something shared from the impulse of the creative spirit of the universe,

and that as we put ourselves in line with that and express it in our lives, we can help to raise the world in a way that is probably much more effective than science and religion or economics.

We feel, therefore, that we are in a very real sense pioneers of a new era, and amongst those pioneers one of the most vocal and most effective was Dr. Arundale. Recently the thought has been passing through my mind that among ways and means of remembering him would be a book published by Kalākshetra of all his beautiful and profoundly inspiring articles and speeches on art and beauty which are to be found scattered through the Theosophical and general press.

This morning we are gathered to make double expression of our feelings, which we have formulated in a Resolution that will later be put from the chair. I will read the Resolution round which our thoughts will move:

"That this special general meeting of the Kalākshetra offers its condolences and deep sympathy to their beloved President, Shrimati Rukmini Devi, on the passing of her life-companion and Patron of the Kalākshetra, Dr. G. S. Arundale.

"This meeting also places on record its appreciation of the invaluable services of Dr. Arundale to the cause of beauty in life, to which the Kalākshetra is dedicated; and it assures Shrimati Rukmini Devi of the loyalty and cordial support of its members in the great work that she has so nobly undertaken and so supremely adorned.

"The meeting also resolves that a committee be appointed to take all steps necessary to raise a suitable memorial to Dr. Arundale's memory."

Mr. JUSTICE RAJMANAR, in moving the resolution, said Dr. Arundale was naturally artistic and artistically natural. His life demonstrated that there is fundamentally no difference between life and art. Dr. Arundale lived beautifully. He was a very busy man always, but that did not prevent him from finding time to appreciate all that was beautiful in life.

As to a memorial, Mr. Justice Rajmanar considered a resplendent and magnificent Kalākshetra extending its activities all over the world as probably the most satisfying to Dr. Arundale, but they might begin with a collection of his articles.

As an alternative memorial, Mr. M. Ranganatham Sastri, a Madras advocate, in seconding, proposed an up-to-date theatre in the centre of Madras which would spread the message of Kalākshetra to the rest of the world.

DR. SRINIVASA MURTI, Treasurer, The Theosophical Society, in supporting, said: Dr. Arundale touched life at all points where it was possible to touch it. Whatever aspect of life he touched, he ennobled. The grosser aspects did not appeal to him. He moved in a high plane where only that appealed to him which was good and beautiful and of the essence of truth. He was a stupendous personality to all of us, and an ocean of strength to Shrimati Rukmini Devi. It is literally true that it would not be possible for any single person to take his place and give Shrimati Rukmini Devi the help that he alone could give, and give in such a super and generous manner. But what one Arundale did, in a very small measure all of us here put together can do. More than ever we owe a duty to him, as well as to Shrimati Rukmini Devi, to give in most plentiful measure any help it is in our power to give.

The resolution was carried, all standing.

A committee was appointed consisting of Mr. Justice Rajmanar as President and the following members: Dr. Cousins, Mr. M. Ranganatham Sastri, and Vidwan "Tiger" T. Varadachariar (principal, music department), with power to co-opt.

SERVICE OF REMEMBRANCE

The Rev. Alex Elmore described as a "service of praise and thanksgiving" the commemoration in St. Michael's Chapel, Adyar, held by request on the Festival of the Assumption of Our Lady, August 15: "There must be no thought of a Requiem about it, for it was Bishop Arundale's desire not to have a Requiem. I should very much wish and ask you to make of this service a channel where he himself can come and, as he always did, give his great blessing."

ADYAR LODGE

Resolved, "That this meeting of Adyar Lodge, taking place on August 29th 1945, in the Headquarters Hall, The Theosophical Society, records its loving appreciation of the life and work of Dr. G. S. Arundale, President of The Society. While missing deeply his personal inspiration, the strength of that inspiration continues to pour forth to us through his writings. We stand fast in our loyalty to him, and continue to try to raise ourselves to the level of his work."

The President of the Lodge, Mrs. Lavender, and the international Vice-President, Mr. N. Sri Ram, had the Founders' statues for a background, while ten members, sitting round in easy chairs, rose in turn to read a passage selected

from Dr. Arundale's writings. The Vice-President consummated the feeling of the Lodge in a panegyric on the President, appreciating his great work for the World and for Theosophy.

MADRAS WORKERS

The Madras Labour Union, of which Dr. Arundale was President, 1924-26, held a public meeting on August 16, at which his "great sacrifices and services" to the Labour movement in the pioneer days were placed on record.

Mr. G. Chelvapathy Chettiar, M.L.A., Secretary of the Labour Union, writes: "It is with very profound regret that I and my friends of the Madras Labour Union received the news of the death of Dr. G. S. Arundale. I had seen him at the office of the Madras Labour Union, when he was president, working incessantly and most sincerely to better the living conditions of the labourers. I can never forget those days when he fought for the labourers, nor will the world of labour forget his services. It was mainly due to his efforts that the suffering labourers obtained a minimum wage and maximum working hours. Thousands of labourers in this Presidency and throughout India have lost a great benefactor and the country has lost a great and selfless worker."

VILLAGERS REMEMBERED

The villagers in the neighbourhood of our Adyar compound were not forgotten, 5,000 of

them being presented with food near the Power House on August 20 in Dr. Arundale's honour and in celebration of V-J Day.

VICE-CHANCELLOR'S TRIBUTE

The Vice-Chancellor of the Madras University came out to Adyar on Sunday evening, August 19, to inaugurate the Arundale Adult Education Settlement at Damodarpuram, named after the President, who encouraged the movement and helped to provide facilities, including a school building in the civic square. Damodarpuram village is on the border of the T.S. estate.

The Vice-Chancellor (Sir A. Lakshmanaswami Mudaliar) was accompanied by the Advocate-General (Mr. K. Raja Iyer), who presided.

The Vice-Chancellor said he had hoped to pay tribute to Dr. Arundale in person for his services to India, but he had only the melancholy privilege of joining in the tributes and expressing on behalf of himself and many other educated persons their respect for Dr. Arundale who devoted himself for nearly half a century to the cause of education in India. "We miss his presence sadly this evening," he said.

The chairman of directors of the Settlement, Dewan Bahadur K. S. Ramaswami Sastri, spoke of Dr. Arundale as "a valiant champion of many great and noble causes, but the cause of national education was nearest to his heart."

Old Friends At Cambridge

An interesting letter comes from Sir Ragnath Paranpype, High Commissioner for India in Australia, addressed to the Recording Secretary, Adyar. It is dated Canberra, 22-8-45:

I have just received a circular letter from Dr. Arundale informing me about the discontinuance of *Conscience*. I am sorry that this was necessary, but I suppose Dr. Arundale had a presentiment of his approaching end and wanted to settle the matter in his lifetime.

I was indeed very sorry to read a few days ago of Dr. Arundale's death and I offer Mrs. Arundale and The Theosophical Society my most sincere sympathy. I am not a Theosophist, but I appreciated the work that he was doing for India which he regarded as his second motherland. It is interesting to remember that Dr. Arundale, Mr. Jinarajadasa and myself were contemporary students at St. John's College,

Cambridge, in the last years of the last century and though we did not move in the same student circles as our subjects were different we had heard of each other.

[In the monograph on George Sydney Arundale published at Benares 1913, when he left the Central Hindu College, it is recorded that while at Cambridge he shared the wide and liberal sympathies of his tutor, Sir Donald MacAlister, and made himself friendly to the Indian students of his day. "Among his Indian friends at Cambridge were Mr. C. Jinarajadasa, the well-known lecturer for the T.S. in America, Mr. Paranpype, the Senior Wrangler and Principal of the Ferguson College, Poona, and the distinguished Kama brothers from Bombay. He took a great deal of interest in a little association of Indian students at Cambridge known as the Indian majlis."]

[Dr. Arundale was not given to writing about himself—except perhaps in his recent *Fragment of Autobiography*—but from such addresses and writings as he has given us we take the following passages to illustrate important phases of his life. Some are literary, some conversational, but they are all spontaneous and rise from the heart.]

H.P.B.

MY earliest remembrance of this work of the Elder Brethren was, of course, the memory I still have of H.P.B., but I was rather a little person of about five or six years of age when she most delightfully, wonderfully, and beautifully, brought herself down to my level and played with me and took me to entertainments such as were suitable for me including the zoological gardens where she would go in a bath chair. I used to run by her side, holding her hand and used to enjoy immensely descriptions given of the animals and all the other ways in which she so much endeared herself to me. I knew nothing about the tempestuous and tumultuous side of her nature which the rest of my family knew. She was an entirely different person when I was concerned.

I have heard stories of the way in which she had on occasions an intense desire to shock people, so when some particularly prim and proper person wanted to see her, she would say, "I shall either come down in my night-gown or petticoat or not at all." Perhaps in these days anything can be done with impunity, but in those days it was not quite so easy to appear in such unconventional garb. When a person came a long way to see her and she insisted on appearing in this particular costume, it made a situation that was a little difficult. Then sometimes her language was, let us say, emphatic. That is only a very mild way of putting it. I have never heard of anything of that kind because when she was ready to be emphatic, I was in bed and asleep. It must have been about 1884 or 1885 or sometime thereabouts. It was a long time ago and I have only the vaguest of memories or rather impressions.

THE SINNETTS

My next impression, of course, was of Mr. A. P. Sinnett and Mrs. Sinnett whom some of you probably remember. I can best describe

him by saying that even on the astral plane he always appeared in evening dress, with an eye-glass, so that at some of the gatherings when most of us might be in white and flowing robes, there was Mr. Sinnett with his starched shirt-front. He had a certain primness about him, but of course he had a number of very splendid qualities which gave him the very great privilege of in many ways beginning the work. I actually joined The Theosophical Society myself and became a member of the London Lodge; the time was in 1895, and I used to attend the rather prim meetings that were held there. Mrs. Sinnett presided and it was very fashionable—I had to put on a very nice Eaton suit with a wide collar. Theosophy to me was just a little bit dull, sort of prim and proper. Mr. Sinnett generally gave a lecture full of very excellent material, but delivered in a rather pompous manner with the English accent heavily accentuated. When the lecture was over, we would go down to the dining-room and have tea, and Mrs. Sinnett would stand at the door and say "Good-bye" so that everybody had the feeling they were dismissed properly. It was all very correct.

CAMBRIDGE DONS

Then I went to Cambridge University where I had the good fortune of meeting a great many professors of very considerable eminence. Professor Marshall was one of them, and then Professor Sidgwick, who is well known as a metaphysician, and so on. I remember as regards Professor Sidgwick that he had an unfortunate stammer and I had occasion to go to consult him about some metaphysical problem about which we were allowed to consult these eminent persons from time to time. I went to his particular suite of rooms and I heard a voice saying "C-c-c-c-come in." It was some time before I could enter. I had to compose myself before I could venture to enter. It was just like the crowing of a cock.

I was accustomed to him, but I felt he might say "Come in" and have done with it.

I remember also the great economist, Professor Marshall, whose books on Economics are rather important. He was always full of labour-saving devices even in those days. He used to invite young students to an official luncheon party when he would descant on the way in which the appurtenances of the luncheon-table were really labour-saving devices of one kind or another—knives and forks that didn't need polishing, or perhaps even cleaning, I do not know.

I also began to feel that Theosophy was rather absurd. I had had a very formal, unfortunate, and unctuous presentation of it. When I reached Cambridge University and entered into the stream of things, I thought I knew better. As soon as I came into touch with various young men, we formed a little group, a coterie for the studying of various important principles. We were as smug as Mr. Logan was—you know the famous verse:

"I am the great Professor Jowett:
All there is to know, I know it;
I am the Master of the college:
What I know not, is not knowledge."

That is the sort of thing. All there was to know, I knew it. As for the professors of the various subjects, eminent as they were, they had not got what I believe you call in America the right slant on things—their slant was askew. So I rather dropped away from The Theosophical Society under these benign influences of the University where I was for four or five years, though I enjoyed myself immensely there.

It was not until I left the University and was considering what I should do that I found myself returning into the fold. I might not have come on to my present activities because in those days, having left the University and taken degrees of sorts, having done various pieces of research in Paris in connection with French Revolutionary History, on which I specialized, I was about to be attached to a newspaper which has since become quite successful—the London *Daily Mail*—it has made quite a name for itself. It is a very strange paper.

A THEOSOPHICAL JOB

I was going on that paper when something intervened, and instead of that I became the Assistant General Secretary of the European Section of The Theosophical Society, which people thought was a horrible come-down, for I had the duty for six or seven months of filling in the registry of the names of new members, and using my tongue to stick the stamps on and to do the

necessary business at the back of the envelopes. I used to think, "Well, I suppose it is all right, but what about Theosophy?" I didn't realize that doing all these little things was extremely Theosophical. When you have to do them, they do not appear as Theosophical as when you are told them.

In that time Mr. Bertram Keightley was General Secretary, who was a great expert in cigarette smoking and novel reading. I am still an expert in the latter, but had unfortunately to give up the earlier one because of the exigencies of my public avocations. I went on in this business until I had to help to make arrangements for Dr. Besant to give some of her lectures. I didn't know about her. She was just one of these Theosophical people, and I was Assistant General Secretary, and one has to do the job that has to be done.

She was a great friend of my aunt, Miss Francesca Arundale. We lived out in the suburbs of London and when Dr. Besant called, I used to go out. They used to talk about a lot of things that were uninteresting. I was interested in improving everything out of all recognition.

A PASSIONATE REFORMER

When I was fourteen, we had formed a little group to clean up London. I established a club which I called "the" club. I thought it would distinguish it from the Athenaeum and the Carlton and those of lesser vibrations. There were a few choice spirits, about three, who formed the club with me. We hired a room at the expense of our relatives and from that centre we started on the great work of improving London.

Curiously enough London remained perfectly calm. It did not seem to be disturbed out of its equanimity in the least degree. We thought we had better improve something else more likely to bring results than London, so London was eventually given up for reasons financial as our resources were not unlimited. You see when our friends found that London was not being influenced, our dollar a week was taken away from us. However, even though that did not work, I had other ideas, and old friends from Cambridge University used to foregather with me and we set about attempting to do what we could about the world situation. We decided we would begin at the top rather than at the bottom. So I did not in the least feel, with such important matters at stake, that any little private and comparatively infructuous conversation that Dr. Besant might have with Miss Arundale was worth bothering about at all. So I went out one door when she came in the other.

—From a talk to an American group, 1933.

MY MOST IMPRESSIVE RECOLLECTION

I was little more than 21 years of age, just down from the University, somewhat at a loose end, wondering whether I should become a press tycoon, or a legal luminary, or a Metternich in diplomacy, or perchance a Fouché in underground intrigue in the service of my country. In the meantime, in an office in the headquarters of The Theosophical Society in London I became an envelope slave—a sticker of stamps and a writer of addresses.

To interrupt this somewhat deadly tenor of my uninspiring way suddenly came the news that Mrs. Annie Besant was in London, would give lectures at the Queen's Hall, and that even the lowly envelope slave would be needed to help in their organization.

I was not particularly impressed. I did not know Mrs. Besant. And I had my own visions as to how my name should ring down the centuries to come. However, I did my little bit; and then the day came for the lecture. The subject was, of course, India, and because it was India I decided to be present, since during my four years at Cambridge I had found many friends among the Indian students and had always done what I could to help them.

The hall was full, and evidently the audience had come in the knowledge that it would enjoy itself, for an air of eager and reverent expectancy was almost tangible in its strength. I lolled about, carelessly watching the clock for 7 p.m. to strike, casting my eyes over the assemblage and feeling not a little self-satisfied in that I had helped to produce so splendid a setting for the speaker. I only hope I did not imagine that I had more to do with the size of the crowd than the orator herself. But youth has strange imaginings.

Hardly had the last stroke sounded than a short figure with snow-white hair, dressed in white, walked with small sharp steps to the gilt-railed rostrum, notes in hand, obviously both nervous and deeply moved by an ovation which continued long after she had taken her stand upon the platform.

"I WAS FASCINATED"

I had never seen Mrs. Besant before, yet I gazed fascinated. I could not take my eyes from her, and the spirit of the audience, expectant as before an oracle, took hold of me. Breathlessly I waited for the applause to cease. She held up her hand. The clapping died away. A tiny handkerchief wiped the nervous moisture

from her hands, and was then delicately placed upon an adjoining ledge.

I revelled in every movement; for hands, gestures, actions, all spoke to me of a nature fragrant with noble poise. Then a still, small voice, which brought me back to earth with a shock. In the balcony where I stood I could not hear her. Was she after all the great orator of her reputation? Would not the audience become restive? Would there be a scene? People demanding their money back?

I grew hot and cold with apprehension, but as I suffered agonies the still small voice ceased both stillness and smallness. A crescendo of word-song swept through the hall, and Annie Besant burst into the full rich notes of the world's greatest orator. Spell-bound were the four thousand listeners. Spell-bound was I. She came. I saw and heard. She conquered. In a flash, as I swayed to her soul-awakening rhythm, I knew I was looking upon an old friend. The idea of reincarnation had been a kind of reasonable hypothesis to which there was no need for me to pay much attention, for I was young and death and its problems and perplexities were far away.

But now someone—she—had come to me out of a past. She was an old friend. Two members of a family had met once more, were renewing acquaintance, taking up the old threads, were going to stay awhile together in this life as they had certainly been together in lives gone by. A myriad thoughts made ecstatic pandemonium in my mind. Of course, of course! Life after life. Growth continuous. Hosts of comrades, acquaintances. Where had I lived before? And the imagination ran riot as I thought of mysterious lives in India, ceremonial lives in Egypt, stoic lives in Rome, philosophic lives in Greece, lives in Persia, Chaldea, and wherever my fancy took me. And above all the silver thread of love and friendship joining life after life to make one glad adventure. She was the proof of all this. Standing splendidly at the rostrum, thrilling exquisitely her audience: there she stood a living witness to it all.

I could hardly wait till the hour was over. I must see her, even though I might have rudely to push aside the crowds which would surely besiege the little waiting room behind the platform.

Eight o'clock. A minute past. A final war-rrior-theme, with the call-to-duty *motif* running triumphantly through it, and, enveloped in tumultuous assent, the small short figure picks up handkerchief, folds up notes, and moves away with slight inclinations of her head in response to the shouting thousands upstanding to catch a nearer glimpse of her who had disclosed to them

their higher selves. She disappears out of sight, but returns again and again to bow acknowledgments. At last she finally withdraws, the while I have been hurrying down innumerable stairs to find my way to a door before which stood one who seemed to be a forbidding dragon—in reality, perhaps, a charming youth or maiden. Perforce I must halt, and in halting am overtaken by devastating shyness. My tongue, my feet, my whole body, became as heavy as lead. I felt a fool and no doubt looked one.

AN INTRODUCTION

I should have somehow slunk away had not a fellow-worker recognized me and turned lead into lightness with the words: "Oh! There you are. I am sure Mrs. Besant would like to see you." And with these words the door opened. I went in gawkily, and stood a moment in a curious blend of hesitancy and precipitation while she finished a conversation with someone.

And then I saw her face to face. She held out both her hands. I clasped them with all the cruel strength of youth and ardour. She actually thanked me for my help. I do not remember if I said anything coherent. But finally I woke up knowing that I had met in that small little woman so towering in her greatness a General from long ago. And there and then vowed I would be her soldier once more in this life, and, I prayed, be faithful unto death.

Do you wonder that this is my most impressive recollection? Little more than a year ago my General left me so far as this physical life is concerned. I hope I have kept my vow and have been faithful. But we shall meet again—she the General, I one of her soldiers. I will try to be true to her for the years that remain to me. And I look forward to the time when the most impressive recollection of this life shall be repeated in the next and again and again—until, life's lessons learned, death shall have no more power to part, and General and soldier will be together for ever.—*The Illustrated Weekly of India*, 23 December 1934.

OFF TO INDIA!

By Mrs. Besant's invitation Mr. Arundale lunched with her next day at Mrs. Bright's, and when after lunch Mrs. Besant and he were talking in her room she said to him: "I wonder if you would come out to India. I cannot pay you much of a salary, but I should very much like to have you in my work." I had a little income in those days which disappeared the way sometimes these things go. "Let me know what salary you want."

"I don't want much of a salary. I have an income, and so I will be satisfied with two hundred pounds a year."

"Very well. I think I can manage that," she said, "though it will be a little difficult."

I wondered if I could manage with less. I said, "I think I could manage to come for one hundred pounds."

"That is very very nice indeed. That is splendid. You see we have great difficulties starting an educational movement, we haven't much money and the less we have to pay our workers the better."

"The less we pay our workers the better! Why not go down to nothing at all?"

Finally I went out as an honorary worker. That was in the beginning of 1903, when I became Professor of History in the Central Hindu College.

I said to her, "I know nothing about History at all." But it is easy enough, if you have a half an hour's start of your pupils, to become a professor of anything. She said, "You have studied History, haven't you." Now my special subjects had been Experimental Psychology in the laboratory and Metaphysics, but not History. I said, "That will be all right." It was more or less all right. But I had half an hour's start of my pupils.

I went on until 1905 when I felt that I must do more than I had been doing. I eventually became the head of the institution. But I wanted to be as one under orders, I wanted to recognize my generals and follow them, so to speak, in having the spirit of being faithful to death. I said to her, "You are my general and you know it. I want some outward and visible sign of that to be down here."

She said, "What do you mean?"

THE ACCOLADE

"In the olden days," I told her, "the squires used to have a vigil at an altar and consecrate themselves to some great cause, it might be a crusade. I want to consecrate myself to you."

"That is a serious step for you to take, you may change."

I said, "I am not going to change: I can't change, I know it."

But she said, "Suppose you do, it will be a catastrophe both for you and for me, because there are certain vows that may not be broken at the risk of injuring the higher Self."

"Well, I have to take the risk. Do you feel you could accept a vow from me?"

"Well, I will think it over."

I felt I could take the vow to be true to her forever. I felt, though, that she was holding

back a little. Surely she can see. Then I got during the course of the evening a little nervous for fear that she saw something in me that I didn't know, so I passed a comparatively sleepless night.

Then in the morning she called me into her shrine room at Benares and said, "George, are you still of the same mind?"

I said, "Yes."

She said, "Very well." We had a very wonderful little time. I knelt before her, put my hands before her and she placed her hands on mine. I used some words that I would be her faithful knight to the very end and through all things, and she accepted that vow. Then she put her hands upon my head and said that I should be with her forever.

Well, I have on the whole, I hope, been faithful to her. . . . Afterwards she gave me a splendid steel roll-top desk. I, of course, have it still. On it is a very beautiful inscription in silver which I also have still. It is in my room in Adyar.—*From a talk in America, 1933.*

LIFE IN BENARES

I had already one Motherland—Britain. I now acquired another—India. And today I do not know which I love most. India is the greater land, of course, but Britain has her own unique splendour, and as I watch her facing the foe with calm courage, lightheartedly, indomitably set to win, my heart thrills with pride, and I thank God that I am blessed with two Motherlands, one of the East and the other of the West, not with one alone, and each shining as a sparkling star in the firmament of my being. . . .

Then some delightful years in Benares, with so many wonderful friends and so much wonderful work, and so near to my leader. How inspiring it was to watch Mrs. Besant at work, ennobling everything she touched, vivifying magically every person and every activity with which she came into contact, living even in the very little things of life the life of a hero, nay, the life of a God. What tremendous influence she wielded over her vast family of the Central Hindu College and the Central Hindu Girls' School. And what a power she was, before whom even the autocrats trembled in the political field, as she threw herself into the high purpose of India's regeneration in every department of the age-old nation's life!

I think I grew during these years from 1903 to 1913 as perhaps I have not grown since, for she breathed forth a scintillating example which one could do no other than emulate in some small degree. Almost despite myself I became changed, as did we all. How fortunate we were

to be living in such times as those, when there was not a single individual, even if only remotely in touch with her, who had not the opportunity to compress decades of unfoldment within the compass of one single year.

Indeed did she fashion us in her likeness. Not that we became like her. That would have been impossible. But that we became more like our real selves through becoming imbued with her spirit to the measure of our receptivity. We were all comparatively small vessels. Yet could she change us, widen us, and she did. She was so perfectly real, and thus drew each one of us closer to his own reality.

PLUNGE INTO POLITICS

It was a most happy time when, once more under Mrs. Besant, I plunged into the political life of India, raw recruit though she must have found me as compared with many other of her subordinates. But at least I had enthusiasm, and I gave it to the full. I do not think I have enjoyed any work more than helping to organize The Home Rule for India League, and to betake myself every day to the offices of Mrs. Besant's daily newspaper, *New India*, to function as a sub-editor and general factotum.

I felt such a fighter, and I found that I could speak sufficiently well to hold an audience. I revelled in it all. And when the foolish order of internment came upon Mrs. Besant, Mr. Wadia and myself, I felt lifted into the seventh heaven of delight. I believe this so-called martyrdom was considered to be a splendid advertisement for Home Rule. No doubt it was. But what I cared for was the exhilaration of it all, though its effect upon Mrs. Besant was dangerously the reverse. It nearly killed her, as I can now well see why. But it made me laugh, for I was not the general, only a private in her army who was privileged to take the stage awhile with her. Of course I laughed, for I had suddenly become a peacock when in fact I was only a crow. I enjoyed a vicarious at-one-ment with my chief which lifted me into otherwise unattainable regions, and I drew in deep breaths of a vitality-laden air.

P.T.S.

It was not until fourteen years later that I embarked on what was to be . . . a happiness different from all others—that of succeeding my beloved spiritual mother as President of The Theosophical Society. The happiness was not in becoming President, great though the honour was and is. To be President is to have the most arduous work and a sense of the gravest responsibility, with the knowledge that it is impossible

to please everybody. The happiness consisted rather in feeling that I had been considered worthy to follow in her footsteps, at however great a distance, than in some sense of achieving anything particularly useful.

It consisted in feeling deeply privileged in being allowed to try here and there, but, of course, only here and there, to carry on her work, and to stand up to bear witness to the glory of the unending mission in which she has been engaged life after life from long ago, and to its mighty majesty. I feel that I may here, in a very small way, bear testimony to the fact which I know to be true that she works now and today out of the body as she worked when in it, and that she is the great leader, the great statesman, the great warrior, the great mother, the great friend, the great Yogi, that she ever has been.

I do not know if I shall be called upon to enter upon a second term. I am thankful enough for the first. This one step has been enough for me. Very well and very good if another is called to take my place. But if I am called to do my best for another seven years, I shall still feel that I can do no better than to represent her in the best way I can, ever remembering Those who stand behind her.—*From A Fragment of Autobiography, 1940.*

MY CREDENTIALS

I have lived in India now for nearly forty years. When I was at Cambridge University, I was very much in touch with Indian students and began really more than forty years ago to lead my Indian life.

It was at the request of my revered teacher, Dr. Besant, that I came out in 1903 to work in The Central Hindu College at Benares, and from that time onwards to take part in Indian life, fully making India my home, regarding myself as an adopted son of this mighty land. In due course from the educational field I went into the political field, and it was not long before together with my beloved Chief, Dr. Besant, and a colleague, Mr. B. P. Wadia, a Parsi gentleman, I was interned by the Government of Madras in 1917 for advocating Home Rule, Swaraj for India. The then Governor, Lord Pentland, said there was no question of Swaraj for India, and in any case that was not the time to insist upon it. Dr. Besant ventured most respectfully to disagree with His Excellency the Governor, and so we were invited to be the guests of the Government of Madras as so many are now being invited to be guests of the Government throughout the country.

We were not very long in our internment in Ootacamund, for the reason that our internment, unusual in those days, caused a tremendous amount of disturbance throughout the country, and Gandhiji himself said that unless we were released soon, he would walk from where he was then to Ootacamund gathering people on his way to help to effect our release. This "hike" of Gandhiji was not necessary, as after three months we were released, and had a very uncomfortable period of popularity for a long time afterwards. I say "a very uncomfortable period of popularity," for there is nothing more fatiguing than popularity, especially when you have to waken up at station after station when travelling in order to receive the plaudits conferred by the multitudes gathered together. It is one of the sufferings that Gandhiji himself has particularly been afflicted with, and I do not envy him at all.

Since the internment I have been working on and off, not only in India but in other countries, for a recognition of India's right to Home Rule, to Swaraj, and for the urgency of that right being recognized not only for the sake of India, not even only for the sake of the Indo-British Commonwealth of Nations, as Colonel Wedgwood, Member of Parliament, likes to call it, but also for the sake of the future of the whole world. Wherever I have been, including Australia and New Zealand, I have helped to establish little unions of people who look to India as a great Motherland and who desire to do what they can to be of service to her, especially within the Commonwealth itself. So I can say quite truly that for twenty-five years at least I have been ardent for Swaraj for India, and am as ardent today as ever I have been, in fact I am more ardent today than ever I have been.—*From a Talk at Ahmedabad, 30 November 1940.*

THE ELDER BRETHREN

And this brings me to the supreme happiness which has glorified all the others—my personal knowledge of the existence of the Elder Brethren and of more than one of Them in particular.

When I was very young I had the priceless privilege of being under the guardianship of the Master K.H., and all through my life He has watched over me with His own exquisite care. In the early days of childhood and youth I needed this care to help me through the payment of the debts I owed as the result of living not too wisely in the past. In 1910 I was privileged to draw close to Him as one of His junior pupils or apprentices, and from that time forward I

have been privileged to receive the gracious guidance of more than one of the Elder Brethren. I cannot go into details, for those matters are sacred and to be treasured secretly in the heart.

But the personal knowledge of Them! How infinitely precious and overwhelmingly heartening! Without Them, and without the splendid light and warmth of the stars and friends of my life, I could not have done even the little I may

have done. But with Them, with the light and warmth of my beloved and revered friends and comrades—if I may so call those whose lives are so much more beautiful than my own, and with the splendid galaxy of my friends all over the world, I hope I have been helpful in some measure, as I have been most happy, in this beautiful incarnation, than which I can conceive no incarnation more blessed.—From *A Fragment of Autobiography*.

What Would I Do If I Lived My Life Again?

GEORGE S. ARUNDALE

WHAT would I do if I lived my life again? Well, knowing the truth of reincarnation, I know that I shall live again, although not this life over again—at least, I hope not. For what is the use of being just a gramophone record and not a very good record at that?

But I am not allowed flights of fancy into the future—much more interesting though these would be and profitable. What would I do if I had to begin all over again, and could to some extent be the master of my fate?

Well, I should try to be born in India, for one can be much more Aryan in India than anywhere else, even though Herr Hitler does not seem to realize the fact. One can be much more civilized in India than in any other country in the world, except perhaps China.

But my difficulty would be the family into which to be born. It must be a very cultured family, a very Indian family, whether Hindu or Mussalman—preferably Hindu, for I must positively be a vegetarian. I am not particular about the caste, so long as the family is reasonably well-to-do, and religious in the noblest sense of the word—no rigidity, no narrowness, but steeped in the great traditions of the faith to which the family belongs.

I must be educated at home, not in any of the utterly futile schools and colleges which in these days thwart so much the renaissance of India's soul. So in my family there must be fine people to educate me in the true spirit of education—to find my happiness in helping others, in learning how to create beautiful things with my hands and to sing and to play an instrument, in the study of a great classic language and of the arts and sciences, in knowing the science of my Self, that I am an immortal soul wending my own way to my glory and helping other immortal souls to wend their ways to their glories. To find

my happiness, too, in simple living, in patriotic living, for I must love my India passionately.

I shall then hope my family will be well-to-do enough to enable me to devote myself to the services of my Motherland, and it need not be so very well-to-do to enable me so to do, for I shall be a devotee of the simple life, and little enough will be enough.

I shall then try to help all who are poor and weak, all who lead difficult lives, and all the animal-citizens of the Motherland, for I shall know that India's true freedom and her power to use it rightly absolutely depend upon the well-being of all her citizens human and sub-human.

I shall not want to be a speaker, for there are far too many already, nor even a writer. I shall want to be a worker who travels through the length and breadth of India summoning all to be proud of their great heritage and to live as Indians should.

I must know Samskrit and Arabic. I must know Hindustani. I must know my mother-tongue—I think I should rather like to be born in a warrior class of the Kshatriya type, whether Hindu or Musalman, and I must fight for India, even fight the Indians themselves for India where I find that Indians are un-Indian.

As I so work, I must gather round me young men and women—I shall not marry, I shall have no time—to work with me and afterwards. I shall want to die at a ripe old age—so that I may have time to be a great source of inspiration to the younger generations which are coming after me—in my Asrama somewhere near the Himālayas.

I shall then die honoured by those whose honour is worth having, and regretted by none, for it will be felt that I have lived well and that my spirit will live after me.—*The Theosophist*, July 1939.



FRANCIS ARUNDALE, ARCHITECT, THE PRESIDENT'S GRANDFATHER

World-Wide Tributes To The President

FROM many appreciations of Dr. Arundale received at Adyar, the following have been selected:

Representative Public Men

SIR SULTAN AHMED, Member, Viceroy's Council, New Delhi: "India has lost a sincere and selfless worker."

SIR C. P. RAMASWAMI AIYER, Dewan of Travancore: "Please accept my sincerest condolences and sympathy on the loss that you and the country have sustained by the demise of Doctor Arundale. He was a pioneer in education, a forceful speaker and writer, and a notable organizer. Above all he was a great gentleman and a consummate bhakta. His vivid enthusiasm for all causes that he held dear and his impetuous energy were always at the service of every cultural and humanitarian movement in India. May his soul rest in peace."

SIR S. V. RAMAMURTY, Adviser to the Governor, Madras: "The voice of Dr. Arundale was always on the side of eternal values and will be missed particularly at the present time of fundamental changes in the world. He inherited the wide and deep culture of the founders of The Theosophical Society and he was a true gentleman. Madras will specially miss his presence."

THE HON. MR. S. ANEY, Representative of the Government of India in Ceylon: "Very sorry for death of Reverend Dr. Arundale. India loses a great friend and a philanthropist in him."

MR. PURUSHOTTAMDAS TANDON, Speaker, U. P. Assembly: "In Doctor's death humanity has lost one of its most precious jewels."

THE HON. C. RAJAGOPALACHARIAR, former Premier of Madras: "Arundale was a great friend—an admirable spirit of joy and companionship flowed from him always to all that came in contact with him."

SRI PRAKASA, M.L.A., Benares: "In his death The Theosophical Society loses a great President, the world a true servant, and our country an ideal teacher. Even though when Dr. Arundale was principal of the Central Hindu College political activity was at its zenith, yet he never put any restriction on his students, rather he admitted such students who were driven out of other colleges for their political activities."

THE RAJA OF SANGLI: "The Ranisabab and myself are deeply grieved at the sad passing

away of Dr. Arundale. His towering personality and high-souled integrity in spheres spiritual and humane marked him as a man destined to take his share from a high theosophical pedestal in shaping the world on its emergence from a war of unprecedented trials and tribulations, but God willed otherwise."

THE RAJA OF KOLLENGODE, Vengunad Palace: "His death is a great national loss. His clear intellect, his unerring judgment, his fearless views and opinions on all matters, social, educational, and political, will be sorely missed in these days when the country is in the throes of big changes and has to divert its efforts towards all-round reconstruction."

SIR TEJ BAHADUR SAPRU, statesman, Allahabad: "Dr. Arundale's services to India can never be forgotten."

RAO BAHADUR K. V. KRISHNASWAMI AIYAR, advocate, Myslapore: "Dr. Arundale was a true and sincere lover of this country which he made his own. His valuable services were always at the disposal of every cultural and humanitarian institution."

COLONEL DR. GOPINATH PANDALAI, Madras: "My wife and I send you our heartfelt condolences in your bereavement. It is a sad and most unexpected calamity, which not only the public of South India but all India reckons as a personal loss. May God give you strength and light in your distress!"

MR. K. BALASUBRAMANIAM IYER, advocate, Madras High Court: "In his death, India has lost a veteran educationist, a true friend and zealous worker for India's freedom. He was a lovable person and jovial friend. I had the privilege of working with him during the Home Rule Campaign days soon after Dr. Besant's internment. I can testify to his great courage of conviction and to his sincerity of purpose."

MR. ROY BOWER, Consul for the United States of America (Madras): "A great friend of India has passed on."

The Consul-General for Poland, MR. J. LITEWSKI (Bombay): "The sad news of the demise of Dr. George S. Arundale, who was my personal and sincerest friend, grieved me greatly. He was a great supporter of the freedom-loving nations and was kept in high esteem for his sacrifices for the welfare of humanity. He was a great supporter of Poland and had clarified many a time political controversies concerning my country for the knowledge of the world."



CREMATION OF DR. ARUNDALE: (1) PROCESSION TO GARDEN OF REMEMBRANCE
(2) THE FIRE IS LIGHTED

His death has deprived the world of one of the greatest personages."

Dewan Bahadur V. BHASHYAM AIYANGAR, Madras: "Kindly allow me to offer my very heartfelt condolences on the physical disappearance of your noble and illustrious consort. He was great, good and kind. Casting off his mortal body, he will still live for you and for his numerous disciples, friends and admirers for all time."

DR. ALAGAPPA CHETTIAR, philanthropist: "The nation mourns the loss of a great leader."

RAJA SIR ANNAMALAI CHETTIAR, Chettinad: "Dr. Arundale was a great servant and a great teacher."

MR. N. C. KELKAR, political leader, Poona: "We have heard men and women adopting children when they have none of their own, but the curious feature in the case of these two great persons, Dr. Besant and Dr. Arundale, was that these children adopted India for their mother. Both of them travelled far and wide in various countries all over the globe and propagated the teachings of Theosophy, which is merely the old Aryan Philosophy in its modern garb, and raised the status of India in the eyes of the whole world."

Dewan Bahadur K. S. RAMASWAMI SASTRI, Royapettah: "Dr. Arundale meant much to many persons and many movements and he always led them to higher and higher heights. He and I have been together on many occasions on many platforms. Every contact with him had the magical virtue of endearing him all the more. I know in what high esteem he held the ideals and achievements of the Kalākshetra and how much his sympathy and enthusiasm in the cause of Indian art cheered and heartened Shrimati Rukmini Devi who is the high priestess of the renaissance of Indian Art in modern India. May his soul rest in peace!"

Citizens' Meetings

BENARES, Aug. 16.—Citizens of Benares paid high tribute to Dr. Arundale at a well-attended public meeting on 16th August, Sir S. Radhakrishnan, Vice-Chancellor, Benares Hindu University, in the chair. Many public men and University dons joined with Theosophists in organizing the meeting. Among the speakers were Dr. I. N. Gurtu, Acharya Narendra Deva and Dr. Bhagavan Das.

Sir S. Radhakrishnan said: "The Theosophical Society under the guidance of Mrs. Besant and Dr. Arundale has worked for the regeneration of the higher nature of man and the establishment of the brotherhood of all mankind. As these ideals were animating themes of Indian culture, they became devoted adherents of it."

"The Theosophical Society's ideals of the study of comparative religion and human brotherhood are what the world needs today. Pacts and agreements, leagues and charters will fail the purpose of those who are not inspired by the high ideals of the spiritual equality and interdependence of nations. The moral education of the community is what we need most."

The Vice-Chancellor acknowledged the debt that the Benares Hindu University owed to Dr. Arundale; for eight years he was principal of the Central Hindu College, which was the nucleus of the University.

ALLAHABAD, Aug. 15.—At a meeting of Theosophists of Ananda Lodge, Mr. P. N. Sapru said Dr. Arundale was only physically dead, but spiritually very much alive: "He may be here in this hall listening to what is being said about him. A life so richly lived can never be wasted; his loss is shared by all, especially those who attach importance to international brotherhood and fellowship."

BOMBAY, Aug. 13.—The Municipal Corporation of Bombay, at their meeting today resolved: "That the Corporation have learned with deep regret of the sad death at Madras on 12th August 1945 of Dr. G. S. Arundale, President of The Theosophical Society, who for a number of years took a leading part in India's cause for political freedom and by whose death the country has lost a great educationist and a staunch friend and the world a devoted servant in the cause of international friendship and brotherhood."

[These reports are typical; many others have been received beyond the limits of our space.]

Letters From Artists

SAROJINI NAIDU, poet and politician, Hyderabad Deccan: "My dear Rukmini Devi, —May I pay my tribute to your husband's memory . . . It was in 1911 on a golden January afternoon in Benares that I first met him. His amazing vitality, enthusiasm, humour and graciousness demanded an immediate and cordial response. He was, to use your own apt phrase, a delightful companion and he carried this rare characteristic through every mood and aspect of his life and activities. There are today hundreds of men and women all over India who share your grief for his death, but also realize that to them he remains everliving because it was he who kindled in their young hearts the flame of ideals that illumine the world. He taught not only through his mind but through the imagination and spirit . . . he imparted not merely knowledge

Educationists

DR. MARIA MONTESSORI, Srinagar: "Wonderful and great up to the last breath. Faithful to his mission. Immortal is the heart of those who have loved him. I pay my sorrowful and humble homage to him and to you."

T. L. VASWANI, Krishna Kunj, Hyderabad Sind: "The news travels to this place with the suddenness of a shock. Yet he has not passed away: he has but passed on to be renewed and rejuvenated. For his labours are not finished yet. His life was a witness to Sophia,—Wisdom of the Rishis. She was to him a living Reality. She filled the glowing skies of his youthful spirit. He saw India crucified, he saw India re-arisen in the power of Sophia, Wisdom of the Rishis. Their Messenger, he travelled from place to place, and gave everywhere the Message of Spring, of Renewal and Rejuvenation. In the noise of these days—the noise of a crumbled world,—he beheld Sophia leading the Nations of the Earth 'out of darkness into Light!' I see him still, as I saw him, a year ago, when he spoke at the meeting of St. Mira's High School, the rays of light moving upon him, his face illumined with joy. Into joy hath he entered now: the blessed spirit of Dr. Arundale! My homage to him—and to you, bearer of his message, and benedictions to a world where Christ walks through cities and villages, crushed under the weight of the cross!"

VIDWAN R. VISWANATHAN, Presidency College, Madras: "In the demise of the late Dr. Arundale the Tamil world has lost a great patron of its literature. He sincerely believed that the discovery of Tamil by the West will go a long way to heal the present ills of the world. From its very inception the Mahamahopadhyaya Dr. V. Swaminathaiyar Tamil Manuscript Library at Adyar was patronized by him and he was dreaming of making it a world centre of Tamil knowledge and culture. May his desires be fulfilled."

MR. MARIO MONTESSORI, Srinagar: "Our sympathy goes to you, his ideal and worshipped companion of long years, as yours is bound to us who mourn him from afar. Yet I feel he is not dead, for his spirit burns in the breast of many of us who will realize his great aims with the flaming zeal that made him a spiritual world power."

MR. M. SANGARATANA BHIKKU, Sarnath, Benares (Maha Bodhi Society): "A pioneer of

but also a lovelier thing—faith. His wisdom expressed itself not only in solemn counsel but in his gay spontaneous laughter, his wit, his humour, and his special gift of touching with glamour the commonplaces of life. He dedicated the best years and the best love of his existence to India . . . He had a reverent passion for her past, a radiant vision of her future. To him you were a living spirit of many dreams for India. . . . Be proud, not sad, dear Rukmini . . . fulfil the dreams. Your old friend and his, Sarojini Naidu."

"MENAKA" (Leila Sokhey), Bombay, well-known dancer: "I can't tell you how sorry I am and what a sense of loss it is to everyone that such a vivid personality has passed away."

MR. HARIN CHATTOPADHYAYA, Indian poet, Bombay (has given poetry and music recitals at Adyar): "I am conscious that you are now enough in communion with the Great Spirit to enable you to understand the passing away of form in a perspective which only beings like you arrive at. George is not with you, some think, any more—but you know and I know that the ripe friendship he gave you while on earth, and the silent and splendid cooperation you always had from him—given so unstintingly and unhesitatingly—will evermore continue to remain with you . . . recall his generous and beautiful nature . . . You are as everybody who truly knows you, knows, going to create greater and greater beauty both in yourself and your art—(as also in some of us) out of your deep sorrow, making your earthly loss, a heavenly gain."

MR. RATINDRANATH TAGORE, son of the poet Rabindranath: "Deepest sympathies in your irreplaceable loss."

INDIAN INSTITUTE OF FINE ARTS, Madras: "The President and the members of the Indian Institute of Fine Arts, Madras, are deeply grieved to hear of the unfortunate and sad demise of Dr. George S. Arundale, President of the Theosophical Society, the sincere and great lover of India and Indians, and second to none in fighting for India's freedom and culture. They feel that his loss is a national one in every respect and offer their deep sympathies and sincere condolences to Shrimati Rukmini Devi and the members of The Theosophical Society."

Sangeetha Kalanidhi Mazavarayanendal SUBBARAM BHAGAVATHAR, S. Indian musical genius: "Even the great souls will naturally weep when the world loses a person who has great ability to hold a very responsible and high position, who has kindness for the poor, great desire for international well-being, great admiration from others, generosity, mercy, and truthfulness."

the spiritual revival of the modern world, Dr. Arundale occupied a unique place among the practical philosophers of the twentieth century. The Buddhists throughout the world held him in high esteem. The members of the Maha Bodhi Society of India, the premier international Buddhist organization, pray the Triple Gem of the Buddha, the Dhamma, and the Sangha to bless you in carrying on the noble work of this great spiritual leader with courage and zeal."

Professor K. V. RANGASWAMI AIYANGAR, Madras: "In vision and courage as well as unswerving loyalty to ideals and unfaltering devotion to the country of his adoption, Dr. Arundale was not only the natural successor of Dr. Besant but her spiritual son. It is some consolation that he lived long enough to see the first gleam of the end of the world war and the faint rays that herald the dawn that will usher, one would fervently hope, the enduring peace and goodwill among men for which he strove all his life."

MR. G. HARISARVOTTAMA RAU, M.A., Chairman, Executive Committee, South Indian Adult Education Association: "He was a tower of strength to us. With his usual gay manner he would give us assistance as if it were nothing to him. The very first executive committee meetings were held in Adyar. There was not one conference of ours to which he did not contribute. When we thought of our students' settlement at Adyar, it was his prompt response that emboldened us to go forward."

Scouts And Others

THE HON. B. GOPALA REDDI, who succeeded Dr. Arundale as Chief Commissioner, The Hindustan Scout Association, Madras Presidency (and former Minister, Madras Government): "He lived a noble life. I cannot describe to you the loss sustained by the Hindustan Scout Association. He sent me a very gracious blessing when I succeeded him only recently."

MR. S. R. VENKATARAMAN, Headquarters Commissioner, Hindustan Scout Association, writes: "Dr. Arundale is no more. Long live 'Arundalism.' Though nearing seventy, the spirit of youth that vibrated in every fibre of his being, in his words and actions, was a source of infinite strength and inspiration to the tens of thousands of Hindustan Scouts whose Chief he was for many years. Since the early days of Scouting in India his services to the Seva Samiti Boy Scouts Association and the Hindustan Scout Association in their anxious periods of depression were of the highest value. Though an Englishman he was a true Indian to the core, and he believed in the spiritual destiny and unity of India."

The Hindustan Scout Bulletin: "His was a rich life, full of sacrifice and service in the cause of our Motherland. His faith in Scouting was something very great, and his interest can only be described as a passion. His is a splendid example, and it will continue to inspire our Scouts for all time."

D. L. ANANDA RAO, Hindustan Scout Association, U.P.: "His fervent appeal to the young men and women was to be 'future-dominated' and to lead a life of dedicated service."

A heartfelt message came also from Professor V. G. RAO, Chief Commissioner, Hindustan Scout Association, Bombay.

Other Interests

ALL-INDIA WOMEN'S CONFERENCE: "Great Theosophist and thinker, and a true friend of India." (From the President, Shrimati Kamaladevi, Bombay).

THE YOUNG MEN'S INDIAN ASSOCIATION, Madras: "His death is a National loss of the first magnitude. His talents were necessary, particularly at this juncture, when India is in the threshold of a new era in its history."

MR. K. G. SIVASWAMY, Senior Member, Servants of India Society, Coimbatore: "Your husband has always given moral and material support of our activities and he has been the first citizen of Madras in his interest in civic matters. May you be endowed with strength of mind to bear this loss and continue your great service to the Indian nation and to the world."

Theosophists

MR. C. JINARAJADASA: "Dr. Arundale has a great record of service to many nations, but especially to India. Though born an Englishman he was heart and soul an Indian of the best tradition. Since the war started he organized several funds to assist Theosophists and others in the lands overrun by Germany. He was a brilliant speaker, full of enthusiasm and wit. Theosophists all over the world will miss his leadership very greatly."

MR. JAMNADAS DWARKADAS: "He was a great man. It was by no means easy to keep on the mantle of such a dynamic world figure as Dr. Besant which was thrown on his shoulders. It must be admitted that he bore the burden of this great office with wonderful tact and energy."

DR. BHAGAVAN DAS, philosopher, Benares: "I have just learnt that our much loved friend left us this morning. I am deeply grieved, despite all the consolations that Theosophy offers. In my mind he has always remained as he was, a bright,

cheerful youth, full of jokes and laughter, when he first came to the C.H.C. with his mother some 40 years ago."

MR. PETER FREEMAN, M.P., Wales: "The Society has lost a great President and the world a great man."

PROF. J. E. MARCAULT, France: "With you in present trial and coming great work."

MR. JOHN COATS in a message from the English membership: "He was and is and will be always with the work he loves."

MR. HENRY HOTCHENER, U.S.A.: "... Our beloved President and adored brother. May the Great Ones support you in your grief and heavy responsibilities."

SWITZERLAND: "The Section reaffirms its devotion and loyalty to the great ideal of brotherhood so magnificently expressed in his life and will pursue with increased dedication his campaign for greatness, always remembering him."

MR. K. J. B. WADIA, Bombay: "Enthusiasm in life and liberty were the keynote of his noble career. Great was he in life, but greater in death. ... he will ever remain one of the 'pillars' in the dark firmament of this material world."

MR. W. L. CHIPLONKER, Poona: "He was out and out a thorough Indian, in dress, diet, life and ideals. Not only that, but by his writings, speeches and life example, he made Indians Indian. His perennial complaint against the Indian leaders at present engaged in public activity was that few of them are really Indian."

Rajadharma Pravina Dewan Bahadur K. S. CHANDRASEKHARA AIYAR, retired Chief Justice, Mysore High Court, and President, Bangalore City Lodge and Karnataka Federation: "The news flashed early this morning by All-India Radio, of the passing away of Dr. Arundale, came upon me as a violent shock. It is difficult to believe that so virile, forceful and bright a personality will no longer be with us to lead and guide The Society in the difficult and stirring days that lie ahead. But his example and memory will long remain to inspire us all."

Rao Bahadur Sardar M. V. KIBE, Indore: "A world figure has gone away from amongst us. His bereavement will be felt for a long time although philosophy is the only consolation."

Church And Masonry

Requiem Eucharists were celebrated in Sydney and Perth on Sunday, August 26. The Rt. Rev. W. Burt has sent a kindly message on behalf of the Liberal Catholic Church in Australia, and the Rt. Rev. William Crawford for the Church in New Zealand.

Very Illustrious Bro. S. S. Fisher, 33°, Administrator-General for Australia, Co-Freemasonry: "He was very dear to the Brethren in Australia, where he resided for some years, and in his passing we feel we have not only lost a great leader but also a great friend."

Knight Of Compassion

THE SOUTH INDIAN HUMANITARIAN LEAGUE, Madras, at a special meeting of the Working Committee on August 18, adopted resolutions expressing their deep sense of loss to the humanitarian world in general and this League in particular, of which Dr. Arundale was for some time President, and sending sympathy to Shrimati Rukmini Devi, who is also a past President: "India has lost a sincere humanitarian and selfless worker," adds the Secretary.

MISS RIE VRIESWIJK: "Chivalry was one of our President's characteristics. The animals, the poor, the oppressed, whether a nation or an individual, they would always find his voice and pen ready to defend them and plead their cause. They were always in his mind. Part of his presidential programme was to establish an Animal Hospital at Adyar, and such was his perseverance and strength that in spite of his many preoccupations of the last few years, he has achieved it, even though it cannot yet have a building of its own. But the work is being done day after day, and the suffering of many dumb creatures will be reduced because of his never-ceasing enthusiasm, and our little Hospital will hereafter be called The Arundale Animal Hospital, Adyar."

TRIBUTES IN THE PRESS

LONDON, Aug. 16. *The Times* publishes an appreciation of Dr. George S. Arundale, third President of The Theosophical Society. With his death, there passes a notable figure from the life of India, the tribute says.

From the age of 25 onwards, he gave rare devotion to Indian youth, eager and determined to change its educational methods into a system that gave greater release to its genius and a clearer direction to its ambitions. He well understood that mere copying of Western educational practices was not to India's true advantage; rather was her own treasured culture a pattern to be regenerated and improved upon in the light of modern knowledge and experience.

To the last he supported all movements that went to the building up of a kind of modern India within the British Commonwealth of Nations, of which Dr. Besant and he dreamed

during their long cooperation in educational, social, political and religious reforms.

In the political field, Dr. Arundale gave unwavering loyalty to Dr. Besant, being, as she was, passionately resolute to develop India's inherent spiritual sense of unity into a firm and inviolable united Motherland to which all owed political allegiance. To this end, he advocated the "Besant Spirit" of service and re-issued her ardent appeals to India to awake, arise, and take her place in world affairs.

[This item followed an obituary announcement in *The Times* on August 13.]

LONDON, Aug. 13. Mr. B. SHIVA RAO [Delhi journalist returning from the San Francisco Conference] pays the following personal tribute to the memory of Dr. Arundale, whose death in Madras was reported in the London papers today: "Dr. Arundale took a warm and genuine interest in me from the moment I met him first in Benares thirty-five years ago, and hundreds of men all over India will, like myself, feel that they owe him a deep debt of gratitude. It was my privilege in later life to spend considerable periods in closest association with Dr. Arundale both in England and India. I cannot recall a single occasion through all these years when Dr. Arundale permitted one unkind or malicious word to escape his lips, however bitter the criticisms made against himself. Dr. Arundale's affections and friendships knew no racial or other differences. It was a joy to work with him whether in the educational field at Benares or later in the labour movement and in journalism in Madras, because of his rare gift for real companionship and human understanding."

The Leader (Allahabad), August 14. Dr. Arundale will be remembered principally for his services to the cause of Indian education. He had knowledge, scholarship and, above all, an amazing capacity for influencing youth. Throughout his career he was inspired by the ideal of social service and a belief that life should be made more harmonious and beautiful than it is and human beings helped to higher levels. He preached the gospel of the spiritual interdependence of the peoples of the world and held, as the torch-bearer of Theosophy, that races and religions can meet without fusion, and that while retaining their historic integrity they can establish among themselves a covenant of toleration and charity and avoid the world hegemony of any particular religion. It is not necessary to be a Theosophist to appreciate the importance of a Society which, in the spiritual sphere, discards religious imperialism. He has

gone to the "Great Beyond" but he has left behind him the memory of a life nobly lived in the pursuit of all that makes life rich, noble and purposeful.

Free Press Journal, Bombay, August 14. Few loved India with a more passionate devotion than Dr. Arundale; in everything he was Indian to the core; he was more Indian than most Indians. By his death India has lost a great champion of her rights: the cause of Indian education has lost a visionary and practical idealist; the Scout movement a loyal supporter and worker, the Youths their best friend, and the Theosophical Society its great and dynamic leader.

The Mail, Madras, August 14. His many gifts, including vision, never-failing cheerfulness and sense of humour, and a great capacity for hard work, made him an ideal guide and friend of the young. His mind was always open to new ideas, his brain quick to devise new means of serving those who needed his assistance.

As a "stalwart of Indian public life," *The Social Welfare*, Bombay, Aug. 24, writes of him: In Dr. George Sydney Arundale, President of The Theosophical Society, India loses a rare Englishman who spent himself in the service of India. In the footsteps of his leader, Dr. Annie Besant of revered memory, Arundale actively associated himself with the highest urges of Indian patriotism from the days of the Home Rule Movement down to his last moments. As an educationist, labour organizer, or as a leading worker in many phases of Indian public life this great Englishman devoted himself wholeheartedly to the cause of Indian renaissance and helped to sow seeds of that real Indo-British friendship which must one day bear fruit.

The same issue of *Social Welfare* has a two-page editorial by the Editor, K. M. Munshi, on "The Inevitability of an Indo-British Alliance," urging the Besant ideal.

The Sunday Standard, Bombay: In the death of Dr. George S. Arundale, India has lost a sincere British friend, who made this country his home, adopted its dress and manners, married an Indian, worked hard and long for India's regeneration, and to the very end and through the darkest days showed his invincible faith in India's destiny and appealed incessantly and with increasing force for an early understanding between his original and adopted homes.

During certain critical days in recent years, his was one of the few lonely British voices in India which cried bravely for justice and compromise

in the midst of much misunderstanding and bitterness. Week after week he poured forth through his little weekly pamphlet called *New India Survey* a wealth of idealism and much practical good sense which was honestly inspired and quite heartening, too, in the surrounding gloom.

A warm admirer of Indian philosophy, culture and way of life, a firm believer in Indian unity, an indefatigable champion of India's just cause and, above all, a man of peace, compromise and goodwill, he naturally did not like certain new trends in Indian politics and always frankly and even bluntly said so.

Educational India, an All-India monthly published at Masulipatam: In the passing away of Dr. G. S. Arundale the country has lost a most inspiring and active leader in the field of education. He was one of those who, as colleagues and as disciples of Dr. Annie Besant, evolved a scheme of national education, national in the sense of an education based on the traditions of a spiritual character built by Indians from their age-long experience and found admirably suited to the conditions prevailing in the country. As Head of the Central Hindu College, Benares, which was founded to work out this scheme of national education, he did more than anybody else to instil into the minds of the educated Indian youth a justifiable and legitimate pride in the greatness of their country and the glorious achievements of his ancestors in the past, and an equally firm hope that by adhering to the spirit of India's past a future of equal brilliance and splendour can be built up. It is with the birth of this self-confidence that the national movement in India may be said to have come into existence. The same spirit influenced him and his work when later on the Central Hindu College became merged in the Benares Hindu University and he had to organize a sort of National University in Adyar. The help and the encouragement which he always gave to his wife, Rukmini Arundale, in her efforts to resuscitate the arts of ancient India—especially dancing and music—contributed a great deal to the renaissance of Indian Art in South India and its popularization here as well as abroad. It was not merely as an educationist that he was great. His activities were of a varied character. They were as extensive as life itself. Politics, economics, religion, and social reform were all dear to him. They were only different aspects of the one life of humanity. There was in him the spirit of a hero; and it was as a fearless fighter that he took to every field of his work. For generations his name will continue to be associated with most of the liberal movements in the country.

OUR GEORGE

We know that you were ever conscious of your unity with Them;
That you listened to Their voice and heard no other call.

We know you kept your mental home a sacred place; golden with gratitude, roseate with love, white with purity.

We know you sent no thought into the world that did not bless, or cheer, or purify, or heal.

We know you helped to make this earth a fairer, nobler place,

And that you lived each day into a higher sense of life and love.

LAURARTHUR

IN HONOUR OF DR. BESANT

Through the efforts of Mr. Jamnadas Dwarakadas, member of the Bombay Municipal Corporation, a road in Bombay has been renamed "Dr. Annie Besant Road." It is the road starting from the north end of Hornby Vellard up to the junction of Cadell Road and Old Prabhadevi Road.

Public landmarks in honour of Dr. Besant increase in number. They include within recent memory the statue on the Madras seafront erected on the 50th anniversary of her landing in India; also the renaming as Besant Avenue of the road running through our Adyar estate to the beach by authority of the Madras Municipal Corporation.

GREAT MINDS

Shakespeare: "Had I a dozen sons, each in my love alike, I had rather had eleven die nobly for their country than one voluptuously surfeit out of action."

Annie Besant: "If I had a dozen sons—I have only one—I would send them all into the Scout Movement, as soon as they could enter its lowest grade. And I would send the daughters into the Girl Guides, under similar conditions. . . . I know what a useful lot they are. . . . They are good citizens of their country, ready to work for it; ready to live for it; ready to die for it."

The Arundale Family

J. L. DAVIDGE

WE can go back three generations behind George Sydney Arundale and trace in his maternal descent a famous architect and three members of the Royal Academy, which is surely enough to account for his artistic tendencies in the fine arts, independent of his passion for truth and beauty and the wisdom aspect of occultism which he brought over in his own spiritual ancestry. We know very little about his father, the Rev. John Kay, except that he was a Congregational minister in Surrey, nor anything of his mother, save that she unfortunately died at his birth, of puerperal fever, and that he was cared for by his grandmother, Mrs. Mary Ann Arundale, until his mother's sister, Miss Francesca Arundale, adopted him and stood by him through his stormy years from boyhood to mature manhood until she in turn passed over in 1924.

LINKS WITH THEOSOPHY

His grandmother, Mary Ann Arundale, must have been a very charming lady. He used to tell us of his recollections of her in his youth—well-endowed and decisive, dressed in black and attending church in the very strict early-Victorian manner. She and her daughter Francesca joined The Theosophical Society on 31 July 1881. For six or seven years they had been experimenting in Spiritualism, and drifted into the Allan Kardec school of philosophy, so that reincarnation was an integral part of their spiritualistic conceptions. Miss Arundale writes that when George S. Arundale was an infant, "I went to a trance séance with a Mr. Fletcher, leaving my mother with the child . . . and received a direct message from Mr. Arundale's mother, giving names and particulars, saying that the spirit entity had just visited our house and seen the child, and all would be well with him."

These investigations into Spiritualism, starting with the peculiar personal experiences of an uncle, "of a very sceptical mind," Mr. Pickersgill, on a voyage from America to England, familiarized them with all kinds of phenomena and brought them into touch with Dr. George Wyld, President of the London Lodge, Dr. Anna Kingsford and Mr. Edward Maitland and other pioneer Theosophists, and with the weekly séances of Mrs. Hollis-Billing, who was a friend of Madame Blavatsky and is mentioned by Colonel Olcott in *Old Diary Leaves*. It was not surprising that because of her association with H. P. B. many of the spirit

guides manifesting through Mrs. Hollis-Billing displayed a knowledge of philosophy and occultism based on Theosophical teaching and that many of the occurrences at these séances were only to be understood in the light which Theosophy afterwards shed upon them. One day a member of this private group, Mrs. Brewerton, broached the subject of The Theosophical Society to Miss Arundale and "explained a little about it. The call came and we answered it, and both my mother and myself sent in our applications and became members of The Society . . ." Miss Arundale tells the entertaining story in *My Guest—H. P. Blavatsky*.

There were few Theosophical books in those days—*Isis Unveiled* and *The Occult World*. *The Theosophist* was being published. Miss Arundale visited the Sinnetts—who kept open house to London members—and from Mr. Sinnett's talks and papers she learned of the Masters, her first touch with Them being a note written by the Master K.H. concerning her in an instruction to H.P.B.: "A good, earnest Theosophist, a mystic whose cooperation ought to be secured through you."

Miss Arundale had the rare privilege of entertaining both Colonel Olcott and H.P.B. at 77 Elgin Crescent, and this gave the boy George, her adopted son, frequent opportunities of meeting them. H.P.B. was very fond of him and would take him to the zoo. Miss Arundale desired that he should be dedicated to the Master's service, and when he was six years old she gave H.P.B. a photograph of the boy and asked that it might be taken to Adyar. Many years later, Colonel Olcott gave it back to her; it was old and faded, but on the back was written in the Master's handwriting "Accepted." His chelaship is foreshadowed in a charming new-year letter which she sent him when he was about five, addressing him as "Georges Chela Esq.," and promising a box of sweets from Russia. It was not until after his Cambridge days and his memorable meeting with Annie Besant that the youthful George appeared to have awakened to Theosophy. After that, both he and his aunt came to India, and they worked together helping Dr. Besant until Francesca Arundale passed away at Adyar.

How little escapes the attention of the Adepts! Francesca's mother, Mary Ann Arundale, won Their appreciation, in the well-known letter to Francesca which begins: "I have watched your

many thoughts. . ." Half way through this long letter the Master K.H. says: "To your aged mother, who has trodden with you in many stony paths of belief and experience since your childhood, you owe a great duty . . . a dutiful assiduity, and loving help to develop her spiritual intuitions and prepare her for her future. Many crosses and domestic sorrows have left their bleeding scars on her heart. . . She and you have earned happy rewards for your kindness to our messengers, and Karma will not forget them."

ARISTOCRACY OF ART

The Pickersgills, to which Mary Ann Arundale belonged, were a family of painters, and three of them Royal Academicians. Henry Hall Pickersgill, brother of Mary Ann Arundale, exhibited at the Royal Academy—he died in 1861. He is probably the uncle Miss Arundale refers to as the sceptical inquirer into Spiritualism.

A cousin of his, Frederick Richard Pickersgill (1820-1900), was an historical painter and exhibited between 1839 and 1875. He was elected to the Royal Academy in 1857 and was keeper and trustee of the Academy from 1873 to 1887. One of his paintings, *The Burial of Harold at Waltham Abbey*, was purchased for the Houses of Parliament.

Father of Mary Ann and H. H. Pickersgill was Henry William Pickersgill (1782-1875), who was admitted into the Royal Academy as a student under Fuseli and exhibited for the first time in 1806. Subsequently he devoted himself to portrait painting, obtaining in the forties, after the death of Thomas Phillips, almost a monopoly of painting the portraits of celebrated men and women of his time. He had a studio in Soho Square, and latterly in Stratford Place, Oxford street, where hardly a day passed without some person of eminence crossing his threshold. In this way, he painted Wordsworth, George Stephenson, Richard Owen, Cuvier, Humboldt, Hallam, Faraday, Herschel, and others, and a full length portrait of the Duke of Wellington. He was for over 60 years a constant and prolific exhibitor at the Royal Academy, where nearly 400 paintings of his were shown at one time or another. He was elected an Academician in 1826, became librarian in 1856 and held the post until his death. He married a lady of some literary abilities, who, in 1827, published a volume of verse entitled *Tales of the Harem*. She was of course the mother of Mary Ann Arundale.

Of the same generation, on the great-grandfather level, was William Frederick Witherington (1785-1865), landscape painter, who joined the Royal Academy in 1840, and exhibited for

over 50 years up to the time of his death, sending 200 pictures to the Academy and the British Institution. He was uncle to F. R. Pickersgill, and his teacher.

THE ARUNDALE LINE

Most distinguished of the Arundale line was the President's grandfather, Francis Arundale (1807-1853), a noted architect and explorer-artist, who published a number of illustrated books on architectural subjects. He was a pupil of Augustus Pugin (1811-1852) and accompanied his master to Normandy and helped him with his work, *Architectural Antiquities of Normandy*. With Pugin he stayed seven years. In 1831 he went to Egypt and in 1833 to Palestine, was nine years in the East, and spent several winters in Rome besides travelling in Greece, Sicily, Italy and France. For some time he was architect to the Sultan of Turkey, and in that capacity was engaged in the restoration of the famous Mosque of Omar at Jerusalem. He died in 1853, aged 46. He married a daughter of Mr. Pickersgill and had six children, of whom G. S. Arundale's mother was one.

A water-colour portrait of this picturesque gentleman (reproduced in this issue) hangs in the reception room at Headquarters; he is wearing rich Arabian robes, with green, dark blue, crimson and gold predominating. At Headquarters also is a small oil portrait of the same benevolent and cultured person inscribed: "Dr. Arundale's grandfather: F. Arundale: Architect and artist."

The Arundale family were for some long time associated with the Worshipful Company of Pewterers of London, and in 1899, at the age of 21, George S. Arundale became a member of it and by virtue of his membership a freeman of the City of London. The position carried with it certain privileges of an uncertain kind.

RUKMINI DEVI'S FAMILY

Shrimati Rukmini Devi, on her side, comes of a noble Aryan line. Her family has connections with distinguished Brahmin families throughout South India. Her father, A. Nilakanta Sastri, was an engineer in the Public Works Department and a very ardent student of Sanskrit philosophy and Theosophy. Rukmini Devi was born in Madura, but has lived most of her life in Adyar and is today President of Kalākshetra, the home of unity among the Arts.

Mr. N. Sri Ram, her eldest brother, who is Vice-President of The Theosophical Society, and immediately concerned with the world-wide administration, is a fluent speaker and can discourse on a great variety of subjects with charm

and deep understanding. He is an experienced journalist also, assisted Dr. Besant on *New India* and *The Commonwealth*, and has since written for *Conscience* and *The Theosophist*. It is true to say that he has been an intimate friend of both Presidents, Dr. Besant and Dr. Arundale, and of Bishop Leadbeater and Mr. Jinarajadasa.

Rukmini Devi has three other brothers and three sisters well known in Theosophical circles, especially at Adyar and Benares. Her antecedents on her mother's side belong to a very musical family of Tanjore, home of fine arts. An uncle is

Chief Justice of Travancore State, Mr. T. M. Krishnaswamy Iyer, who is not only learned in the law, but is a robust singer and student of the Shastras and when he practised in the Madras High Court gave song recitals at Adyar. In fact all her people are round her in the cultural movement which she is leading for India's renaissance.

In these two cultured families—Arundales and Sastris—East and West have coalesced, a fitting symbol of the new impulse of Art and Beauty in The Theosophical Society and of the Unity which fundamentally sustains it.

Dr. Besant's Greatness

(To Commemorate
October 1st)

GREAT as a woman, Annie Besant was the perfect efflorescence of womanhood, the supremely womanly woman, as friend, as mother, as leader of women's causes. Yet her womanliness was infused with strength and virility which gave her tremendous power and magnetism.

Great as a writer, she kept going over a period of sixty years a continuous stream of talks and articles and books covering the whole vast range of human consciousness and activity, and plumbing the depths of the cosmos from the tiny atom to the Mind which builds a universe. All her writing was done by her own hand—she never dictated. Her books and pamphlets number over 400.

Great as an orator, she was one of the best public speakers in the world, and one of the greatest of all time. She could sway any audience. Her power of impassioned oratory was inherited from splendid lives in the past which she remembered. It suddenly burst forth in this life in her youth and remained with her till her last Convention addresses.

Great as a statesman, she proved her craft as a Nation-builder in her Commonwealth of India Bill, 1925, as an Empire-builder in her continuous advocacy of an Indo-British Commonwealth, and as a Civilization-builder in her plans for an ever-renewing world. Going down to fundamen-

als, she reared her dream-structures on solid foundations in reality.

Great as a Yogi, she sharpened her faculties by onepointedness and meditation to almost superhuman quality. It was this touch with inner realities which gave her depth, breadth and vision. Lord Haldane and others spoke of her statesmanship and foresight. "I can tell, looking back," she wrote, "that such foresight does seem remarkable. But it is not foresight; it is due to my prompt and implicit obedience to the orders of my Guru." Her campaign from 1914 onwards, which awakened India to national consciousness, was under the inspiration of her Guru, she has told us. What amazed the world which contemplated her in her eighties was her tremendous vitality and capacity for work. When at 82 she visited 15 countries in Europe by plane, doing strenuous and efficient work day after day, she attributed her extraordinary powers of endurance to inner sources.

Great as Theosophist, she has made the evolving universe intelligible to millions of people and from the heights of her philosophic idealism has not only guided The Theosophical Society but set in motion thought-currents which have spiritualized, more than any other single influence, modern civilization. Her dominion has been world-wide, and her influence deep, cleansing and constructive.—J. L. DAVIDGE.

Two other notable anniversaries fall on October 1st, (1) the birth of Dr. S. Subramania Iyer, described by Dr. Besant as a noble example of "living greatness." As Vice-President he was a tower of strength to Dr. Besant in the first four years of her Presidentship. Scholar and yogi, he held high office in Madras as Vice-Chancellor of the University and three times as Chief Justice. After Dr. Besant's internment he gave up all honours, including a knighthood, conferred on him by the British Government.

(2) Another anniversary to remember is that of THE THEOSOPHIST, started 1st October 1879. It has never failed to appear and has a unique place in the Theosophical movement.

Current Comment

A PSYCHIC PHENOMENON ?

AN Oslo press telegram, August 27, states that Vidkun Quisling, Premier of Norway under the German occupation, who is on trial for treason, is being medically examined; though doctors and psychiatrists have declared that he is perfectly sane, it is thought that "he may be suffering from some disease which would account for the tremendous difference between the witnesses' descriptions of his character, youth, and early manhood and his subsequent actions and utterances."

But why should not the cause of Quisling's mental excitement be psychic? A Reuter correspondent seems to have guessed the truth in a telegram dated Aug. 22:

"The ghost of Adolf Hitler haunted Oslo's crowded courtroom today when on the third day of his treason trial Vidkun Quisling dropped all attempts at a coherent defence, shouted and gesticulated hysterically, as if to a mass meeting, to defend his faith in Norway's place in a great Nordic race union with Germany."

"The high-pitched voice of the Norwegian puppet Premier was frequently reminiscent of his master Hitler's famous 'overtones.'"

"The presiding judge, M. Erik Solem, begged Quisling to 'take it calmly,' but the accused declined to sit down and repeatedly shouted that he documents produced against him presented completely false picture . . . Quisling's excited voice snapped into a falsetto as he cried: 'The last five years have been a nightmare to me.'"

It is dangerous to dogmatise in superphysical matters, but is it not conceivable that Hitler, being dead, is obsessing Quisling, hence the remarkable likeness of Quisling's behaviour to that of his "master," or that the same influences which obsessed Hitler who was himself a psychopath, according to many competent observers, might have overshadowed his Norwegian accomplice?

DE GAULLE PROTECTED !

My note from memory in the September THEOSOPHIST (page 230) on General De Gaulle being protected from snipers' bullets during the liberation of Paris in August is confirmed by a note in *French Weekly* published in New Delhi, August 25, as follows:

THE ASSOCIATE EDITORS

"One week after the beginning of the battle, General de Gaulle walks through the streets of the city acclaimed on all sides by delirious crowds."

"There never were such crowds, such cheers, so much joy. With General de Gaulle are Generals Leclerc, Koenig, Juin. He walks down the Champs Elysees, surrounded by those who fought with him inside and outside France. The Place de la Concorde is filled with an immense crowd. All of sudden a hail of bullets falls on General de Gaulle in the midst of the crowd in front of Notre Dame. In an instant men and women throw themselves on the ground under tanks, anywhere, but the General calmly walks on. He kneels quietly under a second spatter of snipers' bullets from the organ loft inside the Cathedral. His calm impresses people with renewed admiration and love. The air seems to quiver with the joy and triumph of freedom."

"The General salutes Paris, the city that once again stood up and freed herself. Paris, the symbol of France!" (J.L.D.)

CANADA'S GENERAL SECRETARY

Lt.-Col. E. L. Thomson, D.S.O., who has taken over from Mr. Smythe as General Secretary of the Canadian Section, says in the Section magazine for June (which gives his portrait) he naturally feels a certain diffidence in succeeding one who has held the office "with such distinction for more than twenty-five years, especially since after all I am but a tyro in the work." Col. Thomson is giving the best of his time and talent to the Section work and to lightening the task of Mr. Smythe who remains editor of the magazine.

As a follower of the Blavatsky tradition, Col. Thomson considers the first object of our Society "so fundamental and imperative that unless it is realized and practised to its fullest extent all else is futile." Toleration might be taken as his watchword: he regards it as a virtue of supreme importance—"Toleration at any time is a graceful and engaging gesture and if practised assiduously will lead to vistas beyond man's wildest dreams."

The General Secretary makes this friendly comment: "There are many offshoots of the Adyar tradition and many branches of theosophical

tendencies that if brought together, not amalgamated—for we can agree to disagree—but united by common ties and working along lines sympathetic to the Movement and armed with mutual help and brotherly love could advance the fundamentals of our philosophy with all its implications of Brotherhood and Unity to the amelioration of the woes of mankind and eventually reach that Ultima Thule of all who aspire to the Path."

1945 Convention

The next Annual Convention of the International Theosophical Society is to be held at Adyar, as usual during the Christmas-New Year period. We shall not have this year the great privilege and delight of having our President with us physically to cheer and inspire us. We must carry on in such spirit that the occasion is no less for an outpouring of spiritual power and illumination than the previous Conventions at Adyar. Our sense of warm brotherliness for one another and dedication to every high ideal that the cause of Theosophy comprises will make the gathering a flood-tide of inspiration and influence which, we may hope in all humility, will flow far and wide through every channel that may be available and carry the blessings of Adyar to a world sorely athirst for them.

N. SRI RAM,
Vice-President.

"WHERE THERE'S A WILL . . ."

The detailed programme of the 70th International Convention of The Theosophical Society to be held in Adyar during Christmas week will be published in the November *Theosophist*. The passing away of our beloved President, Dr. George S. Arundale, makes it all the more necessary that all members who can possibly come should be present to strengthen the Convention. Difficulties there will be, but "where there's a Will there's a Way."

So, please make up your mind and register your name as a delegate and inform us of your requirements as regards room, hut, or general accommodation as soon as possible. Early intimation helps us very much at Adyar. The charges will be notified later, but as the number of rooms available is limited, please send Rs. 10-15 if you wish to reserve one.

Adyar,
20 September 1945.

G. N. GOKHALE,
Recording Secretary.

Col. Thomson is on the retired list of the Imperial Army. During his military career he saw much service at home and abroad. He has been in Canada for 25 years, was president of the Toronto Lodge for two terms, and for many years a member of the General Executive. His sense of unity and brotherhood augurs well for the work in his country and by implication throughout the whole Society, particularly as it enters the reconstructive peace period.

Rehabilitation

SINGAPORE FREE

S/L Ned Clumeck, who as an Air Force pilot escaped from Singapore at the Japanese invasion and had been on duty recently with the R.A.F. near Adyar, landed in Singapore with the Allied forces on September 5. He immediately inquired for Johannes van Buren, a Young Theosophist of Adyar, and son of Mrs. Mary Elmore, who volunteered for service in Java when the war started and had not since been heard of, and found him close by working in the P.O.W. cook-house. Johannes was in excellent health and cheery, and had been sick only ten days in four years, "even though he had been through hell." It depends on the Dutch authorities when he will come to Adyar, but he hopes to be here for Convention in December.

Van Buren says that no Theosophist in Java has died—all are well.

S/L Clumeck writes further: "Our reception was marvellous. We almost cried when the people cheered us through the streets on arrival. Throughout the hell they have undergone two things stand out: all without exception, Europeans and others, are so polite and patient; the Karma they have worked out must have been terrific—the dross has gone and a fineness remains and seems to glow. Singapore generally is in excellent shape, 1000 per cent better than I had dared hope. Very few houses destroyed and others just the same. Streets clean, water, sewage, electricity all running, telephones working too. Almost as normal as before 1941 except for the populace being more drawn, but they shine with something I cannot describe."

Durban Lodge (S. Africa) has adopted Singapore Lodge. As Singapore is free, there should be an early revival of Theosophical activity.

A Museum Of Theosophy At Adyar

HARRY GIBBERD, A.R.I.B.A.

THE first part of this plan for a Museum of Theosophy for Adyar, in our September issue, took us through the Hall of Cosmology to the Mineral Evolution Section, where we broke off for lunch. The tour is now resumed, with the Animal Evolution and the Hall of Humanity and Hall of the Sub-Races. It is useful to refer to the "General View of the Layout" in last issue, and for easy reference the various halls with their orientation are here reproduced:

1. HALL OF COSMOLOGY: North to South—looks out West;
2. ELEMENTALS I & II: North to South—looks out West;
3. MINERAL EVOLUTION: East to West. Open to the sky;
4. VEGETABLE EVOLUTION: South to North—looks East and West;
5. ANIMAL EVOLUTION: East to West—looks North;
6. HALL OF HUMANITY: North to South—entered from the North. Looks out East and West, North and South;
7. HALL OF THE SUBRACES: East to West—looks West and North, entered from East;
8. HOUSE OF SILENCE: Orientates to all directions comprehensively.

The Halls and Evolutionary Sections:

Mr. Gibberd's story proceeds:

Shortly after two we were back again, having rested our feet, incidentally! On, then, to THE VEGETATIONAL SECTION: we hurried along together.

The Vegetable Section is housed in a Loggia—a loggia is nothing more than a covered way—where the exhibits are freed from direct intervention of the sunlight and rains. There were seven divisional bays, each of which very fully dealt with various forms of vegetational life, with a memorandum alongside of the species of life necessary for their continued existence and reproduction. Decomposition of forms was not neglected.

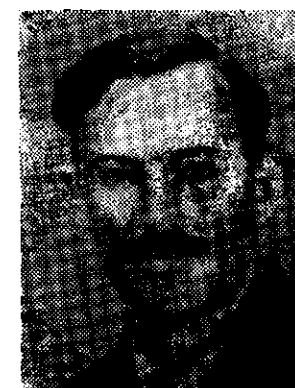
Much of it was done by means of large vertically hung charts, apparently in paint and plastics. Some of the more representative exhibits were by way of being model "specimens," the better to judge colour and texture of trunk, branch, stem, and leafage, flower and fruit, seed and the germination of seed.

Exhibits which could be seen at a glance were by no means exhaustive: they were on the contrary representative only. In cabinets at their side would be found varieties housed as further sets of plates, many of them photographic, many again most carefully drawn, some pressed as valid specimens, others pickled.

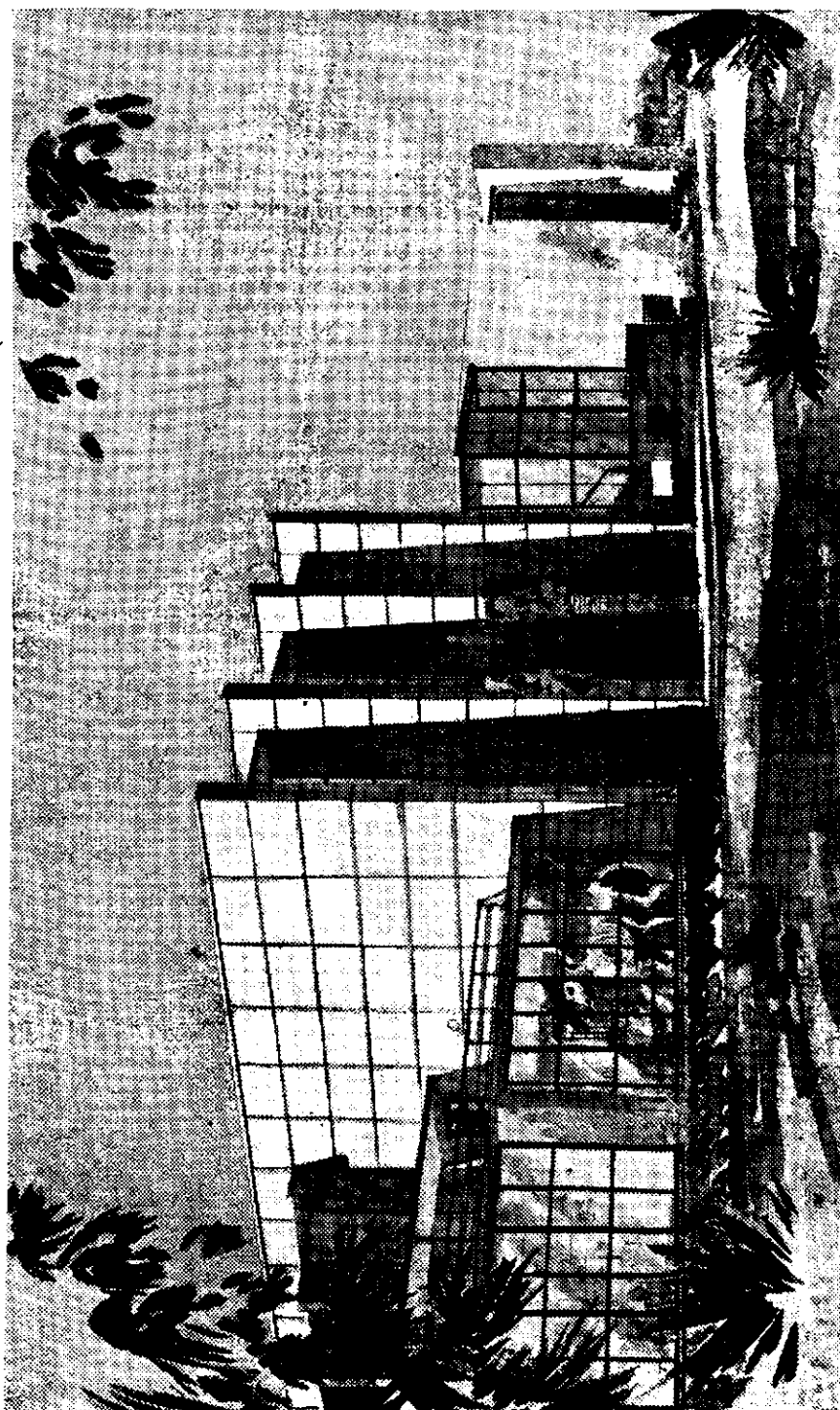
In due course it is thought a school of artists will complete the basic series of drawings of all plants under review. Years of work are involved—for posterity.

Extinct tree forms, ferns, etc., were actually there as fossils: *Do not touch*:—yes, even to Theosophists this injunction is necessary.

There was a globe of the Earth to each Species of vegetational life: this indicated whereabouts on the Earth's surface were to be found during the various ages (co-existent with humanity, apparently) the vegetational families with which we are more or less familiar; their spread; the influence upon them of climate, change of land mass, etc.



Mr. Harry Gibberd



THE MAIN ENTRANCE

It is important to know that a good deal of lettering was present amongst these visual exhibits, a necessity which persisted right through the entire Museum. Not only were the names of species, etc., prominently displayed (though with every regard for proportion, good taste in lettering, etc.), but the occult significance of, perhaps, sudden change in the nature of a species in a comparatively short space of Time. Pollination affecting cross-breeding was noted, particularly where occult research has already ascertained that the Atlanteans, for example, were expert at such interferences with the course of nature.

In the PLACES OF SENTIENT CHANGE were expertly retold the findings of some modern scientific efforts: such subjects as the effect of sound on the growth of sentient things of every kind might find a place hereabouts?

The flooring even here continued to be "engraved" in chart form, named and dated without confusion. Names of geological periods were present, and it was by no means unimportant that a series of panels on display related vegetational growth and evolution with the remainder of life going on upon this Earth. The end to which vegetational evolution tends was not overlooked—master charts told us where branches of it lead to, stepping out of physical life, even, well before ourselves!

This constant recapitulation was an immeasurable boon to visitors and students alike—in view of the dispersion of exhibits into several wings, there was a tendency to overlook the synthetical aspect: this provision eradicated this deficiency at a blow!

In each main Section, furthermore, there would be found at a focal point prominently displayed a copy of the Master plan of the Museum. (Similar to what they do in the Secretariats at New Delhi). Saved an awful lot of unnecessary argument!

There is one other rather delightful point to raise about this Vegetable Evolution Section, and that is this: on the one side one looks out upon green lawns and trees, and flowers too—a quiet corner, evidently, where people are not encouraged to go. A bird sanctuary, if you like. Here were to be found, as we afterwards discovered, small loggias and rooms where the Reptilian, Bird, Insect and Fish life were examined.

On the other side, towards the Hall of Humanity, there was a series of trellis screens, grown with creepers of flowering kinds. It was possible to walk out at any point into this serene courtyard, enviable for discussion, it would seem, wherein was practically nothing! Yet, even here we found certain sculptured subjects arranged

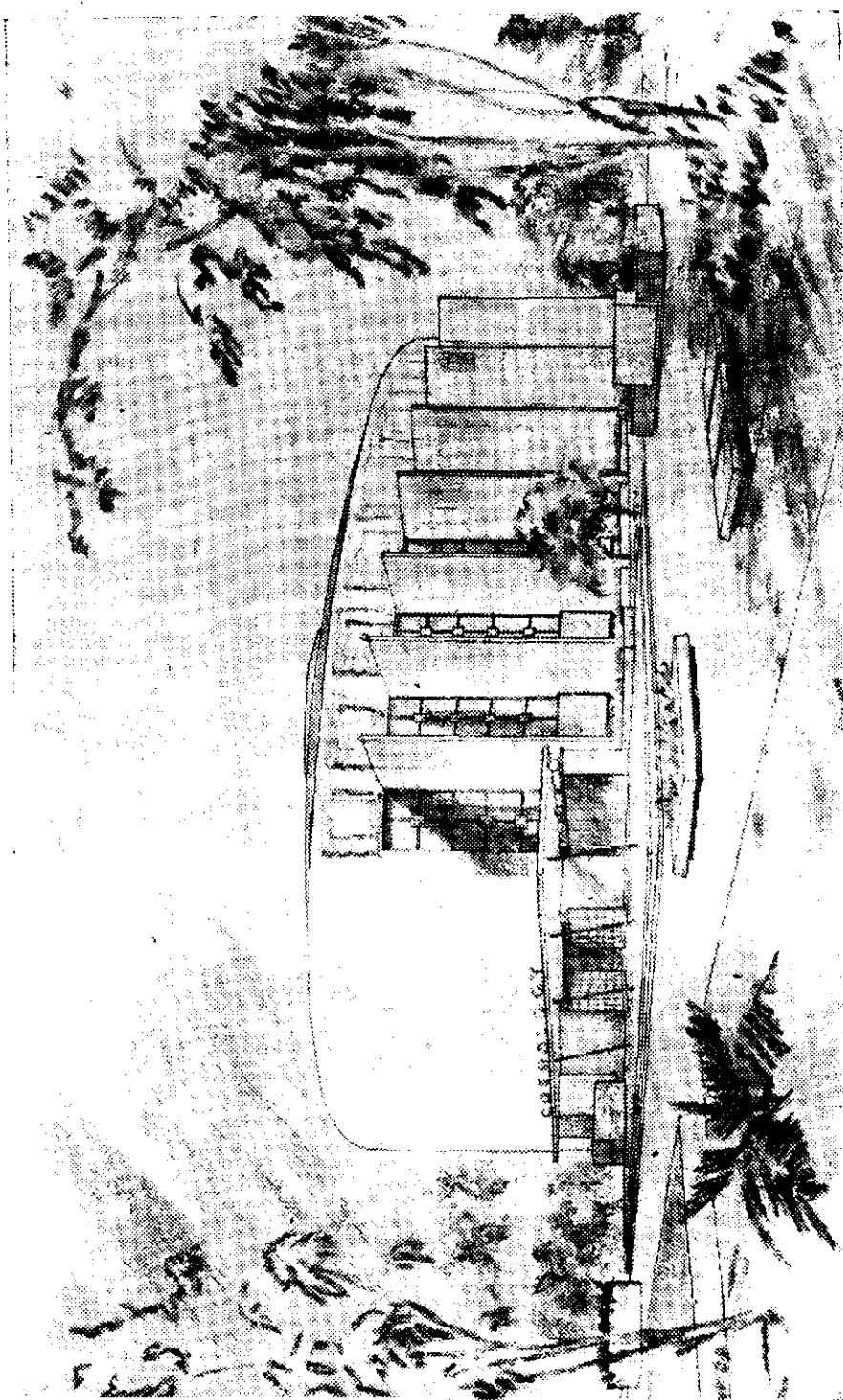
formally, but the chief charm of this courtyard lay in its seclusion and quiet. It was paved from one end to the other. In it were a very few trees. On one side a pool, by which were ranged sculptures exemplifying the Kingdoms of Nature between the mineral and Man. There were lilies in the pool, and it might have been cool had it been shut off from the Southerly sun. At evening it was almost aloof!

Now through the place of Sentient Change, at which point one leaves on one side the outer air, (again a symbolical setting, since it would be here that the whole Animal Kingdom "put on their coats of skin" much at the same period of Humanity, it is supposed?) and enters the buildings proper. We are in the ANIMAL EVOLUTION SECTION now.

Well, now, however are we going to do this? Are we going to permit stuffed skins? Are we going to pickle odd bits of little creatures, forgiving ourselves because we don't pickle the large species? Important questions these. However, we are dealing with Occultism—Time, the Author of this Scheme, remembered that!—so we may be forgiven if we refrain from making this a Zoo, and content ourselves with giving out the doctrine. Ha!

I insist on at least one skeleton—fascinating trophies, skeletons—magnificent decoration!—especially the fossils. Imagine a fossil all of a piece built into the interior wall of one of the Evolutionary Rooms? Why not! There is nothing like the real thing, Mr. and Mrs. Theosophist!

Now here, from room to room, we are going through the whole range of life more sentient than the strictly vegetable. Forms of almost sentiently inclined vegetable life find their special place in the Hall of Sentient Change itself to my mind. By the same means as that already outlined for previous Sections we shall proceed, murals on the available walls being the one notable addition to our repertoire. Charts,—and such charts—diagrams of the internal anatomy of the species, with their organs of sense, please, and (if any) their chakras too, these last in their latent or developed condition in animals as the case may be. You can do it all by diagram and lettering matter *in extenso*, you know, provided always it is methodical, and can be controlled. Let me remind you at Adyar that a series of cabinets containing plates of these charts can be the indexed matter of the Sections without any difficulty, except in their production. What a research is there involved! You will need without question a studio for the production of all these thousands of charts—let them all be designed after the manner of a style—for example, let the lettering be settled as to type early



THE HALL OF COSMOLOGY

and stick to it throughout everything. Have range of colours too—if Mr. Walt Disney can, you can you!

There is one additional architectural development in the Animal Section to be mentioned: there is a corridor in which certain selected exhibits might well be displayed. The main body of the evolution of species, particularly as to tails, is contained within the adjacent rooms, though these "rooms" are not divided off from the corridor by anything more than a screen or all surface. The doorways are open for all to wander in and out at will. In addition there is to be a roof terrace to this Section.

Let us, then, leave the Animal Evolutionary Section, and make our debut into the **HALL OF INITIATION INTO MIND**.

The ceiling is low here, by virtue of providing a first-floor level across it. Nevertheless, at the point of entrance into it the ceiling reaches its full height.

One word before going further, lest we forget entirely about the **MAIN ENTRANCE** itself. It is imposing. It is intended to be imposing. It would grace the terminal of an avenue of trees, for example. I hope it will do one day! Humanity has come in, as I saw it, all complete. What is the doctrine—masses of manlike intelligences *not yet having mind* whose duty it is to form the bodies of mankind?—guided, aided, and controlled by High Intelligences *with mind*?—and more!

This is immense subject matter for revelation within the scope of this Entrance Hall. I am now going to suggest that a series of pedestal sculptures be provided on the line of the approach steps to the Main Entrance, which shall make it clear that all these evolutions enter at one and the same time—(from the Moon).

Whilst "lower" evolutions are dealt with in progressive separate Sections, it is to be understood that they will enter this Earth between the Rounds at one point in Time.

It could be stated somewhere—for example, by a prominent plaque to the effect placed between the Hall of Cosmology and the first Section (Mineral)—that the following three Sections relate to the manner in which mineral, vegetable and animal kingdoms respectively, are found to evolve, with the proviso that all that is shewn here and within those Sections also specially relates to what has been found to happen upon this Earth. Am I clear? Any contrasting information that it may be possible to give out of some other manner in which life-forms are evolved elsewhere (on other planets, for instance) could be the subject of a small exhibit suitably located.

Back, then, to the **HALL OF INITIATION INTO MIND**!

As I say, it is a low Entrance Hall. As you enter from the approach doorways, an effect of opening out will be experienced, in that the lowness of the initial "Hall" becomes Humanity at once, as soon as one passes forward.

Exteriorly, I have given you four great piers. They need not be heavily designed, but they ought surely to be impressive? They would be, as designed. Incorporated into the two central piers will be twin pieces of sculpture, allegorical, of course—let us do away with abstractions here as far as possible. I suggest Man and Woman, but am conscious of the doctrine of dual sexes at the outset, only to be evolved in the 3rd Root-Race to its separation.

Nevertheless, Man and Woman as the subject matter of these sculptures might not be considered inappropriate if nothing better offers.

Isolated pieces of sculpture in the round, such as a bust, would be good here—perhaps the Founders of The Society, if desired. Otherwise we might endeavour to portray the Gods themselves!—those instrumental in developing the "descent" into the physical might again be appropriate subjects for the honour. But the Founders are less controversial, and should have a place in the Museum. Where better than at this important point?

Before engaging in the actual progression of Humanity as such down the succeeding Root-Race history, there is ample opportunity to resolve this vexed question of simultaneous evolution into the physical on the part of all forms of life brought over from the Moon to Earth. No doubt further consideration will suggest the best use to which the space available may be put.

It is to be presumed that the Deva series of evolutions was also involved in this transfer from Moon to Earth between Rounds? Let that be brought out on the first-floor level, above the entrance, but again discretely. I need the utmost dignity at this point: if I were to advise, I should say let us have no distressing things just here. I have no objection, however, to discretely executed wall panels depicting comparisons between the auras of various species of physically embodied life, and Devas too—if size permits it. Somewhere this "synthetic" comparison must be displayed: where better than the first-floor level above the entrance Hall, in my submission? There are wall spaces there just as there are upon the ground floor.

The **ENTRANCE HALL** (Hall of Initiation into Mind):

A word about this: As said before, the Entrance Hall is extensive. Before one is the Hall

of Humanity itself, while to the right-hand side is the spacious corridor leading to the Sub-Races Hall of Humanity, and beyond. Behind us there will be found the Main Staircase, a gentle rising from one floor level to the next, culminating on the first-floor level.

THE FIRST-FLOOR LEVEL is also spacious, overlooking the whole expanse of the Hall of Humanity, and leading on the one side on to the roof Terrace of the Animal Section, on the other hand ultimately giving a similar balcony overlooking the Sub-Races Hall of Humanity.

There is a LECTURE HALL, however, entered from the head of the Main Staircase. This Lecture Hall is so placed, appropriately, because Mankind is under tuition, don't you know, and there is no better place for it than here. The Hall is ramped down in steps of seating, from first-floor level back to ground-floor levels, with a podium for delivering the lectures, large enough for minor ballets and so on, musicals and addresses of a recurring nature. The Hall would be fitted with a Projection Room, for cinematograph displays. (No doubt the Society is prepared to undertake the tasks of producing films on the subject of occultism?)

The Hall of Humanity:

Now, what have we got? This is a Hall of the following dimensions:

Length: 55'0" (including "The Goal").

Width: 30'0" + alcoves between piers.

Height: 40'0" or thereabouts ("The Goal" is higher).

The Hall is divided into seven major bays, or more correctly as follows:

Higher portion of Entrance Hall

(into Mind): 17'0"

The 7 Bays (each 12'0" in extent): 84'0"

The Goal: 34'0" or so.

It will be observed that each Bay of the Hall refers to each Root-Race development. It is not going to be an easy task to set out very much information within the space of 12'0" x 30'0", but a term must obviously be placed on quantity of information displayed so that it can be seen "at one sweep."

It is therefore proposed that the left-hand alcoves between the piers shall house life-size models of Mankind. The details of the manner of doing this are later business of a Committee. It occurs to the Author, however, that if the sheer size of the species decreased in geometrical progression to 5/6' in the 4th Root-Race, from 25'0" in the 3rd—the dimensional difficulty

of providing an idea by means of a full-scale model (why not?—you have glass and plastics to use, cloudy and clear, for astral and mental matter!)—then the immensity by comparison with 1st Root-Race (Mental) man would be several hundreds of feet in height!

However, no doubt Theosophy is not going to be beaten by a small point like this. I'm sure it can be done, if all you can contrive to do is to show a small child, so to say. (But there weren't even any children—incredible!)

Whether you need to go into questions of methods of species-reproduction is another point much affecting the design of a building. It could be contained, to my way of thinking, by discretely engraved linework upon the granite facings of the piers, within the alcoves. Just what you feel impelled to show is not for me to say.

Let us move on, then; let us discuss the flooring here.

In The Hall of Cosmology it was suggested that mosaic was the best answer, all things considered (except the means to do it!)

In The Hall of Humanity (Root-Races) what about a change? I would suggest a granite slab flooring finish here, possibly highly polished, wherein would be engraved with much distinction and appeal to the reason, no doubt, the Histories of Mankind's development.

The Entomological Tree is the subject.

The amount of dates shewn, names, etc., requires most careful handling to avoid confusion, but there is the floor space to do it faithfully, even in the adopted three languages!

Further over towards the right-hand side of the Hall there are the Models of the Rounds relating to this Solar System, and Humanities' place in it.

I see no reason why these models should not be highly successful, but they require experimentation and thought on the precise manner of their making.—Materials which suggest themselves include glass, particularly for the Models of the Rounds upon the Mental planes of matter (clear glasses); and the Astral Rounds (cloudy possibly opalescent glasses?); the use of glass persisting upon the 3rd, 4th, and 5th Rounds to represent, for example, the stretch of mental and astral matter of given stated densities (?) away from the surface of the globes concerned.

The surface of the glass, particularly plate glass used (there is even unbreakable plate glass manufactured today), may be sandblasted, etched, etc., to afford the necessary information where required.

There will be a balcony on the right-hand side, an extension of the first-floor levels, for the purpose of reviewing the main exposition

described above. There is also another balcony position at the end of the Hall above the Entrance Hall, where the whole story of Humanity can be discoursed upon, but not very much from there will be visible, readable or intelligible, due to distances, and foreshortening of sight.

I am not at all satisfied that The Rounds should be in this Hall at all; rather should the models described relate pertinently to Root-Race Histories. If they are, then they might be better related to a subordinate position, for example beneath the right-hand side Balcony, within the alcoves there? As designed, the alcoves were to house a flat Mercator-type-projection map of the World, shewing land masses and seas, with the movements of Humanity revealed upon it.

Another point—the "positively terrifying" models of MAN on the left-hand side could be moved out into the body of the Hall.

The Author suggests that plaster casts of the archeological finds, such as come under the general head of "Museum pieces," should be obtained where possible, and placed on pedestals for exhibition in this Hall, or alternatively perhaps better in the Sub-Race Hall? Such to include the heads of Cro-Magnon Man, for example, etc.

(It seems to me, by the way, that THE ROUNDS had much better be dealt with in the Hall of Cosmology? There hardly seems to be space elsewhere. The only other appropriate position for these models would be our old friend the Hall of Initiation into Mind! I can see this will really require amendment somewhere!)

Leaving on one side the Hall of Humanity (Sub-Race), let us proceed to examine the terminal feature of this Hall. This is *THE GOAL*.

I have wondered what could possibly be done here? Are we to pay honour to those members of Humanity who have already made the grade? What better can be suggested? It must be said, unless I am gravely mistaken, that this savours of religion rather too closely. Yet I will not dispute on this question: it is not a question for me, again. My job is to give you a Building suitable to your requirements, as sympathetically and as intelligently as may in me lie.

I should like to see a consortium of figures, here: those of the personalities who have left us, so to say—inadequately, it's true. The resulting sculptural effect might be a marvellous thing. It would stress the commonality of all religions, so tangled in the public mind, so insecurely held firm in our own?

That being the case, conceivably (that we shall have sculptures), the centre of this flooring might be devoted best to a presentation of the great Symbols, which synthesize this life? In any case, it is also my suggestion that this same

Symbol shall be made of plate glass, and suspended from the Ceiling above immediately in front of the veiled great South Window. It is very dramatic. I am not sure whether it is not too dramatic altogether, but the suggestion is there. It would be quite unforgettable. It could be explained by lettered matter on the spot; moreover. Obviously this must be done more than once in the Museum as now planned in the Scheme: it is also fully required in the Hall of Cosmology. But here it has gone through a process of differentiation—from noumenon to phenomenon, from unconsciousness to fuller consciousness, gone full circle so that the words "Consummatum Est" are filled with meaning.

It is only my purpose to suggest within the spirit of Theosophy.

One further point, if I may, about this Hall: in Gothic period building—cathedral and monastic works—there is a quality of uplifting aspiration, which is widely regarded as one of the hallmarks of the Gothic period, which I love and have studied. The resort to "verticals" is, perhaps, the key to this uplifting quality. I want it in this Hall.

May I ask for restraint, however. I am afraid the most fitting climax one could wish to see would a gorgeous representation of the aura. My whole mental habit is towards austerity, however, and I have therefore adopted as my climax the veiled white light of the South. (It just happens to be the south on the plan—sorry I cannot relate it to occult teachings.)

Even though we appear to owe so much to the East, I should regret to design something here which merely exalted, or appeared so to do, one particular founder of a religion. This is a delicate and controversial question, but the danger will be apparent, I feel sure. I can only point to it, having so much temerity.

By the by, the whole question of auras: The human auras could very well be incorporated in the models of man. I see no insuperable difficulty in making them—at least one special model should show what occurs within the aura during experiential moments. A place could readily be found for this momentous exhibit! It could surely be achieved by means of an epidiascope projector, fitted locally, if necessary behind a muslin backcloth? No doubt it will all work itself out!

Let us proceed out of the Hall of Humanity now, and walk through the adjoining courtyard to the Sub-Races.

The Courtyard might well contain exhibits of special significance such as those indicated upon the Master Plan. The "Lords of the Flame" from Venus must have a place somewhere, and

I did feel a rostrum of some kind could be located in line—with the 1st Root-Race Bay?

The Hall of the Sub-Races:

The character of the architecture changes completely here. The main structure is conceived as being formed of three bays, each main structural member being either a reinforced concrete TRIANGLE pointing upwards, or a steel member, which would be more slender. This might well be thought to be erroneous, as the symbology of the architectural form is *upwards*, whereas the whole trend of Humanity appears to be downwards up to a point? I don't regard this suggestion as altogether a happy one for this locality.

(On the other hand I rather like the idea of a Hall built after this unusual fashion. If The Society wanted *both* the material downward-pointing triangle and also the upward spiritual one together, then, whilst anything can be done in reinforced concrete, it would be obstructive after a manner. I hardly think it's worth too much notice of this symbol, unless it can be most carefully handled. It was this sort of thing which I desired to avoid, at any rate, and now I find myself hovering round it irresistibly, it seems. Annoying!)

Well, here we simply have the Sub-Races of the 3rd, 4th, and 5th Root-Races examined as fully as space permits. Space per bay amounts to 37'0" x 26'0", with substantial height in the centre of the Hall only. In addition there is planned a large room to the Southerly side of each Bay, wherein an examination in synthesis might be arranged—with, as desired, floor models, wall charts, models and everything complete!

The end of the triangular Hall facing the Hall of Humanity is filled above 7' level with clear glazing: below would be removable shutters, taken away when the weather permits. It is therefore possible to look down into this Hall from the first-floor level of the Hall of Humanity, across the Courtyard—a circumstance which increases one's appreciation of the whole Museum Section.

The end facing westerly, however, is treated differently. Here it is suggested a bay window of some size shall depict the coming 6th Sub-Race. Be it noted that each of the main three bays of this Sub-Races Hall deals with all seven sub-races, so there is an enormous mass of information to collate, select and arrange with clarity!

(This means 7 sub-races must be dealt with exclusively in the space noted above, namely 57' x 26' plus the added rooms alongside).

The use of floor charts, wall charts, and allegorical decor, statuary and skeletons (!) of modern man, etc., the shape of the land masses and the manner of their changes, climatic changes and conditions, etc., can each and all find expression and representation on the lines of previous descriptions. For the purposes of this preliminary Report I see no great need to further clarify the issue.

The House of Silence

I do not want to say a great deal about this little idea. As you observe from the Master Ground Floor Plan it is based upon the synthetic symbols.

In brief, then, the Author imagined it would be good to possess such a place where meditation and worship on occasion could be done, as the symbolic climax of the Great Progression.

It is not intended to have anything within the House. Or rather the Author is incapable of conceiving what would be appropriate to the idea.

A small loggia would be constructed, formed out of the decorative pattern of the plan provided by interlacing triangles.

It is not a place which I personally should want to be in, but I am aware that other people might find it of use to them where meditation and beyond is needed. I can say no more than this.

It would be of no great height above the ground. The roof would be of reinforced concrete once again, echoing the shape of the six-pointed star which results from the interlaced triangles.

It could be decorated with the utmost austerity and simplicity. I can imagine a ceiling of goldleaf, or any very well chosen colour which is likely to remain permanent under the effects of tropical sunlight. Blue occurs to mind as being more suitable. It is up to you: here is the idea. I am suggesting more elegant, in the real meaning of that word, slenderness, etc. Haven't I seen somewhere a series of 7 or 8 gold balls mounted on a central post—Tibetan, perhaps? Well, I do think that would be much nicer to say the same thing!

Discussing these things with you as I am, I feel sure that if I were able to come to Adyar (of which I have little hope now) and work with you over a period in order to crystallize all these things with you all, there would be a constant struggle between what constitutes my predilection for Fine Art, and the impossibility of departing one iota from the requirements of symbology! I do not believe we should quarrel about lesser things.

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