



Watch-Tower: My Duty
The Theosophical Society
and H.P.B.

Resurgence in France
Training Theosophical
Workers

THE THEOSOPHIST

ADYAR

AUGUST 1945

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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



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H. P. BLAVATSKY

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



ON THE WATCH-TOWER

THE EDITOR

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

My Duty

21st June 1945

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

George S. Arundale

I Want To Be Their Man

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I want to change, I want to be incon-

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

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

I want to be Their man.

GEORGE S. ARUNDALE

Twelfth Year As President

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

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

THE PRESIDENT'S MESSAGE

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

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

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

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

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

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

Affectionately,
GEORGE S. ARUNDALE,
President.

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

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

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

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

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

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

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

PROJECTS OF THE LAST DECADE

1934

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

1935

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

1936

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

1937

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

International Theosophical Year Book first published.

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

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

1938

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

Important meeting of workers at Huizen.

European Congress at Zagreb, Dr. Arundale presiding.

Besant Spirit Series, first volume published.

Adyar edition of *The Secret Doctrine* published. Mr. Jinarajadasa in Europe and South and Central America the whole year.

1939

Besant Theosophical School, Benares, started. The Adyar Plan of workers' groups for strengthening Headquarters.

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

Conscience started publication.

European Congress, Paris, Mr. Kruisheer presiding.

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

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

Theosophy is the Next Step Campaign.

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

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

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

The Lotus Fire: a Study in Symbolic Yoga.

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

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

1940

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

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

Peace and Reconstruction Department opened. War Distress Relief Fund started. President toured North India with Rukmini Devi, visiting Rabindranath Tagore at Shantiniketan.

1941

Dr. Arundale re-elected President, second term. A Week of Remembrance and Self-Dedication. European Congress, Cardiff, Mr. Gale presiding. Opening of Besant Library, Adyar. Two-months tour, North India. Reconstruction Convention, Adyar.

1942

Stress on Village and Animal Welfare work. Dr. Arundale appointed A.R.P. Chief Warden, Adyar.

The K.H. Letters to C. W. Leadbeater published. Vice-President, Hirendra Nath Datta, passes.

Mr. N. Sri Ram succeeds.

The President forms Rehabilitation Committee, Adyar.

Peace and Reconstruction Convention, Benares.

1943

The President's Call to Greatness.

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

Jubilee of Dr. Besant's landing in India, 1893. Statue unveiled on Madras sea-front.

Chinese Cultural Mission and Turkish Editors visit Adyar.

Tour of North India.

1944

Rehabilitation—President's world appeal for stricken Sections.

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

Kalākshetra affiliates with Madras University in Siromani Course in Music.

St. Michael's Chapel enlarged.

Olcott Memorial School, 50th anniversary.

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

1945

Work for Straight Theosophy.

Golden Jubilee of the Australian Section.

Animal Dispensary started at Adyar.

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

Charter for Peru (Section revived).

Conscience ceased publication.

Rukmini Devi, as Deputy for the President, revives spiritual life and efficiency of Adyar. *Adyar* (weekly), started.

The Theosophical Society and H.P.B.

ANNIE BESANT

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

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

The seed planted in America has grown there to a tree with widely spreading branches.¹ In India, The Society quickly made its

¹ An early draft of the constitution of the T.S. lies before me, and shews that, in its inception, membership of the T. S. involved much heavier obligations than are

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

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

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

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

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

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

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

A FATAL POLICY

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

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

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

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

A TRUE MESSENGER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To the members of The Theosophical Society, I venture to say a word of pleading. But a few years stretch before us ere the century expires, a century whose close coincides well-nigh with the close of a cycle. As the sands of those years are running through the hour-glass of Time, our opportunities are running with them; it is "a race against time," in a very real sense. If the members care at all for the future of The Society, if they wish to know that the Twentieth Century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now arouse themselves from slothful indifference, sternly silence all dissensions over petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything it is worth living for and worth dying for. If it is worth nothing, let it go at once and for all. It is not a thing to play with, it is not a thing to trifle with. Ere 1891 sees its earliest dawning, ere 1890 falls into the grave now a-digging for it, let each Theosophist, and above all let each Occultist, calmly review his position, carefully make his choice, and if that choice be for Theosophy, let him sternly determine that neither open foes nor treacherous friends shall shake his loyalty for all time to come to his great Cause and Leader, which twain are one.

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

H.P.B.'S MUSIC AND MAGIC

J. L. DAVIDGE

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

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

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

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

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

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

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

MUSICAL PHENOMENA

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

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

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

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

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

* * *

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

H.S.O.'s Healing Phenomena

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

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

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

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

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

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

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

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

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

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

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

* * *

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

—J. L. DAVIDGE

The World Charter—Its Theosophical Implications

J. H. COUSINS

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

WE do not meet to celebrate the Charter as an accomplished fact, since it has to be ratified by the constituent nations. It is only a document, and will remain so until it is put to the test, as the Covenant of the League of Nations and the Kellogg Pact were tested, though, let us hope, not in the same fiery furnace. That it is not invincible, that its fulfilment depends on the character of the leaders of the nations, is recognized by certain of those concerned in the framing of it. Speaking after the acceptance of the Charter by the delegates of the United Nations, President Truman said that "*if*¹ we fail to use that great instrument for peace created at San Francisco. . . . *If* we seek to use it selfishly . . ." Lord Halifax, for Britain, said, "We have, I am convinced, forged an instrument whereby, *if* men are serious in wanting peace, and are ready to make sacrifices for it, they may find the means to win it. . . . Time alone can show whether the house which we have built rests on shifting sand, or, as I firmly believe, on a solid rock. . . ." Sir A. Ramaswamy Mudaliar, for India, said: ". . . the hopes of millions of the human race . . . do not depend on texts, however eloquent, in any charter. They depend on the spirit in which the nations are prepared to respect and adopt the bold sentiments and objectives of the Charter."

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

¹ All italics are the author's.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WE MUST SPREAD UNDER- STANDING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CLAN AND THE PLAN

A. W. J. PEARSE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FORETOLD HITLER'S DEATH

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

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

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

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

RESURGENCE IN FRANCE

A letter to the President from

JOHN COATS

General Secretary, English Section

LONDON, May 18

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

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

The journey on the other side was of course a bit slow, as naturally the railway lines have suffered in the war, and the train arrived in Paris at 5.45 on Sunday morning. There are of course no taxis and no cafes open—there is nothing much to be had in the cafes anyway, unless you are a lover of extremely mild beer. At 6 a.m. there is nothing but the Metro which is doing trojan service in a condition of permanent indigestion. I went with a fellow-traveller to the Place de l'Opera. Never have I seen anything so deserted. A feeling of temporary despair was conditioned and negated by the real joy of being once more in the heart of most beautiful Paris. I managed to scrounge a breakfast eventually through a military friend, and eventually arrived at Square Rapp at about 9-30. There, to my great joy as I had not known he was living there, I found Prof. Marcault, who immediately asked me to stay with him and his new wife (Jacqueline Charpentier) for the four or five days I was there. They have a perfectly sweet little girl, one of the most dainty little people you could hope to meet.

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

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

* * *

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

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

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

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

* * *

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

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

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

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

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

* * *

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

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

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

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

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

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

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

First News From The Netherlands

ADYAR, June 13

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

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

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

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

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

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

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

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

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

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

All this is great news.—J.L.D.

PRESIDENTIAL AGENT

From Mrs. Gardner, London, 4 June 1945 :

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

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

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

RESTORATION OF HUIZEN CENTRE

From a correspondent at the London Centre :

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

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

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

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

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

STATE OF THE COUNTRY

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

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

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

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

HELL—

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

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

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

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

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

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

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

Suffering Belgium

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

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

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

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

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

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

PERSONAL

From Mrs. Gardner:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hellas—Ruined But Glorious!

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

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

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

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

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

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

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

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

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

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

members of the Blavatsky-Olcott Lodge and myself.

REORGANIZING THE SECTION

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

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

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

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

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

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

The Faithful in Italy

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

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

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

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

Burma Working Again

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

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

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

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

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

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

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

members in India. Meanwhile, I await your instructions.

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

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

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

World Rehabilitation Fund

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

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

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

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

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

AMERICA'S TOTAL

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

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

ALLOCATIONS

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

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

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

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

THE TWO FUNDS

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

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

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

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

BOOKS FOR THE CONTINENT

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

REMEMBER TANYA!

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

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

WHO PROTECTS TIBET ?

J. L. DAVIDGE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Theosophical Commentary

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

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

Dr. Evans-Wentz and Professor Roerich and other distinguished writers confirm this tradition.

H. P. B. quotes a Sanskrit commentary thus :
"Who is in possession of the true knowledge?" is asked.

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

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

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

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

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

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

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

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

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

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

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

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

Russia did not invade Tibet.

Training Theosophical Workers

An Adyar Talk

RUKMINI DEVI

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

In the early days I tried all methods of speaking. One method was to give a lecture made up almost completely of quotations, and I was very pleased to be able to fill up one whole hour with quotations. But it was also a very devastating experience.

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

Theosophical workers have to begin and they have to be trained. I started with the idea of lecturing—that is one of the first things we have to do. Dr. Arundale made a deep study of the Napoleonic period, and when he first went lecturing, being young he thought he was a great authority. But one time when he went to Croydon and found 15 or 16 very serious-minded people staring at him he was so frightened that when his lecture was finished he rushed straight to the station, hoping some of the old ladies would not follow him. He has never visited Croydon again!

I have seen such tragedies among young lecturers, but we have to make up our mind to experience tragedies if we are to become successful Theosophical workers. One of the first steps is to plunge in, to speak irrespective of whether or not you are going to make a fool of yourself—and you are quite sure to do so! Dr. Besant told me I must learn to speak, otherwise I could not be a Theosophical worker for the future. She said it

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

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

COURAGE IS THE THING

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

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

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

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

BISHOP LEADBEATER'S WAY

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

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

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

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

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

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

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

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

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

PLAYED ON THEIR AURAS

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

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

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

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

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

(To be concluded)

PERUVIAN PHOENIX

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

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

the nucleus for a future Section.

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

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

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

PSYCHOLOGY AND YOGA

A Classic on Telepathy

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

(Review by E. L. GARDNER, London)

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

Its thirteen chapters cover a wide field, for the study of telepathy is beyond the early speculative stages. The tests and experiments carried through and reported by Dr. Rhine, Mr. Tyrrell, Dr. Hettinger, Mr. S. G. Soal and Mr. Carington himself will satisfy the most exacting student as to the basic facts. The author steers his way through the many exhibitions often called "through-reading" relating to the finding of hidden objects by muscle-reading, as also through the very numerous phenomena attending the split-personality. Successfully through these pitfalls and others and on to the factual experiments relating to the influence of one mind on another Mr. Carington takes his readers—and thence to a real understanding of what may be possible in true telepathy.

In presenting the many fascinating facts concerning what is now known of the human mind and telepathic communication, the author is, I think, restrained to a fault in the inferences and conclusions submitted; they are too modest, though perhaps an excellent fault in these early days.

In Chapter IX entitled "Provisional Sketch of the Mind," the word "psychon" is coined to mean a group of sense reactions and images mentally associated, a very useful word. The mind is then described as a structure containing a graduated condensation of psychons clustered around a semi-constant nucleus called the self. Hence consciousness. "The mind is a psychon system, or structure, in very much the same sense as the body is a cell system." (p. 97). All excellently clear, but I feel sure that something more than that "semi-constant nucleus" is held by the author as responsible for consciousness.

"Facts without theories are like a pile of bricks without an architectural plan; handy enough to

throw at one's enemies, but not much use to live in" (page 47). A gem of a definition. In view of this claim, however, another step surely is justified and a spiritual focus of life. Spirit should be postulated as assembling and unifying that "nucleus." An observer of the "nucleus" is a justifiable theory, indeed surely a necessity, to explain the "I". This whole chapter on the Mind is such a brilliant exposition that many will wish Mr. Carington had written a little more!

There is an illuminating section on the autonomy of the mental psychon system (page 104). The familiar mind-elemental of Theosophical literature with its separative, autonomous tendencies, making for personal opinions and prejudices, could not be better described. Another chapter is on the subject of survival, and here an "Inversion of the Classical Treatment" is most refreshing, for it insists on the inner stability of the "psychon system"—the inference being that the physical body is invisibly supported in space as surprisingly as at one time it was discovered that the earth was without visible support. The chapter must be read to be fully appreciated.

This book is so well constructed and attractively composed that no mere review can do it justice. It is a contribution of classic worth to a subject of immense importance to the modern world.

A Challenge to Investigators

THEOSOPHY AND PSYCHOLOGY: "A Study in Consciousness." By Joy Mills. The Theosophical Society in America, Olcott, Wheaton, Illinois.

(Review by IQBAL KISHEN TAIMNI, PH.D., Benares)

This is not a book of the ordinary type. It is "A Course for Students" who want to study psychology in the light of Theosophy. The book consists of two parts. Part I gives a detailed consideration of *A Study in Consciousness* by Dr. Annie Besant in which Miss Mills gives systematically a series of questions, study notes, and problems for discussion, bearing on the various topics dealt with in Dr. Besant's book. The idea is to make the student think hard and go deep into the problems, thereby discovering the real meanings which he is likely to miss in a cursory study. Any student who goes through this part carefully will have acquired a thorough

grasp of the ideas given in Dr. Besant's book and also learnt to read a book critically.

Part II of the Course gives a systematic survey of psychological thought from its origins to the present day. Beginning with Psychology in Greece and India, the author has very ably traced the development of this branch of knowledge right through the intervening ages to the present time and given brief and critical reviews of practically all the schools of thought, ancient and modern, Eastern and Western. This concise and critical survey will enable the student to become familiar with the development of psychology without having to go through the rather voluminous and sterile literature on the subject.

The correlations of Theosophy with different schools of psychology have been pointed out by Miss Mills at appropriate places, but this aspect of the subject has not perhaps received the attention it deserves. The usefulness of the book would have increased if a separate chapter had been added surveying the whole field of psychology in the light of Theosophy and pointing out in a systematic manner what particular aspects of Theosophical knowledge concerning man are reflected in the important facts and theories of different schools of thought.

The book is not meant for light reading. It can serve as an excellent guide for study and discussion in a study circle, and it provides a good prototype for a class of books which are very much needed in our literature to encourage a deeper study of Theosophy.

Incidentally, the book throws some light on the confusion prevailing in psychological thought and the futility of much of the research which is being carried on, generally under high-sounding names. The materialistic bias given to the study of modern psychology at its inception has tended to make thought and research in this subject run into the most fantastic channels, taking the investigators further and further away from knowledge of the real nature of man. The field of psychology seems to have become an arena in which representatives of various schools of thought are fighting to gain supremacy for their particular theories, each thinker interested in pushing forward his own pet ideas. A partial truth with a limited validity is generally taken and stretched in the most ridiculous manner to cover all the facts of human life, and an effort is made to build the whole Science of Psychology on this uncertain and unstable foundation. From these conflicting theories and imposing array of facts the student of Divine Wisdom will naturally turn with relief to Theosophy which illuminates the whole field of psychology with its clear and penetrating light and shows the place of each of

these facts and theories in the whole evolutionary scheme.

"The Lotus Fire"

(Discussed by C. R. GROVES, London)

This book is too recent to have become a theosophical classic. Its sub-title is "A Study in Symbolic Yoga," and it deals with the meanings which certain symbols have for the author. The symbols are in the main well-known to Theosophical students, and have correspondences with those given at the beginning of *The Secret Doctrine* and in *A Study in Consciousness*. They are here worked out with an extraordinary wealth of detail, and are seen as indicating underlying principles in every aspect of the cosmos. The treatment as to both style and matter is highly individual, and serves to illustrate the author's insistently-repeated advice that yoga is individual—that each man has his own yoga which is his alone, and that no one can safely copy the yoga of another. Dr. Arundale does not confine the meaning of yoga to the science of self-culture with a view to Self-knowledge and liberation, but extends it to include the whole cosmic process, which from his point of view is valid, since individual liberation is a contributory aspect of cosmic liberation, and he has a profound and vital perception of cosmic unity. The reader is warned not to expect much explicit instruction in yoga practices, although many valuable directions as to the life-style of the would-be yogi are given, and indeed the whole book is one tremendous instruction in vital though not in formal yoga practice.

The symbols in their order, with what is perhaps their most fundamental meaning for the author are given in the table (p. 476):

- | | | |
|---------------------|-----|---------------|
| 1. The Point | ... | Forthgoing |
| 2. The Web-Womb | ... | Preparation |
| 3. The Line | ... | Vivification |
| 4. The Circle-Globe | ... | Limitation |
| 5. The Cross | ... | Manifestation |
| 6. The Svastika | ... | Evolution |
| 7. The Lotus | ... | Fruition |
| 8. The Point | ... | Consummation |

These are correlated with the cosmic process, with the individual life-stages, with the major initiations, with the chakras, with astrological symbols, etc. It is impossible in a short review even to indicate the amazing dynamism of the author. He states at the beginning that the symbols and their meanings were revealed to him by a Lord of Yoga, and it is evident that some transcendental vision has been seen, and that the book is an attempt to express its content.

One feels that tremendous vital urge which is so characteristic of Dr. Arundale, and that the pressure from within to express the inexpressible is at times almost overpowering. Some of the earlier Theosophical writings seem nowadays to be mechanistic and stilted, and Dr. Arundale may have been influenced by this in developing his unique style of expression, a style which is somewhat difficult to read, but which to some temperaments will produce a cumulative sym-

phonic effect which may result in the understanding of truths beyond formal thought. Where the formal mind will find little it can reproduce, the awakened intuition may find much it can comprehend. One can only recommend that *The Lotus Fire* be read with as few preconceptions as possible, and above all with the conviction that life renews itself at every instant, that every breath is the "point" marking the consummation of an old cycle and the beginning of a new.

SCRIABIN: Composer, Theosophist

MICHAEL, Pianist

THROUGHOUT the thousands of years which have passed during the evolution of the human race there have arisen at various periods great and noble souls who have, by the fruits of their labours, given to life and to posterity a wealth of illumination for our sustenance upon the Path of spiritual as well as material progress.

On Christmas Day in the year 1871 was born Alexander Nicholas Scriabin, destined to give to Music and to Science a new light and a new inspiration that falls into the category of those things that are counted as beacons in a darkened world. His parents belonged to the Russian aristocracy—his father a Colonel in the Imperial Russian Guard—his mother a distinguished pianist who died when Scriabin was only two years old. At the age of eight, he commenced to compose, and, when a little older, he studied the piano and composition with Professors Cunus, Zuerieff, Safonoff, Avenky and Tanieff. Nor was music his only gift. He could also carve in wood, and wrote poetry of no mean order. He was possessed of a phenomenal memory for music which remained until his tragic death in 1915.

Always of an individual and inventive turn of mind he once overcame the difficulty of practice, after breaking his right collar-bone, by practising both treble and bass parts of piano for music with his left hand only. Probably this accounts for his superb mastery of technical difficulties in the left hand and the reason for his composing Op. 9 which consists of two pieces especially written to be played with the left hand only.

It was during his student days at the Moscow Conservatoire of Music that he commenced to interest himself in Physical Science and the Occult. Thus were sown the seeds of the greatness of his later mysticism which blossomed forth in

his musical compositions, and his fame as the first musician to realize the kinship between Colour and Sound.

For many years, long before the appearance of Scriabin, scientists had dabbled with the possibilities of relating Musical Harmony and Colour, among whom we can name such men as Dr. Maclean, Philipp Reis, Alexander Graham Bell, and David Edward Hughes. The form which their investigations took are too long and technical to mention here, but the total of the results they obtained can be summed up in the words of Prof. Raymond: "In a general way it seems to be indicated that harmonic colours are the result of vibration effects upon the eye of multiples of like measurements, thus fulfilling exactly the analogy according to which harmonious effects are produced upon the ear," and again, quoting Grétry: "A sensitive musician will find all colours in the harmony of sound. The solemn or minor keys will affect his ear, and the sharp will seem like bright and glaring colours. Between these two extremes one may find all the other colours which are contained in music just as they are in painting, and belong to the expression of different emotions and different characters."

Scriabin was a member of the Brussels Theosophist Group, and perhaps his interest in metaphysics led him to become associated with Theosophy.¹

During the course of his experiments in acoustics, Scriabin met the inventor, G. W. Rington, who designed the Colour Organ wherein each note of the octave was allotted a certain tint chosen from the spectrum, whose vibrations roughly coincided with those which the note itself produced. The first experiments in this connection were not wholly successful owing to the inability of the eye to grasp light as quickly

as the ear can sound—a multitude of colours, passing across a screen, when the synchronization of both the sounds produced and the colours projected takes place. For such an instrument, Scriabin wrote his great "Prometheus," but when this composition was used in conjunction with the Colour Organ, he limited the colours used to a few, which enabled the eye to have time in which to distinguish and hold the colours longer. This proved most satisfactory and stimulating according to reports at that time. The invention died, however, as Science continued to push forward into more advanced fields of research such as in Radiology.

Similar to the Colour Organ—a modern attempt in this direction has been made, namely in Walt Disney's Film "Fantasia," where colours of various hues and shapes are projected on to the screen as the music with which they are associated proceeds. These colours and their shapes represent, we are told, the abstract thoughts which fill the human mind when it listens to music. These thoughts, however, or whatever they may be, are so personal in their individuality that it is impossible to say that they can be catalogued under one heading as to the form they may take, in each case.

Scriabin's fame was, however, two-sided. We must not forget that he was also one of the greatest composers of the Twentieth Century, and he sought to crystallize for ever in his Art his experiences on the higher planes of wisdom and enlightenment, in which he was guided by his Theosophical knowledge. Those who would unravel the secrets that lie behind the strange harmonic and melodic progressions which he used must first cleanse the heart and purify the spiritual ear. This music is for the enlightened, and those who have listened to it in that spirit have not failed to feel its influence and uplift. Perhaps that is why there are in the world today few performers who can give a wholly satisfying interpretation of his works.

Whether or not his music or his scientific discoveries will prove of usefulness in time to come in Medical Science remains to be seen, but I am of the opinion we are nearing the time when, upon the foundations which he raised, will materialize a finer sense of cooperation between Art and Science, applied to the spiritual as well as the material progress and benefit of mankind.

[Michael is 34, English-born pianist and composer, gave recitals when eight, has played in European capitals. Is a recognized exponent of Russian piano music. Has always had the gift of improvisation. Since the war began all his recitals have been for charity. Believes that

artists should give their art, "as all our gifts are only lent us to further Masters' plans and are not our personal possessions." Believes that music will one day take its place in the heart of all cultural centres directed towards human spiritual progress.]

COSMIC CONCEPTIONS

! Editorial Note.—Through a meeting in Brussels with Jean Delville, famous Belgian painter, and later General Secretary for Belgium, Scriabin came in touch with Theosophy. In 1905, Scriabin, then a composer of recognized brilliant genius, made a short stay in Belgium, and the two artists gravitated to one another not only through artistic affinity, but through their mutual search for the truth behind their arts. Delville had already won near the light. Scriabin was still intellectually in the shadows. The illuminated painter metaphorically threw the flaming musician into the ocean of light by giving him *The Secret Doctrine* and telling him to set it to music. To Scriabin the light came as quickly and clearly as it did to Annie Besant when W. T. Stead asked her to review the same book. His enthusiastic nature soon absorbed the significance of the Theosophical teaching, and his music rapidly gave voice to his vast expansion of consciousness. Colossal musical schemes began to take shape in his imagination. One of these was his tone-poem on the theme of "Prometheus." On the pianoforte still sitting in Delville's drawing-room, Dr. Cousins tells us, Scriabin played over to his friend of the spirit passage after passage of his evolving work. To the expression of the same theme the painter gave all his ripe power, and produced a canvas of heroic proportions and splendid conception in the figure of the Titan dropping victoriously toward the earth, bearing in his uplifted hands the radiant power that he had filched from heaven.

In his poem of fire, "Prometheus," Scriabin linked colour and sound in an attempt to express the descent and ascension of the Logos. A most successful performance of it was given by the Philadelphia Symphony Orchestra under Stokowski, who retained in his programme-notes and in Victrola recordings the composer's ascription of his work to Theosophy. This was a daring move by Stokowski in face of the opposition to Theosophy in America, but then Stokowski had made contact with Adyar and is friendly to Theosophy. His biographers declare that Scriabin was clairvoyant and saw the colours which his music produced. He unexpectedly fell ill and died in 1915 when he was only 43.

The President's Call To Greatness

(An Address to the 1944 Convention of The Theosophical Society in New Zealand)

GEOFFREY HODSON

A MARKED characteristic of our President's inspired leadership has been the striking of keynotes. Year by year he has accentuated one aspect of Theosophy after another. By this means he has both called forth from the whole Society coordinated action along one particular line and sent out into the world-mind a powerful mental and spiritual impulse. This year his call has been to contemplate and aspire to the quality of greatness. Our General Secretary has given us this quality as keynote for our Convention. I have chosen the greatness of man as the subject of this address.

When the Psalmist asked of God the question: "What is man that Thou art mindful of him?" he could receive but one answer, which is that all greatness resides in man. Everything will one day be achieved by him, including the fulfilment of the office of a Creative Deity. For, in very truth, each man is a Solar Logos in the becoming. Man is the most wonderful of all created things because in him are united by intellect highest spirit and lowest matter. Man is the totality of created things concentrated in one being. He is a microcosm indeed, a reproduction in miniature of the mighty cosmic Whole.

The single task before Nature, and therefore before man, is to bring forth from within him the divine potencies which lie locked up in his innermost being. This is evolution; this is its purpose, this its goal. For within the very lowest man is the greatness of the Cosmos and its Deity.

One of the means of drawing forth man's innate spiritual powers is the resistance of matter. This produces effort which he makes at first in ignorance of spiritual law. Hence his sufferings, symbolized by the storms which awakened the sleeping Christ. The other awakener is religion. True religion calls forth the highest in man.

When the Theosophist uses the word religion he means the one Wisdom-Religion ever-existent upon earth rather than theological dogma, creed, and religious observances. This Wisdom-Religion is Theosophy. It is the light of truth shining from that quenchless Fire which is the ever-illumined mind of God, the spiritual Sun. So Theosophy really is Divine Wisdom, Theosophia.

The world's Light-bringers, Devas and Adepts, labour ceaselessly to bring this life-giving wisdom to man. Their purpose becomes clear in the light of the President's call to greatness. In a phrase the Great Ones say to all men: Become that which you are.

In that labour of calling the world to greatness, we Theosophists are invited to share. That is our call. That is why we are here: for our own enlightenment and for the enlightenment of our fellow-men.

Theosophy is a mighty call to the greatness in man. Everyone who hears Theosophy expounded convincingly, receives in fact a call to greatness. It may have a profoundly disturbing effect. In responding, one embarks on a changed existence, the essence of which is to manifest increasingly the inherent greatness of the soul.

One reason why The Theosophical Society does not grow more rapidly may be this profoundly disturbing influence of Theosophy. One cannot hear the Ancient Wisdom, respond to it, and remain unchanged. It is so searching, so penetrating that, like a refining fire, it burns its way through one's whole nature.

Theosophy is also to man as was the Christ silted before Pilate—a challenge. For though Pilate was the temporal accuser and judge, Christ was his spiritual challenger and he must either answer and obey or, if he cannot answer, wash his hands—symbol of his shutting the whole experience out of his life. When I think of the later life of Pilate, I wonder how he endured the torture of conscience. The greatness in him did not appear to shine forth when the Master came into his presence, when the wisdom shone into his mind, but he must nevertheless have been greatly disturbed. There were signs that soon afterwards he began to recover. When asked concerning the inscription: "Why do you not write 'He saith he is the King of the Jews?'" Pilate answered: "What I have written, I have written."

Pilate is the wordly mind of man. Christ is Theosophy standing before it in judgment, and the dual issue is man's greatness, kingship, victory, or his littleness, slavery, defeat.

Theosophy is so powerful that it puts a man at the cross-roads and shows him the signpost pointing forwards, backwards, and to either side.

Theosophy makes one self-conscious about evolution which becomes the supreme issue of existence. Four courses are open: To go forward cooperating with the Plan, intelligently, knowingly, but with difficulty, for the road is uphill; to go backward down the slope; to turn aside; or to stand still, purposeless. Such is the choice which Theosophy demands. We Theosophists of modern days are blessed with an extraordinary opportunity. We can both answer the call to the greatness in ourselves and we can re-echo impersonally that call to others.

We are, however, entirely free. That freedom to me is part of the greatness of The Theosophical Society. For The Theosophical Society puts no external pressure upon any man. It says, "Here is the wisdom, there is the world. You stand between. Do exactly as you please. There

is the iron, here is the fire. You are the smith. Leave the iron cold, if you like; you are free. But, if you like, work the bellows till the iron is red hot and malleable and then strike with the hammer of mind and will. Shape the weapons by which selfishness and evil may be overcome. Forge the insignia of kingly greatness and rule which mark the conqueror."

"And," The Theosophical Society adds, "the Great Smiths, the untiring Workmen, the Masters need you, call you, invite you, whilst leaving you free, to join Them in the Great Work. This workshop, which is The Theosophical Society, is Their smithy. In it the greatness of the individual worker may be forged and the greatness of humanity as a whole may be evoked."

Thus, I interpret in part our President's call to greatness.

Called Home

JULIA K. SOMMER

MISS JULIA K. SOMMER, American educationist, died peacefully in a Los Angeles hospital on February 16. For nearly 30 years she had been head of the movement in the U.S.A. for a Theosophical World University, carrying on research, issuing regular bulletins, and lecturing to promote it. This she considered her life work, and her last wish was that she should "come right back and train for work in the Theosophical University of the future."

She came into Theosophy in 1904, attracted by C. W. Leadbeater's expositions, and soon afterwards was elected President of the Chicago Association of Lodges which amalgamated in order to have a down-town centre. There she continued to work until years later she moved to Krotona.

Then began an educational adventure. We quote Miss Sommer's own story supplied to our Adyar Press Department: "Mrs. Mary Gray was the founder of the School of the Open Gate. She founded it in 1918, and from 1920 to 1925 I was principal of it and Mrs. Gray had severed her connection with it. In 1920 The Theosophical Fraternity in Education, of which I was chairman, bought the school of Mrs. Gray, that is to say we undertook to pay \$5,000 for a main building and three smaller ones for which she had become indebted to Mr. Gray to the extent

of \$5,000 and we made ourselves responsible for that amount giving Mr. Gray a bond for it drawing 5% in. Through the sale of further bonds we bought a bus and car and the land on which the building stood, giving a mortgage for a \$14,000 balance which we could not at that time pay. When the school property was sold in 1925 all these debts were settled by the sale price and there was something under \$15,000 balance. The proceeds of the sale after all bonded indebtedness and mortgage had been paid were donated to Mrs. Besant for education purposes. She planned to use it for the School she expected to develop on Happy Valley land."

Miss Sommer graduated B.S. from Chicago University and M.A. from Columbia.

DR. W. A. HUMPHREY

Dr. W. A. Humphrey, who passed away in Cape Town on 1st February 1945, was best known to our members as General Secretary for South Africa, following Mrs. Membrey and being succeeded by Miss Clara Codd. He was particularly active during this period and gave many addresses on his visit to Adyar.

After qualifying as a teacher at the South African College, he took his degree as Doctor of Philosophy in Germany, where he also studied music and singing, and on returning to Cape Town cultivated many musical and choral societies. Professionally he worked as a Government surveyor in the Transvaal and Natal, where he made a special study of geology and gave instructive lectures on this subject with occult implications to the Cape Town Lodge. With his artistic temperament on the one side and scientific outlook

DATE OF ASALA

The date of Asala full moon was July 25 as given in the June *Theosophist* and not July 27 as in the July issue. Please correct.

on the other, he had a well balanced view of life which found adequate expression in Theosophy. For the past few years he lived in Grahamstown.

LAXMIDAS

June 29.—A friend of all creatures has passed over, Mr. Labshankar Laxmidas, of Junagad, who for many years past has circulated over India leaflets calling attention to cases of cruelty

to animals and of cruelty to women. He used to send them to Adyar. He was a true Knight of Chivalry, working with an almost fanatical solicitude to relieve suffering and ameliorate the conditions of human and subhuman people. India has much to thank him for—she needs thousands like him, crusaders for kindness between man and man, man and beast, an audible "voice of the voiceless."—J.L.D.

Comment On Watch-Tower Notes

FROM Mrs. Alice Law, General Secretary for Ireland: "I have read with deep interest and attention the Watch-Tower Notes in the February, March, April issues of *The Theosophist*—also the Notes in *The Theosophical Worker*. I heartily agree with your sentiments. For quite a long time now, I have felt that Theosophy was being pushed a little to the one side (if I may use the phrase)—and that the subsidiary activities were taking first place. Naturally, in small Sections and Lodges, this appears to be unavoidable, as the members who have joined, and work in them, feel a responsibility and an obligation which, in some cases, leaves them not quite so free to work in the Theosophical Lodges. To me, Theosophy and The Theosophical Society come first, and as General Secretary of the Irish Section, I intend to do all in my power to promulgate the great principles of Theosophy, so that Ireland may be made aware of the Ancient Wisdom; endeavouring to form strong Centres of Theosophical activity, North, South, East, and West, in spite of or because of political, religious, and other differences.

"Many people find self-expression in the subsidiary movements. In Dublin, there are numbers of members in the Co-Masonic Order who know nothing of Theosophy, who are not even attracted to it; yet they are seeking for spiritual guidance in their everyday lives, and find *that* guidance in the Masonic rites and ceremonies. I shall bear in mind your Notes in the magazines, and shall devote my efforts anew to the strengthening and stabilizing of the Theosophical work in Ireland."

Mr. F. G. Gregory Hynes, Melbourne Lodge, Australia, comments on leading articles in the March *Theosophist* and *Worker*: "I confess I was not a little disturbed by the implications they conveyed of serious criticisms and controversies in the T.S. over the relations between The Society and sundry outside bodies—if indeed they exist. I am not aware of anything of the sort in this country—at all events, not for many years

past. In my opinion there is no call to 'disentangle' the T.S. from these other movements, which are not mere 'colourings' or 'facets' of Theosophy but independent entities, with which the T.S. has no connection at all. On the other hand, I see no reason why, when the occasion serves, it may not be tactfully and profitably shown how much they owe to an infusion of Theosophical teachings, where that fact has not been hitherto known or acknowledged.

"The E.S.T. is in a different class. With all respect, I deprecate public attention being drawn to a claim that the E.S.T. 'must be regarded as the heart of T.S.,' which has never been made publicly or officially so far as I know. On the other hand, *if* a group of T.S. members are really, by and large, earnest and whole-hearted Theosophists, their lives and energies dedicated to the service of mankind through the medium of Theosophy, I do not see how they can avoid becoming *ipso facto* a vital core or heart of the T.S., whether such claim be made on their behalf or not.

"In my opinion it is no one else's business at all whether we join two or three or a dozen other movements which may happen to have been inspired or assisted or coloured by Theosophy, and they have no shadow of right to criticize you, President or not, as appears to have been done, for exercising your right to freedom of thought and action so long as such action does not infringe the equal freedom of others."

Miss Irene Webster Wale writes from Edgbaston, Birmingham, England: "I was very interested indeed to read the April Watch-Tower, especially your reference to Healing Groups. A Meditation and Healing Group which I formed at the Annie Besant Lodge three years ago, has met consistently every Wednesday evening without a break. We have had splendid results. When you have your technique for Healing Groups ready I would like to hand to you the loyal allegiance of this Group and to help you in your work."

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