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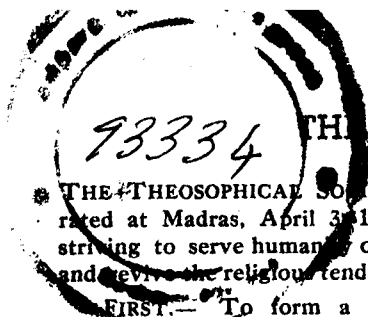
THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA



THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. 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 the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. 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 is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide 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, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

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 or 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.

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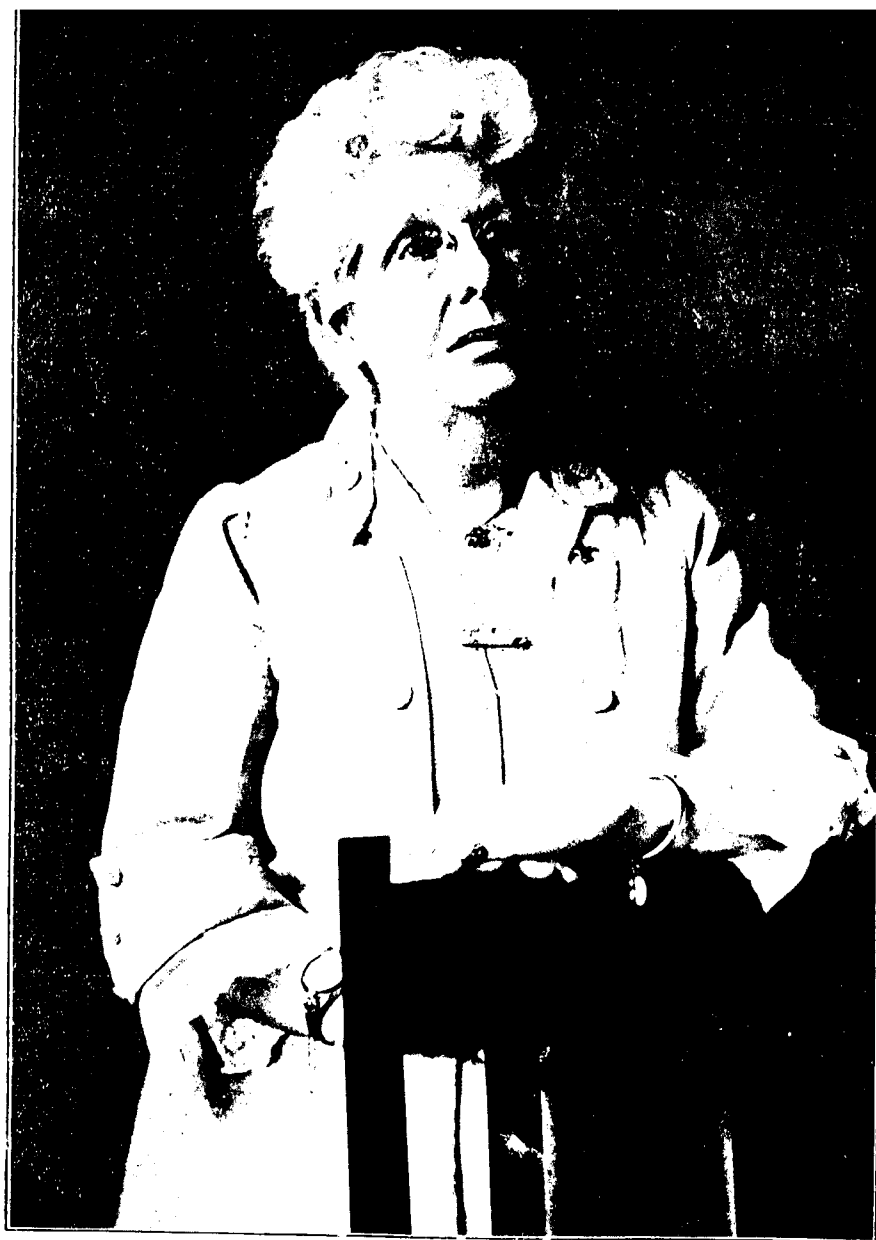
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*Behind all Rulers is the One King;
Behind all Teachers is the One Teacher;
Encircling our passing loves the Love Eternal;
And above our weakness shines the Star*

Annie Besant

Besant Centenary Number.



A GREETING to all our readers, far and near, scattered the whole world over: greeting of love and gratitude to the many friends who ring our globe; greeting of love and gratitude also to those, happily few, who hide their true faces beneath the mask of enmity, and think themselves to be our foes; for they bring us as gift the opportunity to practise forbearance and to increase fortitude—a good gift surely, albeit it be thrown in our faces instead of given with a smile into our hands. Peace, then, and goodwill and gratitude to all, “friends, neutrals, and enemies,” for we can learn from all, and while our friends give us inspiration and the longing to live up to their ideal of us, our opponents do us the great service of pointing to our mistakes, apparent or real, and by showing us the joints in our armour, enable us to mend them ere the real day of battle dawns upon us. So to all, GOODWILL.

ANNIE BESANT

ANNIE BESANT, THE DIAMOND SOUL

By C. JINARĀJADĀSA

IT is rarely that there appears among mankind a soul of the quality of Dr. Annie Besant, a quality I want to describe with the simile of a diamond. A diamond is the hardest mineral that we have; it can be cut only with diamond-edged tools and ground with dust of its own substance. Another characteristic of a diamond is that it has many facets, and a polished diamond gives out colour after colour as it is turned to the light, for the colours of the solar spectrum are reflected through its many facets. In the same way, a "diamond soul" is unbreakable, has the quality of incredible resistance, and therefore a very great capacity for work in many aspects of activity. It is this last quality I wish to bring out—the many-faceted aspects of Dr. Besant's life and work.

We find her first as a devout Christian, accepting the truths of Christianity blindly without doubt or enquiry. Then came the awakening. She had difficulty in understanding the story of Christ as narrated in the Gospels, she therefore made four columns and entered side by side passages from the four Gospels which described the incidents in the life, and found that they did not tally. This seemed strange to her, as the Gospels were supposed to be inspired by the Holy Ghost and to represent the true Gospel, the only revelation of God, which the Christian was bound to accept. From that time began

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ANNIE BESANT, THE DIAMOND SOUL

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her phase of doubt, which resulted in her finally leaving the Christian faith. She became an Atheist, for she could not believe that there was God.

But an outstanding characteristic of hers shone out from those days onward, namely, her passionate denunciation of oppression. She became the champion of all the oppressed individuals and causes she came across, in any part of the world. Thus we see her in 1888 taking up the cause of the match-girls in one of the factories in London (Bryant and May's). They were underpaid and many suffered from phosphorous poisoning in the jaws. Dr. Besant in her small journal, *The Link*, published the facts; legal action was threatened against her for defamation and the girls were bullied to find out who gave her the information. The girls were pressed to sign a statement denying the facts revealed, and then they all came out on strike. Dr. Besant and others stirred up public opinion, appealed to members of Parliament, and worked hard till the whole problem was brought before the minds of the public, and such pressure was brought to bear upon the management of the factory that they gave way. The match-girls won their demands. It was after that that the Match-Makers' Union was established, of which Dr. Besant was the Secretary for some years.

We find her again in the year 1878, from far away taking up the cause of Afghanistan and India in a pamphlet entitled *England, India and Afghanistan*.

The next phase in her life is marked by her conviction that since religion gave no help and no opportunity to mankind for advancement, the only possible solution seemed to be in science, so she took up scientific study. Her plan was to take the degree of Bachelor of Science in the University of London and later that of a Bachelor of Medicine. She passed the Matriculation examination of London University, and then the Intermediate examination with honours in all

subjects required. We see therefore that she had a very good scientific brain. But why did she not go on to the examination of B.Sc.? She has explained. There was one examiner in the University who told her beforehand that however brilliantly she might do the papers which were set, he would not pass her, because he had a strong antipathy against her Atheism and to certain of her activities for the masses, which he considered immoral; so she had to give up studying for the degree.

But she did not only study science, she did something much more directly important. She began teaching science, for science to her was the gospel of truth. We find her issuing manual after manual on Science, each quite small, as the result of certain classes for the masses which she conducted. They are like small textbooks and worth reprinting now, with of course changes. At this time, then, she tried to make science the gospel of life for all.

This period was soon followed by that of the famous Knowlton pamphlet. A certain Knowlton had published in U.S.A. a pamphlet on birth-control, which had been reprinted in England in 1833, and no one had made any objection. Then a man in Bristol reprinted it in 1884, but he added some pornographic illustrations not in the original. The publisher was prosecuted by the police for publishing immoral literature. Mr. Charles Bradlaugh and Dr. Besant saw in this action of the police a point of danger for freedom of thought. What did they do? They printed a new edition of the original pamphlet, *without* the objectionable illustrations, they planned to open a small shop, and notified the police that on a certain day they would sell the pamphlet to the public, and so faced prosecution. They were prosecuted, and for the first time Dr. Besant appeared in court to plead her own case. The case was lost, but later she and Mr. Bradlaugh won on an appeal to a higher court on a technical legal point. The

police prosecution was not resumed, and the moment the case for freedom of thought was won they withdrew the pamphlet.

In this phase of her life as an Atheist, Dr. Besant delivered some brilliant lectures on Atheism. She did not believe in God; she believed that it was only through science that there could be any kind of happiness for mankind. At this time an English poet, Gerald Massey, saw that she, though an Atheist, was ever championing the cause of the oppressed, and he wrote a poem which is the more striking because he had never met her; he only knew about her. But in this poem he gave as brilliant a description of her as has ever been given:

ANNIE BESANT (1879)

A Greeting by Gerald Massey

ANNIE BESANT, brave and dear,
May some message uttered here
Reach you, ringing golden clear.

Though we stand not side by side
In the front of battle wide,
Oft I think of you with pride.

Fellow-soldier in the fight!
Oft I see you flash by night
Fiery-hearted for the Right!

You for others sow the grain;
Yours the tears of ripening rain;
Theirs the smiling harvest gain!

Fellow-workers we shall be,
Workers for eternity;
Such my faith. And you shall see

Life's no bubble blown of breath
To delude the sight till death,
Whatsoe'er the unseeing saith.

Love that closes dying eyes,
Wakes them too, in glad surprise,
Love that makes forever wise.

Soul—whilst murmuring, "There's no soul"—
Shall upspring like flame from coal,
Death is not life's final goal.

Bruno lives! Such spirits come,
Swords immortal, tempered from
Fire and Forge of Martyrdom.

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create Heaven!

One of God's own faithful few,
Whilst unknowing it are you,
Annie Besant, bravely true.

It is interesting to note that in it Massey mentions Giordano Bruno, who also had battled for freedom of thought and expression.

It was at this time that Dr. Besant was fascinated by India and wrote a very striking series of tales for children, "Young Folks Library," published in 1885. In the first story, "Ganga and the River Maid," she gives a description of India, this even before she saw India. Also she wrote stories about Hypatia and Bruno (she knew nothing at the time of the mystery behind those two martyrs, that they were her own past incarnations), two characters who have left an unforgettable message to humanity. I wish to mention also that she wrote one pamphlet called *The Natural History of the Christian Devil*. She could be very charming in her satire of the Christian traditions; this facet of the diamond is something very attractive.

In the next facet she is among a group of Fabians of the famous Fabian Society, of which original band three are still living: George Bernard Shaw, and Lord and Lady

Pethick-Lawrence. Dr. Besant took part in all the discussions and wrote two or three pamphlets for the Fabians. The era of Socialism had started, the Fabians enquired into the conditions in various industries in England, hours, wages, etc., and suggested immediately necessary improvements. The gospel of the Fabians was to create economic changes not by strikes and revolution, but by methods of constitutional procedure, bringing about results aimed at by passing new laws to change bad laws.

I must here mention an interesting event which occurred about this time. For it is during her work with Mr. Bradlaugh that she learnt from him the constitutional method of agitation. Mr. Bradlaugh was an Atheist, but he has become famous in the annals of Constitutional Law for that reason. He was elected a member of Parliament from Northampton, but as an Atheist he refused in the House of Commons to take the oath of allegiance with the Bible in his hand, and say: "So help me God," as was required of every member. He said he would take the oath, but not on the Bible, in other words that he would affirm, and give his word of honour, and he claimed his seat in Parliament as a duly elected member. But the House of Commons refused him permission to take his seat, since he would not take the necessary oath, and the House declared his seat vacant. So another election had to take place. But Bradlaugh was re-elected. Once again he came to the House and the English procedure in Parliament as to the oath was challenged by him. Once again the House of Commons would not permit him to sit and declared that his seat was vacant. For the third time an election took place and for the third time he came back to Parliament, with hundreds of people following him and insisting on the rights of the people. Again he was not allowed to "affirm," that is, without the Bible, and to take the oath in his own way. Mr. Gladstone, the Prime Minister,

a devout Christian, was perplexed and did not know what to do. Finally the House decided that though Mr. Bradlaugh had been duly elected as a member, he had violated the law of Parliament, and therefore he had to be punished; so they sent him to be imprisoned in the Clock Tower of the House of Commons, while they considered his case. Meantime tens of thousands were protesting throughout the country. Bradlaugh was a prisoner for only thirty-six hours; the law was later changed; a modification was made allowing people, not only members of Parliament, to make an affirmation, and not obliging them to take the oath on the Bible. Thus Mr. Bradlaugh came into Parliament and took his seat legally. Dr. Besant was by his side throughout all this turmoil, and learnt from him how to agitate to change bad laws by constitutional procedure, without resort to violence.

It is at this time that Dr. Besant came into Theosophy. She has narrated all that in her *Autobiography*. At that time there were only a few books of Theosophical literature, *Isis Unveiled*, *The Occult World*, *Esoteric Buddhism*, and *The Secret Doctrine*. After Dr. Besant became a Theosophist, she did something which nobody else could have done. She took the truths of Theosophy from these books and presented them in public addresses, full of idealism and beauty. That is the remarkable gift which she had; she gave beautiful settings for all these wonderful Truths. We find her always giving to our Theosophical work an aspect which never existed before. I think particularly of one lecture of hers, which I did not hear because I was in America at that time. It was a lecture on "The Spiritual Life for the Man of the World," given at the City Temple; it is exquisite in form, there could not be a more artistic presentation of a great topic. One can take that lecture, analyse it section by section, and see how the whole subject is presented with a perfect symmetry. She also gave a set of lectures entitled

In the Outer Court, and then later *The Changing World*. All these have an artistic structure, and the second work plans for an ideal united world.

I think Dr. Besant can be described more as an artist than as a lecturer of the professorial type, because she does not survey any subject in its entirety, but gives a definite presentation of it from some one angle which she selects, as a painter does when painting a landscape. While she gives Wisdom, she gives it in an exquisite setting. Of her many books, perhaps the one that will last longest is that most fascinating book, *A Study in Consciousness*, for in it there is a depth of philosophical presentation that will fascinate many a generation to come.

One brilliant contribution of Dr. Besant was her *History of the Great French Revolution* up to the death of Robespierre. There are many histories of the French Revolution, but this work is written by her *from the standpoint of the people*. Usually historians denounce the blood-thirstiness of the Terror, but they do not sufficiently stress the terrible sufferings of the masses which made this Revolution inevitable, for it was a Revolution of Hunger. (It was this she feared in India, and so when the time was ready she entered Indian politics as a leader.)

Dr. Besant said once to me that Robespierre is one of the great pathetic figures in history, for he saw an ideal to accomplish but had not the strength to do it. Instead of the Terror being of his making, to her the Terror grew to be what it became because his guiding hand was withdrawn. Certainly the last pages of the chapter of hers on Robespierre describing his end, leave a profound impression on the reader's mind.

I pass on to another facet of her work, and that is the contribution which she has given when she developed the powers of clairvoyance. Here I can speak with some personal

knowledge. It is interesting to note that while Bishop Leadbeater had to develop his powers slowly, step by step, Dr. Besant developed them all almost overnight. This happened in 1895. The first of the great investigations made by them jointly was into the conditions of the Heaven World. This resulted in the manual *The Devachanic Plane*, written by C. W. Leadbeater who had already written *The Astral Plane*. Next came a series of investigations into the early Rounds of the Earth Chain, the notes of which are all in my handwriting as they were taken down by me during the investigations. In 1895 the first "Occult Chemistry" investigations took place into the structure of Hydrogen, Nitrogen and Oxygen, and a new unknown gas later labelled "Occultum" of atomic weight 3. In 1907 seventy-one chemical elements were mapped out by their joint investigations, "broken up" and followed into the sub-planes. The two investigators saw the various forces in the atom whirling at incredible speed, and Dr. Besant selected as her part of the work that of following up the breaking-up of the groups from sub-plane to sub-plane.

Now we come to another facet, the Regeneration of India. The moment Dr. Besant landed in India in 1893, she set the work before herself. She lectured on the best that is in Hinduism, she preached a new type of education, and she urged Theosophical Lodges to start new schools, and to keep the keynote of Indian ideals when teaching Hindu boys and girls. Before she landed in 1893, she already spoke of India as her "Motherland". That phrase is in a letter she wrote in 1892. I will mention one particular book which it will be very useful for all Youth Lodges to study, her *Lectures on Political Science*, for they give a clear presentation of what a student of politics should know.

From early life she was "watched" by her Master and heard His voice. As a young woman she was once in despair

and considered committing suicide because of the utter wretchedness of her married life. As she held the bottle of chloroform in her hand she heard a voice saying: "Coward, coward, who dreams of martyrdom and yet cannot stand a few years of pain." This brought out the warrior spirit in her and she threw the bottle of chloroform out of the window. Later, during her phase of Socialism and Fabianism, one evening in her office in Fleet Street, when she was in much despair as Truth seemed unattainable, she heard the same voice speak: "Are you willing to sacrifice everything to find Truth?" and she answered: "Yes, Lord." Then the voice continued: "You will find it soon." A few weeks afterwards her friend William T. Stead, Editor of *The Review of Reviews*, sent the two volumes of *The Secret Doctrine* of H. P. Blavatsky for her to review. She read them; saw where Truth lay, and asked Mr. Stead for an introduction to H. P. B.

Thus she found Truth, but it meant for her a heart-rending sacrifice, for it meant parting company from Mr. Bradlaugh and all her many Secularist fellow-workers. When Dr. Besant became a Theosophist, many of her old friends not only shook their heads but prophesied that Theosophy was only a stage to something further. The general forecast was that she would finally become a Roman Catholic. This of course could not happen, for she had come at last to Truth. To the end of her life she gave her testimony to the existence of the Masters, for she had found her Master.

This is a rapid description of this diamond soul flashing out brilliant colours. May we all some day acquire something of that diamond soul quality of brilliance and resistance which was the very nature of Dr. Annie Besant.

* * * *

A *Short Biography of Dr. Annie Besant* of 73 pages was published by me in 1932 a year before her passing. The price is wrappers 8 annas, and cloth 12 annas.

ANNIE BESANT: HER GREATNESS

FROM the time she first met H. P. Blavatsky in this incarnation she dwelt in the heights and among the great. She had known greatness before, for Charles Bradlaugh was full of the spirit of greatness . . . But with Annie Besant there was something more. There was a sense that in her dwelt a greatness which could not be measured in terms of the standards by which ordinary greatness is measured. She belonged to afar-off. Her eyes appeared as the eyes of a seer who knew that which it was not given to ordinary mortals to know. Her life was lived at a great distance from the lives that the rest of the world lived, even though she was so much nearer to the world than almost all others . . . She drew her inspirations and her plans from sources other than those from which inspiration and purpose come to the ordinary individual. She was clearly one of those rare fire-pillars of life, as Carlyle calls those who belong to the Everest ranges of humanity. Her beginnings, her ways and her ends were other than those either of crowds or of leaders of crowds. Yet, as has already been pointed out, she was at home in crowds and was a leader of crowds who could play upon their feelings, emotions, their very minds as a great artist will play upon his chosen instrument: but always for their good and to the greater glory of the God within them. . .

Annie Besant will best be remembered as a warrior-statesman and as the true founder of India's Freedom. But she was also a very great teacher, with an unexampled power to stir her pupils to climb to the noblest heights it was in them to reach. To teach a subject may in fact be difficult, but many can compass it. To set afire a soul requires an already flaming nature. Such was the nature of Annie Besant, for the flames of her soul ascended into the very heavens, to make these places of glory visible to those still bound to earth.

GEORGE S. ARUNDALE, 1939

MRS. BESANT AS A FABIAN SOCIALIST¹

By G. BERNARD SHAW

MRS. BESANT is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual; she always came into a movement with a bound, and was preaching the new faith before the astonished spectators had the least suspicion that the old one was shaken. People said: "She will die a Roman Catholic," which was their way of expressing the extreme of mutability for an Englishwoman. They were right to the extent that she was seeking a catholic faith; but she grasped that great idea sufficiently to know that Roman Catholicism is a contradiction in terms: real catholicism cannot be bounded by the walls of Rome. Her steps were rapid: she began as a clergyman's wife putting difficulties to Pusey, who missed this most momentous chance so completely that she was presently actively attacking the curious combination of Bible fetishism with a bigoted determination to see nothing in the Bible that was really there which then stood in the way of all real religion in England. Then came a swift transition to the scientific side of the Freethought movement, excited as it then was by Darwin's discovery of that stimulation of evolution by "natural selection" which seemed to atheistic Freethinkers a conclusive explanation of the evidences of design in biological structure.

¹ Written in 1917.

My first recollection of Mrs. Besant on the platform is a meeting in South Place, at which nobody seemed incredulous when hopes were held out by her chairman that the production of what would now be called synthetic protoplasm might shortly be expected from an Edinburgh laboratory.

At this moment the Freethought movement, until then unchallenged as the most advanced battalion of modern thought, found itself jostled by a revival of Socialism. The older Freethinkers, to whom Socialism was only an exploded delusion by which Robert Owen and his son had side-tracked and discredited Freethought in the first half of the century, opposed the new movement with contemptuous vehemence under the formidable leadership of Bradlaugh. But the scientific wing of Freethought, knowing nothing of the Owenite episode and having been led to seek economic solutions of social problems by Mill, Marx and Henry George, found a life and hope in the new movement which was somehow lacking in promises of synthetic protoplasm, survival of the fittest, and demonstrations that the throat of a whale was too small to pass Jonah down.

Mrs. Besant swept ahead with her accustomed suddenness and impetuosity; but it must have been a tragic moment for her, as it involved opposing Bradlaugh, side by side with whom she had fought all England in the cause of liberty of conscience. Of Bradlaugh history has so far given every description except the only one that fits him. He was quite simply a hero: a single champion of Anti-Christendom against the seventy-seven champions of Christendom. He was not a leader: he was a wonder whom men followed and obeyed. He was a terrific opponent, making his way by an overwhelming personal force which reduced his most formidable rivals to pigmies.

Now at this time Mrs. Besant was the greatest orator in England, and possibly in Europe. Whether it is possible for

her to be still that at seventy I do not know, but I have never heard her excelled; and she was then unapproached. Certainly the combination of Bradlaugh and Mrs. Besant was one so extraordinary that its dissolution was felt as a calamity, as if someone had blown up Niagara, or an earthquake had swallowed a cathedral. Socialism had many colleagues to offer her who were more accomplished than Bradlaugh. One of them, William Morris, was a far greater man. But there was no platform warrior so mighty: no man who could dominate an audience with such an air of dominating his own destiny. Unhappily for him, she was right and he was wrong on the point that divided them; and, when they parted, his sun set in a rosy glow of parliamentary acceptance, even by Lord George Hamilton, whilst hers was still stormily rising.

In selecting the Fabian Society for her passage through Socialism Mrs. Besant made a very sound choice; for it was the only one of the three Socialist Societies then competing with one another in which there was anything to be learnt that she did not already know. It was managed by a small group of men who were not only very clever individually, but broken in to team work with one another so effectually that they had raised the value of the Society's output far above that of the individual output of any one of them. They had not only reduced Socialism to a practical political programme on quite constitutional lines; but they had devised an administrative machinery for it in the light of a practical knowledge of how government works (some of them being government officials of the upper division) in which the other societies were hopelessly deficient. This was exactly what Mrs. Besant needed at that moment to complete her equipment. But it could not hold her when once she had rapidly learnt what she could from it. To begin with, it was unheroic; and the secret of her collaboration with Bradlaugh had been

that she too was essentially heroic in her methods as in her power, courage and oratorical genius. Fabianism was a reaction against the heroics by which Socialism had suffered so much in 1871: its mission was to make Socialism as possible as Liberalism or Conservatism for the pottering suburban voter who desired to go to church because his neighbours did, and to live always on the side of the police. It recognized the truth for political purposes of Mark Twain's saying, "the average man is a coward". And Mrs. Besant, with her heroic courage and energy, was wasted on work that had not some element of danger and extreme arduousness in it.

Besides, considering the world from Shakespeare's point of view as a stage on which all the men and women are merely players, Mrs. Besant, a player of genius, was a tragedian. Comedy was not her clue to life: she had a healthy sense of fun; but no truth came to her first as a joke. Injustice, waste and the defeat of noble aspirations did not revolt her by way of irony and paradox: they stirred her to direct and powerful indignation and to active resistance. Now the Fabian vein was largely the vein of comedy, and its conscience a sense of irony. We laughed at Socialism and laughed at ourselves a good deal. In me especially, as events have proved, there was latent a vocation for the theatre which was to give to tragedy itself the tactics of comedy. I attracted and amused Mrs. Besant for a time; and I conceived an affection for her in which I have never since wavered; but in the end the apparently heartless levity with which I spoke and acted in matters which were deeply serious, before I had achieved enough to shew that I had a perspective in which they really lost their importance, and before she had realized that her own destiny was to be one which would also dwarf them, must have made it very hard for her to work with me at times.

There were less subtle difficulties also in the way. The direction of the Fabian Society was done so efficiently by the little group of men already in possession, that Mrs. Besant must have found, as other women found later on, that as far as what may be called its indoor work was concerned, she was wasting her time as fifth wheel to the coach. The Fabians were never tired of saying that you should do nothing that somebody else was doing well enough already; and Mrs. Besant had too much practical sense not to have made this rule for herself already. She therefore became a sort of expeditionary force, always to the front when there was trouble and danger, carrying away audiences for us when the dissensions in the movement brought our policy into conflict with that of the other societies, founding branches for us throughout the country, dashing into the great strikes and freespeech agitations of that time (the eighteen-eighties), forming on her own initiative such *ad hoc* organizations as were necessary to make them effective, and generally leaving the routine to us and taking the fighting on herself. Her powers of continuous work were prodigious. Her displays of personal courage and resolution, as when she would march into a police court, making her way to the witness stand, and compel the magistrate to listen to her by sheer force of style and character, were trifles compared to the way in which she worked day and night to pull through the strike of the over-exploited match-girls who had walked into her office one day and asked her to help them somehow, anyhow. An attempt to keep pace with her on the part of a mere man generally wrecked the man: those who were unselfish enough to hold out to the end usually collapsed and added the burden of nursing them to her already superhuman labours.

I have somewhere said of Mrs. Besant that she was an incorrigible benefactor, whereas the Fabians were inclined to regard ill luck as a crime in the manner of Butler and

Maeterlinck. The chief fault of her extraordinary qualities was that she was fiercely proud. I tried, by means of elaborate little comedies, to disgust her with beneficence and to make her laugh at her pride; but the treatment was not, as far as I know, very successful. I would complain loudly that I wanted something that I could not afford. She would give it to me. I would pretend that my pride was deeply wounded, and ask her how she dared insult me. In a transport of generous indignation, she would throw her present away, or destroy it. I would then come and ask for it, bare-facedly denying that I had ever repudiated it, and exhibiting myself as a monster of frivolous ingratitude and callousness. But though I succeeded sometimes in making her laugh at me, I never succeeded in making her laugh at herself, or check her inveterate largesse. I ought to have done much more for her, and she much less for me, than we did. But I was at that time what came in 1889 to be called an Ibsenite. My *Quintessence of Ibsenism* is an expansion of a paper which I read to the Fabian Society with Mrs. Besant in the chair. Those who have read this book and followed Mrs. Besant's subsequent career will understand at once that she must have felt as she listened to it that this was not her path. She had at that time neither lost faith in the idealism which Ibsen handled so pitilessly, nor had she taken her own measure boldly enough to know that she too was to be one of the master builders who have to learn that for them at least there are no such small luxuries as "homes for happy people". The only permanent interest the Fabian Society or any other society could have for her personally lay in such advance as it was capable of towards a religious philosophy; and when I led this advance into a channel repugnant to her, her spiritual interest in the Society died.

The end came as suddenly as the beginning. The years had been so full and passed so rapidly that it seemed only a

short time since I had gone to a meeting of the Dialectical Society to deliver an address advocating Socialism, and had found the members perturbed and excited by the appearance of Mrs. Besant, who had long ceased to attend the Dialectical meetings, and who was still counted as the most redoubtable champion of the old individualist Freethought of which Bradlaugh was the exponent. I was warned on all hands that she had come down to destroy me, and that from the moment she rose to speak my cause was lost. I resigned myself to my fate, and pleaded my case as best I could. When the discussion began every one waited for Mrs. Besant to lead the opposition. She did not rise; and at last the opposition was undertaken by another member. When he had finished, Mrs. Besant, to the amazement of the meeting, got up and utterly demolished him. There was nothing left for me to do but gasp and triumph under her shield. At the end she asked me to nominate her for election to the Fabian Society, and invited me to dine with her.

The end was quite as startling. One day I was speaking to Mr. H. W. Massingham, then editor of *The Star*, at the office of that paper in Stonecutter Street. I glanced at the proofs which were lying scattered about the table. One of them was headed "Why I Became a Theosophist". I immediately looked down to the foot of the slip for the signature, and saw that it was Annie Besant. Staggered by this unprepared blow, which meant to me the loss of a powerful colleague and of a friendship which had become part of my daily life, I rushed round to her office in Fleet Street, and there delivered myself of an unbounded denunciation of Theosophy in general, of female inconstancy, and in particular of H. P. Blavatsky, one of whose books—I forget whether it was *The Secret Doctrine* or *Isis Unveiled*—had done all the mischief. The worst of it was that I had suggested this book myself as one that she might like to review. I played all the tricks by which

I could usually puzzle her, or move her to a wounded indignation which, though it never elicited a reproach from her (her forbearance with me was really beyond description), at least compelled her to put on herself the restraint of silence. But this time I met my match. She listened to me with complete kindness and genuine amusement, and then said that she had become a vegetarian (as I was) and that perhaps it had enfeebled her mind. In short, she was for the first time able to play with me: she was no longer in the grip of her pride: she had after many explorations found her path and come to see the universe and herself in their real perspective.

This, as far as I know, is the history of Mrs. Besant's last unsuccessful exploration in search of her appointed place in the world. It had many striking incidents: chief among them the match-girls' strike, "Bloody Sunday" in Trafalgar Square and its sequel, and her election to the London School Board after such election meetings as, thanks to her eloquence, are unique and luminous in the squalid record of London electioneering. In such experiences she lost her illusions, if she had any, as to the impudent idolatry of the voter which we call democracy. It has seemed to me, too, that the diplomacy and knowledge of men and affairs in the governing class which characterized the Fabians played its part afterwards in her educational work in India. But here I am only guessing. After the inauguration of her career as a Theosophist, I dropped out of her saga. But I have not forgotten my part in it. My affections have two excellent qualities: extreme levity and extreme tenacity. I do not like the proverb "Love me little: love me long"; but whoever invented it had a very narrow escape of finding its true form, which is, "Love me lightly: love me long". And that is how I loved, and still love, Annie Besant.

G. BERNARD SHAW

ANNIE BESANT'S "FAITH"

[In 1926, Dr. Annie Besant published a book on India under the title *India: Bond or Free*. It was specially intended for the public of America, and its publishers were G. P. Putnam & Sons. The original manuscript had a Foreword, which was omitted when the book finally appeared. The Foreword appears in the second edition of the book published at Adyar. That Foreword is here reproduced. It states very briefly her "Faith," both as a worker in the cause of Theosophy, and for the Freedom of India.—C. J.]

I think that I ought to state here the belief, or rather, the partial knowledge, which underlies all the opinions expressed in this book.

I believe in the Universal Life, "One without a second," manifesting as the Great Architect of the Universe, the Logos, the Emanator, Preserver and Regenerator of our universe.

I believe in an Inner Government of our own world, the Occult Hierarchy, composed of the Company of Just Men made perfect, the Rishis of the Hindus and Buddhists, the Saints of the Christians, the great Prophets of the Hebrews and Muslims, who are within the reach of men, who, assisted by a great host of Devas, Archangels, Angels and Nature-spirits, guide and help upward sub-human and human evolution from the simple to the complex, from nescience to knowledge, from imperfection to relative perfection, within the inviolable laws of Nature, which express the conditions of the manifestation of the Universal Life through the Great Architect of our universe.

This belief is not argued for, nor even stated save as above, in this book, but it underlies, colours, my view of all the subjects herein dealt with. It makes the atmosphere in which I live, in which the book is written. To me, India and Great Britain have been brought into their unique relationship by this Inner Government for the benefit of the world at large. This explains what has been called my "incurable optimism," and creates for me a "silver lining to every cloud".

ANNIE BESANT

OUR MOTHER-PRESIDENT

By ANNA KAMENSKY

“BE great! . . .”—Annie Besant. In its transcription into Sanskrit, the name Besant is “Vasanta,” which means spring. In truth, Annie Besant has been the “Messenger” of the New Era. She saw the Dawn and made an appeal for reconstruction. She proclaimed the essential elements of the new consciousness: idealism, intuition, universality, religious inspiration, beauty and brotherhood. She herself was its mighty light-bearer. We can see it clearly in the direction of her thought and activities; a constant appeal to unity, to collaboration between peoples, races, nations, religions, classes, continents, especially between East and West. She spoke of the synthesis of religion and science, philosophy and ethics, education and art. Her dream was: Universal Religion, World University, Universal Parliament. She saw in the heavens the fiery signs of the future civilization and spoke of the mighty effort of the vanguard. And she said to us: “Blessed are you, who amidst the darkness of the world can see already the approaching Dawn. Your duty is to speak of the Rising Sun to those who cannot yet see the Dawn. . . .”

She had winged words, which awoke in us a deeper understanding. Speaking on fraternity, she said: “You must be always ready to share with others what you have got of knowledge, purity and wisdom, and in every man you must recognize your brother. Only in this way Brotherhood can be realized. There is nothing more beautiful on earth. If

sometimes your heart is sad and life seems to you lonely, remember that there can be no loneliness as long as there is somebody whom you can help; every man, woman or child that is more ignorant than you is your child. We want the radiant life of the heart, which is God in us vibrating in each of us, its very life” (*Mysticism*). As to sacrifice, she said: “In its essence, sacrifice is a gift and an outpouring. The Supreme Sacrifice has been accomplished when the Universe has been emanated by an act of Love. For that reason, it is the aim of every being to share his bliss with others. The essence of Sacrifice is to pour out oneself and to enter into communion with another. . . It gives great joy. It is a state of illumination, the key of the ecstasies of the mystic. It is intense joy. It is a wave of love, which envelops the whole being and harmonizes all the vehicles. The glory of the Self manifests itself, and man sees God” (*ibid.*).

In truth, Annie Besant looked on us as her children. We used to call her in Adyar “Mother-President”. She used to say that we were one big family and we felt the link. In India, every Hindu called her “Mother”.

Every joy on earth is a reflection of the Divine Life, it comes when we are in contact with the Real. Love is a marvellous channel. It is a great help in our evolution to meet someone who incarnates a great Ideal. When we admire, we come nearer, and there begins in us a sort of inner imitation. The human soul always tries to reach the level from where it has come, just like water coming from the hills seeks to return to its source. Often evolution has been compared with an ascent, where mind and heart work together.

The soul is rising with the help of two big wings;
One is thought, and the other is Love.—HUGO

Such collaboration brings wisdom: love which knows, and knowledge which loves. Mother-President lays great stress on this collaboration, for, if the mind is an excellent server

when led by the heart, it becomes a terrible and dangerous tyrant when working by itself. It easily falls under the spell of selfishness. It is then the lower mind which rules, not the higher. We must waken in children the desire to share and to co-operate; this will be a sound basis for a real human culture, in which the fighting instinct is by and by replaced by the spirit of understanding and fraternity. The law of unity becomes the guiding principle in life, and there is born a nobility of character, equilibrium, strength and courage, which prepares the young generation for the trials of life. In our school-programmes we must leave time for the study of other civilizations, so that the young may become interested in cultural values, wherever they are found, so that they become receptive to beauty and greatness in the world. Then the idea of values changes. Ignorant crowds are influenced by the outer show and luxury, those are the aims of natures little evolved. But the seeking of spiritual values, moral greatness, wisdom, beauty, are the signs of a superior evolution. It is necessary to make a clear distinction between the outer civilization, which can express brilliant technical progress and be poor spiritually, and true culture, which puts in the first place the values of the Spirit. These are the things which Mother-President taught us and asked us to teach the younger generation.

In all realms of thought she brought the wonderful light of her wisdom, reminding us always of the fundamental law of the universe, the law of unity, which finds its expression in Brotherhood. Not only to our human brothers we must be fraternal, but also to our younger brethren, the animals, the plants, and to all creatures of the universe. Our duty to them implies the duty of working at our inner culture, without which we shall not be able to live the Brotherhood which we profess. The ideal teacher, she said, will help children to understand that all study is a preparation for service, whether

in the home, or in the wider surroundings of the school or college, village or town, or even nation or Empire. From early years, the child should understand that instruction is not only for self-development, but an avenue through which service may be rendered to others, just as he himself has been helped by parents and teachers.

We must find our dharma, our place in the universe. We cannot all do the same thing but we must be competent in the work we do. Instead of asking: What is right? let us ask ourselves: What is my duty? "It is for the strongest to do the greater service; for the wisest to give the most inspiring teaching; every one should be ready to learn and to share. Thus we shall sooner see the Dawn of a better Day and we shall prepare the earth to receive the race of the future." "There cannot be real progress without culture, and there cannot be culture without wisdom" (*Problems of Life*).

She taught us to look everywhere for the Life, and not only for the form. Then we would understand that Religion is an expression of the spiritual thirst of the soul, and that science is the form-side of true Religion. Let us seek God in our own hearts.

She loved us all, but how tenderly she loved the young people, and how happy they were with her. I remember, on 1st October 1908, a large photograph of Mother-President was hanging in the hall of the Central Hindu College at Benares, and beneath, in golden letters, the famous utterance, which the boys regarded as the picture of her life:

"If friendships fail me, they must fail;

If human love leave me, it must go; so that I may be true
to that Truth I follow and strive to do her service in the
world in which I live;

She may lead me into the desert, I will go after her;

She may strip me of all love, I will cling to her;

And I ask no loftier epitaph on my tombstone than this:

She tried to follow Truth."

Indeed she followed Truth at any cost. She was a Kshattriya, and, at the same time, she was a true Brahmana. A fine artist she was also, and a great Shudra. Her keynote everywhere was love, compassion and wisdom.

To those of us who had the privilege of knowing her more intimately in her daily life, she gave a striking example of wisdom and exquisite harmony. People would come to her sad and troubled, but when they left her they were calm and happy, even if they had seen her only a few minutes. One simple remark or suggestion, a gaze of her wonderful eyes, which seemed to look into your very soul, her loving smile, had worked the miracle. Sometimes she spoke very little and even sternly, but at the same time you could feel how she loved us and longed to help us. Therefore hearts opened to her, as flowers do to sunshine, and life, which seemed so hard and incomprehensible, changed by magic and became a path to splendid heights and possibilities.

She had strict methods with her disciples, and courage, faith and patience were required. For instance, coming from very far, and being invited to come daily and be in the morning with her, the pupil naturally thought he could freely speak with her and put some questions as to the work. But days, sometimes weeks, passed in utter silence, and, when suddenly addressed: "Well, what is it you wish to ask me?" the pupil felt a sort of confusion, as he could only answer: "It seems as if there were no more questions, they are solved." Then, with her beautiful smile, she would say: "Is it not a good way to answer questions?"

A simple word, even a gesture, was sometimes a sort of revelation. During one of our Congresses (in Stockholm), as she was speaking, surrounded by lilies, she made a movement, which touched one of the plants, and it bent its head. Immediately, without staying her eloquent speech, she put it right and passed on the flower a caressing hand, as if she

excused herself. Once in Adyar, one of us, walking in the garden, found her suddenly on her knees before a pony, who had entangled his feet in a hedge; she was liberating him. She was very punctual, but once she was late for supper. When she retired, Miss Bright, in whose house she generally stayed in London, told us that they had met a woman who was carrying a heavy parcel. Mother-President had helped her to carry it home. Therefore she had been late.

One day, she asked me whether I could go to see a suffering friend in Germany. "No," said I sadly, "I cannot." "Well," she said, "there is something to pay your journey," and she gave me a cheque. It was an unexpected joy, for I longed to go and help. I cried out: "O Mother! how can I thank you?" She put a hand on my shoulder and said with her beautiful smile: "What could it serve me to be a mother, if I did not sometimes help my children?" I know that often she helped also those who were hostile and attacked her. She was Mother to all.

Compared with the heroic deeds of her noble life, these are small incidents, but we treasure them in our hearts. To be great in little things is a sign of perfect achievement, and it is seldom found on earth. Amidst the jewels which shone so brightly in her diadem, there is the diamond of the mother-aspect of her Soul; so mighty and tenderly exquisite that it seems to cover all the other aspects of her being: the Brahmana and the Kshattriya, the inspired messenger and the fine artist, the skilful statesman and the eloquent orator, the teacher and the great organizer.

Sometimes, when speaking to her disciples of the reconstruction and making a fervent appeal for its preparation, she would suddenly stop, and, after a short silence, she would simply add two words: "Be great!"

ANNA KAMENSKY

ADYAR HEADQUARTERS¹

By ANNIE BESANT

IT is very pleasant to be sitting in the President's room at Adyar, the most "Homely" place to me on earth. Let me tell you why, and then you will understand the reason. Our first President, our President-Founder, the colleague of our Messenger from the White Lodge, H.P.B., the lion-hearted, lived here. She it was who stood like a rock amid the storms of ridicule and slander that beat upon her, who never flinched and never despaired. I am writing in the room beside that from which the Colonel went Home; that is my bedroom, as it was his, and it opens into this sitting-room, where I work, when I am at Adyar. It has two door-windows—French windows, as they are usually called—one looking eastward to the sea, and the other northward to the far-off Himalayas, where Mount Kailasa lifts its snowy peak into the blue sky, Mount Kailasa, the earthly Throne of Mahadeva. . . . A house, built by Mrs. Russack Hotchener, is connected with the Headquarters by a little bridge thrown across to the "roof," so well known to many from our evening meetings there, when Mr. Leadbeater and I used to give informal "talks" to resident members.

From the eastern verandah, looking across the small flower-decked garden of the house built by Mrs. Russack, we see the bungalow in which Mr. Leadbeater lived when he first came to Adyar; it was here that a wandering leopard put in an enquiring head one night, but went away again, doing no harm, but I believe that, after his visit, Mr. Leadbeater thought it better to shut his door before he went to bed.

¹ Notes written in 1928, 1929, 1930, 1931.

To return to my sitting-room. It has two doors as well as the two French windows, so each of the four walls has a large opening in it. One door, as I said, opens into the sitting-room, connecting it with the bedroom, and the other door into a minute ante-room, which in its turn opens on to the convenient roof, which is of course flat. Come back, please, to my square sitting-room. On the north side, by the big wide French window, is my *chauki*. It fits into the corner, made by the northern and western walls. On it stands my writing table, close to the wide window across which it stretches. It is a very admirable writing table, just high enough for me to write on, as I sit on the *chauki*, cross-legged, or with my legs outstretched on the *chauki* under the writing portion of the table . . . on which stand, on the right, photographs of Krishnaji and C. W. Leadbeater; on the left George S. Arundale and J. I. Wedgwood. Many pictures decorate the walls of the room—a large one of Krishnaji as a boy, and smaller ones of him and of his brother, who went Home. Others with special memories connected with each. Also a small copy of the statue erected to Giordano Bruno in the Field of Flowers in Rome . . . stands between a picture of the "Comte de St. Germain" and of C. Jinarājadāsa as a young man. Needless to say that a large picture of H.P.B. hangs on high, and a very fine painting of the Lord Vaivasvata Manu hangs over the doorway which faces the north. Now any one of you can construct my surroundings.

* * * *

H.P.B. loved Adyar deeply. That is one reason which is strong in the minds of many of us, as to the value of Adyar; and another is that there is a direct communication between Adyar and Shamballa, the great city which was once on the "White Island". . . The Hindus rightly regard Shamballa as the occult centre of force for our world. . . . H.P.B. always seemed to bear in mind the method by which she could

prepare a place in which people, coming to it for a short time, would receive real help in the spiritual life. And so she dwelt, at her Master's wish, in Adyar for some considerable time, in order that this place might become consecrated to Their service, and inspire all who came to it with the desire to draw nearer to Them.

* * * *

The residents in Adyar form a single body, and each person is a cell in that body. We are very different, for we belong to many different Nations . . . Yet we are just a happy family, the differences forming a rich chord, not a jarring jangle. To live in Adyar is as good as to visit many countries; our prejudices and conventions are chipped away, and we learn to recognize the One Life in some of its many forms.

Great Movements have begun in Adyar, and have spread far and wide. To Adyar came our two Great Pioneers, H.P.B. the Teacher, Henry Steel Olcott, the President-Founder and Organizer, disciples of the great Indian Rishis, Maurya, the next Manu, Kuthumi, the next Bodhisattva. Our grateful thoughts turn lovingly to them as we carry on their ever-widening work. Our Headquarters has been blessed and sanctified by the touch of the Feet of the Rishis, and the atmosphere of Adyar thrills with Their Power and Their Love. Truly National Education began here with the President-Founder's Free Schools for "Panchamas". . . The Theosophical Society has here its Headquarters, and forty-two countries send loving thoughts to it on Adyar Day, when the President-Founder passed away, and C.W.L. was born, and Bruno, a great Theosophist, left our earth in a chariot of fire. The Star Movement had here its birth in Krishnaji's First Initiation and early training. As the movement of preparations for the Coming of the World Teacher began here, so has the complementary and parallel movement for the recognition of the World Mother, the New Annunciation, begun

here, for the upliftment of Motherhood to its true throne in the Nations. The Theosophical Order of Service was born here, now a great International Order.

Here began the Home Rule Movement for the Freedom of India, prepared for by the Madras lectures, "Wake Up, India!" inspired by the Rishi Agastya, who, in the Inner Government of the world, is the "Regent of India," who ceaselessly watches over His great charge, confided to Him by the All-Ruler at Shamballa. Also the earlier movement for the National Congress was begun by delegates to the Theosophical Convention of 1884, who went over to Madras for the early organization of that splendid movement, lest they should draw the Society into its early perils; and here, Colonel Olcott organized my first political lecture in the Congress Pandal, on "The Place of Politics in the Life of a Nation". From here, three of us went to internment in Ooty, to return hither in a wonderful triumphal procession, when the British Government, alarmed by an agitation which swept the country as a result, proclaimed that the goal of British policy in India was Responsible Government, which was all that we had claimed. The memories cluster round me, in thronging crowds, and whisper of "the end". So I had better stop. The three World Movements proclaimed at the Jubilee Convention shine before our eyes.

* * * *

A quaint memory comes to me of a newspaper-cutting recording my entry into the Theosophical Society in 1889, and after mentioning it, the journal remarked that I had been a Christian, a Freethinker and an Atheist, and should probably complete my journey by becoming a Roman Catholic. But I have been a Theosophist for forty years now, and feel no inclination to go out of the Society, but only to penetrate more and more deeply into the wonderful depths and heights of Theosophy, the Divine Wisdom.

ANNIE BESANT, PIONEER

By L. W. ROGERS

SO very much has been written about Annie Besant that it requires diligent searching of memory's fading archives to trace some experience that is not already known to the multitudes of her admirers. It was not possible for me to accept her gracious invitation to be a member of her party when she came for an American lecture tour in 1926 for at that time my hands were more than full with the work of the American Section, and so I missed a grand opportunity of several weeks of close association with her. However, I recall that when she arrived in New York, she was surrounded by a bevy of reporters, two or three of them feminine, and was subjected to a rapid fire of such searching questions as trained reporters can hurl at their target. Her quiet dignity and perfect self-possession clearly made itself felt even by the more flippant of the press men, and there were a few of that type. She was then 79 years old and her ear was no longer sufficiently acute to catch all that was said. That put her in an uncomfortable position. She often missed the question altogether. So it was necessary to resort to the expedient of repeating the question the instant it was asked; and by speaking very distinctly, not loudly, the interview went along satisfactorily.

The reporters could not but see that they were dealing with a towering intellect of remarkable grasp and understanding and the flippant questions ceased, for her answers clearly

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exposed the false premise on which the questioner stood. One man asked if she could tell us who President Wilson was in his previous incarnation. She did not simply answer in the negative, but merely remarked that it is not polite to pry into the past lives of others!

We came on at once to Chicago, as that was the national headquarters, and her tour began. The files of the newspapers of that era show her being received by large welcoming committees with abundant floral presentations and decorations.

Two of her characteristics which much impressed me were her patience and the absence of all criticism. The octogenarian is your true miser in the expenditure of energy. He knows by experience what a precious thing it is and that all he has of it may be needed for even a very short journey; so he tries to make his brain save his legs. Now it happened that she must take the elevated train in Chicago to make a certain connection. Her escort, not being very familiar with such matters, entered the wrong stairs. The error was not discovered until they reached the top of the two long flights! They had to return and make a similar climb on the opposite side of the street. Not a murmur of complaint or criticism came from Dr. Besant. It recalls her remark at another time: "When one of us makes a mistake we all make it."

If I were asked to say in what particular respect Annie Besant's greatness was most pronounced, I should reply, *as a pioneer*. I cannot think of any statesman who saw definitely farther into the future, or more clearly, than she did. A review of her writings will show that. And it was not clairvoyant vision but something much more important. It was the intuition of a giant soul perfectly at home in its universe.

L. W. ROGERS

HOW DR. BESANT WORKED FOR INDIA'S FREEDOM

By A. RANGANATHAM

I CANNOT call Dr. Annie Besant a politician—as the word is generally understood. She was a great spiritual personage, but intensely practical. For her, there was no activity that was not spiritual. In her view, “the place of religion in national life is everywhere. No religion is a true religion unless it permeates the whole life of a nation, and a nation cannot be called religious unless it be inspired in the whole of its activity by religious feeling, religious thought, religious action.”

She set foot on Indian soil on 16th November 1893, and in 1894, when about to leave India for England she said: “To be able to lay at the feet of India any service is to me full of reward for the many sufferings of a stormy life through which the power of service has been won.”

But what kind of India had she in her mind? “The India I love and revere and would fain see living among the nations, is not an India westernized, rent with the struggles of political parties, heated with the fire of political passions, with a people ignorant and degraded, while those who might have raised them are fighting for the loaves and fishes of political triumph. The India to which I belong in faith and heart is a civilization in which spiritual knowledge was accounted highest title to honour and in which the people

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reverenced and sought after spiritual truths. To help in turning India into another Great Britain or another Germany is an ambition that does not allure me. Therefore the India that I would give my life to help in building is an India learned in the ancient philosophy, pulsing with an ancient religion, an India to which all other lands should look for spiritual life—where the life of all should be materially simple but intellectually noble and spiritually sublime.”

It was her firm belief that the future of India and the happiness of our people can be secured only by the revival of her philosophy and religion. When Indians told her that India was dead, her reply was: “India is not dead, but sleeping.” Subsequent events have more than justified her optimism. “Her interest up to 1898,” says Geoffrey West,¹ “was primarily religious; from 1898 until 1903 she was busy with education, necessarily according to her ideas upon a religious basis; about 1903 she took up social reform, and it was not until 1913 that at last she definitely returned to politics.” But it would be a mistake to think that while she worked for religious revival she was not alive to the need of proper education or eradication of social evils or political freedom. All of them were present in her mind all the time, but the emphasis was shifted from one to the other in logical sequence.

Mr. West asks: “Did she realize that no true spiritual revival is possible in a nation ruled by a foreign bureaucracy, seeking to impose foreign conditions and a foreign consciousness, that such a revival must be based on a living National self-consciousness, a pride in the past, in the tradition of the arts, in ancient industries and customs? Did she realize that such a living self-consciousness could never be created in schools intended to supply an officialdom with clerks and servants and that sooner or later the challenge and the break

¹ *The Life of Annie Besant*, by Geoffrey West.

with that officialdom must come—beginning with the moulding of the stuff of politics (that is, with education) and ending with politics itself, leading her back sooner or later to as active an opposition to the British Government's policy as any campaign she had ever undertaken?" Mr. West answers his question thus: "It is hard to believe that she did not."

Not only did she realize all the above, but she was in constant touch with her Guru's plan for India's regeneration. It was not until some years before her passing that she disclosed this fact to the public. "I add for what it is worth, that in what I say of the Inner Government of the world, I speak from personal knowledge, for I have studied and practised Rāja Yoga steadily during the last forty years. I shall be 82 on October 1st of the present year. During those years I have obeyed instructions given to me by my Guru in my political actions in India and England."

So, Dr. Besant began her political work in India, devoting her attention first to religion. There was no doubt in her mind that "each religion moulds the life of its own nation". But in India there were many religions. How should they affect her National life? Not by emphasizing the outer ways, outer customs and outer dogmas which are different, but by looking into "the uniting power of the religions in the spirit of Religion more than in the outer forms". According to her, "these many religions of the world on Indian soil are meant to bring together into one mighty power all the powers of the world. The Indian nation of the future is not to be a nation of one single religion only but to embody the very essence of all religions; that it will have in it the philosophy of Hinduism, the valour and learning of Islam, the purity of Zoroastrianism, the love and tenderness of Buddhism, the self-sacrifice of Christianity." Religious exclusiveness destroys love of country. It is the exclusiveness that is the enemy and not religion. Therefore the warring religions must learn their

unity, and when they feel themselves as one they will strengthen, not weaken, patriotism.

Turning her attention to Education, she said that just as one cannot build a good house out of rotten bricks, so "you cannot build a great nation out of citizens of bad or indifferent character. The citizens are the nation, and as is their character so must be the character of the nation. Hence it is vital that the education given by any nation to its youth should include the building up of character by religious and moral methods, and an education that leaves out of account religion and morality is no true education at all." She emphasized that one of the chief virtues necessary to the good citizen is public spirit, and that without public spirit there is no nation. She was equally emphatic that "with one's patriotism should not be mingled the poison of hatred, for hatred is the root of vices as love is the root of virtues. When patriotism is poisoned by the hatred of other countries, it becomes diseased and loses its essence and its life."

Soon after she came to India she saw the need for social reform. The illiteracy of the masses, the treatment of the submerged classes, the non-recognition of the rightful place of women in the life of the nation, all these could not but attract her attention; and when she found that the ancient ideals of Hindu life could not be restored, she did not hesitate to draw pointed attention to these social evils in the country and plead for their eradication.

In 1913 she organized a band of T.S. workers, who took a pledge the last clause of which was: "I promise to promote union among the workers in the fields of spiritual, educational, social and political progress, under the headship and direction of the Indian National Congress." It seemed to Dr. Besant that the National Congress could not ultimately succeed unless its programme included these four aspects of National life, but the Congress hesitated. Then she started a

weekly paper, *The Commonwealth*, to popularize her ideas. In enunciating its editorial policy, she declared: "We stand, then, for Union among all workers in the National cause and ask only to be allowed to serve it in any of the four great departments." She respected the wishes of the Congress leaders who thought that a separate organization for educative propaganda would weaken the Congress, and agreed to postpone the formation of a Home Rule League for the purpose till 31st August 1916, and to start the League after that if the Congress did nothing in the meanwhile.

The Congress took no action till August 1916, and so Dr. Besant duly formed the Home Rule League. The propaganda proposed for the Home Rule League was subsequently accepted by the Congress, and vigorous propaganda for Home Rule began in earnest with the result that the Government sought to stifle the movement by internment. Her internment, far from weakening the movement, rallied the nation as nothing else could have done, and the Government were forced to release her within three months of her internment, with a promise that the Secretary of State was coming to India to hear for himself what India wanted.

The great work done by Dr. Besant in this and other directions won the enthusiastic appreciation of members of all schools of thought and communities. Sir C. Y. Chintamani said that "Dr. Besant looked upon India and served India as her Motherland with a devotion and at a sacrifice equalled by few and surpassed by none". Lokmanya Tilak, leader of the Extremist section, admitted that "if India is nearer the goal it is due to your strenuous efforts". Mr. Jinnah of the Muslim League was no less appreciative; he said: "No other person has worked and served our cause with that singleness of purpose, devotion and transparent sincerity as has Mrs. Besant. She has sacrificed all she could. What for? For the freedom of India."

Of her work since then up to about a couple of years before her passing in 1933, who can give a complete account? Many-sided were her activities, and each one of them would fill a volume if justice is to be done to her. Her ideal was a World Federation, a "Commonwealth of Free Nations in which India plays her equal part. The East and West are to be brought together not for themselves alone but for the good of the world. India and Britain are to be the main constituents of the Commonwealth." Hence her insistence on maintaining the link between India and Britain. She exhorted Indians "to work actively for the preservation of the link between India and Britain. It preserves peace between Asia and Europe. It stands out as a barrier against the breaking out of war between the two continents, a war which would mean a conflict of coloured and white humanity, probably accompanied by the destruction alike of Asiatic and European civilizations."

The Swarāj she contemplated for India was no imitation of what obtained in other countries. She did not want a replica of English Self-Government "in the form in which England with the wide extension of suffrage is discovering to be unworkable". She did not want devolution but evolution which is natural and easy. She organized a National Convention consisting of the elected members of the Legislatures in the country and a few distinguished workers outside the Legislative bodies, (practically a Constituent Assembly such as we have now), and helped them to draft a Commonwealth of India Bill. This Bill embodies a system of graded franchise suited to India's millions. The village is the unit of administration with complete adult suffrage in it, the Village Council dealing with all matters concerning the village. Then come Councils for Towns, also with adult suffrage. Next in order come the Taluk Boards and smaller Municipalities, and then the District Boards and larger Municipalities, and the Provincial and National Parliaments with more and more restricted

franchise, for in her view "the voter should understand and be capable of forming an opinion on the questions which his representative is going to decide". The Bill passed a first reading in the House of Commons. It did not go through further stages. Gandhiji would not put his signature to it, unless he had a previous guarantee that the Parliament would pass it as presented.

Dr. Besant knew that, to achieve Freedom, there should be a united front on the part of India without difference of parties or of Hindus and Muslims. The Congress had broken up in 1907 into two parties—Extremists and Moderates—and when it met again in 1908 it was without the Extremists led by Lokmanya Tilak. With the consent and approval of Mr. Gokhale, leader of the Moderates, Mrs. Besant went and saw Mr. Tilak in 1914, brought about a meeting between them, and a proposal was discussed to open a way for a return of the Extremists to the Congress. The necessary change was made in the Congress of 1915, and the Tilak party rejoined the Congress in 1916 at Lucknow.

No less remarkable was the success which attended her efforts to bring together Hindus and Muslims for common National work. The Hon'ble Sir Syed Nabi handsomely acknowledged it in his tribute to her in the 1917 Conference of the All-India Muslim League. He said: "I shall be untrue to myself, untrue to the Muslim community, untrue to the community at large, if I failed at the moment to publicly acknowledge the services rendered by that great and sincere friend of India, Mrs. Annie Besant, who was mainly instrumental in bringing about the spirit of unity between the two great communities. It was she who made that union possible and we cannot be sufficiently grateful to her."

It cannot be denied that Dr. Besant's work has borne fruit (though not within her life-time as she expected), significantly enough, in the Centenary year of her birth. Swarāj,

independence, *Dominion Status*, has come, (though by a partition of India), within the British Commonwealth. But will this continue? Dr. Besant firmly believed that it is in the plan of "the Inner Government of the world" that Britain and India should remain united as equals, and she wrote in 1928: "The Will of the Inner Government will be done at last, no matter what may be the size of the present parties. In the end, Their Will will triumph—the time is nothing. The Congress may pass whatever resolutions it pleases; whatever is against that Will will be broken."

The relation between Muslims and Hindus began to change even during Dr. Besant's life-time and she felt that the question as regards Muhammadans in India was both serious and urgent.

Can it be that the division of India into Pakistan and Indian Union, which one expects to be temporary, will ultimately pave the way for a united India without the menace of independence? God grant that the leaders of both the Dominions will see that these hopes are realized. In the words of Dr. Annie Besant, "nothing is too great a sacrifice if it secures a united front".

In her political work she was strictly constitutional in her methods. She did not object to a leader disobeying a bad law and bearing its consequences in his own person. As a matter of fact, when the Rowlat Bill was before the public, she had resolved to protest against the Bill, when it became law, by disregarding its impossible instructions. But the Bill was largely modified in the Viceroy's Legislative Council leaving nothing that she wanted to disregard or protest against, without being a revolutionary. And when Gandhiji determined to carry on a campaign of passive resistance, by breaking other laws, she opposed him with all the power at her command. "To break other non-tyrannous laws, which one has hitherto obeyed, because a new tyrannous law had

in it no clause that one could 'righteously disregard' was not her way of political agitation. "Such a policy was certain to give rise" (as it actually did) "among the ignorant and the criminal, to general lawlessness, destructive of all Government and fatal to society." There were undoubtedly many in this country, who were of her way of thinking at the starting of the Non-Co-operation movement and during its different stages, but who did not speak out their minds freely.

Dr. Besant always gratefully acknowledged the valuable training she had for political work at the hands of Charles Bradlaugh, and she has often stated that there was not one home that had been made desolate by him, not one man who had gone to jail for the work that he had asked him to do. This was strictly true of her also.

The policy she enunciated during those days, because of which she was so badly misunderstood by the public and lost all her vast popularity, is now being slowly vindicated. The recognition is slow in coming, but come it will, in due course. (The sooner it comes the better for India.) For instance: She was entirely against students still in schools and colleges taking part in active politics. She loved them far too much to stand aside and allow all their prospects and usefulness to the country ruined. During the days of the partition of Bengal, she took up that view and enforced it in her college and school at Benares. Bengal was furious with her. Bepin Chandra Pal was no exception to it. But, later on, he had the fairness to make amends for his previous harsh judgment of her: "In common fairness to Mrs. Besant, it must be admitted, however difficult it may have been for us to recognize it in those exciting days, that we did not stop to calmly consider the real psychology of her policy. We did not even impartially examine the facts of the case. Looking back upon that unfortunate misunderstanding today, when the old controversies have died away and the old excitement

has given place to a newer and larger enthusiasm for the Nationalist cause, in which Mrs. Besant stands completely united and identified with the Nationalist party in India, we are forced to recognize the very wide difference between the attitude of the Government and that of Mrs. Besant in the matter. . . Mrs. Besant's attitude and action in this matter was strictly correct and constitutional."

Is it too much to expect the leaders who are administering the country today, to re-examine the attitude once adopted towards her; to see whether there is not wisdom in the methods she recommended, and in her admonitions and warnings against risks she foresaw and wanted to guard against; and so to follow her counsels, adapting them where necessary, in the present circumstances of the country? That would rejoice her exceedingly, not because her policy was being vindicated, but that India's feet were set at last on the only and best way to achieve her high destiny and fulfil her mission to the world.

A. RANGANATHAM

My chief "job" is India, that she may rise to her full stature, and, a Free Nation, may do for the world what none but she can do—pour out over the earth, from her place in the great Commonwealth, of which Britain is the centre, the priceless spiritual treasures conserved with this object for thousands of years, and prove to all the Nations of the Earth, as she proved it in the glorious day of her youth, that where the Kingdom of God and His righteousness are found, there also are found the might of intellect, the nobility of ethic, and the outer splendour of worldly prosperity. All these are added where the Spirit reigns supreme.

ANNIE BESANT, 1920

*Draft of
The Commonwealth of India Bill
Circulated to the Indian Press & to Political Associations
for opinions, comments & amendments*

The National Convention (P. A. Box 904, Madras 5) issues this Bill as a First Draft, after preliminary discussions on Dec. 19, 20, 21 & 22, 1944. It has desired its General Secretary, Dr. Annie Besant, to present it to the All-Parties Conference, meeting at Delhi on January 29, 1945, as a contribution to a discussion of the subject therein dealt with, & she will ask permission to present it to the February meeting of the Convention at Delhi, 1945, any draft scheme that may be formulated at the Conference.

A Bill for submission to the British Parliament that it may be passed into an Act, to constitute the Commonwealth of India

Whereas it is the desire of the Indian People to exercise anew the ancient & recognised right of self-government, enjoyed by their ancestors from time immemorial, from the village upwards, & to recognise H. I. M. the King-Emperor as their Sovereign & the Protector of their Commonwealth, & to provide for that exercise of power from the village upwards in each successive autonomous area of wider extent, to be earned by good character, increasing knowledge & administrative experience, or public service.

And whereas it is convenient to continue the governing areas of the village (Gram), the Taluka (Tehsil & Pargana), the District (Zilla), the Province (Rajshah), and

This presentation to the Press of her first draft of the Commonwealth of India Bill is reproduced here, two pages of the preamble to the Bill in Dr. Besant's handwriting, as testimony to her careful preparation and her

India (excluding the Indian States), as Units of Government.

And whereas it is necessary for the preservation of the liberty of the subject & the efficient discharge of the functions of Government, that its three great organs of activity, Executive, Legislative & Judicial shall be independent of each other & correlated in their working.

And whereas it is expedient to make provision for the eventual creation of Provinces in areas where at present they do not exist, & for the division of Provinces found to be too large, & their delimitation for convenience of administration, or other reason:

Be it therefore enacted by the King-Emperor's Most Excellent Majesty, by & with the advice & consent of the Lords Spiritual & Temporal & Commons in this present Parliament assembled & by the authority of the same as follows:

And whereas it is necessary for the dignity, peace & contentment of the People of India & also for the welfare & continued amity of the British & Indian Nations, that India should be placed on an equality with the self-governing Dominions, sharing their responsibilities & their privileges, as a Free Nation in the Federation of Free Nations owing allegiance to H. I. M. the King-Emperor.

astuteness and political skill. In less than twenty-three years her plans are effectively realized in the Freedom and Dominion Status of India and Pakistan.—S. A. C.

DR. ANNIE BESANT'S WORK FOR EDUCATION IN INDIA¹

By N. SRI RAM

IT is very rarely that it is given to a person to play many roles in one, displaying a diversity of gifts in different fields of life. Dr. Besant was an educationist with high aims and ideals, but she was at the same time a politician of world-wide repute and eminence, and a great spiritual teacher, venerated as such not merely by thousands, but without exaggeration, tens of thousands of all races and faiths. She combined in herself to a remarkable degree the gifts of exposition, writing and organization. One does not readily find a person of thought, who is capable of giving ideas of value, equally well translating those ideas into action, and helping bands of people attracted by them to become leaders in their turn. She had also the rare combination of an unflagging youthfulness of spirit with the balance and maturity of age and a wide outlook upon the problems and affairs of her age and the people.

When she came to India in 1893, she seemed to have before her mind's eye a broad plan of India's renaissance. She first plunged into the task of the religious revival of India, because she found that those who had modern education on western lines were beginning to be materialistic and look down on their ancient faith with contempt or indifference. They were being carried away by the glamour of western

civilization, and apologetic about their own national culture and ways. So everywhere she awakened the people of India to the glory of their heritage, to the splendour of their own ancient civilization and faith. After she had succeeded in making thoughtful Indians once again turn their minds to the truths of their philosophy, the truths embedded in their religious system, which she did with electrifying effect by lecturing over the length and breadth of India, she began the work of education with the starting of the Central Hindu College at Benares. After several years of this work for Indian youth, she gave those lectures in Madras entitled "Wake up, India!" dealing with the problems of social reform. She did not plunge very deeply into this aspect of Indian life, for she considered it was the duty of the Indians themselves to tackle their social evils. Lastly, crowning all her previous work, she started the campaign for India's freedom.

It is remarkable that in each one of these phases it was a deeply religious attitude which constituted the core of her outlook. Education was to her a matter of life and therefore of religion. It was based upon religious principles and the religious outlook of the people. Social reform in those days was especially divorced in its orientation from Hindu religion and philosophy. The social reform she advocated was aimed at removing out-worn customs and accretions which had encrusted the faith of the people. When she took to politics she took to it with a fervour of idealism that cannot be described as otherwise than religious. As Gandhiji himself has said, she made Home Rule a mantram in every village. She was not merely an agitator, though she had to agitate for her ideals—and none could do it better—but she was above all a nation-builder. One of her biographers has described her as "a passionate pilgrim"; whatever the path she took, she trod it as a pilgrim, with all the fervour of a dedicated spirit pressing ever onward to its goal.

¹ Adyar Lodge public lecture, Gokhale Hall, Madras, 10 July 1947.

Her Education had two distinct aspects; one was that it had a religious foundation, and the other was patriotism or love of the Motherland. To her religion was not a narrow creed. She took the leading part in producing those textbooks of Hindu religion and ethics which were called the *Sanatana Dharma Series*. Anyone who reads them will see that she has put together there the essentials of the Hindu faith, leaving out whatever may be of the nature of an excrescence or superstition. Her religion included an appreciation of the truths of other religions; similarly, her patriotism was not a patriotism of hate, or of narrow-minded pride, but a patriotism of love which expressed itself in every constructive endeavour and was based on the greatness of the past as an inspiration to the future.

She gave a number of talks to the students in the Central Hindu College, which have since been published, giving the stories of Shri Rāmachandra and the Mahābhārata war. We see there how she proceeded to awaken the enthusiasm of students, and—I may add—of grown-up men too, for the ideals and truths enshrined in our ancient epics. Her ideas on Education, her principles, were exemplified in that College, which soon became famous all over the land. It attracted boys from almost every corner of India. Being situated in Benares, the holy city of India, it had students from places as far distant as the Punjab and Eastern Bengal, and Tuticorin in the south. A Central Hindu College boy had a stamp which was distinguishable from boys of other colleges.

She carried on her work there with the help of Dr. Arundale and a band of other devoted assistants. She stressed certain ideas that might be familiar now but were not considered at all at that time, such as the importance of building up the adolescent body with proper diet, hygiene and the playing of games. The Central Hindu College was noted for the skill, the expertness and the capacity of its students in

every game that was played in those times—cricket, hockey football and others. She was later to become the pioneer in Indian Scouting, a movement which she started in order to build up character and the attitude of ready service in young men who badly lacked such an outlet for their energies. She formed a cadet corps in the Central Hindu College, which drew much attention wherever it went; the cadets were all dressed in an Indian uniform, drilled in military style and taught to act as a team loyal to one another and to their leaders. She tried also something that was then new to Indian schools, namely, the prefect system. All the time, in her institutions, the stress was on character and service, and there was the distinctive feature of a complete absence of punishment. Dr. Besant's ideal was to train the young men into men of courage, upright and able to face the difficulties and responsibilities of their lives. She made it a cardinal rule in every institution under her control that discipline should be based on love and respect and free from fear.

Dr. Besant did not believe in political action by students, and that point was brought out very strongly during the days both of the anti-partition movement in Bengal and the Non-Co-operation of 1920-21. She regarded the student years as a period of precious preparation for citizenship; she did not countenance the throwing of them as raw recruits into the battle-line to become ready casualties, as in her view battles were not won by such tactics. But she advised her young people to study politics, and every other problem of general interest; to take part in school and college parliaments, both in order to learn to present their points of view in debate, to appreciate opposed views, and to cultivate the graces of courtesy and parliamentary manners amidst sharp differences of opinion. She edited for a number of years a magazine, *The Young Citizen*, in which she held up high ideals for the inspiration of young people.

When the Central Hindu College flowered into the Hindu University, that University recognized her unique labours in the educational field by conferring upon her the degree of Doctor of Letters—an honour which she very much appreciated.

Freed from the responsibility of guiding that college, she formed the Theosophical Educational Trust, and soon a number of schools and colleges in different parts of India came under the control of that body. In these institutions, the principles which were followed were those advocated by Dr. Besant. Education was regarded as an aid to natural growth, and was to be education not only for livelihood but also for life and leadership. She attached very special importance to the education of girls, because she realized that it is the women of the land who are the best custodians of its culture. She stressed the importance of preserving distinctive ideals of Indian womanhood, not turning them into copies of western women—however splendid these might be—but making them embodiments of their own culture and ideals.

She was in the Central Hindu College, and in all the institutions with which she was associated, a constant inspiration both to the teachers and students. To every student she was a loving and accessible mother. She had the remarkable gift of attracting around her helpers who were eager to give their all for the cause which they considered it their privilege to serve under her guidance.

In addition to all this, she lectured in all parts of India on national education, and she visited even small towns and villages which one could not reach by convenient means of transport, because she felt that it was necessary that the principles of right education should be understood by the people, so that the education of India may be controlled by Indians, that it may be national education in the true sense

of the term, purged of all the faults which were so glaring in any system that had been devised for other ends and purposes than the building up of India into a strong nation capable of holding her own.

In the year 1918, after the goal of Home Rule had been accepted by the British Government, she launched the National Education movement with the help of Dr. Arundale, because she felt that without education on national lines there could be no true national freedom and that in India democracy should not grow into government by multi-headed ignorance. In the Commonwealth of India Bill for the freedom of India, which she drafted in 1925, she wrote down the right of citizens to free elementary education, embodying her view that every child born in the land should be able to enjoy that right; he should not only have the necessary physical care, but also the education needed to launch him into the stormy waters of life; the Bill contemplated one or more schools in every village managed by the village authorities.

Dr. Besant was always full of encouragement to the young people. This particular Association in the premises of which we are meeting today—the Young Men's Indian Association—was part of her gifts to the young men of Madras. When the Pachaiaappa's College was suffering for want of a hostel in which to house its boys, she gave a handsome donation which enabled them to build a hostel, so that the young people who needed to reside in the City of Madras for study might have a place in which they might be properly housed and looked after. She paid the fees of ever so many young boys who came to her for help, sometimes for urgent assistance. I know that they all addressed her as "Mother," whether they knew her personally or not, and she accepted that description. She used however to say she was a mother to so many that it was not possible for her to meet all their requirements.

Dr. Besant was one of the first to stress the importance of giving education in the mother-tongue of the boy. She fully recognized the value of English as a second language and as a means of communication with people of other lands and its value for other purposes too, but the use of English not merely for learning as a language but as the medium for learning other subjects constituted a crushing burden to the young brain. She encouraged also in every way possible the learning of Sanskrit and Arabic, as the classical languages of India.

In all these respects and ways she was an educational pioneer. Her education did not aim at the mere manufacture of graduates by the hundred. She taught that every child had his own unique individuality, which the true educator must respect; the system should adapt itself to the child, not the child to the system. These ideas of hers have yet to find their true and proper fulfilment. Her educational ideas were characterized by the wisdom with which she planned all work with which she was concerned. In the field of politics she was a constructive statesman of the highest calibre; she was equally a statesman in every other field of life.

Dr. Besant, although she passed away in 1933, has not yet become dim in our eyes. We would do well in this Centenary year to keep her memory green with our gratitude, by recalling all her splendid work for this country and the ideals which she so constantly placed before us for our inspiration and guidance. Our entry as a free nation into the circle of nations is a culmination of Dr. Besant's work for India in the political field. Her work in the educational field will no doubt bear its equally important fruit in course of time, as a free India undistracted by the pressing problem of her politics turns her attention to the constructive tasks that await her consideration.

N. SRI RAM

ANNIE BESANT: HER CENTENARY

By MARIE POUTZ

ANNIE BESANT! what could I say about her greatness and splendid record of work for the world which others have not said, and said excellently? All I can do is to bear testimony to what she has been, and is, *to me*, the greatest inspiration in my life.

Of course, we have been told many a time that all perfection is within us, within the spark of Divinity which is our true Self; that no one can tread the Path for us. Some have said that we need no help, that no one can help us. It is true that, as H.P.B. has said, no one can cross the Himalayas in a Pullman, that we must do the climbing ourselves. But lives and lives of efforts, often futile, might be required for the climbing, were it not for those who point out the way and light the path our feet must tread. So, I wish to testify here that we can be helped, for without the inspiration she whose birth we are commemorating has been to me, even the humble light which is now mine might still be the hope of the future.

Her help was not usually given by word of mouth. During my first stay of about seven months at Adyar, I do not think she spoke to me more than three or four times, and only to inquire in a few words how I was getting on. I treasure the memory of one of those few remarks. After we had sat together in silence for a few moments, she said: "I am glad you are not a chatterbox!" She knew the power of

Silence. She helped by what she was—a magnificent combination of a World Power and a loving mother, so simple in ordinary life, so tremendously powerful when the occasion demanded it.

I suppose that every one who could respond to her influence was helped according to his temperament. To me she was the very embodiment of *Service*, service in every way, to every one. She has stirred within me that ideal. She has made me realize, as no one else ever has, that for those of my nature Service is the only thing worth living for, service in the little things of life as well as in so-called greater services.

I know that some will call me a hero-worshipper. Yes, I am, and I am proud of it since it shows that I can respond to Greatness. Because of it, I humbly hope that I may perhaps have the privilege of serving her to the end of the ages. Many may remember that magnificent talk of hers, at Ommen in 1927, when she declared that she herself did not want liberation until the last human being also reached his liberation; if she will allow it, I want to keep her company!

MARIE POUTZ

To me service is the noblest function of life, and loyalty, loyalty to a friend, a cause, a principle, a superior, the finest fibre in human character. . .

Wherever there is a Lodge of the Theosophical Society a little candle is lighted, and a tiny nucleus of Brotherhood glows rosily. . .

I pray to our Masters for Their blessing on all members who are faithful to Theosophy and who work to spread it in the world.

ANNIE BESANT

BESANT CENTENARY CELEBRATIONS: HOW IT ALL BEGAN

By RUKMINI DEVI

MEMORY and my diary first recall a big meeting held in Madras to celebrate the anniversary of Dr. Besant on the 1st of October 1943. Returning home to Adyar, talking and thinking of her, a realization came to Dr. Arundale and myself that in 1947 would come the Centenary of her birth; that we must make it a great occasion for India and the world, for Theosophists and non-Theosophists.

Next I recall the 17th of February 1944, birthday of C. W. Leadbeater, when Dr. Arundale came to me full of an inspired dream. Annie Besant had talked with him, and suggested that the same year would also be the Leadbeater Centenary. We resolved that we must do great things, for a tortured world, in the name of our two leaders and with their ever-present help.

A great national and international scheme must be evolved wherein every Section of the Society would take part, as soon as the war should be over and communications restored. All the eminent people of India, especially those who were closely connected with her in her public life, outside the ranks of Theosophists who should need no such reminders, must be invited to join as well. So would the Centenary be the year of a New Message to the world in the hour of its greatest need—the Besant Centenary would be the focus of a spiritual outpouring. Incidentally, there should be some worthy lasting Memorial, Theosophical and for the benefit of humanity, a National monument in or closely connected with the International Centre of Adyar.

So far as this National Memorial in India was concerned, it would be the concern of many non-Theosophists who were followers and friends of Dr. Besant in her national work ; and the Besant Theosophical School and Kalākshetra might well be developed to be a nucleus of a world educational and cultural centre and a long-cherished dream of hers. With the blessings of the Masters, both of these institutions had made their way in spite of many obstacles and difficulties, especially lack of money and of suitable helpers. Now we should be helped to build an edifice glorious and splendid, to be erected brick by brick, stone by stone, by love and labour. To achieve this plan, on the 8th of May 1944, the Besant Educational Trust was formed to secure stability financially and otherwise. Fresh steps were taken in this direction in September 1944, when Dr. Arundale sent round a letter to prominent men and women of India, inviting and exhorting them to constitute themselves into an All-India Committee to develop the scheme further.

This was followed by a tour undertaken for this purpose by Dr. Arundale and myself in North India from October 1944 to January 1945. While Dr. Arundale devoted his time to Theosophical lectures, I concentrated my energies in stimulating the interest of the public for the artistic and cultural renaissance of this country by giving lectures and dance recitals.

At this point, affairs of the Centenary seemed to have taken a definite shape, and an All-India Committee was formed in April 1945, with the late Rt. Hon. Srinivasa Sastry duly elected as Chairman. The Committee went carefully into the question of founding a Besant College at Adyar by raising the Besant Theosophical High School to the status of a College affiliated to the Madras University and as a memorial to Dr. Besant. The plan was slowly maturing when, in August 1945, the strongest supporter of the project, Dr. Arundale, passed away from our midst. The scheme

had to mark time for a few months under a smouldering surface, yet dynamically fiery and active underneath. During this period the idea of the Besant College was given up as in Madras they were already starting a new College, besides which a far greater sum of money would be required for this purpose. But Dr. Arundale's wish for a Training College for Teachers was taken up, and with the support promised by Sir C. P. Ramaswami Aiyar, Dewan of Travancore, we felt encouraged to start the scheme which both the All-India Committee, composed of public men and women, and the Besant Centenary Trust approved. Therefore on the occasion of the birthday of Dr. Arundale, on the 1st of December 1945, the opportunity was taken to declare to the world that there would be established at or near Adyar a Training Centre, with which his name would be linked. The Centre thus formed would be called the Arundale Montessori Training Centre. Dr. Montessori and Mr. Jinarājādāsa both spoke on this occasion. This was a fitting monument to the memory of Dr. Arundale, who was a great educationist, and who had first invited Dr. Montessori to come to the East and to give to his adopted Motherland of India the benefit of her marvellous personality and the fruits of her educational genius. The Theosophical Convention of 1945 at Adyar afforded suitable opportunity to spread the idea of the Centenary among the assembled Theosophists, and to arouse their enthusiasm for the scheme.

In January 1946, Sir C. P. Ramaswami Aiyar agreed to be the President of the All-India Committee, which eventually met in March of the same year in Adyar at which meeting I was elected General Secretary. This was followed by a tour in South India by myself and my troupe of students from Kalākshetra, and the following months till August were spent in doing spade-work, in writing and lecturing for the Centenary. Great response came from all sides to this clarion call

to do something tangible in the name of Dr. Annie Besant. Although the President of the Theosophical Society, Mr. C. Jinarājadāsa, owing to heavy duties of his office, felt unable to devote his energies to this work, he willingly gave his moral support and blessing to the whole scheme.

I left India for Europe in the summer of 1946, at the invitation of the European Federation, to tour Europe for rehabilitation work. My mind and heart were full of plans for starting the Centenary work there as well. I reached Huizen, Holland, on the 11th of August. A hurricane tour undertaken mainly in aeroplanes through Holland, England, Denmark, Sweden, Belgium, France, Switzerland resulted in a very hearty response to the Centenary idea in all these countries. A Central Committee for Europe was formed with Branch Committees in England, Belgium, Denmark and Switzerland.

October of that year saw the formal registering of the Besant Centenary Trust, which has on its list of membership some of the most prominent members of the Theosophical Society, including its President, and sympathy and support of very important people all over India.

The aims of the Trust are to form a spiritual Centre to spread abroad ideals of Theosophical education and culture including arts and crafts, and to establish, maintain and control schools, colleges and other educational and research institutions for the imparting of such education.

A joint appeal in the name of prominent people (admirers of Dr. Besant and friends who serve on the Committee), was sent round. I returned home in December and resumed the thread of my work in India. The Theosophical Convention of 1946 at Adyar was again an occasion to consolidate Theosophical support to the Centenary cause, and provincial Committees were formed in respective provinces consisting mainly of members of the Society. In connection with the C. W. Leadbeater Centenary an announcement was made

that Scholarships would be awarded in his name to deserving Theosophical students. On the 29th of December, Mr. Rohit Mehta, General Secretary of the Indian Section, in a resolution passed by the Indian Section urged the members to support heartily the work of the Centenary.

By this time, Committees were formed all over India and plans were further developed for :

1. The organization of the Arundale Montessori Training Centre ;
2. Collection of Funds ;
3. A Publicity Campaign to spread the Besant Spirit with a central office at Adyar.

The month of January 1947 was spent in making arrangements to celebrate the Leadbeater Centenary and to inaugurate the Besant Centenary.

A week's programme was arranged by our Cultural and Educational institutions in Adyar for the Centenary birthday of C. W. Leadbeater. On the morning of 17th February, in the Headquarters Hall of the Theosophical Society, Mr. Jinarājadāsa announced an appeal for funds to stabilize the Theosophical Society's estate at Adyar under the name of Besant Adyar (World) Commemorative Fund. In the evening at a big public gathering in the open-air theatre at Adyar I inaugurated the Besant Centenary Celebrations. Mr. Jinarājadāsa spoke on Dr. Besant. The function ended with a very happy and artistic entertainment by the students of the Besant Theosophical School and Kalākshetra, who all dedicated themselves to this cause.

Contributions are steadily coming in, and a fitting Memorial Volume, *The Annie Besant Centenary Book*, is being prepared with appreciative articles contributed by some of the greatest men and women in India and the world over.

As a very auspicious augury of times to come, on the 8th of May, a handsome donation of Rs. 25,000, the first

instalment from the Travancore Government, was received for the Training Centre and very gratefully accepted.

Thus in conceiving, planning and arduous work more than three years have rolled by, years full of hopes and dreams, despair and difficulties, but incessant labour, supported by a faith and enthusiasm that the Great instil into the hearts of their followers.

And at last the result is before the whole world. For on the 3rd of July, the full moon day of Asala, we officially opened the Arundale Montessori Training Centre for Teachers. It is fitting that, on a day commemorating the great message of Lord Buddha, an institution is offered which will give to the world good and enlightened teachers moved to undertake their profession in a spirit of love and understanding for the child.

Soon the 1st of October, the great Day of the Centenary itself, will be upon us. There are world-wide preparations for its celebration. Here at Adyar, there will possibly be laid the foundation-stone of the Besant Cultural Centre, a living and permanent educational and cultural memorial to Dr. Besant. In this Centre will be incorporated the Besant Theosophical School, Kalākshetra, and the newly founded Arundale Montessori Training Centre. Land to the extent of 50 to 56 acres, and situated near the Adyar Beach, has already been purchased for this work by the Besant Cultural Trust.

One need not doubt that this Centre, which is an all-round cultural and educational one, will one day flower into a University of a world-wide nature like that of Nalanda of the past. This would be but a very meagre recognition of the priceless heritage of work and aspiration which Dr. Besant has left behind her for generations to come.

RUKMINI DEVI

ANNIE BESANT, JOURNALIST

[The following statement of policy appeared in the initial number of *The Commonweal*, the news-weekly first founded by Dr. Besant in 1914 to help her political work in India. The breadth of statesmanlike quality of her policy and the fact that it is permeated with the principles of Theosophy are characteristic of all her public work.—S.A.C.]

Our Policy

FIRST and foremost, to hold a free platform for the expression of varied opinions on religious, educational, social and political problems, so that burning questions in all parts of the world may be threshed out, and truth elicited by thoughtful discussion.

The editorial policy regards the four great functions of human life—belonging to the Spirit, the Mind, the Emotions and the Body—as being different expressions of one life and as therefore closely inter-related. They form the four great departments of National Reform in every country, and any antagonism between them, nay, any mutual coldness or indifference, throws the whole Body Politic out of health.

In India, this isolation is peculiarly mischievous, because, as Mr. A. O. Hume pointed out in 1885: "The earnest and unselfish labourers for progress in this country constitute but an infinitesimal fraction of the population, a fraction that becomes absolutely inappreciable if further subdivided." We stand, then, for Union among all workers in the National Cause, and ask only to be allowed to serve it in any of the four great departments.

In Religious Reform we stand for individual liberty and mutual respect, regarding all religions as ways to God, and recognizing the religious consciousness, not any outer authority,

as the Inner Ruler of each. We regard anti-religion and superstition as the fruits of ignorance, to be removed in the one case by evidence, and in the other by explanation. We refuse to admit that any religion is a ground for the possession of social or political advantages, and ask that while all should be protected in their liberty none should be treated as privileged.

In Educational Reform we plead for flexibility, for the lessening of the number of examinations, and the over-pressure caused by too early specialization; for the encouragement of initiative both in teachers and pupils; for attention to physical, moral and religious culture as well as to intellectual; for the lowering of fees, and the increase of the number of schools and colleges; for the encouragement of the classical languages of India and of the vernaculars; for the wider spread of technical and artistic instruction; for the education of girls and of the masses; and, generally, for universal education on National lines, with an open path from primary schools through higher schools to the Universities.

In Social Reform we are in favour of foreign travel, of co-operation, and of the uplifting of the depressed classes; of the abolition of child-marriage, the seclusion of women, the colour bar, and the caste system.

In Political Reform we aim at the building up of complete Self-Government from village councils, through district and municipal boards and provincial legislative assemblies to a National Parliament, equal in its powers to the legislative bodies of the self-governing Colonies, by whatever name these may be called; also at the direct representation of India in the Imperial Parliament, when that body shall contain representatives of the self-governing States of the Empire. All measures that tend in this direction we shall support, and all that retard it we shall oppose. We recognize the National Congress and the non-official members of representative

bodies as voicing the will of India. We claim an open path for Indians to every post in their native land, as promised by the Proclamation of 1858, and the abolition of every law that places them in a position inferior to that enjoyed by the English. We ask that capacity and high character shall determine all appointments to office and that colour and religion shall be entirely disregarded as qualifications.

One thing that lies very near to our heart is to draw Great Britain and India nearer to each other, by making known in Great Britain something of Indian movements and of the men who will influence from here the destinies of the Empire. England will listen eagerly to the views of the coming men of India, of whom, at present, she knows scarcely anything. The views of the English-educated men, who are the voice of India in the present as they are her hope in the future, are but little known to the people of Great Britain. Yet for the sake of both nations it is vital that these should be as well known there as the leading men of England are known here . . . The ignorance of the real India is abysmal, and therefore the interest in her is sluggish. We would fain present a living picture of the true India, the India panting for liberty, aspiring to Self-Government, and yet so patient and so hopeful, that England may understand and—sympathize.

The greater part of the above policy is intended to serve Indian reform, but we shall advocate the spirit of these reforms everywhere, and shall seek to draw together men and women of goodwill in every land.

Bad principles and bad methods will be opposed editorially, but if a person of standing in the community considers it necessary to attack anyone individually, the criticism must be signed by the writer.

We shall try to place on record any utterances which guide, cheer, and invigorate, any great ideals proclaimed by the prophets of our time.

We would fain be the voice of the dumb, the defender of the oppressed, the reformer of evil, the upholder of righteousness. It is a great ambition; but "it is better to try nobly and to fail, than ignobly not to try at all".

ANNIE BESANT, *Editor*

HER HANDWRITING

The father of "Graphologie, Crepieux-Jamin," once visited me at Darmstadt and spoke to me of the *Canailenspiegel*, which he had published. I said: "Why not write a *looking-glass* of noble souls?" "Yes, but where can I find them nowadays?" the old man asked with a groan. I searched among my collection of handwritings for those which I liked best. Very few were acceptable to him. But when he saw the handwritings of Rabindranath Tagore and Annie Besant tears came into his eyes and he exclaimed: "But these are very big people!" He took photographs of those letters and I hear that these pictures are now decorating the home of Crepieux-Jamin in Rouen. . .

Everybody knows who Tagore is. But I can flatter myself at being one of very few who recognized the real greatness of Annie Besant's personality at the first glance. I treat her occult teaching with—let us say—benevolent neutrality. However, I do not hesitate to credit her with the greatest statesmanlike qualities which any woman has ever had. Annie Besant became President of the Theosophical Society because (to make my meaning specially clear by a joke) she could not become Queen of England, or because she considered the duties of that office too unimportant. As a Theosophical leader she has unquestionably influenced the whole world. But this is not all: . . . she founded the English Labour Movement. And in time the whole world will know that Annie Besant did at least as much for the liberation of India as Mahatma Gandhi.

COUNT HERMANN KEYSERLING

DR. BESANT AT TAORMINA

In 1912, Dr. Besant and Bishop Leadbeater with four others (C. J. and G. S. A., J. K. and J. N.) spent some weeks at Taormina in Sicily, to undergo a course of intensive spiritual training. Near the hotel where the party was staying, was the Greek theatre from which Pythagoras had lectured on the spirit of citizenship. The actual tessellated pavement on which Pythagoras stood is still visible, and one day Dr. Besant stood on this place and "heard" the following passage which concludes one of his addresses:

Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the mother & father of all, is the wife of the husband, & the husband of the wife. The family is good, & good is the joy of the man in wife & in son: but greater is the State, which is the Protector of all, without which the home would be ravaged & destroyed. Dear to the good man is the honour of the woman who bore him, dear the honour of the wife whose children cling to his knees; but dearer should be the honour of the State that keeps safe the wife & the child. It is the State from which comes all that makes your life prosperous, & gives you beauty & safety. Within the State are built up the Arts, which make the difference between the barbarian & the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State.

C. W. LEADBEATER, OCCULTIST

By M. SUBRAMANIA IYER

CHARLES WEBSTER LEADBEATER was born on February 17, 1847, and so this year we celebrate his Centenary also, as well as that of his life-long colleague, Annie Besant. From 1906 to 1934, I have enjoyed the blessed privilege of personal relationship with C.W.L.—as Bishop Leadbeater was affectionately known to his close associates. He was an Occultist of a very high order and the best person to train pupils for Discipleship. I have travelled with him in India, Burma and Ceylon, and had thrilling experiences of his methods of occult training and discipline.

The experiences gained by C.W.L., as related by him in the story "Saved by a Ghost," in *The Perfume of Egypt*, were really the foundations of his occult development in this incarnation. One is almost inclined to feel that, but for these, the course of his life would have been different. Soon after he met Madame H. P. Blavatsky, his occult training began and how severe it was. While travelling with her, for the first time to India, after having left his home and associations of over thirty-five years, she gave him a very trying time on board the ship. As an orthodox Englishman he was extremely sensitive and conventional, but H.P.B. in the presence of others scolded him right and left every time he said something. The more he resolved to speak correctly the next time and did so, the more severe was H.P.B., and C.W.L. wondered whether he would ever survive this "testing". At last, after thirty-five days of travel,

when they landed at Galle, H.P.B. congratulated C.W.L., calling him by his Christian name, and saying, "Charles, I am glad that in these thirty-five days, the inhibitions you had accumulated for thirty-five years have been rooted out of your nature".

Then at Adyar, in 1885, he had the unique and unprecedented privilege of developing occult powers under the direct guidance of the Master K.H. and under the immediate supervision of the Master D. K. and Swami T. Subba Rao. For forty days he went through the process patiently and strenuously. At last the barriers broke and he achieved clairvoyance, whereby he could function on the physical, astral and mental planes simultaneously. It is owing to this occult development that we have books like *The Astral Plane*, *The Devachanic Plane*, *Invisible Helpers*, *The Hidden Side of Things*, *The Science of the Sacraments*, *The Hidden Side of Christian Festivals*, *Man Visible and Invisible*.

One of the inspiring factors in the lives of Bishop Leadbeater and Dr. Besant was their comradeship—stretching from ages past into eras to come. It has been said that she will be the Manu of the Seventh Root Race of this Round, and he will be the Bodhisattva then. In this life, this beautiful relationship had a little breeze, only to bring them more closely together. In 1906, owing to a controversy, C. W. L. resigned from the Society; and relying on other people's reports Dr. Besant also condemned him. But later, on his writing to her and on receiving hints from high sources, she realized her error and reconsidered his resignation from the Society. He was reinstated as a member, and from that time on she worked with him in perfect harmony. In 1912 they both took their Arhat Initiation.

Here I quote a fine passage from Dr. Besant which explains itself: "My unity with him is perfect; different as we are in temperament, and superior as he is to me in psychic

development, we always seem to come to an agreement, though half the world divides us, without physical communication. I remember an occasion when we exchanged letters containing the report of a fairly long speech, he from Sydney, I from Adyar or London—I forget which—the only difference was in part of the last sentence. I wrote: 'doubt, difficulty and danger'; he wrote: 'indecision, difficulty and danger'. It must be remembered that people do not use words but ideas in their communications in the higher regions; hence the same idea may be conveyed in different words. In the above sentence the difference is probably due to my oratorical instinct; 'doubt, difficulty and danger' sounds much better than 'indecision, difficulty and danger'. C.W.L. objects to the word 'doubt,' as doubt is cast off in the First Initiation. He always prefers extreme accuracy to the turn of a phrase. It is a case of science versus feeling, and it is useless to quarrel over it, as 'it takes all sorts to make a world,' and C.W.L. and myself, being sensible people, use our differences to enrich our common work, instead of quarrelling over them."

"Chelaship *unveils* the *inner* man and draws forth the dormant vices as well as the dormant virtue. Latent vice begets active sins and is often followed by insanity. Be pure, virtuous, and lead a holy life and you will be protected. He who is not as pure as a young child better leave chelaship alone. . ." (Master K. H.). Certainly C. W. L. was such a Chela.

I know of no great person more humble and kind than C.W.L. Even for those who injured him, he not only had a good word always, but did his utmost to help them; and at least once he went too far in his effort to help. Here is the story: certain individuals, who had taken active part in condemning him, seemed to have reached the end of their occult progress in this life; but C.W.L. felt concerned about them, and boldly approached an Elder Brother and pleaded for them further opportunity

because they were faithful and devoted to Mrs. Besant. The Great One asked C. W. L. to come again next full moon so that they might consider the proposition together. In the meanwhile, these individuals bitterly opposed the election of Mrs. Besant as President of the Society. Thus C.W.L. was able to see for himself that "the sun had set for them in this life"; that his "compassion" should not have clouded his intuition; and that the Masters as much as ourselves "the great Law binds".

C. W. L. had the rare privilege of seeing the Masters in Their physical bodies. He has related these incidents in *The Masters and the Path*. Included in these incidents is his visit to the Rishi Agastya, the Regent of India, at Tiruvallam near Madras. He was one among the three who went, the other two being H. P. B. and Swami T. Subba Rao.

To C. W. L., the Sage, we owe most of our knowledge of Occultism. When will such a one be amongst us again!

*Keen, watching for openings to help, must ye live,
Your object in life not to get, but to give;
Enlighten the world with your strong commonsense,
And work, neither giving nor taking offence.*

+ C. W. Leadbeater.

April 7th, 1931.

FROM THE
VISITORS'
BOOK OF
COIMBATORE
LODGE,
S. INDIA.

A GREAT FASHIONER OF MAGIC WORDS

DR. BESANT had the art and ability to write powerful prayers or invocations, and among her wonderful gifts to Theosophists and so to the world are some great Invocations.

I

O Master of the Great White Lodge,
Lord of the religions of the world !
Come down again to the earth that needs Thee,
And help the nations that are longing for Thy Presence.

Speak the Word of Peace,
Which shall make the peoples to cease from their quarrellings ;
Speak the Word of Brotherhood,
Which shall make the warring classes know themselves as one.

Come with the might of Thy Love,
Come in the splendour of Thy Power,
And save the world which is longing for Thy Coming,
O Thou who art the Teacher alike of Angels and men.

[This "Star" Invocation was first delivered in public by Dr. Besant on 1st January 1911. It is now incorporated in a slightly altered form into the Ritual of the Mystic Star.]

II

[In 1928 Dr. Besant proclaimed that in the Great Hierarchy of the Inner Government of the world there is the office of World Mother as there is the office of World Teacher. "Slowly will come this complementary work, calmly, serenely, the revelation of the true place of Woman in the coming civilization, not as the rival of man, but as his comrade, his friend, the other half of Humanity, the two representing the Human Being. Of these will be born, as they reach their fuller evolution, the Buddhas and the Christs of the future, as a Master prophesied in the early days of our Society."]

We bow in homage and adoration
To the Glorious and Mighty Hierarchy,
The Inner Government of the world,
And to Its exquisite jewel,
The Star of the Sea, the World Mother !

III

[This Invocation to the Unity was written in 1923, in fact, Dr. Besant writes, "it chanted itself". "It sends forth successive waves of colour, pulsing outwards from the speaker, if rhythmically intoned or chanted, whether by the outer or the inner voice. . ."]

O Hidden Life, vibrant in every atom ;
O Hidden Light, shining in every creature ;
O Hidden Love, embracing all in Oneness ;
May each, who feels himself as one with Thee,
Know he is therefore one with every other.

IV

[This has become an Annual Invocation, being spoken at the opening of every International Theosophical Convention since 1920.]

May Those who are the embodiment of Love Immortal,
bless with Their Protection the Society established to do
Their Will on earth. May They ever guard it by Their
Power, inspire it with Their Wisdom, and energize it with
Their Activity.

V

[This was written to help the cause of Theosophical education in India.]

O Rishi Maitreya, the Teacher of Devas and of men, send Thy Blessing, we pray Thee, on this our work of Theosophical education, designed to uplift Thy ancient land, Thou who art the Lover of little children, the Protector of youths and maidens, the Saviour of the world.

VI

[A prayer for Peace, written in 1928.]

O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies, and to love Thee in them. So shall Thy Peace spread over our world, and Thy Will shall at last be done on earth as it is done in Heaven.

LONG LIVE THE THEOSOPHIST!

Greeting, readers mine, on the birthday of our THEOSOPHIST, [also Oct. 1st], beginning its new Volume. Many have been its vicissitudes during these . . . years. Founded by H. P. Blavatsky and H. S. Olcott, it has passed through many experiences, but it has never lowered its flag. It stands as servant of the Hierarchy, spreader of the Ancient Wisdom, carrying the Torch of that Wisdom which has ever been the Light of the World, the Light which will last when the world sleeps for a while, until its period of activity returns, and finds that Light still burning in the eastern sky. THE THEOSOPHIST has outlived—as men reckon life—its two Founders. It will outlive, I hope, its present Editor, and many a successor to come.

ANNIE BESANT

ANNIE BESANT, HEALER

By JOSEPHINE RANSOM

THOUGH so much has been said and written about our beloved Annie Besant, there are still a few things of more intimate character that can be related of her. For instance, no one has ever described her pilgrimage to the Cave of Amarnath away in the Himalayas. With her party, over the snow went Dr. Besant, barefoot along rough tracks, camping under the frosty stars, bathing in icy waters, poor food, little to drink, not much fire. No one was ever less complaining than she when on pilgrimage!

Also, it is not well known that she had unusual healing powers. Earlier in life she had been a capable mesmerist, helping folk to overcome bad habits. She rarely exercised her healing gifts. Had it been widely known in India that she could cure ailments she would have been besieged by crowds of sufferers appealing for aid, as was Col. Olcott, till at last his Master said he should not further exhaust his vitality.

Here are a few incidents showing Dr. Besant's power to heal, and known to me at first hand. Long ago in her home at Benares she had a steward named Āmbika Babu. The sight began to fail in one of Āmbika's eyes. He went to Calcutta and consulted specialists, who declared that his failing sight was due to atrophy of the optic nerve—and they could do nothing for him. Dr. Besant took him in hand. She poured *prāna* into the atrophying nerve and slowly renewed its vitality. In time his sight was completely restored—and Āmbika's gratitude knew no bounds.

One night a chowkidar (night-watchman) at Shanti Kunja was attacked by a mad jackal, which succeeded in wounding his thigh. In the morning Dr. Besant was told of this, and went at once to see the man. She began by making with her right forefinger just over the wound, but not touching it, a pentagon with the one point leading away from the wound. This figure she made a number of times down the leg and just beyond the foot, murmuring the while some words I could not catch. If I remember rightly she gave the man this treatment a few times . . . He did not develop rabies.

A syce (groom) had his foot injured when Dr. Besant's horse inadvertently stamped upon it. She went to the stables, saw that the wound was cleansed, then passed her hand several times in the air over the place. Then she herself bound it up. That syce had no further trouble with his foot.

Dr. Besant had her own way of healing sorrow and misery. Once in Benares I was in great distress and it began to affect my health. She did not try to console me, but when things were at their worst, she put her beautiful hand gently on my head and said: "Because of this suffering, my child, you will be much more capable of understanding others." And from that moment the cloud of distress began to melt away, not into resignation, but into some measure of understanding.

None who ever heard Dr. Besant speak in her splendid fashion, but had the burden of their mental sufferings eased by the power of the spirit which she poured forth so abundantly. To be silently in her presence was healing and blessing indeed. Her own inner serenity was such that it calmed and changed one's mental tumults, and resolved them into comprehension and tranquillity. One might truly say that in her presence all desires died except the desire to be like her, and that desire is still shaping the lives of many of us who were privileged to know her.

JOSEPHINE RANSOM



ANNIE BESANT ABOUT 1875

HOMAGE TO MY TEACHER!

IT was about 1889 that I first saw in this life Annie Besant, the Centenary of whose birth we celebrate this year. I will not apologize for the personal nature of what I write, for it is largely through observation of the Guru that the chela learns, even though his understanding of what he registers may not come until after many days.

It was at a meeting of the Fabian Socialists, when "Annie" was seeking help and understanding for the match-girls on strike for fairer wages, that a chord was touched in the heart of one listener, and response awakened . . . Later I went to hear a debate between Mrs. Besant and the "Christian" leader of a Sunday School, and once again I experienced that uprising in support of the one whose words rang true.

A few years after this, I was taken by my mother to Mrs. Besant's house in Avenue Road, and at the moment of introduction a flash of recognition seemed to pass from the Great Lady to me, as she welcomed me. Karma brought many opportunities in the years between 1894 (when I joined the Society) and 1933 when, on September 21st, the beloved body was given to the flames. It remains in my mind as a day of joyous peace, for the freed Spirit of our great Chief was felt to be amongst us, giving her benediction.

To recall one or two occasions when some act or word of the Chief brought home a special lesson. A picture rises in the mind of her first public lecture in French given in Rome, I think in 1902. Later, during tea she asked: "Did you notice those priests in the box opposite me?" Then she told us that they had been exerting their powers to hypnotize

her whilst she was speaking! After tea her carriage came to the front door, and one of the party going down to open the door noticed a beggar waiting outside and waived him away. Mrs. Besant entered her carriage. A short way from the house, however, the carriage was stopped, and Mr. Bertram Keightley, one of the party, was sent back with a coin for the beggar.

It is hardly realizable today that a figure in public life with constant engagements of many kinds, both in London and the Provinces, who received innumerable appeals for interviews and for personal help of all sorts from people in every part of the world, the Head of great international organizations, should, until a comparatively late time in her public life, have had no private secretary, and written her letters with her own hand.

A desire to serve found always from her a ready response. It was her custom often to draw around her a small group of her *chelas* with whom intimate discussions were possible. Probably great blessings were poured out upon those whom she thus allowed to be about her by the silent forces playing upon those in her aura, as well as by her constant example of selfless service. One vividly recalls the exquisite refinement in every activity of her daily life and habits, her rejection of all falseness or posing, and her effort to make life easier for every condition. Once, in connection with journalistic work, the question arose concerning the spacing of copy sent to press, and it was suggested that this job was usually left to the printer. She did not deny the assertion but continued with her cutting and pasting, saying gently: "I think it makes his work a little easier."

Another of her characteristics that gave and that must continue as long as memory lasts to give us inspiration, was her indomitable courage. The warrior Spirit which flinches at nothing but sees each obstacle as something to be

overcome. A marked illustration of this is the founding of the Co-Masonic movement.

Masonry was for her a new field of activity. Masonry was generally regarded as an activity into which men escaped, to meet and dine convivially without the intrusion of women, except on the occasions of grand banquets, when the ladies were invited to share in the social side!

The Chief was told to start the Movement in England, and at once she had to face two difficulties: first, the technique of the movement had to be acquired and worked out with such help as could be obtained from a few English Theosophists who were also Masons; second, she had to derive authority from and establish fraternal relations with the only existing body of Co-Masons, whose headquarters were in Paris, and whose essential purpose after *fraternity* was *feminism*. The heads of this Order were not interested in Theosophy, nor were very favourably inclined towards anything savouring of Religion or Occultism. To one who watched the start of this movement in England, when the Brethren from Paris came to London to help Mrs. Besant and six or seven Theosophists (who had been over to Paris to be initiated in the Order) to start the first Lodge, it would have been hardly possible to foresee the wonderful growth and development which was to follow the planting of that seed.

To all who had the honour of knowing her she was a constant inspiration; to those who loved her she gave always the blessing of help and encouragement. In her work for the world she supported all movements for truth and justice, sought redress for the wronged, fought valiantly for the oppressed. What her life meant for the Theosophical Society and for the world, can perhaps only gradually become fully known, as mankind rises nearer to her stature.

ETHEL M. WHYTE

A FEW WORDS . . .

By SERGE BRISY

I HAVE known Annie Besant very little, that is to say, I did not meet her often and spoke to her only once or twice. But my memory of these contacts is so precious, living and intense that nothing will ever be able to wipe it away from my heart.

I remember clearly—so very clearly—her first look. Was it addressed to myself or to the group of which I was one, in the large audience? Her lecture delivered, she was passing, preceded by the General Secretary. As a young Theosophist, I had listened to all she said with a concentration that never wavered; and yet, after these long years, I remember the look which, perhaps, was not meant for me, and have forgotten even the title of the lecture!

Passing the row where I was seated, she stopped imperceptibly and her never-to-be-forgotten look overwhelmed me. It seemed that I lost consciousness, rather, my consciousness was lost in something so immense that it was impossible to understand or to know where I was. It lasted but a second, since Mrs. Besant hardly stopped. A second in an eternity! An eternity in a second! Never again have I had in such a vivid way the illusory impression of fleeting time.

This look which contained, so to say, the wisdom of ages, urged me . . . where? . . . towards what? . . . why? . . . for whom? . . . It urged me, and that was enough. In it lingered happy acknowledgment (the meeting between two souls?), an imperative call (the Chief finding again one of his soldiers?),

a feeling of search (who was that soldier?),—a far-away call though so near, a call whose power was indescribable, a call that meant fight, struggle, triumph, the divine call to expanded Life. I can still see that look. I will see it always. It burnt my soul and set on fire my whole being. It helped me to sense a new sphere of action. It opened as if by magic unknown horizons. It enkindled in my heart the desire to serve a Cause that attracted me, but that I knew as yet imperfectly. It linked me to a task that no obstacle whatever, no misunderstanding, no sarcasm or jest could blur.

Many of us surely have experienced this contact, incommunicable though ever-present in the heart and soul of those who have experienced it. To me, Annie Besant, notwithstanding her life of perfect Knighthood, has never so much been an example as a light, a torch, a flame. Her books I love to read over and over again, and in them each time I discover new landscapes in the golden fields of spirituality, over and above all that was so typically "herself". She was and is a Flame, capable of setting the whole being a-fire, to awake one to new and unexpected responsibilities, to point out an unavoidable destiny, to strike in the core of the heart the silent order which permits the most unlooked-for realizations. And all this in a flash of lightning, like a spark falling upon an obscure heap of apparently inert matter, changing that matter into a burning fire of copper and gold.

She passed and I thought: "I will serve her Cause. She is the blazing sword in the hand of her Master. She is pure as Dawn. She burns because she enlightens. And her path is straight and direct. She fears nothing except her weaknesses. She fights them unerringly, every day nearer to Truth, making of the principle of Reincarnation a thing eternally living, eternally new, ever-renewed in her own life; for each morning she is reborn more beautiful, and each evening dies a part of herself which she voluntarily discards.

She is the shining picture of a Karma of light, because she ever goes forward, fearless, ready to pay with suffering what she owes to Life. I will serve her Cause and her look will be, to me, one of the most shining stars of my soul. . ."

She talked with me, later on. I learnt to know her extraordinary compassion when dealing with error and how she could be near anyone's heart and understand any trouble. Her hand gently stroked mine, her eyes searched my eyes while she spoke the essential words I expected to hear. But nothing uplifted me so much as that brief look of hers—which perhaps was not intended for me—that expectant and commanding look, loving yet firm, full of patient will which reached me along a row of strange and unknown faces, which brought me in a flash to the heaven of realizations, enkindled in my heart an inextinguishable thirst for truth, took me out of my little self and projected me into and gave me a taste of the Infinite.

George S. Arundale, her spiritual son, told me in 1938 (the very last time I saw him, alas, and when we were exchanging happy good-byes that we never at the moment thought final in this life): "Did you know that Dr. Besant considered you as one of her soldiers and asked me to look after you?"

In hearing these words which I had never expected, the image of Annie Besant arose before me, illumined by the look that had pierced my soul, the look which contained the wisdom of ages, the look that urged me . . . where? . . . towards what? . . . why? . . . for whom? . . .

Big tears ran down my cheeks. Was this look of hers really for me and was she, through her beloved son, after all these years, coming to tell me that it was mine? . . .

I have tried to write a few words about Annie Besant, but are the words worthy of her? . . .

SERGE BRISY

ANNIE BESANT AS I KNEW HER

By CLARA CODD

I REMEMBER so well the first time I met Dr. Annie Besant. I was a young Theosophist in those days, the youngest member of an English Lodge. The President took me to a Convention and introduced me to Dr. Besant. I was a little astonished to find what a little lady she was, but what struck me most of all was her wonderful eyes. They were not blue, as many people think, but golden like the eyes of a lion, and they looked at one with such a direct, open, candid glance that I was reminded of what I had heard Colonel Olcott say of his first experience of meeting her, that she had "the eyes of a noble child".

How many, many times I have heard Dr. Besant lecture. I have served as steward at many of her great lectures in the Queen's Hall in London. Always the Hall was packed, and when she entered, without a chairman, the vast audience rose as one man to their feet. I was there when she gave the last of those great lectures in her life. I knew then that we should never hear her again. Many people felt that too. Hannen Swaffer, the great journalist, who is also a Spiritualist, wrote that as he listened to her he felt he was listening to "the swan-song of a prophetess".

We all know of her greatness and her glory, but what I like to remember best is her sweet motherliness and tremendous compassion with the weak and the ignorant. You should have seen her with little children, or with the troubled and

the ignorant, the patience, the kindness, the sympathetic understanding of her then. I will never forget it. Of all the great people that I have met in this life she stands out for her wonderful simplicity and sincerity of soul. What she taught us she lived, up to the hilt. And she was such a brave soul, she was not afraid to suffer as perhaps many had never yet suffered. She once said to me: "When I look back over such a long and full life I would willingly now surrender every joy but not one of my sorrows, for I learnt the most through them." And she also said to me once: "When you can be just as happy when the one you love best is on the other side of the world you have learnt how to love." Other people may forget the little courtesies of life, but never Annie Besant. When my mother died, her letter, so lovely and so comforting, was the very first one I received. So strong was she, and yet so sweet.

Then another quality I could not help noting was her extraordinary magnanimity. If another injured her she bore him no resentment. A very old friend of hers, who had done a great work for India with her, for a time turned against her, but she still kept his photograph on her desk. An impulsive member asked her why. "Do you not realize, my dear," she replied, "that if you continue to love in spite of everything, you win the right to help that person in another incarnation?" When a coolie stole some of her beautiful saris she refused to give him in charge of the police, but presented the thief with the stolen saris instead. Always the heart of Annie Besant was on fire with love of the outcast and the unprivileged. And her soul had horizons as broad as the universe. Nothing was alien or indifferent to her.

How flawless, too, was her burning devotion to her Master, how instantaneous her response to His slightest indication! She once told us that she was the happiest of all Theosophists, for she had no will but His, no other desire

than to serve Him in all humanity. The Master Himself knew this well, therefore He said to her one day: "Was it not for this, most loving and faithful of all My disciples, that I was allowed by our Lord and King to choose you to be My successor, so that we shall be together when this world passes into Pralāya, and beyond?"

WHO WILL WRITE HER BIOGRAPHY?

It is perhaps a little hard on Mrs. Besant that the various phases of her public activity should be explained by others who cannot in the nature of things possibly know as much about them as she knows herself, and whose right to determine the order of their importance for her is very questionable. I can easily imagine a memorial volume of such explanations and estimates producing nothing in its recipient but a lively desire to throw it at the heads of the authors.—G. B. SHAW, 1917.

Though we must expect in the case of our late President a crop of so-called biographies irritating in their stupidity, and sometimes revolting in their cruel ignorance, those of us who know her well, from the earlier days of her aggressive onslaughts on behalf of weakness and distress right down to the last days of her patient waiting for release, know her as the worthy successor to Hypatia, Bruno and other pioneers of truth and freedom, and are left cold by the efforts of inches to measure ells. I have been asked why some of us do not undertake the writing of a really serious biography, since we alone have access to the material indispensable to the painting of any reasonable likeness. I agree that *Annie Besant: Warrior and Seer* ought to be written by someone who knows something both of the spirit of the warrior and of the seer, and who therefore is able to enter into the spirit of Annie Besant. But the task is herculean, and Herculeses are few and far between.—G. S. A., 1934.

Some day a biography will have to be written of Dr. Besant, but so far-reaching were her activities that no one biographer can succeed in writing the full story of her life. A team of biographers is necessary: one of the team to deal with her Theosophical work, another her work for Education in India, another for her work in creating in the English-speaking world the movement of International Co-Freemasonry, and another for the dramatic story of her contribution to the organization of the National movement in India, a fifth for her work for the Scout movement.—C. J., 1946.

A BESANT DIARY OF PRINCIPAL EVENTS

- 1847. October 1st, born in London, 5.39 p.m.
- 1852. Death of father, October 5th.
- 1855. Met Miss Marryat who undertook her education till 1864.
- 1861. First travel abroad (in Europe).
- 1866. Easter, met the Rev. Frank Besant, whom she married in Dec. 1867; A very devout Christian, she met her first religious doubt and conquered it temporarily.
- 1867. Met Mr. Roberts, "the poor man's lawyer," who awakened her interest in the outer world of political struggle, and became her first tutor in Radicalism;
First experience of an angry crowd, whom she pacified.
- 1868. Received first payment for writing: thirty shillings for a story in *The Family Herald*.
- 1871. Attempted suicide: for the first time heard her Master's voice.
- 1872. Met Mr. Thomas Scott who became her most helpful friend.
- 1873. Discovered the gift of oratory;
End of marriage: left home and husband, compelled to leave her small son with his father, and permitted to take her baby daughter with her;
Left Christianity.
- 1874. Various attempts to earn a livelihood;
May 10th, death of mother to whom she was deeply devoted;
August 2nd, joined the National Secular Society, and met Charles Bradlaugh;
August 30th, her first article under the name of "Ajax" appeared in *The National Reformer*.
August 25th, her first public lecture: on "The Political Status of Women";
September 27th, her second lecture delivered: on "The True Basis of Morality";
Took part in the election struggle of Mr. Bradlaugh: her first experience of rioting, and of English politics.
- 1874-86. Atheist.
- 1875. January, resolved to give herself wholly to propagandist work, as a Freethinker and a Social Reformer;
Heard the voice of Truth;
Began lectures on the French Revolution, from the standpoint of the oppressed people.
- 1875-76. Experienced attacks from angry Christians, and from stone-throwing audiences.

- 1877. April 6th, arrested for selling the Knowlton pamphlet; subsequently her first appearance in a lawcourt as her own advocate; the trial led to the establishment of the Malthusian League.
- 1877-90. Sub-edited *The National Reformer*.
- 1878. Deprived of the custody of her eight-year-old daughter, though ably pleading her own case;
- 1878-79. Championed the cause of Afghanistan.
- 1879. Met Edward B. Aveling, D.Sc., who became her tutor, "a marvelously able teacher of science subjects, the very ablest in fact, that I have ever met";
Matriculated at London University;
Qualified as science teacher in eight different sciences.
- 1879-88. Helped to conduct a science school.
- 1880. August 25th, represented English Freethinkers at International Conference in Brussels;
With Charles Bradlaugh began the battle for the rights of Atheists.
- 1881. Championed the cause of the Transvaal.
- 1882. Championed the cause of Egypt and Ireland;
Moved her office to 63 Fleet Street, from where she carried on her public work till 1891.
- 1884. Met George Bernard Shaw.
- 1885. Joined the Fabian Society;
Helped to form a Society of the Friends of Russia;
Championed the cause of the Soudan.
- 1887. Met W.T. Stead;
Helped to form a Socialist Defence Association;
November 13th, in the course of a struggle to establish the right of people to hold open-air public meetings, led and defended one of the processions to Trafalgar Square which were violently attacked and dispersed by the police.
- 1887-90. Member of the London School Board.
- 1888. With Herbert Burrows organized and won the Match-Girls' Strike which made possible the birth of the New Unionism;
Organized the Match-Makers' Union;
With W.T. Stead started the project of building up a "New Church, dedicated to the service of man";
Studied the hidden sides of consciousness, Spiritualism, etc., for a great despair oppressed her that her philosophy was not sufficient.
- 1889. Heard a Voice bidding her take courage for the light was near;
Read and reviewed *The Secret Doctrine*;
May 10th, met H. P. Blavatsky;
May 21st, joined the Theosophical Society, and became the pupil of H.P.B.;
August 4th and 11th, lectured at the Hall of Science on "Why I Became a Theosophist";
September 4th, met H. S. Olcott.
- 1890. Resigned from the National Secular Society;
Met C. W. Leadbeater;
Founded (with H.P.B.) the Working Women's Club at Bow.
- 1891. First lecture tour in the U.S.A.;

1891. Succeeded H. P. Blavatsky.
 1893. September, represented the Theosophical Society at the World Parliament of Religions, Chicago;
 November 9th, arrived in Colombo, and on Nov. 11th lectured on "Karma";
 November 16th, first landed in India, at Tuticorin, 10.24 a.m.;
 December, her first Convention Lectures delivered: "The Building of the Kosmos".
 1893-94. First lecture-tour in India, attracting audiences of thousands.
 1894. Engaged in the Judge "case";
 First lecture tour in Australia and New Zealand;
 First address to Indian National Congress.
 1895. January, settled in Benares;
 Translated the *Bhagavad-Gita*;
 Awarded the Subba Row Medal;
 Summer, began clairvoyant research.
 1896. April, lecture series in London, later published as *The Ancient Wisdom*.
 1897. Reorganized the American Section;
 Edited and issued *The Secret Doctrine*, Vol. III.
 1898. July 7th, started the Central Hindu College in Benares.
 1900. First lectured in India on Social Reform.
 1901. Started the *Central Hindu College Magazine*, which soon attained a circulation of 15,000.
 1902. Joined Co-Freemasonry.
 1904. Started a Girls' School in Benares;
 Paid a visit to the Pope at Rome.
 1906. Engaged in the Leadbeater "case".
 1907. July 6th, elected President of the Theosophical Society;
 August, pursued researches into occult chemistry,
 1907-11. Increased the Adyar Estate from 27 to 253 acres.
 1908. Founded the T. S. Order of Service (renamed, in 1921, the Theosophical Order of Service);
 Formed the Sons of India, and the Daughters of India;
 Started the Vasanta Press at Adyar.
 Order of the Round Table started, with her as Protector;
 Dec. 31st, made the first public announcement of the coming of a World Teacher.
 1909. Adopted J. Krishnamurti and his brother;
 Travelled 45,000 miles during the year.
 Continued occult chemistry researches.
 1910. With C. W. Leadbeater engaged in clairvoyant research for the book, *Man: Whence, How and Whither*.
 1911. January 1st, first delivered the Star Invocation;
 June, started the Order of the Star in the East;
 Dec. 28, was present at memorable meeting of the Order;
 June 15, lectured at the Sorbonne, Paris, on the "Message of Giordano Bruno to the Modern World".
 1912. Founded the Temple of the Rosy Cross;
 Founded the Order of Theosophical Sannyasis;
 Heard the oration of Pythagoras at Taormina.

- 1912-14. Engaged in a lawsuit with J. Naranah.
 1913. January 1st, transformed the Theosophist Office into the Theosophical Publishing House at Adyar.
 Entered Indian politics with the clearly stated object of claiming Dominion Status for India within the British Commonwealth;
 Handed over Central Hindu College to become nucleus of the Benares Hindu University;
 Started the Theosophical Educational Trust;
 Sept., formed a small band, which later developed into the Order of the Brothers of Service;
 Reorganized the German Section.
 1914. January 2nd, started *The Commonweal*, a weekly journal of national reform;
 July 6th, re-elected President of the Theosophical Society;
 July 14th, started *New India* (daily newspaper) which lasted fifteen years and revolutionized Indian journalism;
 Started the Y.M.I.A. and donated Gokhale Hall (Madras) to be a centre of free speech.
 1915. Wrote her famous summary of "What Does India Want?"
 Formed the Madras Parliament for parliamentary training and political propaganda; Dec. 16th, inaugurated Adyar Arts League.
 1916. Started the Home Rule League, which soon reoriented the National Congress to a new vigour;
 Externed from the Bombay Presidency.
 Started the Girls' College, Benares.
 1917. April 7th, founded the Order of the Brothers of Service;
 May 8th, Women's Indian Association organized in Adyar under her Presidentship, from which grew the All-India Women's Conference at Poona in 1927, and the All-Asian Women's Conference at Lahore in 1931;
 June—September, interned by the Government of Madras;
 August, elected President of the Indian National Congress;
 Dec. 26th, delivered her presidential address to the Congress, later published as *The Case for India*.
 Started S.P.N.E. with a National University at Adyar under the chancellorship of Rabindranath Tagore.
 1918. Organized the Indian Boy Scouts, which amalgamated with the Baden-Powell Scouts in 1921.
 1920. At the session of the Indian National Congress stood against Mr. Gandhi's plan of non-co-operation—stood alone (with five others supporting her) against shouting thousands, three brief years after being a national hero and acclaimed by vast crowds.
 1921. April 6th, appointed Hon. Commissioner for All-India of the Boy Scouts Association;
 July 6th, re-elected President of the Theosophical Society;
 July 23-26, President of the first Theosophical World Congress at Paris (1400 delegates representing 39 countries);
 July 26th, lectured at the Sorbonne in French;
 Dec. 3rd, welcomed back to India J. Krishnamurti and brother;
 Dec. 14th, Benares Hindu University conferred on her the hon. degree of the Doctor of Letters;

1921. Dec., instituted Adyar Day, to begin 17 Feb. 1922 ;
Started the 1921 Political Club in Madras, from which came the idea of drafting a constitution for India.
1922. October, inaugurated the Brahmavidya Ashrama at Adyar.
- 1922-23. Engaged in the Martyn "case".
1923. Inaugurated the Youth Movement in the Theosophical Society ;
Inaugurated the Brotherhood Campaign for which wrote the powerful universal prayer, "O Hidden Life".
1924. Attended in Queen's Hall, London, the Golden Jubilee celebration of her public activities ; also in Bombay and Madras.
1925. Took the Commonwealth of India Bill to London, to be presented in Parliament ;
Attended a great Star Camp in Holland ;
Celebrated the Golden Jubilee of the Theosophical Society at Adyar, to which 3,000 delegates came from all over the world ;
Established Temples of the religions in Adyar ;
Proclaimed three World Movements ;
Dec. 28th, was present at a memorable meeting of the Order of the Star.
1926. Started the Theosophical Colony at Juhu, Bombay, laying a corner-stone.
1927. Started the Happy Valley in California, appealing for the Happy Valley Foundation Fund ;
Eighty years "young" this year, she gave fifty lectures in twelve countries of Europe in twenty-one days, travelling by aeroplane.
1928. July 6th, re-elected President of the Theosophical Society ;
Recorded highest membership of the Society : 45,000 active members ;
On invitation wrote a statement for the World Peace Union ;
Was ill in London, and had to cancel Queen's Hall Lectures.
March 25th, announced the existence and work of the World Mother.
1929. August 26th, inaugurated the fourth Theosophical World Congress at Chicago, sending therefrom a letter to President Hoover pleading for the abolition of war.
1930. Celebrated the Golden Jubilee of Blavatsky Lodge in Bombay, the foremost Theosophical Lodge in India ; Last visit to Benares ;
Last visit to England : presided over the Convention ;
Last visit to Europe : attended the Star Camp at Ommen, and presided over the tenth Theosophical European Congress at Geneva ;
Attended the wedding of her granddaughter, Miss Sybil Besant, to Commander Lewis, in London on Oct. 1st.
1931. Celebrated the Blavatsky Centenary at Adyar in August ;
Resolved to make Adyar a Flaming Centre ;
Delivered her last address on Dec. 24th.
1932. Celebrated the Olcott Centenary at Adyar in August ;
Summed up the life-work of the two Centenarians in 25 words ;
Awarded "Silver Wolf," the highest Scout honour.
- * * * *
1933. September 20th, expired at Adyar, 4 p.m.

A LIST OF BOOKS AND PAMPHLETS WRITTEN BY ANNIE BESANT

Pre-Theosophical

According to St. John, 1873, (*Part 2 of On the Deity of Nazareth*).
Atheism and Its Bearing on Morals, 1887, (debate with G. F. Handel Rowe).
Auguste Comte : His Philosophy, Religion and Sociology, *about* 1885.
Beauties of the Prayer Book, The, 1876, (3 vols.).
Biblical Biology, *about* 1884.
Blasphemy.
Burden on Labor, A, *about* 1886.
Christian Creed, The, 1883.
Christian Progress, *about* 1878.
Church of England Catechism, The.
Circulation, 1882, (*inc. in* Physiology of Home).
Civil and Religious Liberty, 1883, (lecture of 1875).
Coercion in Ireland and Its Results, *about* 1882.
Constructive Rationalism, 1876.
Creature of Crown and Parliament, A, *about* 1886.
Digestion, 1882, (*inc. in* Physiology of Home).
Disestablish the Church, 1896.
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Electricity, (4 vols.), 1882, (Science lectures).
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[Errors and omissions there must be in this list. Corrections and additions are invited.]

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

OCTOBER 1947

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Argentina

Work has commenced on the translation of THE THEOSOPHIST into Spanish and its free distribution among the members of the Section. At the same time the number of subscribers to the English edition is increasing. The General Secretary is very active in assisting the Bolivian sub-section to create new Lodges so that it will soon have enough to establish a Section. Printed material is sent regularly to spread Theosophy in that country. The General Secretary also visits Paraguay to try to found new Lodges and to prepare the ground for the establishment of another National Section there.

Mexico

On September 12th the General Secretary of the Mexican Section, Adolfo de la Peña Gil, will start in a two-months' lecture tour, visiting twelve cities and Lodges all along

the north-east and central portion of Mexico. He uses a small 35mm. colour-film Projector for the presentation of Theosophical teachings about the Solar System, Rounds, Lemuria, Atlantis and the five Aryan sub-races. He has also drawn twelve coloured maps, six of them taken from Mr. Schwarz's *Vade-Mecum*.

Canadian Federation

Hermes Lodge in Vancouver is taking as the subject for its study "Self-Culture in the Light of Occultism". Twice a month public meetings are conducted. At one of these there was an innovation in the form of a Theosophical "Information Please?" Three members took platform and were asked questions pertaining to Theosophy, which had been written down previously. The audience was invited to take part later, and the experiment was considered quite a success. Wayfarers Lodge, Winnipeg, reports that its

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public meetings have been well attended. The Lodge has been taking for study *The Secret Doctrine*, Vol. I.
Ceylon

Miss Elizabeth W. Preston, who has been working for the past two years in Adyar, paid a short visit to Ceylon during August. She delivered several public lectures which received excellent publicity in the local newspapers. A number of enquirers were attracted, and her visit gave an impetus to the newly formed Lanka Lodge in Colombo, where a number of enthusiastic members hope to reconstitute the Section in the not too far distant future.

Java

News from Batavia Lodge shows resumed activity in spite of difficulties. Meetings are being held in one of the galleries of the beautiful hall of the Lodge, but Miss V. E. Weeber says that sometimes they cannot even hear what is being said because of the noise of army vehicles which are passing. A very great part of the Library has been saved, they can now have regular courses for people interested in Theosophy, and the present meetings are very crowded and full of life. There are a number of Chinese members and one of the Indonesian Theosophists has proved to be a most active worker.

Hungary

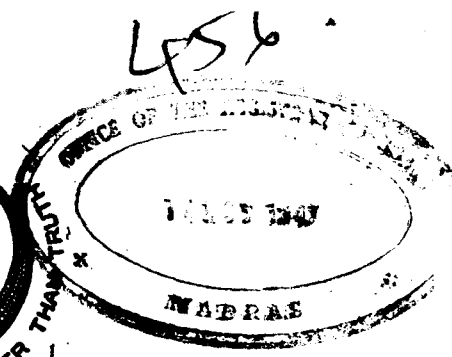
The work in Budapest is continually progressing with regular informal

weekly meetings for members and enquirers, where the chairman introduces a subject with a short ten-minute speech followed by a free discussion with each talk limited to five minutes. These meetings have proved a success with a very large attendance, and also have given an opportunity to train a few speakers and produce independent thinking.

On October 1st a Besant Festival is being planned and the small Besant Centenary Commemorative booklet is translated into Hungarian. During May, Bishop Vreede from Huizen visited Budapest and gave lectures and talks which gave an impetus to this work.

France

The French Section held its annual general meeting without any visitors from abroad, as it mainly concerned itself with affairs of the Section. New life is shown by five new Lodges authorized during the year and a gain in membership of 400. Also since the war a great interest has been developed in the Society among the Negroes of the French territories in Africa. M. Fily Dabo Sissoko, Deputy for Soudan-Niger, a member of our Society, recently gave a series of illustrated lectures at the Paris Headquarters on various interesting facts about his country, which gave a more accurate picture of the life in Africa.



THE THEOSOPHIST ON THE WATCH-TOWER

The Theosophical Society is responsible only for its Official Notices appearing in "The Supplement".

SINCE the United Nations began their work this year in New York, those who could listen in to the London B.B.C.'s broadcast each night from 10.45 p.m. to 11 p.m. have had an unusual opportunity to see from afar the U.N.O. at work. The

The United Nations

B.B.C. had its observers and reporters on the spot, to observe and summarize the discussions. We listeners in Britain have not been given just mere reports; for night after night, each commentator in New York has given us over the radio the living voice of the principal speakers at the Assembly and at the many committees. We have listened to the voice of the leader of India's deputation, Mrs. Vijayalakshmi Pandit, to the excited denunciatory voice of Russia's leaders, Mr. Gromyko and Mr. Vyshinski, to voice after voice of the delegates of Britain, Australia, Holland, Sweden, Iraq, Ukraine, and others too numerous to mention. Tonight (October 18) was the last nightly report; henceforth the report will be only once a week.

Of course the London *Times* gives its readers fairly full summaries day after day; but to read print is not the same thing as to hear the voice of a dispassionate commentator, who

intersperses his summary with the voices taken down by recording mechanism there and then of the salient points in the speeches of the U.N.O. representatives. Whither do all these acrimonious discussions lead? The most crucial point is due to Russia's exercise of her veto twenty times, once voting to exclude Eire, Portugal and Transjordan from membership in the U.N.O. The Charter of the U.N.O. declares that if a single one of the "great powers"—U.S.A., Britain, Russia, France and China—in the Security Council says No to any proposal before the Council composed of eleven members, the veto blocks further action. Hence the attempt to create by the U.N.O. a new body composed from among the fifty-six nations, popularly termed the "Little Assembly," to sway by their two-thirds vote a decision to act or not to act by the small Security Council. The function of this Council of eleven is to act to prevent war among the members of the U.N.O., but *not* to interfere and dictate to the nations on matters not involving a likelihood of war, such as to refuse to admit to membership of U.N.O. Portugal, because Russia holds Portugal is a Fascist State.

If this deadlock cannot be broken, a far-seeing statesman like Mr. Winston Churchill prophesies that Russia and five of the small States of Eastern Europe that vote solidly with her, will leave the United Nations, and that then the world will be divided into two. It is not a happy outlook that confronts the world living in weariness and semi-starvation in many countries, and of deprivation of opportunities for even a simple happy life in all nations. What can the true lover of mankind do?

One thing is clear—not to lose hope. I was in London when the British Army retreated from Dunkirk, and all seemed ready for an invasion of Britain by German armies. It was then that Mr. Winston Churchill, revealing only a part of the tragedy that had happened, told his people of a dark future ahead of them of "blood, sweat and

tears," and how *if the people's will did not break*, Britain would defeat her enemy at long last. In an exactly similar way, our will must not break. Those of us who rallied round Dr. Besant in the early dark days of "Home Rule for India" had many an occasion when our will might have been broken, since it seemed hopeless to break down the opposition of a powerful government entrenched behind harsh laws of its own making, enacted to crush all who challenged those laws. From 1917 till 1947—thirty years; but victory has come at last, though many who gave their all to the cause did not survive to greet that victory. If only those who are now cast down and are anxious could but at least believe firmly, even if wanting in clear and positive knowledge, in "God's Plan, which is evolution"; and that just as how the Plan had decreed that India's freedom should begin on August 15, 1947, exactly to a day thirty-two years after the Plan had been revealed to Dr. Besant, so too it is the Plan's decree that there *shall* be a United World; if only the few will be firm in this faith, then that faith will strengthen the brains, hearts and hands of those who in New York are toiling for the future. Whether Russia and her allies step out of the U.N.O. or not, this U.N.O., or another organization with similar ideals and on a firmer foundation, will usher in "the Day" marked for the world "in the Plan".

It is indeed sad to see a great and heroic nation like Russia full of fear of the future, and how that fear makes her distrustful of all, and creates in her one evil dream after another, and how led by those dreams she has created an iron wall round her Russian people, depriving them of any share in the hopes, dreams, anxieties and joys of all the rest of mankind. For Universal Brotherhood is not just a mere dream today of idealists solely; it is the *welt-geist*, the "world spirit" of the coming century; it is, to use other terms, the way that God is *thinking now* of His world and of its millions who are

fragments of Himself. In Spain, in old custom, the friend who travels afar is given the last blessing, *Vaya con Dios*, "Go with God"; and he in return gives his blessing, *Quedad con Dios*, "Remain with God." Without fear, and at peace in the midst of turmoil, is he, or that nation, who can believe and trust to "go with God" and to "remain with God" in good and in ill.

* * *

Readers of THE THEOSOPHIST for April 1947 will recall my article on "A New 'Koot-Hoomi Lal Singh'". The representative of this individual in Rome saw me, and he sent me a biography of this "Prince Om Cherenzi Lind" who signs himself as "Kut Humi Lal Singh". (Note *Kut* and *Humi*.) In the biography it is announced that Pr. Om Cherenzi Lind has for father a Tartaro-Mongol *Khan*, a chief or "prince," and for mother a Nepalese "princess". I replied in a letter, which is printed in the Italian Section's journal, that in the Letters of the Master K. H., published in *The Mahatma Letters to A. P. Sinnett*, and in a Letter in my *Letters from the Masters of the Wisdom*, (Second Series, Letter 21), it is clear that the Master is a Hindu, a Brahmin, born in Kashmir. This is further supported by a Letter of the Master M. to Colonel Olcott (*Letters from Masters of the Wisdom*, Second Series, Letter 35), where the Master M. calls the Master K. H. a "Kashmiri". I have pointed out the ignorance shown by this Pr. Om Cherenzi Lind in claiming to be the Maha-Chohan also, since in a Letter of the Master placed in the hands of Colonel Olcott in 1883 the Master says: "I come to you not alone of my own accord and wish, but also by order of the Maha-Chohan, to whose insight the future lies like an open page" (Letter 16).

The "new" Koot Hoomi signs Kut Humi, Spanish fashion, whereas wherever the full name is signed in *The*

Mahatma Letters the signature is in English fashion Koot Hoomi. I gave on page 46 of my April article the handwriting and signature of this new Kut Humi. We have plenty of Letters of the real Master Koot Hoomi; a few days ago I saw with Mr. C. Humphreys all the Letters of *The Mahatma Letters to A. P. Sinnett* now deposited in the British Museum. I have given photographic illustrations of the Master's handwriting in the Olcott Centenary THEOSOPHIST for August 1932, and in my book *Did H. P. B. Forge the Mahatma Letters?*, and also in the later *The K. H. Letters to C. W. Leadbeater*.

This "new Kut Humi" is now in France, and now signs in French fashion Kout Houmi. He states in two pamphlets just issued in French that there was created in 1912 the "Universal Spiritual Union" by Thakur Dayananda at Suez, and he gives a list of names of succeeding Presidents among whom are Sir Basil Crump (the late Mr. Basil Crump who worked in collaboration with Mrs. Alice Cleather), Maurice Maeterlinck, Dr. Paul Carus, and various others. He announces that there is a new Maha-Chohan; that the supreme spiritual governing body is "Agartha" of which he is the head; that under it is the "great universal white fraternity or Sangha," etc., etc. He also styles himself "Seigneur de Shambala," Lord of Shambala (nothing less!). He states that it was at his request that Mr. Krishnamurti agreed to deny the various statements made concerning him by the Theosophical leaders, and also to "unmask the Theosophical Society". Mr. D. Rajagopal, who is in London, informs me that neither he nor Mr. Krishnamurti has ever been in communication with Mr. Lind. A congress of the "Great Universal White Brotherhood" under his presidency is announced in Paris for October 19-21.

All this balderdash is not so very surprising just now; there is much of it in many countries. I have received

from Chile letters from a young man who claims to be a reincarnation of Colonel Olcott (photograph enclosed), and of an elderly lady who he asserts is H.P.B. (photograph also enclosed). A second communication notifies me that their landlord is about to expel them from their home (over-due rent bill enclosed), and will I come by plane and assist them. I have in Adyar a file termed "the crazy file" where all such communications (and they are frequent) are filed. What is surprising is that many Theosophists in Paris, Rome and elsewhere are ready to flock round this new Kut Humi. Perhaps the true explanation is that given by Francis Bacon quoting Aristotle: "For as Aristotle saith, that children at the first will call every woman mother, but afterwards they come to distinguish according to truth, so experience, if it be in childhood, will call every philosopher mother, but when it comes to ripeness, it will discern the true mother."

What is disconcerting to find is that so many Theosophists, presumably wise through much study, have not yet "come to ripeness".

* * * *

From London reports concerning the Centenary Celebrations are limited to Europe. At the Society's Headquarters in London two meetings took place on October 1st; in the afternoon for members only, and in the evening in the Besant Hall for the public as well. In the first meeting there were only three speakers, Mr. N. Sri Ram, Mr. Digby Besant, the son of Dr. Besant, and myself. We all gave our tribute to the great leader. In the evening was the public meeting which was crowded, the speakers being Mrs. Josephine Ransom, Mr. N. Sri Ram, Mrs. Beatrice Ensor, founder of the New Education Fellowship on a visit to England from South Africa, and Mr. J. E. van Dissel, Secretary of the European Federation.

The Besant
Centenary

Mr. V. K. Krishna Menon, High Commissioner for the Dominion of India, who was closely associated with several aspects of Dr. Besant's early work, also gave a few words of tribute but had to leave early owing to another engagement. I could only be present quite at the end of the meeting, which began at 7 o'clock, as Mr. Peter Freeman, M.P., who was for many years General Secretary of the Welsh National Society, and I had to be at Broadcasting House of the B.B.C. for a rehearsal and for the 20-minutes' broadcast on the Third Programme at 7.35. Mr. Freeman and I spoke only ten minutes each, and unfortunately the Third Programme of the B.B.C. as yet can only be heard within a short distance of some 150 miles except by high-powered radio-receiving sets. Our broadcasts were heard well in Holland. News has come of the Celebration in Geneva. Apart from the tributes to Dr. Besant, the meeting began with the Prayers of all the religions but repeated in a French version as there were not enough present in Geneva of the various faiths to repeat the prayers in their own languages. Each country in Europe received my B.B.C. broadcast to be read at the Celebration. Belgium had carefully arranged for many meetings and its programme covering several months was published in THE THEOSOPHIST for March 1947.

Information has just been received that members in Bucharest, Roumania, met and celebrated the Centenary with meditations, readings and addresses. News has just come from Cuba of the Celebration in Havana by the Theosophical Lodges of the city. Each Lodge had its own separate Celebration but all joined together for one Besant-Leadbeater Celebration. During the last week the Young Theosophists organized an exhibition of paintings by young and elder Theosophists, as also artistic creations other than paintings.

In London the Celebration had as part of its programme the presentation of a drama called "The Flashing Comet,"

written by Mr. Alex. Elmore, for several years a resident at Adyar Headquarters. The drama dealt with the life of Giordano Bruno from boyhood to his martyrdom, when he was burnt at the stake at the Field of Flowers in Rome. Some years ago this drama, in several brief scenes, was presented at Adyar. Here, in London, with the proper costumes of the period necessarily the presentation was more vivid in its dramatic effect. It was under the auspices of the International Arts Centre. All who took part were members of the Society, though the programme did not mention their names. The presentation given on two successive evenings was most successful, all the characters doing their parts with great verve. It is invidious to single out any of them but two were specially remarkable. The first was Giordano Bruno, and the second the "Prologue," who, like the "Chorus" in Greek plays, described the various scenes to come by appropriate commentaries. This role, taken by a lady dressed as Minerva, in gleaming white dress and typical helmet and spear, was most dramatic and effective. Characters in order of their appearance were: Pallas Athene, Fraulissa Bruno (Bruno's Mother), Bruno's Uncle, Fillipo Bruno (Giordano as a boy), Giordano Bruno, Father Anselm, Two Monks, Three Calvinists, Bruno's Host in Geneva, Two Sentries, Henry III of France, The Earl of Leicester, Five Oxford Doctors, Alasco, Prince of Poland, Elizabeth of England, Two Ladies-in-Waiting, A Lutist, Sir Philip Sidney, A Messenger, Pierre Nigidius (Rector of Marburg University), Giovanni Mocenigo, Two Sinister Figures, The Inquisitor. There were nine Scenes, the first being Bruno's Boyhood Home at Nola, and the ninth, The Court of the Holy Inquisition.

The net proceeds were shared between the Besant Adyar World Fund and International Arts Centre.

C. JINARAJADASA

THE 17TH OF NOVEMBER

ON the occasion of the Anniversary of the Theosophical Society, November 17th, I feel the urge to say a few words. Of course, what I would like to do is to let my heart speak; but I will rather sound a warning. To put it bluntly, I observe a growing tendency to put away and neglect the precious books Annie Besant and her colleague, C. W. Leadbeater, have given to the world.

This is not general, but there are two types of members whose numbers seem to be increasing. For some, *The Secret Doctrine* is the only book worth studying. Of course, that monumental work is the very basis of all our Theosophical teaching; but I wonder how much of it its worshippers would understand, were it not for their earlier study of the simpler books in which that teaching is translated in terms which people in general can understand?

The other type tend to lose themselves in a more or less vague psychology, which no doubt is satisfying to them, but not to so many in the world who see only chaos and injustice around them. They want to know what we have to say about the basis of brotherhood, the destinies of nations, karma and reincarnation, life after death. They need facts to restore their faith in an all-powerful and just First Cause, and they are only too often referred to some Lodge library where they may read if they so desire.

Are we losing our Theosophy? Are we repeating the error of the early centuries of the Christian era, when the real Gnostic Truth was lost amid theological hair-splitting about the one Book and mystic aspiration?

Far from me to undervalue real mystic experiences which transform a whole life, but my heart aches for the multitude who have not seen the Light of Theosophy. They are hungry for knowledge simply put. Are we fitting ourselves to feed them? And how can we do it better than by going back to the precious books which brought us the Light when we ourselves were groping in the darkness.

MARIE POUTZ

ANNIE BESANT, THE LIGHT-BRINGER¹

By C. JINARAJADĀSA

IN Robert Browning's poem, "The Ring and the Book," Pompilia, the woman who is falsely accused by her husband of adultery with a young priest who has rescued her from her husband's cruelty, says at the end of her defence, of herself and of her pure-hearted saviour:

*Through such souls alone
God stooping shows sufficient of his light
For us i' the dark to rise by. And I rise.*

Thousands, though most of them now gone, will have said of Annie Besant that, because a Light shone through her, they who had sat in darkness had "risen" to a wondrous discovery of themselves and of Life. Such is always the case with great souls who in our humanity are as yet only a few. As the Light shines through them it is as if, for some at least, a second sun had arisen in the sky while the first had become obscured.

Think for a moment of those oppressed match-girls of Annie Besant's early days who clamoured for "our Annie" to lead them in their strike. Little educated and of the poorest ranks in life, they recognized in Annie Besant the

¹ Written for the Besant Centenary; read and played on the gramophone at the meeting at Adyar on October 1st.

Light and saluted it in the only way their simple hearts knew. Later, when Annie Besant was the fiery denouncer of Christian bigotry and obscurantism, and was jeered at and pelted by hostile mobs, there clung round her a band of Freethinkers who saw in her their champion; in her they saluted the Light which they all sought. When she entered the Theosophical ranks, she became with her lofty vision and matchless oratory the golden voice of Theosophy. Later still when she dedicated herself to India's regeneration in the fields of religion, education, social reform and politics, men and women saw in her the Light; they saw opening before them a path of Salvation because Annie Besant was a living centre of the Ineffable Light. Each of them said, as if using Pompilia's words: "and I rise."

Once I said to her: "You make men." There are to-day, in India especially, dozens of men and women, now grey-haired, who when young were inspired by her to dreams of service. She accepted them as of her band just as they were; she did not ask of them any outstanding ability, but she did ask the pure spirit of service. She changed their lives by the trust she placed in them to do their best, and her sympathy was always with them in their failures. She did not criticize them—her criticism of them she kept to herself—but she always encouraged them and uplifted them.

Annie Besant's technique as an exponent of Theosophy in her lectures was most striking. If she had any notes they were on a slip of paper about the size of two postage stamps—evidently only a few headings. Yet the development of her theme was according to a scheme which one can discover by mapping out the lecture section by section. She began a lecture always with an appeal to the mind, presenting a few facts to which all could assent; from these she went on to generalizations one after another. Towards the end of her lecture she presented a *picture* of her theme—she was an

artist and not a professor—which slowly unfolded itself to the higher, the abstract mind. But the picture was painted in such glowing colours of enthusiasm and idealism that there happened what can be called a miracle; for her appeal went past even the higher mind to the intuition of the eager and enraptured listener. Therefore it often happened that after some of her great lectures in London in Queen's Hall, when a listener tried to recall what she had said, there remained only the impression that something inspiring had happened, but what that was it was not possible to explain to another.

We little realize that Annie Besant had remarkable psychic faculties. I have witnessed their manifestation. I recall first in 1895 her examination, with her colleague C. W. Leadbeater, into the events of the early Rounds on the globes of our Chain up to the Third Root Race on this earth. Mine was the task to transcribe what was described. Then came the investigations into the conditions of Devachan or the Heaven World; they are recorded in the Theosophical Manual *The Devachanic Plane*. But more striking still was her clairvoyant ability to see the atom "magnified" by certain occult methods, and give a detailed description. The investigations into "Occult Chemistry," of which I was the recorder, were divided between her and her colleague. She left to him the tedious task of what she called "counting the atoms"; he it was who drew section after section of the chemical elements. She selected the far more difficult, but to her more attractive, work of "splitting up the atom," driving the atom (whether solid or gas) into the higher sub-planes. Seated on the ground in the woods at Weisser Hirsch near Dresden, I still recall her drawing on a pad of paper the flow of the forces, as she saw them, of each chemical atom as she "broke it up" into its minuter constituent parts. I have all these diagrams of hers at Adyar. Some day, when the third edition of *Occult Chemistry* is

published—the diagrams are ready—chemists and physicists may discover the clue how to "break up" the atom quietly and without a devastating explosion, and so release for domestic and other uses the powers of the Logos that hold together the atom composed of tinier units as a miniature solar system.

Nor must I forget to mention her power to "look up" past lives, not only hers but other people's. One Life, No 28 in *The Lives of Alcyone*, was written by her in her typical dramatic style as a narrator.

Supremely, Annie Besant was a teacher of Ethics. All Ethics was summed up by her in one word—Service. All her lectures, books, even her political "agitation" in India, as her enemies called it, are based on the one theme, that to be a truly human being is to be one who is at the service of his fellow-men.

Forty-five years ago she wrote in a friend's album; "Climb for the sake of those behind." It was written in a book of extracts from her own writings; there is one sentence among them which reveals the soul of Annie Besant: "I had rather be blinded by the light than sit wilfully in the dark." It is because of this glorious spirit in her in search of truth, at the cost of every suffering and sacrifice, that we can all attest that God, "stooping," showed sufficient of His Light through her to us, and that we are pledged to follow the Path of Service which she has trodden.

C. JINARAJADASA

A BESANT CENTENARY ADDRESS

By SIDNEY A. COOK

TODAY, October 1st, 1947, marks the one hundredth anniversary of a supremely great woman who left her beneficent impress upon the world in many and varied ways. Annie Besant won many distinctions in a long life devoted wholly to the service of men and women, singly, in groups, and in the mass. The whole world was her field of service, all mankind she strove to uplift. All countries knew her, either because she visited and laboured with their people or because her influence reached within their borders and found kindred response. For she was a universalist in the sense that no portion of humanity was excluded from her interest, no movement for human welfare lacked her encouragement. So broad were her sympathies that it was as if the world were her family.

Many have related how these sympathies and interests were displayed in her leadership of the match-girls of London, the strengthening of early trade unionism, whereby the means of self-help were generated in a depressed class. Long before Theosophy entered her life this principle of self-help was characteristic of her work. She not only helped this movement and that, but always so engaged herself and planned her relationship to the group she served that men and women found strength and courage of their own. Leader she always was, but mere followers she not only never sought, but she definitely warned against a devotion blinded to inevitable human frailty.

In ways large and small Dr. Besant taught men of their own resources. Many were the boys who acquired their education with her help. To appeals she would answer: "You ask too much; when you have earned or collected so much I will give you the rest." She knew that the resources of the human spirit must be tapped by each individual for himself before aid from outside could be fully beneficial. Thus she passed from one movement to another fortifying its own powers, leaving it the stronger, the more sanctified to the purpose that drew her to its ranks in the service of humanity. For never did Dr. Besant devote her magnificent powers of oratory and organization to any group except it engaged in human welfare in some form.

Among these, education and social reform in London claimed her and gained strength. But she was not only serving in consummate degree, she was searching for the truth she instinctively knew from of old and that was already so dominant in her life and activity though not yet formulated in her mind. Her intent on serving and her wisdom in developing the spiritual capacity of self-help in those with whom and for whom she so generously toiled constituted the early evidence of her unconscious knowledge of the occult law. She revealed it in life even before it again claimed her as its principal exponent and champion.

This very fact of Truth at work through her inevitably led her to that Light-Bringer and Messenger to the western world, Madame Blavatsky. It was then she found the key to her unformulated wisdom, and light flooded in upon her. Her unconscious memory of the Law of Service provides the evidence also of her readiness to be admitted to conscious knowledge of the inner worlds. This too she made inevitable by a discipline self-imposed by her indomitable will and a dedication stronger than ever to the service of humanity.

And so she succeeded Colonel Olcott as President and H.P.B. as teacher, and many are the thousands who testify to the powers of her spiritual leadership. Men and women responded in many nations, and the Theosophical Society grew in power and influence the world over. It stands as a world-wide organization, unique and essential in its purpose, a monument to Dr. Besant's skill and wisdom and to her acknowledged recognition of the Great Ones who truly founded the Society, inspired its human instruments, directed her in its guidance and who still stand by all those who serve it with no thought except of an orphan and suffering humanity and its need of the Wisdom.

Of India, her Motherland, and the immensity of this nation's debt to Dr. Besant, much has been said in many meetings during recent weeks and months. The announced policy of *The Commonwealth*, her first paper through which to serve India, was permeated through and through with the qualities and the truths of the Ancient Wisdom. Statesmanship, above all political or personal considerations, marked her actions, and in all this the conscious guidance of her Master led her along a path of destiny through the years of the Commonwealth of India Bill, until India's independence was assured and she laid aside the political work for others, often trained by her side, to take over and to carry to the recent splendid consummation in almost complete accord with her far-seeing and spiritually guided plan. The work of the Great Hierarchy is clearly evident in what she strove to accomplish for India and in what has recently transpired.

But she claimed no credit, though the world paid her homage. On one occasion she said :

"I would pray you not to pitch your thought too high, for then you will expect what none can give. I am no incarnation or anything of that sort, but only a servant of that mighty mother Shakti, who is embodied in no

mortal body, but in the immortal body of India, the reflection of the Mother. I am only a poor instrument in far mightier hands, and you should no more praise me than you praise the chisel in the hands of the sculptor. The sculptor cuts the marble into some exquisite form of beauty. You praise the artist and not the tool. It is only then you will be safe from disappointment and you will be fit to follow the leadership not of any mortal leader, but of God and Mother India, for they alone are worthy of your reverence. They alone are worthy of your trust. For me I will do my best, but my great leader, Madame H. P. Blavatsky said : 'I am only the window through which the sun comes.' Do not make too much of the glass through which the light of the moment happens to come."

On another occasion she spoke similarly to members of the Society, asking remembrance of the fact that to Those greater than herself, of whom she was but the humble servant, should the glory and the honour be given.

And to us, whom as members of the Society she led with such courage and success, she seems to say that the only homage she desires of us, the only thing she really cares for us to do, is to be true to the Masters and to the Masters' Society. If this homage we can render her, all else we may undertake will be in accord, for where the great ideals and great principles of the Wisdom genuinely guide us, our actions in whatever field will be permeated with its qualities. So, through Theosophy must the world be served. Naught else can move humanity onward. It is the law that the Divine Plan must be served by men if men would truly lead.

We members of the Theosophical Society are her children ! To us she has left the work that was dearest to her heart and to which she directed every inspired thought and act. Her benediction can but be upon us but with it comes her

longing that we may rise to new heights of brotherhood and helpfulness, through our understanding of the Wisdom, and our power to make it known, to help the world move more swiftly from its misery to the happiness and harmony that knowledge of the Law will bestow.

She worked from the "Universal ideas" which we know as Theosophy and of which the Master K. H. said: "They touch man's true position in the Universe. . . ." These Universal ideas she would have us understand in detail as well as in principle as she understood them, that we may be knowers as well as doers, teachers of the Wisdom as well as actors in its name, even as she was great, in knowledge as well as power.

SIDNEY A. COOK

The stars, above,
trembling across vast blue
sink slowly to the void;
always to come again.

Below, the fire-flies
in like manner flicker;
go, and then come to sight
from dim olive-spaces.

So we, between,
adrift among little flames,
cease but to reappear;
until we reach the Centre.

PIETRO D'AVALLONE, *A Garland for Florence*

"TH' ETERNAL FOUNTAINE"

By GEOFFREY HODSON

THE beautiful words of my title are taken from the English poet, Spenser, who coined the phrase. In old English script and spelling, his words are carved round the dome of the central hall at the Royal Academy at Burlington House, London. The full quotation as it is carved is:

The hearts of men, which fondly here admyre
Fair seeming selves,
May lift themselves up hyer
And learn to love, with zealous humble dewty,
Th' Eternal Fountaine of the heavenly Beauty.

Very appropriate are these beautiful words, especially for those who, visiting the Academy, seek to penetrate beyond the various works of art there displayed to that indefinable quality to which we give the name of Beauty.

How elusive beauty is! Bacon truly said: "The best part of beauty is what a picture cannot express"; and Shakespeare: "Beauty itself doth persuade the eyes of men without an orator." Th' Eternal Fountaine is Beauty itself, and he who drinks thereat is the lover of beauty, he who has learnt to love and reverence "the principle of beauty in all things" (Keats). From this Fountaine and from its life-giving and ever-rising stream, the modern world has strayed into the arid desert of ugliness and crudity.

All-important to the progress of the race is a return to the love and pursuit of the beautiful by modern man.

Deep though the descent into ugliness, crudity, sensuality and the frank commercialization of art, a return to true beauty and the accentuation of all that is refined in the arts is still far from being impossible. This is demonstrated by the fact that the great artist in any branch of the arts is generally assured of large audiences.

I wonder if any of my readers has ever had the experience of changing from non-appreciation of an art-form to its deep enjoyment, from repugnance, produced by the grotesque and the strange, to appreciation? I have had that experience and would like to describe it to you.

On a visit to India I once encountered a very strange figure of a man, a young Indian, probably about eighteen years old, who was travelling alone about India as Holy Men do. But he was no orthodox *sannyasi*. He was a public dancer, and he told me that his self-chosen mission was to revive the ancient classical Dravidian dance of India.

The personality of this man was somewhat repellent to me. He seemed effeminate, with a rather sensual face. His dancer's dress was ugly to western eyes. For the dance, his face was heavily "made-up". He had painted finger-nails and toe-nails, wore many rings, armlets, bangles, necklaces, anklets, hair ornaments, and a leopard's skin. His hair was long and dressed like a woman's. He was a weird figure indeed. Although physically I felt averse to him, I was drawn by his sense of a mission and by his dedication to that mission. He had been invited to dance for us, and I took him to my room and asked if I might watch his preparations. He put on his ornaments and his "make-up," until he resembled an animated statue from some old jungle-hidden temple.

Then he danced. Indian dancing consists far more of posture than of free movement in space. Yet the whole body seems to participate. Every finger, each toe, arms, legs, and the head upon the neck, all these move strangely,

often grotesquely to occidental eyes, in the Indian dance, and especially in its Dravidian form.

As part of his performance, this man assumed a series of very difficult postures calling for wonderful balance and co-ordination of mind and muscle, the whole being extraordinarily fluidic. As I watched both posture and dance, I was at first repelled. Then, quite suddenly for me the whole performance changed and came to life. I began to realize the purpose and meaning of this strange and ancient art. I saw that the dancer was portraying a great fundamental process, the process of the creation, involution, evolution, perfection and final disappearance of the universe.

The dance began in an ecstasy which seemed almost to overcome the dancer; for he represented Brahmā, the Creative Lord of All, in the beginning when "The Word was with God and the Word was God," when all was heavenly bliss and peace. Then was portrayed the uttering of the Creative Word, the sending out of Creative Power and the great outpouring of the Divine Life and Consciousness into matter. Gradually the movements became more subdued, more difficult. The figure slowly sank to its knees and at last lay prone, as if almost lifeless, on the stage. Faintly the theme movements continued, until at last there followed a period of complete quiescence representing the deepest entombment of spirit in matter, the temporary mastery by form of consciousness and life. The dancer then began to stir. As if with great effort, he rose from his knees. Gradually his facial expression, which had been severe, changed to a smile. His movements became freer. The dance grew more and more vivacious until it culminated in a return to the laughing ecstasy of the beginning. This was the divine victory and coronation, the great cycle's close.

I have seen many works of art, have been uplifted by many art-forms in different parts of the world, but that dance

by a Dravidian dancer gave me an ecstasy of a kind that I had not hitherto enjoyed. I realized his limitations, but I also realized for the first time what was behind all sacred dancing. The personality of the performer disappeared. Cosmic Truth and Beauty were revealed.

Back in my room to change, the dancer asked: "How did you like it?" I told him what I had seen and known. He said: "You are right. You see why seven bangles are on my wrists and ankles, why seven of these ornaments are in my hair; for seven is the ruling number. Every part of the dress, like every movement of the body, is symbolical." Probably it was very poor art, and he but a third-rate artist. Perhaps he was an unworthy individual. I did not presume to judge, for I saw that this man had dedicated his life to a great ideal, to the task of revealing a spiritual message through the medium of an ancient art. He said he was touring India earning his living and his travelling expenses by this dance. He was visiting ancient shrines, studying ancient sculptures, and discovering from them the correct classical postures. And this was his religion, this his life. Later I watched him depart and join the motley multitude upon the Indian road. Eventually the distance and the throng absorbed him. Veritably he followed his light and pursued his quest, and I was profoundly grateful to him both for his art and for my enlightenment. I saw how utterly blind had been my first judgment, how actually every part of the dance conveyed a spiritual truth, every ornament held a symbolical meaning—all arranged in sevens as they were.

Shortly afterwards I had the great privilege of seeing, also for the first time, another Indian dance performed by a perfect artist, one whose thought and will extended into the actual levels of consciousness involved. This dancer undoubtedly had power, beauty, genius. In a perfect performance of the classical temple dance of India, I saw all and far more

than the male dancer was trying to portray in the Dravidian tradition. This dance was performed, and is still being performed, by Rukmini Devi, who has dedicated her talents to the preservation of the classical art known as the Natarāj, the kingly dance of the Kingly Dancer, who is the Supreme Lord of All, and to its restoration as one of the sacred art-forms which preserves and reveals the Divine Wisdom to India and to the world.

As one watches this utterly dedicated Indian dancing, which originally was only performed in temples and with a sacred purpose by consecrated dancers, one realizes how close to each other are heaven and earth. One appreciates the truth of the old philosophical doctrine, one of the oldest in the world, of the Macrocosm and the microcosm, the great world and the little world. The universe with its indwelling Divine Life is the Macrocosm. The human body with the Divine Life also within it is the microcosm, and these are not two Divinities, but one. The whole human body has therefore a deep symbolical significance, and its several parts represent and are in resonance with great spiritual powers and truths.

The process of the creation of a universe is seen as a dance. The human figure in the sacred Indian dance represents the Creator, reproduces by its movements, by the motions of the fingers, hands and arms, the head and the whole form, the birth and evolution of both Macrocosm and microcosm. All these complex movements can and do portray spiritual truths and release mighty powers, and this, I believe, is part of the spiritual aspect of all Indian art, and especially of the sacred dance.

To us in the West it is rather a strange idea that God is a Divine Dancer and that all this visible universe, in perpetual motion from the smallest atom to the largest Solar System, is really part of the movement of the One Great Dancer. The drift of universes through space, the spinning

of planets on their orbits round the sun, the drifting clouds, the waving trees, pulsing hearts, all in-breathing and out-breathing and the motion of all beings, are all part of the rhythmic movement of the One Being, part of one great cosmic creative dance through which immortal beauty is ever revealed.

Most men have fleeting glimpses of that heaven with which earth is "crammed". Great artists know it well. Beethoven wrote: "In the country it is as if every tree said to me 'Holy, Holy'." Browning said: "Earth's crammed with heaven and every common bush afire with God, but only he who sees takes off his shoes." Listen also to Francis Thompson:

Short arm needs man to reach to Heaven,
So ready is Heaven to stoop to him.

* * * *

The angels keep their ancient places.
Turn but a stone and start a wing.
T'is ye! T'is your estranged faces
That miss the many-splendoured thing.

And Rousseau: "I have always believed that God is only beauty put into action."

When once the vision dawns, all that was beautiful before seems more divinely beautiful than one had ever dreamed. Once the divine vision has been enjoyed, the physical senses are quickened. Music is more beautiful. Colour is more vivid. All the world is more wonderful. Tennyson revealed this quickening power of the inward vision in these words:

Let no one ask me how it came to pass.
It seems that I am happy, that to me
A livelier emerald twinkles in the grass,
A purer sapphire melts into the sea.

In these days when we are forced to dwell in a world in which spiritual beauty and demoniacal ugliness dwell side

by side, we cannot but ask ourselves—what can lovers of God, lovers of beauty, lovers of their fellow-men, do to help the great cause of the beautiful? How can the vision splendid be brought to man, and so save him from that devil whose name is ugliness?

Can this great ministry be performed through the medium of the arts? Yes, indeed, if that is one's way, but also, and more surely, through the art of life itself. How, then, must we proceed? What is behind and within the achievement of every great artist? One word alone seems to answer that question. It is *experience*, for without interior experience of God as Beauty, lacking that vision within the soul, none can succeed greatly in bringing beauty to the world. First, then, we ourselves must find and drink at Th' Eternal Fountaine. Then can we quench the thirst of others, then lead them to beauty's source that they may drink thereat.

What, then, is beauty? We do not know. Where is it? Everywhere, one says, but that does not always help in its discovery. "Beauty is in the eye of the beholder," it is also said, suggesting that beauty is of the Inner Self and its perception an interior experience. Beauty is indeed an aspect of the Divine, which is thus revealed not only as a Trinity but as a Quaternary—God the Father, God the Son, God the Holy Ghost, and God the Beautiful. It would seem that He who is above every name, beyond and yet within all form, must indeed be fourfold, shining as Divine Will, Divine Wisdom, Divine Intelligence, and Divine Beauty. The true artist, then, is he who having discovered within himself the Divine as Power, as Love, as Fire, and as Beauty, with the eyes of the God-Self sees the four-fold God in every form. Once having seen, he needs must portray his vision through thought, through word, and through deed. Life then becomes the practice of an art.

GEOFFREY HODSON

SEEK AND FIND!

Does the Angel of Frustration bar thy path with wings of flame?
Know, O sorrowing one, she seeks but to divert thee to the Path
of thy Fulfilment which lies ever near thy eager feet.

Seek and Find!

When thou wouldst rest content with the truths another hast fed
thee and they turn to bitter ashes on thy lips,
Know all that can be said or taught of truth is only the dead
husk of a living kernel. Thou, thyself, must

Seek and Find!

Do the broken forms of yesterday's habitations bestrew thy way?
A statelier mansion is at thy hand, O building Nautilus, for the
imprisoning form breaks only when life demands release to
more light, more air.

Seek and Find!

When pain takes her inexorable toll and beats you down with
searing blast,
Know she is the purifying flame that burns the dross from gold.
Leave the dross. The gold is near at hand.

Seek and Find!

When Death itself with shades of night approaching beckons
thee to follow after, do not fear.
Know Life's great Adventure now awaits thee. Thou who
wouldst scale the Highest

Seek and Find!

ADELTHA PETERSON

WISDOM IN GOVERNMENT

By GRETA EEDLE

PEOPLES of great antiquity have kept in their memory certain principles of wise government, which according to tradition were once practised in a Golden Age, many millennia ago.

There are several ancient systems which are worthy of very close study. One of the most fascinating of all (and indeed to some students by far the most interesting) is contained in the *Tao Te Ching*, written down by Lao-tze about 2,500 years ago, on the basis of teachings which were then already very ancient. Its chief purpose is to show a way to the attainment of perfection, but it also contains much that is of practical application to daily life. With an insight into character which shows that men have changed little over thousands of years, Lao-tze not only describes what happens when government is bad, but also what is needed to improve it.

It is therefore particularly useful at a time of world chaos and misery to examine closely what the wise men of old have to tell us. Different systems of government have alternated throughout history but it is not possible, if one views them dispassionately, to say that one system was better or worse than another, nor is it possible to make such statements about any prevalent political theory, for each depends upon whether it is administered by noble or by base men, by the wise or by the ignorant. The following analyses are taken from the *Tao Te Ching*:

The more the people are forbidden to do this and that, the poorer they will be;

The more sharp weapons the people possess,

The more will darkness and bewilderment spread through the land.

The more craft and cunning men have,

The more useless and pernicious contraptions will they invent.

The more laws and edicts are imposed,

The more thieves and bandits there will be. (Chapter 57)

If the people go hungry it is because their betters ruin them with taxes,

If the people are hard to govern it is because their betters meddle in their affairs. (Chapter 75)

If right action becomes mere expediency

And belief in goodness becomes mere superstition,

The people will pass their days in a fog of bewilderment. (Chapter 58)

"A fog of bewilderment" so aptly describes the mental condition of the peoples of the world today that we may well go further and examine how a Chinese sage would set about lifting it. There would seem to be one remedy, and one remedy alone, for bringing order out of chaos. That is a constant example of virtuous behaviour inspired by a deep spirituality on the part of those who find themselves in positions of leadership, in whatever sphere they may be. When there is departure from this spiritual standard, deterioration sets in, and by gradual degrees we arrive at a condition with which we are unhappily all too familiar. The following description of a rake's progress in statecraft is instructive:

When the Tao is lost, power appears.

When power is lost, loving-kindness appears.

When loving-kindness is lost, justice appears.

When justice is lost, ritual appears.

Ritual is but the shadow of faith and loyalty and the beginning of confusion.

Prediction of what is to come is doubtless an offshoot of the Tao, but the beginning of ignorant folly. (Chapter 38)

Who will deny that the ritual of procedure in government both within States and in international affairs seems to those in charge of them (with a few honourable exceptions) of infinitely greater importance even than the justice after which we strive so unsuccessfully and of which we therefore talk so much? Of loving-kindness, true power and spiritual guidance there are in most places only historical memories. So absent are these factors from public life today that it requires a great effort of the imagination to visualize how altered the world would be if they were present.

The spiritual life among the leaders of men is the first requisite, and all will right itself if men set their wills, minds and hearts to this purpose.

If you are compassionate, you can be truly brave.

If you are moderate, you can be truly generous.

If you do not attempt to be the first among men, you can become the chief of ministers. (Chapter 67)

However, it is not sufficient to be modest and unassuming in one's heart, it is also necessary to show to the world that one has these virtues.

For the sage goes clothed in coarse and simple garments.

But he wears a jewel hidden in his bosom. (Chapter 70)

The man (or woman) who is fit to govern needs to have spiritual wisdom, intellectual modesty, compassion, and to lead the simple life. But he also needs a complete self-sacrifice for the good of humanity based on the spiritual way of life, which enables him to bear without complaint all criticism and injustice.

He who accepts the unclean reproaches of the people can become the master of the country.

He who bears the woes of the country can become the king of the world. (Chapter 78)

Although one is tempted to wonder whether the kingdom meant here is that of another rather than the physical world, we may do well to resist this temptation, and rather try to understand the full implication of the aphorism in a worldly sense. Elsewhere we find a clear statement of the occult law known to Christians as the parable of the sower.

The sage does not garner up his knowledge, hence he is able to help others, and the more he gives out of his own store, the more there will remain.

The principle of the Tao is to benefit all and to injure none.
(Chapter 81)

That is the secret of the great benefactors of mankind who not only draw their strength from an inexhaustible spiritual source, but find that ever more light shines from within on the problems which face them. As detachment from personal emotions and selfish thought grows, so the individual can see more and more clearly what action is required from him to sway the trend of affairs in the direction of progress.

Therefore he who is wise looks at all things in the light of their difficulties, and by so doing, he is sure, in the end, to find that they can be overcome.
(Chapter 63)

In these days of constant harrowing problems it is very helpful to realize that an accurate and just appraisal of a situation will go a long way to resolve it happily.

Of startling interest are the lines dealing with world understanding and unity, and the steps necessary to approach this grand conception, which looms so large in the minds of men today.

By looking into oneself one may become aware of others.

Through one's own family one may become aware of other families.

Through one's own village one may become aware of other villages.

Through one's own country one may become aware of other countries.

Through contemplating the community one may become aware of the Great Society of Mankind.
(Chapter 54)

The more one seeks to penetrate these profound thoughts, the more one realizes how uncomplicated and harmonious world relations could become, if, with unhurried but persevering interest, we were to study man and all his relationships both in theory and in practice, and then to act on the knowledge thus acquired.

Since we know that simplicity is the keynote of the contented individual existence, and that he is richest who needs the least, it seems but logical to extend that simplicity to our dealings with others. Yet before we can enter into a happy understanding and simple relationship with all, whether more evolved than ourselves or less so, we must be detached from the circumstances of our lives by practising indifference to the less important factors in the daily round. Then the important ones gradually become more easily discernible, so that by degrees one may become aware of the needs of the Great Society of Mankind.

Having acquired the discrimination that leads one to recognize the more important at all times, the detachment that enables one to renounce wealth and honour without regret, and the understanding which prompts one to do only that which will benefit the world, the wise man leaves the reins of government to those who come after and passes into an untroubled old age.

When meritorious services have led to fame, it is time to follow the heavenly rule and retire into obscurity.

(Chapter 9)

Often a man is torn in conflict between the two alternatives of a peaceful and useful pursuit which may lead to great depth of understanding, but is not especially helpful to others, and a career in the limelight of the world, with its overwork,

constant criticism and disappointment, knowing that the vision one sees oneself is beyond the sight of others. Even in the West, the glamour of a public career makes no appeal to the wise, and it is indeed this factor which accounts for the low moral state in political life which exists in some countries. The best characters often refuse a career which will bring them into the public eye. When the dilemma presents itself, by what standard can a man test himself? The answer of the ancient Chinese sages was in essence no different from that of the great Teachers and Founders of Religions who came later :

Can you love the people and govern the country while remaining yourself unknown?

Can you penetrate all quarters and understand all creatures, and yet not interfere?

Very well then : Quicken them, nourish them ;
Give life to them, but make no claim on them ;
Govern them, but do not be dependent on them ;
Be chief among them, but do not command them.

(Chapter 10)

He who bestows the same love upon others as he does upon himself,

May be entrusted with the government of an empire.

(Chapter 13)

It is only a profound love of mankind that can inspire those actions which will govern the world rightly.

* * * *

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GRETA EEDLE

SQUARELY FACING IMPORTANT FACTS

By HAMILTON STARK

THE ultimate reality back of every appearance—the unlimited understanding of every existing or mentally conceivable thing or condition—is “the Wisdom of the Gods” or Theosophy: the final comprehension of the whole of Existence and every part of its manifestation and purpose, whether apparent to our physical senses or not, and which includes all history and destiny. That is the Great Knowledge or Esoteric Wisdom of the Ages, known to the ancient Greeks as Theo-sophia.

That which we may call the “Material Sciences” recognizes only what can be measured and classified by means of such instrumentalities as “Science” has thus far developed and got accepted by Orthodoxy. But just as there are rates of vibration which none of our five senses can comprehend, so therefore, the phenomena or manifestations of those rates of vibration exist even though extensions of our normal faculties are required for understanding some of them.

In that manner, Theosophy, while recognizing all that can be known in ordinary ways, also takes into account the supernormal realms of Cause-and-Effect which make up the “hidden side of things”. The science of Biology does not understand the active principle concerned with anatomy and physiology; Ontology does not grasp the full meaning of

life-and-growth or evolution; Theology does not know what God is, nor does it present a consistent statement of religion; Psychology is in error in its estimation of emotion and mind; Philosophy fails to arrive at absolute Truth; Astronomy is ignorant of the Reality which motivates and activates universes; authentic Astrology is the soul of astronomy, but astronomers deny that there is such a thing; Chemistry knows no more about consciousness than does Biology. History, both secular and sacred, is inadequate and misleading, whereas "the Memory of Naure" (Ākāshic record) faithfully preserves the impress automatically made upon it by all events of every magnitude, in their proper sequence.

Orthodox scientists ignore that which is beyond the seven sub-divisions of the physical—the metaphysical—although they are constantly forced by what to them are discoveries, to expand the limits of the knowable. The measurable, incomplete physical realm is to them the whole of Manifestation, but Theosophy comprises everything that exists whether evident to physical senses or not. Its appraisal rests on the verified testimony of faculties possessed by all, but which have been sufficiently amplified or developed in but a comparatively few people. In the teachings of Theosophy there are seven keys to the understanding of the universal order, by means of which we may gain a mental perception of Cosmos and the unity of Life. Those keys are Chemical; Numerical; Cosmological; Astrological; Astronomical; Anthropological; and the Law-of-Correspondences or Analogy.

The practical value of Theosophy, to us, is its ability to satisfy Humanity mentally, emotionally and physically; and it is in regard to *applied* Theosophy, that the remainder of this statement concerns itself. The intelligent thing is to correct abuse and neglect which hinder the normal enjoyment of everyday living in the world of waking-day existence. Mankind is prone to try to stand still in a world the inherent

nature of which is progress. Suffering is usually required to compel us to think deeply, but surely we have suffered enough to be willing to adapt ourselves to changing conditions, and to advance in physical well-being instead of trying to cling to the out-worn and futile.

Here we are, in a world of chaos and turmoil on account of willingness to take unfair advantage of each other. That attitude is made effective, either by trick and device—the intent to deceive and defraud—or by forceful intimidation. The comparatively few who succeed in amassing wealth and power, combine to govern the remainder of humanity in a predatory manner; the enthroned few, prospering at the expense of the enslaved many.

The laws, decrees and forcible actions by means of which the domination of people in the mass is accomplished, mendaciously purport to be for the good of the governed, but in all such matters, overwhelming avarice and abiding insincerity combine to influence the plans of practically all of the human family at this less than middle stage of its evolution. The same strain of extortionate greed runs through both victims and the more crafty who gain supremacy over them. And nearly every person of both factions demands what he considers his "rights" regardless of his duties and responsibilities.

And so, anarchy is maintained by us at our own expense, chosen and ratified by the desire to "beat the game" instead of playing it by the rules of equity. Illogical thinking induces self-deception until popular make-believe assures the success of those in power. They play upon such weaknesses as irrational gullibility in the name of religion, and upon the common desire to get something for nothing. The average mentality being what it is, recourse is had to attempted propitiation of a Deity having a capricious, contradictory nature. He is supposed to dwell quite apart from this His field of action, but will, upon supplication, dispense personal favours

regardless of merit. It being forbidden to think such things through, those who would do our thinking for us find our childishness very useful to them. Mechanically, we have a great "civilization," but not the sense of right-and-wrong needed to go with it. That "way-of-life" is self-destructive and will in the "fullness of time" become a thing of the past.

In the meantime, while our insane economic-and-financial system is destroying itself, education toward the vastly more sagacious policy is the important thing. There is a way out, and it is not the way of greed, hate, or dominion over one's fellow-men. Human nature being what it is, the common outlook on life regards "success" as personal getting-ahead, regardless of the general welfare. As long as that attitude prevails, there can be no such thing as the purification of politics. All political systems thus far are but forms of predatoriness which inevitably tend to demoralize those honoured with public trust, bringing out the rapacity lurking near each other—human weakness in all but a very few highly evolved persons. Neither can "Business" in its present form and with all its present aims procure the general well-being—now that interest on money and on credit has about done the inevitable in connection with feudal monopolies: placed the near-total of wealth and power in a few anti-social hands. Politics and "trade-customs" in economic transactions will have to be replaced by *enlightened* business-management, if our so-called civilization is to last very much longer.

Even *enlightened selfishness* would make a more enjoyable world for all. Apply the industriousness of all to the conversion of the earth's raw materials into useful goods, and you have a world of plenty plus security for every one alike, if the work be fairly apportioned and wisely managed. Fear, crime, poverty and disease would soon so nearly disappear that living would become a wholesome satisfaction. But

we lack that much intelligence. We find ourselves in a world of change that means slow progress whether we like progress or not. Most people try to resist the processes of Nature that tend to stir them from their customary indifference. That is the fundamental cause of our privations: trying to remain unmoved by the momentum of universal growth. The inhabitants of this earth are foolish enough to choose suffering instead of the wholesome well-being that comes of willingly striving to improve.

Do you and I have to identify ourselves with the stultifying backwardness of the unthinking majority?

HAMILTON STARK

A CORRECTION

To the Editor of THE THEOSOPHIST: Dear Sir, The July THEOSOPHIST contains an article on *Vināṇa* (Ego or Soul) over my name. I write to say that it is not by me, either as regards the opening verses, or the language, or the Samskrit-Pāli terms used. In a brief note like this I will only add that the general public (*puṭhujano*) of Buddhists and others who doubt the reality of the SELF, should read, among other passages in the Tipiṭakas, that at Vinaya, *Mahāvagga*, i, 14, where the Buddha asks: "Would it not be better to search for the Self" (than for a woman who had stolen some jewels); also chapter xii of *Dhammapada*, which deals entirely with the Self. There are many other passages, but it may suffice to say that the general public regards the personality as the "soul" or self which of course fades out after death, consciousness of its better parts remaining for some time in the form-world of *deva-loka* (so-called *heaven*).

Also I would distinguish between the Ego and the Soul (which latter is the personal self enjoying 'heaven-life'), the Ego being the ever-growing centre of force and consciousness of the Formless world; even this, called *karaṇa-sarira*, vanishes when one touches the unspeakable condition (if it may be called condition, in the Unconditioned,) of *Nibbāna*.

Rowella, Tasmania

F. L. WOODWARD

August 6, 1947

THEOSOPHY AND THE RAYS

By M. R. WALKER

THERE is a certain diversity of opinion regarding the purpose and functions of the Theosophical Society, and the various types of people who make up its membership necessarily have different approaches, but although each particular temperament may naturally be inclined to look upon its own way as the right one, since Theosophists are usually tolerant, all are willing to give intelligent consideration to the other ways also.

An interesting point to note is that the Three Objects of the Society correspond roughly to the three great powers of Will, Wisdom and Love. We need these three great powers, bringing the Leader, the Teacher, the Lover, to work together side by side in our Lodges.

We may also make a sevenfold division into the human types usually called the Seven Rays; and all these types, with their different approaches to Theosophy, are needed, but none should dominate to the exclusion of others. Theosophy makes its own splendid appeal to each in different ways.

We can easily see that the man of will, the First Ray person, is needed, to take the place of Leader. He should be a man of great soul, one who can understand the view-point of the people he is attempting to lead, and who is able to guide them happily, blending all the elements of energy, affection and intellect, and using all the talents of the people whose affairs he administers. Without the leader, co-ordination is lacking. A strong leader, with an attractive personality, is the greatest draw a Society can have.

The Second Ray also has a place of honour. Many are needed who can teach the occult laws and bring the people to respect the occult ethics involved in Karma, Reincarnation and Spiritual Evolution. The Teacher, however, must not dogmatize, insisting on a fixed body of knowledge being accepted by all. He must have a sympathetic understanding of the different outlook of various types of character, and see the rich possibilities involved in each, once those possibilities can be reached. The teacher comes to release from latency the riches of will, wisdom, love, and help mankind to build them into powers which can work fruitfully in the world. He must be able to give the knowledge that each requires, in the way it may be most readily assimilated, helping each according to the need of the moment.

The Philosopher, Third Ray, is surely in his element in the Theosophical Society. He has spread before him the whole of the Wisdom of the East, and added to this the subtlest thought of western philosophers, with a legacy of that philosophy given by Greece in her great days. Surely never at any time in the world's history has such a complete scheme been available. It is a growing, expanding philosophy, which may constantly be added to by new intuitional thinkers, although the deepest and truest part of it has been established by teachers and thinkers of the past, and it is of cosmic significance. Yet there is still room to include the best of the modern developments, and studies, such as psychology, which make useful contributions to human welfare, may be included and explained by Theosophical knowledge. The use of our philosophy is to enable men to understand the perfect plan behind the commonplaces of daily life, and to enable them to come nearer to the Divine within and to reverence and serve the Divine as seen in their fellows.

The way of the Artist is perhaps the happiest approach of all, for the occult teachings have drawn aside a curtain

which hid the hitherto dark unknown, and have shown us beauties and revealed truths undreamed of before. We are no longer playing in broken dramas and dealing with uncertainties; we see the whole, see the splendid ending, so much more beautiful than we would have dared to hope for. The artist's nature requires the assurance of this completion; unfinished art is faulty, and life has hitherto been for him full of the sadness of broken fragments, of beauties that wither and die, but has offered no certain assurance of man's hope that God is the supreme Artist who knows and loves His work and is surely bringing it to a perfect consummation. Theosophy, in offering credible assurance of a great plan behind the broken hopes, the unused talents, the pain and sadness of life, meets with a glad recognition from the artist, who, feeling for the deeper truths of life through his art, now realizes that his quest is not hopeless, and rejoices in the hope that he shall return again and again to achieve a purer creative effort in each day of his greater pilgrimage.

Theosophy has work for the Scientist to do who has developed clairvoyant faculties. These faculties have already been used in the diagnosis and cure of illness. Science, that rejector of the unproven, yet needs the inner knowledge which shall throw light on the partial view of the universe provided by the physical senses. What a glorious future looms for the scientist when he shall no longer be limited by the purely material, but shall develop senses which may enable him to explore the subtle worlds and realize their causal connection with so much in the material world! Theosophy makes the scientists more understanding; it gives them promise of a universe which shall at once be a perfect laboratory and also a home in which they can live with their human brothers. As leaf by leaf the scientist turns the book of life's hidden pages, so will his gifts become correspondingly more useful to mankind. Experimentalism will give place

to direct investigation of truth, and superficial certainty, based on purely material cognitions, give place to the deeper understanding of the intuition and of the evolved clairvoyant powers of investigating the hidden causes of things.

The Theosophical Society is full of devotees—people who have served and sacrificed for the great leaders in the past, and who have come into incarnation when the need for their services arose again, and for the Devotee Theosophy opens a gateway of joy. Who so saddened as he at the loss of his idol? But a knowledge of the inner side of life tells him that he shall be with the object of his devotion on the inner planes, having truer, deeper communion with him, and he will return to earth-life again more poised in his devotion to meet and serve the one he loves, until little by little he becomes more like his ideal. Using the powers of love and will in full measure, the devotee has the possibility of rising from the lower self and in a great rush of love attaining union with the Divine Life. Once having done so, he returns to his work in the world as the true Theosophist (Theo-sophist), the knower of God.

It is generally conceded that some slight form of ceremonial is necessary in our Lodge meetings. Music, readings from religious or philosophical sources, such as the *Bhagavad Gita*, a few moments' meditation before the lecture, and music again to close afterwards,—in some such form we give harmony and co-ordination to our group meetings. Now the Ceremonialist, the lover of dignified forms of corporate dedication, finds great encouragement in the occult teachings. In ceremonial we have a small replica of the great ceremonial of the universe—the outer organized form bearing within it hidden but potent life. For the ceremonialist there open wide vistas of development, once he understands the full implications of his ceremonies. His mind being enlightened by Theosophy, he realizes that he

is in touch with a hidden world of power, angelic and human. Being dispassionate by nature, he may avoid many of the pitfalls of the more ardent types; yet as he possesses the power to worship, he can reach the kingdom of heaven, the inner truth, through his ceremonies. It is true that this kingdom may be reached by totally different means, and of course it is a mere superstition to imagine that all must join in the ceremonies of a certain church or sect if they would achieve spirituality; yet ceremony is one of the paths to the highest, a path in which man joins hands with man and reaches up to the gracious co-operation of the angelic hosts. The Seventh Ray encourages purity, dispassion and consecration, building beautiful faculties into the Ego.

With all the ways to happiness and fulfilment to be found in Theosophy, with all our wide knowledge which we try in our lives to weave into wisdom, we must not stand outside the general run of humanity. The saying "the outside world" is sometimes used to designate, not the physical plane, but the general public as against ourselves as Theosophists. But although the majority of men certainly show very little interest in our meetings and in spite of our efforts remain cold to our humane and beautiful teaching, we should not think that we are wiser and better because we have accepted a fuller revelation of life. It is our good Karma that we are thus the richer in understanding, and with it our responsibility becomes greater. We have a great deal to learn of the art of living, and the further we progress on the path of understanding the nearer we shall be, not only to the Elder Brethren, but also to the mass of humanity, and to the animal and plant kingdoms for which we can do so much. The real thing which makes our lives significant is the divine spark in us, and this we share with all mankind.

M. R. WALKER

REINCARNATION: A POINT OF VIEW

By D. JEFFREY WILLIAMS

UNLESS we accept reincarnation as a feasible theory, it is difficult to explain individual spiritual growth as a conscious, self-directed possibility. Unless we posit a continuing consciousness, a continuing individual consciousness, it is difficult to explain how self-consciousness arises from the simple unselfconsciousness found in the sub-human kingdoms. A continuing self-consciousness and the process of rebirth alone can ensure that an individual savage, for instance, can some day become a civilized and responsible human being, and also ensure that an ordinary civilized human being can one day become a supreme genius along some particular line.

Most, if not all, alternative theories seem to ignore the continuity of individual consciousness as a factor in man's moral and spiritual progress. Evolutionary theory in a scientific sense deals with the growth and development of physical form; it will point to the recapitulation of a long process of physical evolution in the stages of embryological growth within the womb. Evolutionary theory in a Theosophical sense deals with the growth and development of the powers of awareness and of conscious awareness.

Theosophical theory suggests that these powers of awareness are brought out under conditions of stress and strain, pleasure and pain, at every stage in the process of evolution

in the sub-human kingdoms, in a slow and very gradual manner.

In the human stage of development awareness becomes conscious awareness or self-awareness. In the human stage of evolution self-consciousness appears. This is a new departure in terms of consciousness. A new and infinitely more powerful dimension of consciousness is entered upon at this stage. The I-consciousness is born with its power to look before and after, to remember, to choose and decide for itself, to struggle for its own place in the sun, and to play its own hand without let or hindrance. In terms of consciousness, the human being differs in kind, and not merely in degree, from the members of the lower kingdoms of nature. It is the same consciousness, however, though man has opened the door to much wider and deeper possibilities.

These wider and deeper possibilities inhere in a relatively permanent spiritual self—or Spiritual Germ-Cell, if the term be forgiven—that appears to be the immortal prototype of the continuing germ-cell from which, or a part of which, man's transient physical body is produced. The claim made by modern biological teaching tinged by materialism, that man's future progress hangs upon the "single thread" of physical germ-plasm and by the selective breeding of suitable human specimens for various purposes and designs, seems very far-fetched indeed in view of the incalculable and inscrutable problems connected with genetics. Theosophical theory offers another kind of possibility in the attachment of consciousness by a spiritual thread to a continuing Centre that may be called Soul or Causal Consciousness. In both the physical and spiritual germ-plasm lie physical and spiritual possibilities that are released during the life-time of a physical body.

In the physical germ-cell—which passes unmodified from parent to offspring from generation to generation—all

potential physical characteristics are locked up, while some are released or expressed in a particular physical body. In the spiritual germ-plasm—which continues from life to life—there are locked up all the potential spiritual qualities that are to be developed and expressed in fuller and fuller measure in the "personal" life of the transient individual. In the case of the germ-plasm nothing is added to or taken away from it by the physical body it has produced. In the case of the spiritual germ-plasm qualities that have been brought out and developed, even partially, are carried over and into the relatively permanent self as an eternal possession. That is the essential difference between the two things. That also is what gives certainty of progress in each individual case. His future is guaranteed by his own *Sūtrātmā*, "the silver 'thread,' which," as *The Secret Doctrine* says, "'incarnates' from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence." His future is implicit in his own "Thread-Soul," as it has also been called. Intellectual, moral and spiritual powers gained in one life are passed on through the medium of the "Thread-Soul" to the next.

Evolution and reincarnation are twin theories. They are the two strands, the two main strands in the making of our destiny. Until we have developed a strong, worth-while will as individuals, our progress is very largely dependent upon evolutionary forces.

Reincarnation implicitly points towards a human goal and achievement. Greater and greater powers are to be won in time by all human beings. The promise is clearly shown forth by the mighty intellectual, artistic and spiritual geniuses of the race, including those superhuman beings, "Just Men made perfect," who are the forerunners and precursors of all who will attain some day.

Reincarnation gives us time—all the time we require for the reaching of our individual spiritual goal. We may linger,

or we may hasten our footsteps. No one except ourselves decides our pace or lack of pace. There is the fullest freedom for each individual, and the fullest opportunity always—if we are able to take advantage of it. Every nation, every religion, every family, every home and school provide opportunity.

Reincarnation appeals to innate self-respect and to a sense of responsibility. It always has a challenge to our capacity—a challenge that is never beyond our real capacity at any time. We are what we have made ourselves in the past, and will be in the future what we make of ourselves now.

D. JEFFREY WILLIAMS

THE GREAT HOUR

One who has pierced the heart of ancient gloom
With swarming suns and stars, who has endowed
The dreary face of earth with life and bloom,
Whose tireless and infallible hands have ploughed
Barren and pathless ages evolving this
Heaven-bound race of men born out of his
Immortal self, so long enwrapped by cloud,
Leads now the way to earth's supreme release
From suffering and death, and opens the gate
To Life Divine. The hour's a-throb with fate.
Forces of darkness rise in all their might
Against the march of dawn; but vain their fight
To hold their mortal sway; their frantic rush
To upset and baffle only deepens the hush
Of new creation; no stumbling human power,
A high omniscience moulds the poignant hour.

Songs from the Soul

I AND YOU ARE ONE

By U. K. SUJAN

REALLY speaking there is no I or You. We create I and You by our wrong imagination. We think we are separate from others owing to the ignorance and darkness under which we are born in this world. We put a veil round the light that is ever shining within our hearts and imagine the veil as our Self. As a matter of fact the veil is of our own making. This veil is only an expression of our Real Self which is One Indivisible Whole equally seated in the hearts of all things and persons. We see only the shadows of this Light and imagine them as the Reality. We identify ourselves with the bodies worn by us and think of these bodies as our Real Self.

How can we get over this ignorance and darkness? This question has troubled the minds of men since ages past. Some Human Beings have realized and are willing to share their realization with us but we refuse to recognize them. We are so much engrossed in our little joys and sorrows that we do not give much attention to this broad outlook towards life. We are satisfied with our pet theories, dogmas and beliefs even though they do not give us any real joy or peace. It is only when we meet with some great calamity that we begin to think seriously and want to know the cause of our sorrow and suffering. Generally we attribute it to others and complain that they are not acting properly, or we cover it up by some explanation. But it forces itself up whenever we are unoccupied or brood over it.

"Labour is the lot of man"; we repeat this old saying, but we fret and fume at every hardship, and wish to be free from botheration of labour. We worry too much and waste our energy in unnecessary fuss over things which do not matter. We despair of every one and

every thing. We hate the sight of people to whom we attribute the cause of our troubles till we feel so exhausted that we wish to end our life but are afraid of the consequences. Our life becomes a burden and our contact with others a bore. Everything appears dark to us and nothing gives us any joy.

In that utter darkness and loneliness we get a glimpse of the ancient truth which tells us that each person is responsible for his own sorrow and suffering. He can unmake that which he has made by understanding the real cause of sorrow.

Ho! ye who suffer! know
Ye suffer from yourselves. None else compels,

Within yourselves deliverance must be sought.

It is this little self of ours which causes all the trouble. When we pierce through this veil and remain calm and serene, we know that our Real Self is Bliss. It is beyond all the shadows of the world. Nothing can disturb its Peace. It is at peace with all. It is Peace which passeth all understanding.

Holy Divine Self is That
Having no sorrow,
Of truth the Essence,
Of life the Joy,
Of bliss the finest Ecstasy,
In its nature eternally Free.

In that Self there is no You or I. It is the Eternal All. This truth can be realized by every one who is prepared to give up the self (I-ness) for the Self (All-ness).

U. K. SUJAN

THREE BUSINESS MEN

By FREDERICK H. WERTH

THE year 2 A. A. (Atomic Age) has arrived, bringing with it many revolutionary changes. It is interesting to observe the varied human reactions during this period of reconstruction. Three business men in particular offer striking comparisons.

The first reaction is that of a banker in one of our larger cities. After I introduced myself and outlined the purpose of my call, the president of the bank said: "We are in such a pessimistic frame of mind that we are not willing to consider anything!"

The second gentleman owned a lumber business. He was deeply concerned about the present trends in business, and even more perturbed over his own mental attitude toward the situation. I also discussed business with one of the supervisors of this company, who informed me that his superior was worried about the future. In fact, the owner had even informed his supervisors that the business might fail entirely. After having informed his men of the grave possibility, the proprietor was amazed to hear one of his supervisors reply: "Well, whatever happens in the future will make no difference to me!" Quick as a flash the owner replied: "That's the point of view I'd like to get, an attitude that nothing really matters!"

The third business man owned a wearing-apparel shop. He was an elderly man, of a courteous and gentle disposition. We

discussed the business proposition which I presented. After he had signed an order and I had thanked him, he reached into a compartment of his desk, drew out a small pamphlet, leaned back in his chair and inquired: "Are we through with the business details of your call?" I replied that we were so far as I was concerned. He paused a moment, looked at me and said: "If I am not mistaken, you are interested in serious thoughts, aren't you?" I replied that I was always interested in considering any thoughts or ideas.

These remarks opened a discussion on religious and philosophical topics which continued for more than a half-hour. This gentleman was so impressed with our conversation that tears actually came to his eyes as he exclaimed: "We just never know under what condition or at what time we might meet someone who is interested in these ideas."

The little pamphlet which he presented to me contained a series of daily thoughts and quotations. As he gave it to me he asked that I read the thought for that day. We then discussed the subject and the reasonableness of its application to business. "Business," said this gentleman, "can be a means of serving God if we are alert to every opportunity." He continued: "Business is only a means to an end; and if we dedicate ourselves and our business to God, we shall find greater opportunities coming to us for serving His Will." "One thing is important," he added, "that we be discreet to whom we mention these ideas so that we do not cast pearls at every passer-by, nor appear overbearing in our desire to help."

This gentleman was a firm believer in tithing. A definite percentage of his profits was set aside "for the Lord's Work". Before I left his office, he presented me with a book entitled *You Can Win*, written by Dr. Norman Peale, a liberal minister in the city of New York. He asked me to read the book and then share it with others.

Many object-lessons may be drawn from the comparison of these three business men, but the one which stands out is that *the point of view makes the difference*. The banker, with all his intrinsic wealth, was in a pessimistic frame of mind. He offered no plausible solution. In fact, he had none—either to his own immediate problems or to world conditions. The second man realized that some change in the business world was inevitable—that such a change might even result in the loss of his own business. Unlike the banker, however, he was not pessimistic. Instead, he was willing to change his thinking so that he might have a broader point of view and a more stable attitude and frame of mind. The third man had a concept of life which kept him stable and serene under changing conditions.

The latter gentleman did not discuss present difficulties in business, nor did he express any fear about the future. He discussed ways and means of assisting people that they might solve their problems, and fortify themselves against any "inner crisis". According to this man, any association with people provides an opportunity for helpfulness; and business, he said, could be a constructive channel towards that end provided it is conducted on the basis of Christian ethics and stewardship.

All three of these men were instructed in the Christian Faith. But one man faced his problems with a pessimistic attitude, the other was searching for a new point of view, while the third individual was applying his religious principles with cheerfulness, confidence and discretion. In addition to conducting the affairs of his own establishment, he was also actively engaged in doing his "Father's Business".

FREDERICK H. WERTH

DR. BESANT AND THE SCOUT MOVEMENT

By C. JINARAJADĀSA

FROM the day in 1893 when Dr. Besant landed in India and began to know the conditions that hampered Indians from attaining to their proper stature, she saw that one essential element was the training of the Youth of India. In 1908 she organized two Associations called Sons of India and Daughters of India.

It was in 1918 that she organized the Indian Boy Scout Movement. She called to her aid Mr. F. G. Pearce and the late Shri M. V. Venkateshwaran, who began the Scout Movement at Madanapalle. Lord Pentland, the then Governor of Madras, organized another Association confined to English and Anglo-Indian boys. These two organizations were popularly known as Besant Scouts and Pentland Scouts. When Lord Baden-Powell came to India in 1921 Dr. Besant, who liked him immensely, expressed her willingness to help a union in every possible way. One particular obstacle was that the Pentland Scouts insisted that even if the Indian Scouts joined them they should wear the Scout hat and shoes, whereas the Besant Scouts insisted on wearing the green turban and be permitted to go barefoot if they so desired. Baden-Powell did not consider that the Scout hat (which was worn originally by the Mounted Police of Canada) was anything essential as a part of the equipment of a Scout and

readily agreed to the use of the turban. The amalgamation of the two organizations then took place, and Dr. Besant was appointed Honorary Commissioner for All-India of the Boy Scouts Association. She was then given the Silver Wolf.

Dr. Besant was always an innovator and she started a department of the Scout Movement which succeeded only for a while. Though the Scout Movement had been organized to give a special training for boys, there was no reason why the Movement should not include elder people as well. She held that what made a Scout was taking the Scout Obligation. There were many of us elder people who wanted in every possible way to help the Scout Movement but because of our work in life it was impossible for us to undergo the Scout training. Under her inspiration hundreds took the Scout Obligation and saluted the flag. We became like a guardian wall of the Scout Movement in various places in India. A few of the elders in Bombay under the leadership of the late Mr. K. J. B. Wadia made a Rover Scout Group and regularly went into camp. Dr. Besant said again and again that there were two great Movements which stood for Universal Brotherhood: One was the Theosophical Society, whose First Object is: "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour." And the second, the World Boy Scout Movement.

When the first diary was issued by the Scout Movement in Madras, they asked her permission to use an Invocation written by her which is now famous throughout the world amongst Theosophists and used at their principal gatherings. The Invocation is absolutely unsectarian and undenominational and expresses a universal aspiration. It is as follows:

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in oneness;

May each who feels himself as one with Thee
Know he is also one with every other.

In the original form the last line read: "Know he is *therefore* one with every other." But this word "therefore" implied certain Theosophical spiritual beliefs and she did not desire to impose such a heavy obligation on the Scouts and so changed the word "therefore" to "also".

To identify herself more closely with the Scout Movement, she had woven for her a silk sari of khaki colour, with a green border, and a turban in khaki on which was placed the Scout emblem. Whenever in her later years she was present at a Scout Rally she was always dressed in this Scout uniform.

Dr. Besant passed away in 1933. I have still with me her Scout sari and turban. I am sorry I was not in Madras to exhibit these at the Scouts' celebration of Dr. Besant's Centenary.

C. JINARĀJADĀSA

Christ was a perfect Theosophist, and the miracles he performed were the achievements of his spirit, which was wholly in league with the forces of beauty, light, goodness and truth. There is a Christ in each of us, and the way to the true Christ is through Theosophy.

ELLA WHEELER WILCOX

REVIEWS

To Educate the Human Potential, by Maria Montessori, M.D., D.Litt., Kalākshetra, Adyar, pp. 150, price Rs. 5.

How shall we sow the innumerable seeds of interest in the receptive soil of the six year old child-mind? Madame Montessori guides the Montessori child still further on the way of natural growth and unfolding. She does not claim to give a new answer. What should be taught the child is ever the creation of the world and man's place in it with the stirring clarion call to each unfolding soul: "God has sent you upon the earth to work and do your duty." But she has in her own inimitable way made a more attractive way of teaching these eternal truths.

The criterion the Montessori teacher must uphold as to whether the child has understood is "whether he can form a vision of it within the mind, whether he has gone beyond the level of mere understanding. Human consciousness comes into the world as a flaming ball of imagination. . . The secret of good teaching is to regard the child's intelligence as a fertile field in which seeds may be sown, to grow under

the heat of flaming imagination." "We do not want complacent pupils, but eager ones; we seek to sow life in the child rather than theories." "The child should love everything that he learns, for his mental and emotional growths are linked. . . Once this love has been kindled, all problems confronting the educationist will disappear."

So this great educationist presents the universe to the child's imagination—the drama of the primeval ocean, of the creation of Mother Earth, of a world-war titanic in its scope lasting over millions of years between fire, earth and water, and the proto-chemical elements; of the early gigantic mammals, and the further travail of the earth; of the coming of man and his slow upward striving—man who in himself becomes creator and revealer, of the rise and fall of ancient civilizations and the heritage bequeathed to their successors. Dr. Montessori looks forward to the future where the victorious adult will fit himself for life rather than an early death; where beauty and health will be the rightful privilege of all. She feels that we "have now arrived at much

elimination of error and the possession of a key which can unlock for children the gates of a healthy and happy education. On our courage and perseverance in its use depends the future of humanity."

But to achieve this goal the teacher must make "his great renunciation of power and authority, to find himself immensely the gainer by their loss". The teacher who has reached such a stage "joins the happy group of men who have taken the road of life. As surely as the scientists they penetrate life's secrets, and win its rewards, not only for themselves but for all."

A. H. P.

Secret Man, by Hubert Lestocq, Rider & Co., London, pp. 112, price 12/6.

In this little book Mr. Lestocq presents to his readers a viewpoint that is seldom considered except by mystics and High Church devotees, and the book makes interesting reading. He shows that in her ceremonial and seven sacraments the Christian Church presents to the western mind the way to self-realization that is known and expounded in the East, and the book contains much with which all thinkers along these lines will agree. During these days of the aftermath of the war and the shattering of so many of the standards of conduct and thought which have served past generations, most

thinking men and women now realize that human conceptions of God are mainly futile and that the Unknowable cannot be known; and that there is no real evidence of any power or being taking an interest in us individually or nationally.

In this view religion and its ceremonies seem to be based on vain imagination and the attitude of the sceptic and the gnostic is readily understandable. But Mr. Lestocq in contradistinction to these ideas refers to the many great teachers in different ages who have given to mankind new presentations of the facts of life and existence, and he points out that that there is also a mass of indirect evidence that can only indicate a divine and beneficent spirit as the source of this manifestation which we call life. He refers in sympathetic terms to the doctrines of Reincarnation and Karma as factors in the scheme of growth and unfoldment, and although the ideas under these heads are familiar to all students of the Wisdom of the East, it is somewhat of an innovation to find them accepted as facts in an exposition of church teaching.

The book contains much material which should prove of very great interest to readers; it presents a mystical explanation of the Church and its ceremonies and purpose, that one would like to see more generally appreciated.

C. D. S.

Space-Time, Its Relation to Man, a transaction of the Fundamentals Group of the Theosophical Research Centre, London, pp. 20.

The transaction is the result of a combined study and discussion by a group of students—Theosophists and non-Theosophists, distinguished men and women who are specialists in their own subjects. The pamphlet follows more or less the well known Theosophical nomenclature in describing the constitution of man, but here and there we find exceptions such as mind, soul and psyche used almost synonymously. Likewise, "the unmanifested spiritual man" is given the attributes of Ātmā-Buddhi-Manas or Sat-Ānanda-Chit.

Presuming upon the truth of the occult maxim that man is a microcosm of the Macrocosm, the writers state that "part of him is manifest and explicit, while the rest is hidden and unmanifested, though not necessarily latent or inactive". This unmanifested part is "the root of his being and of a spiritual character in so far as it is not restricted by space-time, or rather by any form of space-time we can comprehend". They further opine that "this study applies to that part of man which, starting so to speak where the timeless-spaceless impinges on space-time, is extended into space-time and therefore into the material world". The important point to note in this statement is

the stress which is laid on the spiritual nature in man—not being latent and inactive but greatly energetic and dynamic.

The personality is imaged to consist of the body-mind-soul-psyche, and of all aspects—of thinking, feeling, intuiting and perceiving through the senses, and acting through the efferent and conative functions, and though impermanent is "related to the eternal and timeless spirit," and thereby partaking also in relative measure of the immortality of this spirit. Thus the life in the material world is impregnated with the Spirit of the Divine and the hackneyed distinction between the material and spiritual life is wholly wiped out.

The bridge between the so-called spiritual and so-called material is, in the opinion of the authors, soul or psyche "anchored at one end in the timeless spirit and at the other to the body in the physical world. Being is as it were the child of both the worlds—the psyche has something in it of both the timeless, spiritual quality, and of the animal, bodily nature and its rhythms as well."

Problems of Karma and Reincarnation are discussed, more or less as in Theosophical books with a new outlook here and there. The differences between the psyche of animals and that of man are clearly brought out, and the Law of the

Evolution of man precisely enunciated. The culminating point of the study is reached when the problem of Antahkarana is considered. In their view, Antahkarana is the point from which incarnation takes place. "It is a two-way valve, transmitting intuitive data to the lower mind or consciousness, and sensory perceptive data to the spiritual self..."

But the most inspiring impression which the pamphlet leaves on the mind of this student is that it gives the very sorely needed outlook in modern times, namely, the effacement of the wall and barrier between the spiritual and the material and thus the material is spiritualized as well as the spiritual is materialized.

C. S. T.

Brahmavidya, October, 1947, the Besant Centenary Number of the Adyar Library Bulletin, commemorating both the Centenary of Annie Besant and the Diamond Jubilee of the Adyar Library.

This is a fine issue. The frontispiece is a beautiful well-known picture of Dr. Besant in an attitude of meditation. Facing the frontispiece begin Sanskrit verses, written and dedicated to Mother Besant, by Dr. G. Srinivasa Murthi and four other Pandits. Then come more poems, also in Sanskrit, about the Adyar Library, by three Pandits. Follow a message by C. Jinarajadasa, dated 4th August 1947 at Venice, Italy;

an 1894 article on Annabai (Dr. Besant's first Indian name), by H. S. Olcott; two notes by Annie Besant herself, explaining why she did not enter Indian politics straightway, and why she did so later; a public address by her on twenty years of Theosophy, 1895; a *Madras Mail* account of the opening of the Adyar Library on 28th December 1886; the Inaugural Address given by H. S. Olcott on that occasion; and then the usual articles, editorial, obituaries and reviews. The special commemorative articles are idealistic as well as informative, full of facts and figures, yet most interesting and fascinating to read. They present a true picture of the greatness and gifts of Dr. Annie Besant and of the good work and high ideals of the Adyar Library.

To conclude, our congratulations and good wishes to the Adyar Library in the words of C. Jinarajadasa:

"Sixty years in the history of an institution is not a long period; but I look forward to the 600th anniversary of the Library and how its texts issued will have passed the 2,000 mark. When the great Library at Alexandria was burnt, the world lost much priceless knowledge. The Adyar Library will, I am convinced, become a second Library of Alexandria, housing in its many buildings yet to be erected all that is worth knowing and preserving of all the past and present peoples of the world."

D. R. D

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

NOVEMBER 1947

OFFICIAL NOTICE

I have appointed Miss Helen Záhara to be the Recording Secretary from November 1st, 1947, in the place of Mrs. Jane Clumeck, for whose services I desire to express my most cordial thanks.

C. JINARAJADASA,
President.

ADYAR, MADRAS

To many members the world over the word "Adyar" is understood to be the International Headquarters of the Theosophical Society, an estate of 266 acres, but Adyar also has another meaning. It denotes the very much larger territory lying along both sides of the Adyar River, from which it takes its name. The Adyar Post Office has always been on the north side of the river; the Society's estate is on the south side and contains a sub-post-office for the Society's convenience.

Now that the limits of Madras City have been extended, nearly all of this large district on both sides of the river is included in the city, that on the north now being the 40th Division Adyar, that on the south the 50th Division Adyar. This 50th Division not only includes the Society's estate, but also a number of villages such as Urur-Adyar, and Kottur-Adyar, with their nearby sub-villages such as Urur-Kuppam and Damodarpuram, the latter being a Harijan

colony related to Urur Village which itself includes all castes. There is also an Adyar Village farther away than these.

Because of this wider but to members not so generally known use of the word Adyar to denote this extensive geographical area as well as the estate of the Society, distinction must be read into the use of the word when it is not clearly defined. "Adyar" may mean the Headquarters of the Society, but it may also mean the general area of Adyar. "In Adyar" may mean within the estate or it may mean not far away from it. "Near Adyar" may mean near Headquarters or near the Society's estate, or near one of the general Madras districts 40 or 50, north or south of the river.

S. A. C.

BESANT CENTENARY CELEBRATIONS

All over the world, after months of preliminary meetings and propaganda, the culmination of the Centenary celebrations to commemorate the birth of Dr. Annie Besant was held on 1st October. Dr. Besant was President-Mother of the Theosophical Society from 1907 to 1933, and in order that the members' celebration might be an occasion of world unity and full participation, several months ago the President and Vice-President prepared a special booklet to be placed in the hands of every member throughout the world as a souvenir. The material for it was selected from a number of Dr. Besant's messages to members, and in every word she deals in her own clear-seeing way with the unchanging principles that concern Theosophists in their personal living and in their relationships to each other, and to the Society for which each has a responsibility. A special foreword was written by our present President, C. Jinarājadāsa.

Nearly all the Sections have been able to co-operate fully in this plan and many have translated the booklet into their own language. Unhappily, a few of the Sections in Europe are unable to receive or print literature at this time and so could not fully participate, although they joined with us in spirit. Many Sections have carried out extensive programmes including broadcasts—often by well known people—artistic entertainments, lectures and the preparation of special articles and literature for dissemination, all of which have contributed to making the world conscious of the Besant Spirit. In London our President and Mr. N. Sri Ram took active

part in the Celebrations, and Mr. Jinarājadāsa gave a special broadcast over the B.B.C. Home Service. Of special interest is the news that the celebrated Russian musical conductor and composer, Albert Coates, now a member in South Africa, has composed a musical setting for Annie Besant's verses on "Prayer" as a special gift for the Celebrations.

Before he left Adyar, the President sent to every Section an article written specially for the Centenary embodying a brief sketch of Dr. Besant's life, which would be suitable for use in Lodges. It was entitled "Annie Besant, the Diamond Soul," and many of our members in Lodges scattered over the world listened to a reading at special meetings. As well as this there was a special Centenary number of THE THEOSOPHIST, and many Sections also have issued special commemorative issues.

In addition to the foregoing, and as a perpetual memorial to Dr. Besant, and to place Adyar permanently on a secure basis, early in the year the Besant Adyar World (Commemorative) Fund was opened by the President and Vice-President, and this appeal has met with an encouraging response. It is hoped that the Fund will continue to receive support until its aim is reached, for it must never be forgotten that it was Dr. Besant who was so largely responsible for the development of the beautiful Adyar estate from 28 acres to 266 acres. It was her wish that it become a "Flaming Centre".

Srimati Rukmini Devi has been responsible for organizing the Besant Centenary Celebrations, especially in India but also in various parts of the world. In India, she was the General Secretary of the All-India Committee consisting of several leading men and women in public life, most of whom had been co-workers with Dr. Besant in the political and other fields. A special Centenary Volume has been published by the Committee, and the publicity work done throughout India to revive the memory of Dr. Besant and to make people Besant-conscious in these troubled times has been specially successful, many leading papers and journals giving the material supplied great prominence. The actual birthday was celebrated on a large scale all over the country, and in many centres it extended to a full week, the centre of the commemoration being at Adyar on the beautiful estate of our international Theosophical Headquarters. Several delegates, Theosophists and non-Theosophists, many of them prominent in their own spheres, came from all over India and contributed a great deal towards the function in the form of lectures and talks on our great leader. There was a special meeting for members only, held in Headquarters Hall and presided over by the Deputy for the President,

Mr. C. D. Shores, Hon. Treasurer of the Society. A special message from the President was read and then played on the gramophone, the talk having been recorded and sent in advance. In addition a message was read from the Vice-President, Mr. Sidney A. Cook, and Srimati Rukmini Devi gave a short address in which she stressed the fact that it was also a Leadbeater Centenary. At the close of the meeting the members filed up to Dr. Besant's room and offered flowers in her memory.

In addition to a number of public meetings held under the famous Banyan Tree, there were several concerts and art evenings organized by Kalākshetra and the Besant Theosophical School and directed by Srimati Rukmini Devi. One of the purposes of the Celebration organized by her and her All-India Committee was to inaugurate the Besant Cultural Centre and to further the work of her educational and cultural activities.

JANE CLUMECK,
Recording Secretary.

ADYAR LIBRARY DIAMOND JUBILEE

The Adyar Library, which completed its sixty years on 28th December 1946, celebrated its Diamond Jubilee as a part of the celebration of the Centenary of Dr. Annie Besant, on Thursday, 2nd October 1947, in the Headquarters Hall of the Theosophical Society. The Hall was crowded to its fullest capacity, and a large number of distinguished persons of Madras City were present. The function started punctually at 8 a.m. with prayers of the various religions, chanted or said by representatives of the respective religions. Then Dr. G. Srinivasa Murthi, Hon. Director of the Library, welcomed the gathering, and in the course of his address he gave a brief account of the growth of the Library during the sixty years, and also a programme for its future development. Dr. C. Kunhan Raja, Hon. Curator, welcomed the gathering in Sanskrit verses. Messages and greetings were given by delegates from various Institutions, or sent when a representative could not be present. Dr. C. R. Reddi, Vice-Chancellor of the Andhra University, presided; his presidential address was a stirring and thought-provoking speech in which he made a fervent appeal to the Theosophical Society to take steps for making the Headquarters of the Society an international centre for advanced studies and researches in Indology. Sir S. Varadachari, in his Diamond Jubilee Address, laid stress on the publication of the Ancient Indian Civilization Series, a project which the Library had undertaken a few years ago but which had to be suspended on

account of the War. In a Sanskrit address inaugurating the Pandita Parishad (Conference of Scholars) A. V. Gopalachary (the address was read by Dr. C. Kunhan Raja in the unavoidable absence of Mr. Gopalachary) referred to the harmony and brotherly feeling among the students of ancient Indian University although they followed religions and creeds and studied subjects that are supposed to be antagonistic to one another; he also praised the freedom from bias in the publication activities of the Library which reflected the catholicity of the Theosophical Society in religious matters. The function ended with the concluding remarks of the Chairman, vote of thanks, and a song.

The Pandita Parishad met again at 2 p.m. in the same place, adjourned at 5-30 p.m., and concluded its session only the next afternoon. Many eminent scholars participated in it, giving brief discourses of different aspects of ancient Indian thought; junior Pandits and senior students also conducted discussions on similar subjects. The discourses were of a high order and the discussions were lively and illuminating. The senior Pandits received books of the Library publications, bound in silk, as presents, and the juniors were given books and also a cash prize. The Pandits thanked the Library for the encouragement given to them. Mr. S. Varadachari distributed the prizes.

C. KUNHAN RAJA,
Hon. Curator.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Scotland

The General Secretary reports a membership of 391, and a year which ended in May of quiet but steady work, with activities on the whole well maintained and in some cases increased. The Section has been able to draw more freely on the services of lecturers from England which has resulted in a stimulation of interest.

In the Northern District, Rosyth has its own Lodge and members' meetings, and has been combining with Dunfermline for public lectures. Dundee closed its 36th year with a record of a busy season's work of public lectures, members' meetings and other activities.

In the Western District various members and public meetings have continued, and Langside Lodge has resumed activities which were

interrupted during the war years. A "Buddhist Lodge" was chartered recently, and St. Andrews Lodge, which has been temporarily inactive, hoped to resume in September.

The General Secretary, Mr. Edward Gall, attended the Welsh Convention at Cardiff in November, the English Convention in London in May; he has also visited various Lodges in Scotland as well as undertaking a tour of the English North-West Federation. Such tours provide opportunity for the establishing of most useful and valuable contacts.

The Library continues its work on a most extensive scale and is constantly extending its usefulness, being used by non-members as well as members, and also receiving enquiries from other Sections.

Denmark

The Annual Convention was held at Aarhus during May and was very harmonious. The membership now stands at 334. Mr. C. Jinarājadāsa visited the Section from 28th May until 2nd June. At Copenhagen, although a printers' strike meant that the public meeting could not be advertised, there were 200 present and the lecture was much appreciated. The members were very grateful for the President's visit.

The Summer School at Gaemmel Præstegaard was held from 20th to

30th July, under the leadership, as last year, of Mrs. Josephine Ransom. The General Secretary, Herr J. H. Moller, writes: "We appreciate deeply Mrs. Ransom's leadership. Also Mr. Ransom was present and gave his valuable help. Scandinavian Theosophists feel thankfulness towards Mr. and Mrs. Ransom for their work in the Northern countries." About eighty members from Norway, Sweden, Finland, England and Denmark were present, and they all enjoyed the community life and the lectures. Theosophists in Scandinavia feel that this new centre will be of great significance for Theosophy in their countries in the future, and they are full of gratitude towards the founders, Mr. and Mrs. Winde, who through considerable donations and hard work have brought the centre into realization.

Young Theosophists

The Torch, official organ of the Young Theosophists groups in New Zealand, gives news of Young Theosophists in many centres. In Auckland the youth group has attractive entertainments, in Wellington discussions are the main feature of meetings, and at Christchurch youth members give short talks of 5 to 10 minutes each.

In Australia the Youth magazine *Fraternity* shows busy groups carrying out study, and active Lodge work as well as social service. The Young

Theosophists forum discussed the question of the White Australian Policy giving the two sides of the question, and showing how the policy has had an economic rather than a racial basis but opposing it on the grounds of the first object of our Society—Brotherhood.

South Africa

The General Secretary, Mrs. Stakesby-Lewis, writes about some interesting points in the work of Theosophy in South Africa. Some Lodges who took the statistics of lecture attendance observed that subjects related to yoga and psychology were the most popular. Pretoria Lodge had started lectures in Afrikaans and the work of Miss Mimi Cillie, Capt. Malherbe, Mr. du Plessis and others in translating the Theosophical books into Afrikaans is being done more quickly than it is possible to print. Cultured Afrikaans people are pleased that the quality of the translations is excellent. During the year an active panel of ten speakers was formed, and there has been a great deal of exchange of lecturers between the various Lodges.

Outside work through advertisements and distribution of pamphlets has resulted in a correspondence course for enquirers in the form of six weekly letters. The main teachings of Theosophy have been con-

densed in an attractive way for this course.

The Captain Lloyd Jones Fund for the purchase and re-distribution of *The Essential Unity of All Religions* by Bhagavan Das has been gratefully received. A careful list has been filed of the names of people most likely to influence public opinion and to spread the ideas of this book.

The expansion of publicity work through the Institute for Theosophical Publicity in South Africa has created the need for a Section Library, which has started with approximately 200 books. Cordial co-operation exists between the Society and the Institute of Race Relations, in all the Lodges. Several Lodges have among their members Afrikaans, Chinese and Indians, some of whom are working on the Committees, and the subject of Race Relations is usually a regular feature for lectures. This is an important work in South Africa, where there is such a terrible barrier of prejudice.

The Vegetarian Society has also been launched but will function entirely on its own, becoming a public body, independent of the Theosophical Society, as soon as it is well started.

Welcome visitors from Holland who are going to help in the work in South Africa are Bishop Johan Bonjer and Mrs. Emily Bonjer, both well known at Huizen.

FINANCIAL STATEMENT

The following receipts for three months, from 1st July 1947 to 30th September 1947, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

			Rs.	A.	P.
The T.S. in India, final payment for 1945-46	...		1,464	15	0
The T.S. in Australia	...	£27-17-8	370	6	0
The T.S. in Scotland	...	1946-47 £16-13-7	221	9	7
The T.S. in England	...	£13-11-3	179	4	1
The T.S. in British East Africa	...	1947			
(in two instalments)	...		138	2	1
The T.S. in Chile	...	1946-47 \$20.00	65	4	0
The T.S. in Ireland	...	1946-47 £2-6-0	43	8	6
The T.S. in Puerto Rico	...	1946	38	15	0
Canadian Federation, T.S.	...	£9-9-0	124	11	2
Nairobi Lodge, T.S.	...	1945-46	98	4	11
Singapore Lodge, T.S.	...	£1-0-0	13	2	0
			2,758	2	4

DONATIONS (ADYAR DAY)

			Rs.	A.	P.
Ganesh Lodge, T.S., Dadar	...		5	0	0

DONATIONS (GENERAL)

			Rs.	A.	P.
The T.S. in U.S.A.	\$871.90 (in two instalments)	...	2,878	9	0
Mr. N. A. Naganathan	...	...	50	0	0
Mr. C. R. Krishnaswami Iyer, Satyamangalam	...	...	25	0	0
Mrs. Lois S. Burns and daughters	\$5.00	...	16	8	1
Anonymous	...	...	16	0	0
Señor Jack Ortnar, Buenos Aires	...	...	13	12	0
Mrs. Emma S. King	...	...	5	10	0
Mrs. Bhagirathi Sri Ram	...	...	2	0	0
			3,007	7	1

HEADQUARTERS FUND

			Rs.	A.	P.
From the Estate of the late Miss K. Browning	...		10,202	10	9
From the Estate of the late Miss A.M. Henry,	...		1,321	13	8
Southport, England	...	£100-0-0			
			11,524	8	5

BESANT ADYAR WORLD (COMMEMORATIVE) FUND

			Rs.	A.	P.
The T.S. in U.S.A. (in two instalments)	\$3,853.59				
Mrs. Hannah B. Stephens, through the					
T.S. in U.S.A.	\$10,000.00		45,723	12	8
Mr. Reuben E. Ani, Bombay (value of an Insurance					
Policy)	...	...	14,400	0	0
The T.S. in England	...	£101-4-0	1,337	11	4
Dr. J.W. Bean, through the General Secretary,					
T.S. in Australia	£100-0-0	...	1,328	7	6
Mr. Dorabji R. Todiwalla, per Mr. S. J. Karaka,					
Bombay	...	...	1,039	0	0
Mr. S. Gurumurti, Bangalore	...	...	1,000	0	0
Mrs. Jane Hogenson, Seattle, U.S.A.	\$200.00 (in two				
instalments)	...	...	648	12	0
The T.S. in Australia	...	£39-16-8	529	4	3
Mr. P. N. Ubhayakar, Bangalore	...	...	500	0	0
Mr. L. D. Burling, Ottawa	...	\$100.00	326	4	0
Mrs. Muriel St. Leger, S. Africa	...	£20-0-0	262	8	0
Halepalya Lodge, T.S. ...	...	...	210	0	0
Miss Annie Halderman, New York, U.S.A.	\$50.00	...	163	4	0
The Michigan Theosophical Federation,					
U.S.A.	\$50.00	...	163	1	2
Mrs. Esther Marksbury, Ohio, U.S.A.	\$50.00	...	162	2	0
Besant Lodge, T.S., Texas, U.S.A.	\$35.00	...	113	10	9
Mr. Balubhai Desai, Surat	...	...	107	0	0
Mr. Lakshmi Prasad Varma, Dehra Dun	...	...	101	0	0
Mr. B. S. Kakkar, Bombay	...	...	101	0	0

			Rs.	A.	P.
Mr. Rama Prasad Verma, Jhansi ...	...	...	100	10	0
Mr. Ramachandra Narayan Bhawe, Sangli ...	...	...	100	0	0
Mr. Boda Venkatarathnam, Tapeswaram ...	...	...	100	0	0
Mr. Homi M. Shroff, Rangoon ...	...	...	100	0	0
Through Mrs. S. J. Dorab ...	...	...	100	0	0
Mr. and Mrs. J. C. Bilimoria, Rangoon ...	...	...	100	0	0
Mr. Jamshed Nusserwanjee, Karachi (fourth instalment) ...	...	...	100	0	0
Mrs. D. R. Dinshaw, Adyar ...	...	...	99	10	0
Prof. R. Srinivasan, Trivandrum ...	...	...	99	10	0
Dr. and Mrs. J. H. Cousins, Adyar ...	...	...	99	10	0
Messrs. K. R. Tombat and S. R. Tombat, Bangalore ...	...	...	99	10	0
Mr. and Mrs. J. B. Dorab, Agra ...	...	...	99	10	0
Mr. Herbert A. Staggs, Ojai, Calif., U.S.A. \$25.00 ...	...	...	81	1	0
Mr. and Mrs. Frank Kilbourne, Ojai, Calif., U.S.A. \$25.00 ...	...	...	81	1	0
Mr. C. L. Sanjeevia, Tiptur ...	...	...	75	0	0
Miss Mehran Bilia, Bombay ...	...	...	70	0	0
The T.S. in Argentina £5-0-0 ...	...	...	64	14	0
Mr. D. A. Anklesaria, Bombay ...	...	...	60	10	0
Vasanta Lodge, T.S., Berhampore ...	...	...	53	8	0
Mr. Mulchand C. Bhagat, Ahmedabad ...	...	...	51	0	0
Mr. P. N. Chandavarkar, Bangalore ...	...	...	50	10	0
Mr. T. V. Rachappa, Tiptur ...	...	...	50	0	0
Mr. Ochavilal Dwarakadas Shah ...	...	...	50	0	0
Mr. C. Pattabirama Setty, Chiknayakanahalli ...	...	...	50	0	0
Mrs. Lottie E. Tyler, Virginia, U.S.A. \$10.00 ...	...	...	32	7	3
Mrs. Viola Tippens, New York, U.S.A. \$10.00 ...	...	...	32	7	0
Mr. Raymona W. Stereghtar, Tennessee, U.S.A. \$10.00 ...	...	...	32	6	0
Mrs. A. M. Kremm, Ohio, U.S.A. \$10.00 ...	...	...	32	6	0
Mrs. Amelia M. Flaum, Chicago, U.S.A. \$10.00 ...	...	...	32	6	0
Mr. Ben Harris, Calif., U.S.A. \$10.00 ...	...	...	32	5	4
Mr. M. Venkatachalam, Rajahmundry ...	...	...	30	0	0
Mr. C. J. Sutaria, Baroda (in three instalments) ...	...	...	30	0	0
Mrs. D. N. Dean, Nilgiris ...	...	...	30	0	0
Secretary, Miami Lodge, T.S., Florida, U.S.A. \$9.15 ...	...	...	29	11	0
Mr. C. R. Krishnaswamy Iyer, Satyamangalam ...	...	...	25	0	0

			Rs.	A.	P.
Mr. G. L. Devadhar and Mrs. Vimalabai Devadhar, Poona ...	...	...	25	0	0
Mr. H. G. Ramiah, Chintamani ...	...	...	25	0	0
Mr. K. Ramaswami, Chintamani ...	...	...	25	0	0
Mr. B. S. Ramaswami, Chintamani ...	...	...	25	0	0
Mr. S. M. Rao, Bangalore ...	...	...	25	0	0
Mr. K. Venkatesa Iyengar, Poona ...	...	...	25	0	0
Mr. Jinaraj B. Bhodhye, Bombay ...	...	...	21	0	0
The Tiptur Lodge, T.S., Tiptur ...	...	...	21	0	0
Mr. Madhava Prasad Rina, Andheri ...	...	...	20	7	0
Port Angeles Lodge, T.S., Wash., U.S.A. \$6.31 ...	...	...	20	0	0
Mr. and Mrs. J. Sivasankara Sastri, Bezwada ...	...	...	20	0	0
Victory Lodge, T.S., Poona ...	...	...	20	0	0
Mr. R. H. Collins, Calcutta ...	...	...	20	0	0
Mr. Bhupendra Nath Maitra, Calcutta ...	...	...	20	0	0
Srimati Janakamma, Tyamagondlu ...	...	...	16	4	11
Mr. G. A. Talbot, San Francisco, U.S.A. \$5.00 ...	...	...	16	2	0
Mr. J. B. Konopacki, Chicago, U.S.A. ...	...	...	16	0	0
Rajpipla Lodge, T.S. ... \$5.00 ...	...	...	15	12	0
Anonymous ...	...	...	15	0	0
Srimati Iqbal Devi Mehrotra, Allahabad ...	...	...	13	6	0
Mr. E. W. James, Surrey ...	...	...	12	8	0
Anonymous, through the President, T.S. ...	...	...	12	8	0
Mr. T. V. Srinivasa Rao, Chintamani ...	...	...	12	8	0
Mr. B. S. Lakshmiah, Chintamani ...	...	...	11	0	0
Mr. Govind Narayan Paranjpe, Bombay ...	...	...	10	0	0
Mr. Bibuti Bhushan Roy, Calcutta ...	...	...	10	0	0
Mysore Lodge, T.S. ...	...	...	10	0	0
Mr. Pirojshah P. Shroff per Mr. S. J. Karaka, Bombay ...	...	...	10	0	0
Mr. Ardesbir M. Modi " " " ...	...	...	10	0	0
Srimati Puttamma, Chikhayakanahalli ...	...	...	10	0	0
Mr. Sahukar Veerabhadrappe, Chitaldrug ...	...	...	10	0	0
Mr. C. Venkatagiriappa, Tyamagondlu ...	...	...	10	0	0
A member of Guntur Lodge, T.S. ...	...	...	10	0	0
Mr. P. G. Dharieswar, Bangalore ...	...	...	10	0	0
Mr. N. B. Baljekar, Bangalore ...	...	...	9	14	0
Mr. Rustom D. Maneck, Neemuch, C. I. ...	...	...	9	14	0
Mr. G. Sunder Rao, Bangalore ...	...	...	9	14	0

			Rs.	A.	P.
Mr. S. S. Mavinkurve, Bangalore	...	...	9	10	0
Mr. S. P. Sarma, Poona	...	...	9	10	0
Pandit R. L. Dar, Benares	...	...	9	10	0
The T.S. Lodge, Deser	...	...	7	0	0
Mrs. W. W. Maxwell, Okla, U.S.A.	\$2.00	...	6	4	0
Mr. V. Sitapati, Cuddalore	...	...	5	0	0
Dr. Amiya Prakas Chatterjea, Calcutta	...	...	5	0	0
Mr. B. Munuswamiah, Chintamani	...	...	5	0	0
Mr. A. Kempiah, Chintamani	...	...	5	0	0
Mr. A. Guddiah, Chiknayakanahalli	...	...	5	0	0
Mr. B. Narayana Naik, Madugiri	...	...	5	0	0
Srimati Subbamma, Bommasandra	...	...	5	0	0
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