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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE SVASTIKA

It is true that the svastika is often wrongly drawn, but that on our pages is right. The svastika is a cross of fire, and, when it is whirling, the flames are blown away from the direction in which it is turning. It turns to the right, with the sun, like the hands of a watch, and consequently the flames stream out westwards from the north, northwards from the east, and so on. This is the svastika of the Right-hand Path. The svastika of the Left-hand Path turns to the left, and therefore its flaming ends turn eastwards from north, northwards from west, and so on. Many of the engravings of the seal of The Society have been wrongly drawn . . . but the principle is clear. No one who has ever seen the whirling fire-cross in its creative activity can blunder as to the direction of its streaming flames, blown leftwards by the tremendous wind of its whirling.

The activity of the fire-cross is the beginning of the movement that brings a universe into being. Into the calm depths of space the cross is flung, and "Fohat digs holes in space," and the Ring-Pass-Not is formed, and the new Field is ready for the Knower thereof.

ANNIE BESANT

(Watch-Tower, February 1908)



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: These Notes represent the personal views of the Editor, 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 insofar 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.

OUR GREAT OBJECTIVE

[N these times of swirling emotions and tremendous upheavals it is specially incumbent upon members, Lodges and Sections of The Theosophical Society throughout the world more strongly and purposefully than ever, but in a spirit of perfect calm, to pursue The Society's great and primary Objective—the establishment of a nucleus of the Universal Brotherhood of humanity.

Neither swirling emotions, however natural and justifiable, nor tremendous upheavals, however devastating, must be allowed to weaken in any way the pursuit of this Ob-

jective. On the contrary, they must tend to fortify it.

Well formed as this nucleus is, in active operation as it is as the result of over sixty years of devotion on the part of members of The Society, it must become all the more vital at a time when its existence and work are threatened as they are today.

No member, no Lodge, no Section, can ever forget that our Society stands for Universal Brotherhood and bears witness to it wherever The Society is represented.

There are those at the present time who deny the existence of this Universal Brotherhood. They are within the Universal Brotherhood

nevertheless. By very reason of its universality it excludes none. But they cannot, while so denying, be admitted to membership of The Theosophical Society, since such membership requires assent to the three Objects of The Society, the first of which declares the special purpose of The Society to be the formation of a nucleus of that Universal Brotherhood of humanity which can have no distinctions of any kind, and no exclusions.

THE FORFEITING OF MEMBERSHIP

If after admission to membership, thus having expressed their belief in the Universal Brotherhood, they later abandon such belief then they have no further rightful place in The Society, and are bound in honour to cease their membership.

Furthermore, it is open to any Lodge or Section, in the approved By-Laws of which there is the necessary sanction, to exclude such individuals from membership of Lodge or Section, but not, of course, from membership of The Society itself, for it is the President of The Society who admits to membership under the authority of his office, and only he can withdraw that which he has conferred. Every diploma of membership is in the President's name, and is granted and signed by him, though actually issued by a Lodge or Section.

Especially in times of swirling emotions and tremendous upheavals

the utmost caution must be observed lest a Lodge or even a Section be unduly influenced by the sentiments which may surge through the country to which the Lodge or Section belongs.

Every member of The Society should be a precious asset to its life and work, and must be cherished as such, whatever his opinions may be, provided these are in no way antagonistic to the Objects to which he has given his allegiance. If they are definitely antagonistic he is a dangerous, because a disruptive, liability; and if there be clear proof of the antagonism it may well be desirable first to draw his attention to the fact that he now denies one or more of The Society's three Objects, whatever be the form of the denial, and to request him either to abandon his antagonism or to resign his membership of The Society, or at least to resign membership of his Lodge and of the Section. If, unwilling to abandon his antagonism, he sees the honour of the latter course, so much the better. If not, then the second step may have to be taken of withdrawing from him his membership of the Lodge, if it be the Lodge which is taking action, or of the Section through its Executive.

It is, of course, always open to a Lodge or to a Section to petition the President to cancel such an individual's membership of The

TENTATIVE PROGRAMME

*of the 65th International Convention of
The Theosophical Society, Benares,
December 1940*

23 December (Monday)

- 6.30 a.m. Consecration of the Bhārata Samāj Temple.
- 6.00 p.m. Public Dance Recital, by Rukmini Devi.

24 December (Tuesday)

- 6.45 a.m. Bhārata Samāj Puja.
- 3.30 p.m. The President and Rukmini Devi meet the children.
- 11.00 p.m. Midnight Mass.

25 December (Wednesday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Christmas Eucharist.
- 9.45 a.m. Theosophical Order of Service.
- 11.00 a.m. President's Dinner—General Council, Executive Committee, etc.
- 2.30 p.m. General Council.
- 5.30 p.m. Solemn Benediction.

26 December (Thursday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Prayers of All Religions.
- 9.45 a.m. Bhārata Samāj Public Meeting.
- 1.30 p.m. Indian Section Council (old).
- 2.30 p.m. Opening of the International Convention.
- 4.30 p.m. First Convention Lecture, by the Vice-President.
- 7.00 p.m. Entertainment.

27 December (Friday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Prayers of All Religions.
- 8.30 a.m. Indian Section Lecture, by Dr. G. S. Arundale.
- 9.45 a.m. Youth Federation—Rukmini Devi, Chairman.
- 1.30 p.m. League of Parents and Teachers; Besant Educational Trust.
- 2.30 p.m. Opening of the Indian Section Convention; Golden-Diamond Jubilee.
- 4.30 p.m. Second Convention Lecture, by Mr. C. Jinarājādāsa.
- 7.00 p.m. Entertainment.

28 December (Saturday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Prayers of All Religions.
- 9.45 a.m. Ritual of the Mystic Star.
- 1.30 p.m. Theosophical Educational Trust.
- 2.30 p.m. Peace Symposium—The President, Chairman.
- 4.30 p.m. Third Convention Lecture, by Mr. C. Jinarājādāsa.
- 7.00 p.m. Entertainment.

29 December (Sunday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Prayers of All Religions.
- 8.30 a.m. Fourth Convention Lecture, by Mr. G. N. Gokhale.

29 December (Sunday) Continued

- 9.45 a.m. Round Table Ceremonial.
 1.30 p.m. Bhārata Samāj Business Meeting.
 2.30 p.m. Art and Education Conference—Rukmini Devi, Chairman.
 4.30 p.m. Fifth Convention Lecture, by Mr. Jamshed Nusserwanjee.
 7.00 p.m. Question-and-Answer Meeting.

30 December (Monday)

- 6.45 a.m. Bhārata Samāj Puja.
 8.00 a.m. Prayers of All Religions.
 9.45 a.m. Question-and-Answer Meeting.
 1.30 p.m. Indian Section Council (new).

- 2.30 p.m. Closing of the Indian Section Convention.
 4.30 p.m. Sixth Convention Lecture, by Rukmini Devi.
 7.00 p.m. Entertainment.

31 December (Tuesday)

- 6.45 a.m. Bhārata Samāj Puja.
 8.00 a.m. Prayers of All Religions.
 8.30 a.m. Closing of the International Convention.
 9.45 a.m. Publicity and Presentation of Theosophy.
 11.00 a.m. President's Dinner to Workers.
 2.30 p.m. New India League—The President, Chairman.
 4.00 p.m. Indian Section At Home.

The Benares Convention is not only a great International Convention, powerfully affecting the whole of the world and, specifically, each Section in the world and each individual member of The Theosophical Society in the world, but also it is the Golden Jubilee Convention, or perhaps a Diamond Jubilee Convention . . . the Indian Section begins a new life, a new period of its existence, and that has to be very seriously thought of and prepared for, especially in such times as these.

I personally look to that Benares Convention immensely to help India specifically, for the Indian Section is responsible for India, as far as any human agency can be responsible, just as Adyar is responsible, so far as any human agency can be responsible, for the whole of the world, and is set in India, because India is the heart of the world.

But Benares is the heart of India, and I do most ardently hope, it is my fondest hope, that we shall have a really great Convention at Benares, and that all who can possibly attend, at whatever inconvenience, will attend, and that the atmosphere of the Convention may be such as to help to set India on a new pathway, vivified as she will be by the tremendous streams of force that I most sincerely trust the Elder Brethren will think fit to send through Benares, blessing Benares, blessing the Indian Section, as those forces flow through the sacred City and through the heart of Indian life, which is or should be, the Indian Section.

—G. S. A.

Society itself. But this should be of very rare occurrence, and it should be very clearly understood that the President could only proceed to such cancellation after having before him the most convincing evidence of the individual's actual and positive repudiation of The Society's Objects whether through expressed opinion, or in writings, or in some other overt way. Because an individual is a German, Italian or Japanese, it by no means follows that he subscribes to the Nazi or to some other doctrine of denying the Universal Brotherhood of Humanity. It by no means follows that in any way he condones the persecution of the Jews or any of those other atrocities which inevitably characterize those who deny Brotherhood.

And because public opinion may happen at times indiscriminately to rage against all Germans, Italians, Russians or Japanese, it is all the more incumbent upon every member of a Society which stands for Universal Brotherhood to do everything in his power to restrain any reckless, disintegrating and unbrotherly tide of ill-informed opinion. Wherever surging emotionalism, often both natural and inevitable, moves in the direction of extreme and sweeping measures, there the Theosophist must counsel and practise wise discrimination and justice.

Only when the worst has come to the worst should there be any question of removing a member from his membership of Lodge or Section—only when the solidarity of The Society or Lodge or Section is imperilled by his active opposition to its Objects, whether in his attitude or in any other way.

What his opinions may be in fulfilment of his active loyalty to the three Objects is no concern of The Society as a whole, nor any concern either of a Lodge or of a Section, unless he is a constant factor in the promotion of disharmony, and thus displays a constant unbrotherliness despite his professed acceptance of the Objects. He may be a Fascist or a Communist or a Conservative or a Liberal or a Monarchist or a Republican, or of any other political persuasion, provided he believes in and in his own way works harmoniously with his fellow-members, however much he may differ from them, for Universal Brotherhood, and provided, I think I may well add, he accords to the convictions of others the same respect he has the right to claim for his own.

THE SAFEGUARDS

Within The Society there must be mutual tolerance and, as far as possible, understanding. Membership of The Society affords us all an opportunity to amass a wealth of differences and to pool them in

a common reservoir of variegated Truth. Within the almost infinitely wide limits of belief in the Universal Brotherhood of humanity it is part of The Society's work to collect as many differences of honest opinion as possible, so that through these very differences the Universal Brotherhood may become the more perfect in its clear reflection by The Society. That there may be the perfect reflection of the White Light of the Brotherhood of Humanity every rainbow colour of its expression in the outer world must have an honoured place in such a Society as ours.

In any case, none of us who are members of The Theosophical Society must at any time allow ourselves to become submerged under the tempestuous insistencies of public opinion, nor yet to be carried away by what may be the needs of the moment, but rather to sound as clearly as we can without fear or favour the universality of the Brotherhood in which we believe. We must never imagine that Universal Brotherhood can be achieved by a process of exclusion any more than it can be killed by a process of denial.

Other points are covered by the following extracts from Dr. Besant, Watch-Tower notes in THE THEOSOPHIST and elsewhere :

(1)

We exist to spread in every direction the Truth of Universal Brotherhood,

and it is the duty of each one of us to choose some definite service. The paths are four: (1) The teaching of Theosophical Truths, working in and for The T.S., (2) educational work of every description, (3) social reform, industrial improvement, etc., and (4) political work for the salvation of the Motherland. *To none of these can be pledged The Theosophical Society as a whole*, it being international and every country being autonomous. *Each member must choose his own line of activity.* (Message to a Theosophical Federation, November 1916, quoted in THE THEOSOPHIST, December 1917, page 343.)

(2)

A Section is autonomous, and the President cannot interfere in its membership. Lodges are chartered by the President on the application of the General Secretary. I cannot charter a Lodge on my own initiative within a Section. There is a rule which allows me to charter a Lodge within a Section, if a Lodge wishes to exist apart from the Section and to be attached directly to Adyar. If there be grave reasons for such an unusual course, I may so charter it, after consultation with the General Secretary. A Lodge can expel a member, but that does not remove him from The Section. The Section may expel a Lodge or a member but that does not remove the Lodge or member from The Society. Either can appeal to the President in whom the final power is vested and he may, on appeal from either or from the General Secretary, confirm the cancelment, or allow the Lodge or member to be attached directly to Adyar (May 1923).

(3)

In the May issue of *THE THEOSOPHIST*, I mentioned that I had received a cable from Australia from the General Secretary of the National Society, stating that he had withdrawn the charter of the Sydney Lodge and the diplomas of eleven members. I then explained the position that had arisen, namely that Lodge and members were outside the Section, but within The Society; just as a Lodge can expel a member, but cannot touch his status as a member of the Section. There is no list of offences in our rules, for which members can be expelled; we have no penal code. H.P.B.'s wish, mentioned in her article printed in the present issue, expressed a hope (in 1888) that a rule would be made that any member who slandered another member should be expelled from The Theosophical Society. If, however, that had been done, a long list of other offences, which would entail expulsion, would have had to be made. The Theosophical Society has taken the wiser course of placing the power of expulsion from The Society in the hands of its Chief Executive Officer, its President, leaving him or her to exercise discretion in the matter, and not requiring any statement of reasons—a matter which would inevitably be judged differently by different persons, and would cause endless discussion. I have taken this view and acted upon it (July 1923).

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MY DUTY IN TWO WORLDS

How hard and beset with pitfalls is the way, in these dark and catastrophic times, for one who has to

try to live in two worlds—in this outer world of discord and strife, and in that inner world of harmony and peace, in which dwell those Elder Brethren of humanity who are the Guardians and Saviours of all the worlds.

THE OUTER WORLD

My duty in the outer world is clear, however hard of fulfilment as it undoubtedly is.

First, I must do all in my power to help in the triumphant prosecution of the war, so that the victory which is sure may come as speedily as possible.

Second, I must unceasingly press for the recognition by Britain without delay of India's rightful place within what should be called the Indo-British Commonwealth of Nations.

I must press for a declaration by His Majesty's Government that they affirm India's right to immediate full and responsible self-government such as Britain herself enjoys.

I must press for this not only for the sake of justice being done to India, not only for the sake of Britain's due obedience to her honour, but no less that the spiritual and material resources of India may in abundant measure be spent in bringing the war to the speediest possible conclusion.

Such a declaration, but nothing short of it, will so hearten India

and so fire her enthusiasm in a cause she already knows to be supremely righteous that she will rejoice to make every possible sacrifice to ensure that victory which shall bring freedom to her no less than to the rest of the world.

Third, I must press for India's own full and unreserved participation in the war, be Britain's attitude what it may. This is not a time for bargaining, and there must be none on the part of India, or she will besmirch her honour. At all costs, India and Britain must work together and make common sacrifices for they are in truth bound by a common goal.

For all these must I ceaselessly press, never being content with any less than either Britain or India may offer, ever demanding that on the one hand Britain shall make the noble gesture of a great declaration as I have indicated above, and that on the other hand India shall make the noble gesture of a great co-operation in the war. Both gestures must be entirely irrespective of anything less that either country may offer.

THE INNER WORLDS

My duty in the inner worlds is no less clear, equally hard of fulfilment as it also is.

First, I must ever be watchful for any sign from my own Guru directing me either to do or to undo, either to take up a particular

course of action, or perhaps to retrace my steps from a mistake I may have made.

Waiting the Word of the Master,
Watching the Hidden Light ;
Listening to catch His Orders
In the very midst of the fight.
Seeing His slightest signal
Across the heads of the throng ;
Hearing His faintest whisper
Above earth's loudest song.

However wonderful it indeed is to do this, there is far too constantly the interposition of the ignorant personality, which vainly seeks to be a master when it should be happy to be a servant.

How constantly does such interposition cause me to see as through a glass darkly and so rarely face to face.

But the duty remains, and I must be intent on fulfilling it.

Second, I must make every endeavour to translate into action in the outer world any clear intimation I may be able to receive from the inner worlds.

I must make my channel between the two worlds as pure and as clean as I can.

How continually heart-searching is the duty of trying to live in the outer world in terms of the inner worlds !

How razor-edged is this pathway in these times when giants are needed to face and breast the storms !

Devotion is good, but it is not enough. Selflessness is good, but

it is not enough. These must there be. But there must be strength infused by wisdom—wisdom to perceive the Light amidst the darkness, strength to support and follow the Light at whatever cost.

BRITAIN AND INDIA

How razor-edged is this pathway in the treading of which care must be taken not unduly to embarrass the Governments of India and of Britain in their herculean task of winning the war for Freedom and for Justice, but at the same time in no way to weaken in insisting on that which alone can express the fulfilment by each country of its duty—India, to give her whole heart to the war; Britain, to give with her whole heart a full recognition of India's rights.

How bitterly disappointed I was with the latest declaration by His Majesty's Government! To me it was a shock as I compared it with that which might have been declared. Loving most deeply both Britain and India, I felt that Britain might have, could have, should have, given utterance to a mighty pronouncement unparalleled among the great pronouncements she has made in the great history of her past.

It is because I love Britain that I am so jealous of the honour I judge to be involved in the making of such a pronouncement without delay.

It is because I love India that I am so jealous of the honour I judge to be involved in her giving of herself completely to the prosecution of the war with all her spiritual and material resources.

When less is offered than I deem honour demands, then must I needs say so with neither fear nor favour, but with all due emphasis.

For the time for the fulfilment by each country of her honour is Now.

Already Britain is pursuing a most noble way. Let her but take one step further, so shall this period of her life shine with glory more splendid than at any other time.

And India, too, can show to the whole world that her soul is pure and great and infinitely noble, as she does her duty because it is her duty, even though duty is not done to her.

May the Blessings of the Gods be on both great lands that they may enter the new world of Happiness and Freedom in undimmed honour and together.



THE HIGH ROAD TO PEACE

In the midst of the world-wide desert of wrong-doing and destructive indecision and selfishness The Theosophical Society must be one among the few oases of Righteousness and high purpose.

Whether or not individual members or individual Sections belong

to neutral or to belligerent nations, both individual members and Sections must give unswerving loyalty to the great objective of The Society—the establishment of a nucleus of the Universal Brotherhood of humanity without distinction of race, nationality, caste, creed, sex or colour.

The Theosophical Society and every constituent element in it stands for a Brotherhood universal in its all-inclusiveness, and knowing no limitations of race or nationality or faith.

But it is this very Brotherhood which is being assailed both by Germany and by Italy, and by other lands, too. These countries do not believe in any form of brotherhood, let alone a Universal Brotherhood; and their purpose is to substitute tyranny and the domination of a special class for that free Brotherhood upon the attainment of which the world waits for peace and happiness.

The Theosophical Society cannot be neutral towards those who attack the mighty principles given to it by the Masters of the Wisdom to spread throughout the world. The Society must energetically defend its very life. The Society must ensure its future. The Society cannot admit to its membership any who deny Brotherhood as a fact in life, and who, therefore, refuse to subscribe to The Society's Objects.

And if there be the organized and terrible opposition that we see everywhere to Brotherhood it is the duty of The Theosophical Society, at least through its President and its individual members, to help to resist and conquer the opposition, lest The Society itself and the Light of Theosophy that shines through it, suffer an eclipse which would cause the Masters' Gifts to become infructuous.

THE SPIRIT OF ARJUNA

We have to fight the foes of Theosophy and of The Theosophical Society on that field of the modern Kurukṣetra which is the field of Universal Brotherhood.

We are as reluctant to fight our brethren as was Arjuna of old, for the field is the one field which includes both friends and foes and the family is the one family of the children of God upon earth.

But as the Lord Śrī Kṛṣṇa enjoined upon Arjuna to fight, so do I believe that the Masters call every Theosophist to fight, though They leave to each the mode of his fighting, for to fight against the foes of Brotherhood is by no means necessarily to take up arms.

Be it ever remembered, however, that Theosophy and The Theosophical Society are in danger, in grave danger, even though I believe that the Dawn of Victory may at last be begun to be perceived shining faintly upon the

horizon. And both must at all costs be guarded for the work they have to do now, when Peace comes, and thereafter.

And we must guard Theosophy and The Theosophical Society for the Germans and the Italians, for all who are the present enemies, willing or unwilling, of both, no less than for the friends of both. Theosophy and The Theosophical Society are for the whole world, without a single exception, and even as we may have to fight we must ourselves, as representatives of a great Brotherhood movement, have no feelings other than those of brotherhood for those very foes whom we must seek ardently to defeat.

I think this is one of the very great examples Theosophists can and do set to the world. We must be, and I think we are, so entirely without hatred, without rancour, without any desire for revenge, that the fight as we wage it is not only won all the more quickly, but is so won that the moment it is over the respective belligerents shall come quickly together in a friendship which shall enable them to plan the Peace together.

I make bold to say that this is the spirit in which Britain and her Allies have been fighting throughout. Day after day we have the clearest evidence of the chivalry of the British soldier, sailor and airman. I feel deeply thankful for

this, for it is the outward and visible sign of the Righteousness which each feels to be his sacred cause.

And I know that when war ceases this spirit will be of very much avail to heal its wounds. How wonderful it will be when Peace at last does come, though let it not come until all germs of the disease of cruelty, tyranny and injustice are driven out of the body politic of the world, insofar as this be possible.

When war ceases Theosophists everywhere will be among the very first to help to lay the foundations of the new Brotherhood. What a great gathering we shall be holding in Europe when the time comes! How close we shall all feel to each other, all the more so for the long period of separation! How joyously will old friendships be renewed and new friendships be formed! How eagerly shall we all together plan to help to make the Peace righteous, honourable to all, not a matter of greed or aggrandizement, not a matter of reward for being on the victorious side, not a matter of punishment for being on the defeated side, but a matter of justice to the peoples both of Europe and of the rest of the world.

The Peace must be a happy peace, for it must help to give contentment to every community, without reference to the nationality to which each may have been bound before and during the war. Where the

last war did wrong, that wrong must be put right, and the supreme arbiter of the terms of Peace must be the well-being and happiness of one and all.

If Europe has to be carved out anew, let her be so carved. After the last war she was carved out in terms of spoil and dynasty. After this war she must be carved out in terms of equity—an equity which must express the will of those concerned. Some states may disappear. Some may become small. Some may become larger than before. But every state must enter the new dispensation with the free consent of those who constitute it. This is the only kind of Peace that will be worth having, that will have been worth fighting for.

FIGHTING FOR WORLD PEACE

It is for such a Brotherhood Peace that Theosophists are fighting. They are fighting for a Brotherhood Peace for the many peoples of Germany. They are fighting for a Brotherhood Peace for the Italian peoples. They are fighting for a Brotherhood Peace for the Indian peoples, for the Chinese peoples. They are fighting for a Brotherhood Peace for the whole world, and within that Brotherhood Peace they call their younger brethren of the sub-human kingdoms, for if the Brotherhood Peace be not universal, it is no true Brotherhood and therefore no true Peace.

Their membership of The Theosophical Society teaches them so to fight. Their Theosophy teaches them so to fight. Their fighting is for the regeneration of the world, for those whom they fight as well as for those who are on their side. Indeed, the Theosophist is on all sides. He is the friend of his temporary foe, as he is the friend of his comrade friend. The Theosophist knows naught but friendship, and it is in the spirit of friendship, to the end of wider, deeper, more abiding friendship, that he fights. For him, to fight is to win more friends, is to break down the barriers which divide friendship from friendship. He knows that all are friends in truth. And if he fights it is that this truth may reign on earth in undisputed sovereignty. His fighting is to help that which belongs to the past to be in the past, that which belongs to the present to become noble and pure, that which belongs to the future to cast its radiance upon that present which is the messenger of its approach.

He fights to help those things which are not worthy of the present to move into the past to which they now belong. He fights to help those things which ennoble the present to have their rightful sway. He fights to help those things which are to come for the world's increasing betterment to draw near more quickly.

And as he fights he seeks to help all living creatures to shake off from themselves the enslavements which bind them that they may become more free.

Theosophy and The Theosophical Society are indispensable both to such fighting and to the freeing of the whole world. The Theosophist must fight, therefore, for the safeguarding of these, for whatever else he fights, and I am sure that every Theosophist who is fighting in this war for Righteousness is deeply aware that as he fights, howsoever he fights, he is fighting for Theosophy and for The Theosophical Society. He is doing his duty as a member of The Society and as an eager devotee of the great Science of Theosophy.

I know that some of our members do not like the idea of fighting. They may be conscientious objectors, or they may have some other objection to war. But in one form or in another some kind of fighting there is. We are constantly fighting against our lower natures. We are constantly fighting against wrongs being done to others. We are constantly fighting for someone's rights even if we will not fight for our own. And I do not hesitate to say that if we wish Britain to win we are in a measure fighting for her victory. Perhaps it is the actual killing that is objectionable. But if people are meat-eaters they are constantly

killing, even though they employ others to kill for them. I do not think we can get away from fighting, and for my own part I would certainly fight in this war against the enemy, as I would also fight against a ruffian who was trying to do some injury to someone near and dear to me, or to a friend, or to a person weak and unable to defend himself, or to a woman or child, or in fact to anyone. So would I fight against Hitler and Mussolini and their dupes, for I know them to be enemies of the Right, and I would therefore fight for the Right.

But let each fight in his own way in the spirit of his conscience, unafraid but fighting as to him seems right.

I must fight as best I can for Theosophy and The Theosophical Society, and part of that fighting consists in urging every Theosophist everywhere to fight for these great causes as his soul directs him. I have often said, and I say again, repeating my predecessor-President, that neutrality is a crime at such a time as this. But the question remains for each as to the nature of his participation in the fighting. I think every country ought to enter the war. I feel sure of it. But even if a country judge otherwise, still there must be some mode of fighting appropriate to its conscience. And it is the same with individuals. There surely must be

few indeed who have not the duty of sending forth some power of their consciousness—will power, thought power, emotion power, action power, speech power—against the evil and for the good.

THE TURNING-POINT

Now is the time for such a sending forth even if naught have been given heretofore, for we are coming to the turning-point in the war. The world is about to turn its back upon the darkness and to face the Light once more. Evil is beginning to shrink. Good is beginning to quicken into victory. The battle is beginning to be won. But an avalanche of power from those who are on the side of Righteousness will the sooner rout the agents of evil beyond all possibility of recovery. From the very beginning such power should have been available, no doubt. But better late than never. Let it be available now and for the future.

In this connection I venture to reproduce an effort I made a short time ago to describe a picture I had seen of this turning of the corner. I cannot vouch for its perfect accuracy. But the spirit of it is right, especially the conception of the Roll Call which is far nearer the truth than might seem. It is not for me to say whether or not the United States has answered the Roll Call with a ringing PRESENT. I think it can

answer PRESENT otherwise than by an actual entry into the war as Britain and France and Poland entered it, though such an entry was still more ringing. At the moment of writing (September) India has not yet answered the Roll Call. But the Angels of the Lord pause.

THE ROLL CALL OF THE LORD

The first faint glow of the Dawn of Victory is beginning to dissipate the darkness of war.

The whole world is turning the Corner of Doubt, and the great high road is in sight that leads away from all that is inhuman in humanity to all that is humane. Britain, under the Blessings of God and the Saints about His Throne, is breaking the darkness into pieces, fortified by the perfect comradeship of many nations which have become her brethren in the Great Cause.

The first faint glow of the Dawn of Victory is beginning to dissipate the darkness of war.

But the darkness will still struggle to avoid the advent of the Light.

The struggle will be in vain, for Britain and her comrades are breaking the darkness into pieces.

Yet, as the Sun of Victory rises, the darkness will lurk wheresoever it can. The struggle between the darkness and the light will still be bitter, even though it will be in vain.

Through heroism, sacrifice and trust in the Right, Britain, and the whole world with her, has turned the Corner of Doubt and is moving onwards to the high road that leads to Peace.

The first faint glow of the Dawn of Victory is beginning to dissipate the darkness of war.

But Victory has not yet been won. Its Sun is not yet high in His Heavens. The Sun of Victory is hardly appearing above the horizon of the world, though His approach is heralded by glowing rays.

Arrayed invincibly against the darkness are a host of peoples, upon whose armour of Righteousness the bright rays of Victory are already beginning to shine.

A glittering host is this array, against which darkness hurls itself viciously, savagely, brutally, but impotently.

But the array awaits India. Without India in full and free strength in its midst, fragments of the darkness, broken though the darkness be into pieces, shall still remain to endanger with yet another darkness a world not yet united in Freedom and in Justice.

The first faint glow of the Dawn of Victory is beginning to dissipate the darkness of war.

But the glow remains feeble as the golden Ray of India still fails to add the full brilliance of its Light. The Corner of Doubt has

been turned. But the high road to Victory must also be trodden by the free-winged feet of India.

As the first faint glow of the dawn of Victory begins to dissipate the darkness of war :

As the Corner of Doubt is being turned, and the high road to Peace is in sight :

As the Sun of Victory rises :

As the host of peoples stands ready to begin the winning of the final fight against the darkness :

The Angels of the Lord are taking a mighty Roll Call of all the nations in the world which are of goodwill and claim their place in the great array. They call not with voices but with Trumpet Blasts. Crying PRESENT are China, Britain, France, Poland, Finland, Norway, Holland, Belgium, Czechoslovakia, Abyssinia, Albania, Egypt.

India must answer the Roll Call while yet there is time.

Has the United States of America answered the Roll Call while yet there is time ?

The Angels of the Lord pause. They listen for the Voice of India. Have They yet to listen for the Voice of the United States of America ?

Let both these great lands cry : PRESENT ! For without them the final Triumph may not yet be won, though darkness recede awhile before the advancing Light.

Only shall final Triumph come
when the darkness recedes forever.

*
* * *

A NOBLE UTTERANCE

A French friend of mine, writing some time before the Germans finally occupied France, says :

The Germans are slowly covering the whole of our beloved country and are expected here from one day to another. Soon we shall hear what are the conditions imposed upon us by Germany and Italy. We hope and pray that even though it may entail greater sacrifice and suffering to France, our leaders may have the necessary courage and insight to refuse to give up our navy and air force so that these may continue fighting side by side with Great Britain. Alas, our beloved France! In spite of great sacrifice she has momentarily failed. Her past misdeeds have brought her a heavy karma. Already the divine whip of suffering is awakening the French to truer values. The people are beginning to recognize that they were not worthy of winning the war, and that what has happened is the natural and just outcome of years of sloth, selfishness, lack of self-discipline and spiritual aspiration.

But as we go down for the time being into the hell which so many of

our sister countries are already enduring, we wish to affirm our conviction that however dark the immediate future may appear, we remain confident in the final victory of the forces of Light. We feel sure that if the U.S.A. awakens in time and the necessary help is given, Great Britain may finally overthrow the powers of darkness. Though physically helpless, we shall go on fighting in the inner planes in union with all our brothers of Light throughout the world in that army which knows no defeat.

We would offer our suffering as a sacrifice, not only enduring it because it is inevitable, but accepting it wholeheartedly as the quickest means of becoming purified and fit to receive the new spiritual inflow enabling France to rise once more and fulfil her true destiny in the world.

As Theosophists we pledge ourselves in the night which is descending on our country to endeavour constantly to keep in mind and realize in ever-growing measure the Universal Brotherhood of Life ; and being filled with love and understanding may we stand firm as true servers, ministering to the Divine Life in our brothers.

So, fearlessly we go forward bearing in our hands the Torch of Truth to lighten the surrounding darkness, till the dawning of a new day.

Georges Arundale

VASANT MATA, WE ACCLAIM THEE!¹

[On the occasion of my own birthday, which synchronizes with December 1st, my thoughts naturally turn to the birthday of my revered spiritual Mother to whom I owe an infinitude of blessings. In homage to her I reproduce a poem I wrote during the night of September 30th—October 1st, which I read during the course of the celebration of Dr. Besant's birthday on October 1st in the Great Hall at Adyar.]

BRIGHTLY shone the Star of Greatness
O'er the birth morn of a woman
Set apart in times far distant,
Consecrated through the ages,
To be Messenger most puissant
From the Heav'n of Saints and Rishis
To the earth of struggling creatures.

Once again her Teachers called her,
As in past times They had called her,
To be warrior for Right's sake
To be herald of the new world.

Woman had she been aforesaid,
Also man, as need demanded—
Ever warrior for Right's sake,
Ever true to Those who sent her.

Now once more in times fast dark'ning
Came the battle-strengthened hero,
Womanhood the jewelled setting
For a soul in which were blended
Perfect womanhood and manhood.

Brightly shone the Star of Greatness
O'er the birth morn of this great one,
O'er her head it ever rested
Lighting her through storm and darkness,
Ever heart'ning her in conflict,
Ever leading her to triumph
Though the world might deem her routed.

To her youth came great remembrance
Of her age-old dedication

¹The metre used in this poem approximates as closely as possible to that of the national epic of Finland—*Kalevala*, the subject and metre of which largely inspired Longfellow for his *Song of Hiawatha*.

To the aid of all who suffer,
 To the aid of all the helpless,
 And to Truth, before whose altar
 Ceaselessly she worshipped—faithful,
 Following where'er Truth led her.
 So from peaceful childhood's vigil
 Passed she onwards to her knighthood.

Storms and strife soon raged about her,
 Wrong soon saw in her its master,
 Justice saw in her its champion,
 Suffering cried out rejoicing,
 Helplessness regained its courage.

Thus the glory of a new world
 Sparkled in its early dawning,
 Though there were still clouds to gather
 And to darken the horizon.

Fearlessly this knightly woman
 Challenged Wrong to mortal combat.
 Fearlessly she sought out evil,
 Faced it in its ruthless strongholds,
 Snatched its victims from its clutches,
 Hurling defiance at its vengeance
 As it sought to blast her honour
 And her happiness and future.

Persecution dogged her footsteps.
 At her heels barked dogs of malice.
 Round about her evil gossip
 Wove its hideous-patterned shadows.
 But no weakling knighthood was hers,
 Not half-fledged her knightly powers,
 In a hundred battles had she
 Won the golden spurs of knighthood.

So she stood a mighty figure,
 Dauntless, calm, clear-eyed, resistless,
 Shining in her Starlight's brightness,
 Strong with lion's strength and courage,
 Chivalrous in fiercest battle.

Thus again the ringing answer
 Rose from earth to heights of heaven—
 Answer in most splendid actions
 To the Call of Saints and Rishis.

So the blessed time was coming
 —For she knew not yet the Callers—

When a Great One would acclaim her
And reveal to her His Presence.

So the blessed time was coming
When an ecstasy most blissful
Was to bring to her remembrance
Of the mighty days aforetime
When she was His soldier valiant,
Living, dying, ever steadfast,
Giving Him her rev'rent friendship.

Now again, His son most worthy,
Soldier, friend and son most perfect,
As before His trusted comrade :
Thus she knew the tie which linked her
To her General and Master
Would remain for aye unbroken.

Oh ! The rapture of that knowledge !
Oh ! The ecstasy eternal !
Radiant shone her Star of Greatness,
Shining more and more in glory.

With His triumph Flag before her,
Death the Oriflamme of Vict'ry,
Gave she battle after battle
For the suffering and helpless,
For the Light against the darkness,
For the Truth against all falsehood,
For right Freedom and due Justice.

Splendid knighthood grew more splendid
Till it flowered into Kingship.
And her Crown became resplendent
With the Jewels she had garnered,
Cherished, brightened, through the ages.

Mother, Warrior and Statesman,
Follower of Truth at all costs,
Lord of Chivalry and Courage,
Trusted servant of her Guru :
These the Jewels of her Crowning,
These her gifts to all her brethren
In the kingdoms she had conquered,
Human and sub-human kingdoms.

From the summit of the Mountain
Where all Kings are crowned in glory,
Stood she forth in royal greatness,
Gazed she forth with eyes made sacred,

Stretched she forth her hands anointed,
 Blessing all the worlds beneath her,
 Calling them to tread the Pathway
 Which her feet for long had trodden,
 Which the Mighty had made holy,
 And the end of which is Kingship.

We who still this Path are treading
 Lift to her our eyes in homage,
 Give her grateful adoration,
 Pledge our loyalty forever,
 Pledge our true and faithful service.

Vasant Mata! We acclaim thee:
 Mother, Teacher, Leader, Guru.
 Once again we stand before thee
 Pledging thee our heart's devotion.

GEORGE S. ARUNDALE

“GOODWILL TOWARD MEN”:

A Christmas in a Western Land

BY ELITHE NISEWANGER

FOR days the shops had displayed their choicest wares most enticingly, and as the great event drew near, larger and larger had become the throngs who roamed questingly through them, and hurried and jostled their way along the busy streets outside.

And now it was the eve of the great day. The frenzy of shopping had passed its peak and last-minute gift-seekers were homeward bound, along with workers from all the places of business that add their large and small buzzing to the collective hum that marks a large city's activity.

It had just begun to snow, but the air did not seem chill, and the wind was a mere sigh, so that the multi-designed white flakes drifted like soft feathers from the eider-down of the twilight-darkened sky. Many a youthful heart rejoiced—and perhaps also, many an older heart still young—that there would be snow for the morrow. For this was Christmas Eve, and in a northern land snow is, quite simply, one of the time-honoured Christmas traditions.

Even the last-minute shoppers and homeward-bound workers seemed caught in the air of peacefulness

that had descended upon the city, so that many lingered to savour awhile longer the festive spirit which pervaded it. Here a group was milling about for a better view of a striking display in a shop-window, there a little knot of co-workers just disgorged from an office building stopped a few moments to exchange jolly Yuletide wishes. Yonder a man had halted in answer to the plea of a charity worker on the street corner, emptying his pockets of change left over from shopping. Then, hesitating only the briefest second, he had dug further down for a wallet and from it added a crisp note to the jingling hoard in the proffered box. An attentive crowd clustered around loud-speakers before a huge newspaper office, listening to carols being broadcast from some invisible station. Now and again someone broke from the group to continue on his homeward way, softly humming or whistling a fragment of the music which was thrilling through the air.

On a crowded street-car, a tired mother settled into a seat and understandingly comforted a weary child to whom her own weariness might have spoken sharply and impatiently only yesterday. A worn housewife moved the stores for tomorrow's feast to an easier position in her arms, and lines of care were erased from her face as she, perhaps, planned the banquet

for her adored ones, or dreamed of the fragrant tree still to be garlanded and weighted with tokens in those small, hushed hours after the last excited child had been tucked away for the night. A man who had just found a seat for himself, jumped up eagerly to relinquish it to a bundle-laden woman, though yesterday he would quite likely have elbowed his way in, rudely ahead of the same woman, to hide his lack of gallantry behind the sheltering folds of his evening newspaper. Among those standing, room was somehow made to accommodate passengers fairly bristling with packages, and if an unexpected jerk of the car caused some bundle or elbow to find an uncomfortable mark in a strap-hanger's ribs, a contrite apology was answered by a hearty disclaimer and a benevolent smile, whereas last evening it might have been met only by a glare and a deliberate, retaliatory jab a few moments later when the car's lurching presented an opportunity deemed too good to miss.

On a somewhat less-crowded omnibus, passengers who had found seats shifted parcels, so that they might add to their own, one or two from the burdened arms of someone standing nearby. The driver responded jovially and courteously to numberless questions, and at one stop even alighted to assist a slightly-harassed man unload his trove. Happy conversation and

soft laughter accompanied the hum of the tires over the snow-wet streets.

A few hours later, multitudes will enter into softly lighted edifices where candles flicker and glow, and flowers lift their scented breaths on a thousand midnight Tables of the Feast of Love.

Yes, tonight there is white stillness, gentle laughter, warm comradeship and understanding everywhere; so great an overflowing of love and goodwill that its beauty brings a stinging to the eyes and a catch to the throat. For, seeing it so lavish, the heart is heavy with questioning why it lives so abundantly, so royally, for such a short day among men, and is then put away for another year.

Must it not, then, be there always? Else how could it be made to shine forth thus brightly at each commemoration day of the Birth of the Child whose spirit broods so tenderly over the whole world and its creatures, seeking ever to open men's eyes to the truth that every day is indeed a Christmas Day, that every day His love is born in men's hearts, to be poured out upon their brothers.

Is the Child *really* closer to men tonight, or is it that, having stepped momentarily out of their self-seeking and their narrow lives, men remember—and remembering, make it easier to hear the whisper of His Message from their hearts?

Why are neighbours so speedily inclined to belie their name, being and acting anything but near to one another? Do they not continue to live side by side throughout the years, perhaps? Why is it that only at a Christmastide those who have much seem so unhesitatingly eager to share it with others who have little for their needs? Surely the needs are there for many a day. Why should men so soon deny the comradeship that makes all one under the mantle of the Christmas spirit, and return to their mean ways or their merciless ways of acquiring gain at the expense of their brothers? Why are whole nations of men moved to acquire gain by obliterating amities in a savage and diabolical holocaust against other nations of men?

The truth that neighbours, associates, nations even, are but members of a larger family can so readily find a warm place in men's minds, hearts and acts at Christmas. How long shall they continue to give it shelter there for such a short day? May it be only heedlessness and forgetfulness which so soon close the door to that truth?

Perhaps, oh perhaps, each year as men remember a Birth and feel its radiant love and joy flooding their worlds, it shall be a little easier for them to heed and remember, for a longer day, its whisper from their hearts. For truly it *is* there always, that whisper from the

Message of the Child who was born to walk the earth as a Man among men, teaching them once again in divine accents how they shall make from that whisper the magnificent and everlasting symphony of "Peace on earth, goodwill toward men."

IMAGE OF ETERNITY

A frosted glass image of a Mother and Child stands on a mirror table in a modern room. It is the central object of beauty there, and, though the decorations are all of contemporary design, the image of the holy Mother and Child is of very ancient origin, an eternal symbol of Reality.

Modern and ancient people bow down before the curved figure of the Mother holding her Child. Sometimes the image is of wood, sometimes of stone or pottery, but always it reflects the crystal-clear breath of Eternity.

The divine Mother rests in the heart of all Her children. The rhythm of Her beauty is heard in the song of the mother bird, in the call of the lioness, in the lullaby of all mothers. It is a love fulfilling itself in the beauty of sacrifice. It is a glory manifesting in the faith of a beloved offering himself to God. It is a light of joy and radiance ringing through the elements of sky, earth and sea.

It is the melody of faith clasping hands with that of hope. The Christ Child, the eternal God in us, beckons to a new life to be born. He heralds that peace on earth, that wonder of angels rejoicing. He leads the way to holy Kingship, invoking the love of the Queen Mother to all people.

Hail, Spirits of the Earth! Aid men and angels to draw together to a worship of the frosted image of Eternity. Sacrifice and hope can be the salvation of the world!

So be it.

WAVES OF FLAME

Melody of infinite wonder. Wave upon wave of flame, sacred light, fire divine. Boundless sea of fire kindling joy to depths beyond time. Peace! Power! Glory!

Hail, Spirits of Fire! Pour down your strength. Fill us to overflowing with your glorious Love.

Rise, Children of Earth! Greet your angel brethren. Behold the light shining, the sea of flame stretching far and wide. Love, the mystical Queen, is heralding the Dawn. Stretch forth your arms. Hold up your hands. Pour forth the flame.

Wave upon wave of flame. Melody of infinite wonder. Sparks of sacred Light illumining the dark places, saluting the Kingdom of Heaven on earth. Praise be to God. Waves of flame. Fire divine.

LUCIA MCBRIDE

THE PEACE AND RECONSTRUCTION DEPARTMENT

I WISH to announce that in conformity with the suggestion of Mrs. Adelaide Gardner and her colleagues in England I have decided to rename the Peace Department as above, which I entirely agree is a much better designation. There can indeed be no true peace without reconstruction, and I had envisaged our Peace Department as concerning itself with reconstruction, which it has been doing. But a mere cessation of war without a bold tackling of the problem of reconstruction would only give us a veneer of peace which would soon rub off and leave us face to face with war once more.

I feel, too, that we must be very careful not to imagine that war is over when its physical expression no longer takes place. Like the poor we have war always with us, and the very fact that we have the poor is a sign of war, for poverty is a sign of unhealthiness in the body politic, of that disease which is war between health and ill-health. Unemployment, again, is indeed a sign of war, and it is a constant source of wonder to me how Britain can, in the very midst of a war which should surely demand the services of every single citizen,

show so large a number of unemployed. Unemployment in Britain, as anywhere else for any other country, is war in Britain; and these internal wars are of positive aid to the enemy.

In planning for an enduring Peace we must not merely go to the immediate roots of the present war, we must go to the roots of the very spirit of war—that spirit which gives rise to unhappy and infructuous living.

The world must turn over a new leaf. The world must probe deeply into all the causes of its disease in all the many forms which disease takes; and there must be no contentment with superficiality.

Those who deem that they know a disease from which the world is suffering, and which therefore constitutes a war, must fearlessly declare their conviction, so that we may face all possible diseases and purge the world from the war dross by which it has been infected for ages.

I think Theosophists can render great service in helping to disclose diseases and to suggest the necessary remedies. It was for this reason that I wrote "Let us work for Peace" in the August issue of

THE THEOSOPHIST, now reprinted and being distributed as a special open letter to Theosophists everywhere. May I draw the attention of my fellow-members throughout the world to that article and ask them

again to contribute their Theosophy towards the bringing about of Peace and Reconstruction?

George S. Aundale

A POSSIBLE GERMAN PEACE PLATFORM

In *Harper's Magazine* for June 1940 an interesting article appears under the title "Germany—the Voice from Within," by Mr. Hans Schmidt, in which he makes the following tentative suggestions for a Peace, which, according to him, would be acceptable to most of the German people. We summarize:

1. Restitution of Poland with an extra-territorial railroad and auto-road to the Baltic and a free port in Gdynia instead of the Corridor.
2. Restitution of Czechoslovakia; the German Sudeten to remain within the Reich.
3. A plebiscite in Austria whether independence or incorporation in the Reich is desired.

Note to 1, 2 and 3: As this article was written before the invasion of Denmark and Norway, we add:

4. Complete restitution of Norway, Denmark, Holland, Belgium, Luxembourg and France; and, mindful of the previous peace treaties:

5. Germany to be allowed to assist in the rebuilding and reconstructing of the damage done, as far as such assistance shall not seriously disturb the labour and financial markets.

We continue Mr. Schmidt's points:

6. Recognition in principle of Germany's right to her former colonies.

Note: As this is a world war the entire colonial question may have to be brought up and reviewed. In principle, however, there should be no discrimination against any nation, equal rights to access to all markets should be the basis.

7. Formation of an European Union, in which the author includes Great Britain but excludes the U.S.S.R. as being non-European.

Note: The latter assertion is not consistent with the practice of the last few centuries, in which the culturally more important part of Russia was considered to belong to Europe.

Do not the Overseas Dominions and—it is hoped—India form an integral part of the British Commonwealth of Nations? Then how can they be excluded from such a Union? But, if India is included, then the Non-European part of the U.S.S.R. should be included as well. And the American Continents, already so intimately and closely linked up with Europe, can hardly be left out of a Union.

It will, therefore, be seen that a world-wide Federation is the only logical and all-including solution if we are going to have a federation at all.

But it may be possible, for expedience' sake, to have smaller groupings inside the greater Union, of predominantly Teutonic, Celtic and Slav nations.

8. The following organization is suggested:

A Council, the heads of the governments of the five great powers and the heads of the governments of three of the smaller nations, in a two-yearly rotation;

An Assembly, in which all nations are represented, as a parliamentary controlling organization;

A High Court, members to be proposed by the Council and elected by the Assembly.

Note: There is not much improvement here on the existing League of Nations' organization. In the last decennia we have already seen how difficult international work is when large nations are not fully included. Mr. Schmidt is limiting his Federation too much, according to our view, and although he suggests a co-operation with the League

of Nations, this would only avail if all other countries were members, which they are not.

To go back again to the domination in the Council of a few powerful nations seems of problematic value, considering the experience of the last years.

But, a major error! again we are faced with a Federation of Nations (Governments) in which the populations and ethnical groups are insufficiently, if at all, represented.

In treaty making we should become inter-populational rather than international.

9. The author suggests an extension of the powers as now vested in the League of Nations, to deal with:

(a) disarmament and subsequent supervision;

(b) a joint defence force;

(c) safeguarding and guaranteeing of internal boundaries;

Note: In a true Federation these boundaries should as soon as possible fall in disusage.

(d) supervision of minority rights;

Note: If ethnical groups are properly represented, this is *ipso facto* being attended to already.

(e) joint system of European mandates in Africa;

Note: See 6, note on colonial matters.

Is Africa to remain the happy hunting-ground?

Is the indigenous population not going to have her say on her conceptions of democratic freedom?

(r) lowering of tariffs,
unified credit and currency structure,
system of international loans,
supervision of raw materials and
basic industries ;

Note : This group, dealing with the economical problems, can hardly be governed and controlled unless on a world-wide scale, therefore deriving its power from a World Federation.

(g) development of backward regions,
the working out of a comprehensive cultural and educational plan.

Note : The development of backward regions may also be classified under the previous group.

The principal danger points are fairly well covered in principle ; the working out in detail will greatly depend upon the area the proposed Federation is likely to cover.

10. The author goes on to say how "a universal union would appear too utopian to most Germans," but it may be expected that the extension of the field of war activities will go hand in hand with a broadening of peace views, making a World Federation look less utopian.

H. VAN DE POLL

PEACE PLANNING AND THE YOGA OF "THE LOTUS FIRE"

BY EDITH F. PINCHIN

The Lotus Fire is a textbook for Peace planners, for every one in some small measure can, if he will, feel the mighty rhythm which sustains and is the life of the Universe, as he reads this book. Whether he can express this that he feels does not so much matter ; what does matter is that he shall be able to infuse its spirit, or as much of it as he can feel, into all his planning. For this rhythm is a living, vital, fiery Peace.

But lest we think that it is only in subtle super-conscious un-

derstanding that we can reach this, I should like to point out at least one eminently practical point applicable to everyday living, which the author himself expresses in a magnificent way because it is a newer, larger way.

WEAKNESS IN A NEW LIGHT

One of the *leitmotifs* of this book is that "This is not a Yoga of elimination." "It is not a Yoga of withdrawal but it is a Yoga of Gathering-in. In most of the books on Yoga, it is a Yoga whereby you

withdraw and withdraw and withdraw. This Yoga is a Yoga whereby you gather and gather and gather. You must leave nothing, be it a weakness or be it a strength. . . ." What reference does this have to Peace planning for the individual, the nation, the race? Just two words in the above passage should make us suddenly widen and deepen our understanding in a way that is much needed today; and those two words are "leave nothing."

We have most of us reached the realization that it is good to recognize the outstanding virtues of a single individual, a nation or a race, and to dwell on them, giving them opportunities to assert themselves and lead the rest of the world each on their own special line of power, but we must also think more completely of the whole qualities of persons and peoples in a "growing to more-ness" spirit. What about the so-called weaknesses? Frequently the mention of the good qualities of a person or a nation calls up, as by some curious law of opposites, what we rightly or wrongly consider a weakness. This happens more with nations and races than with individuals. We say: "Such and such a people are wonderfully gracious—but they are inefficient"; "Such and such other people are magnificently efficient, but they are so dominating and crude." Theosophist Peace planners must watch this carefully; in

friendly discussions with an endeavour to understand all, such statements may legitimately be made in the name of common sense and honesty, but let us have very fine consciences about making these statements even occasionally. . . . For one thing they are of the nature of sweeping generalizations and as such are perhaps more untrue than true; there is certainly a weakness present, but the exaggeration which is part of sweeping remarks gives an untrue picture; and Peace cannot be built on untruth. No untruth is intended; they are either merely casual statements of the habitual thought common around us, and not intended to wound or even perhaps to be taken too seriously, or else they are the reaction from some difficult situation with someone of another nation; but Theosophist Peace planners must put in place of the dead and twisted empty phrases a constructive and truly peace-encouraging attitude, alive with hope and determination.

THREE GOLDEN RULES

And here *The Lotus Fire* is a very present and practical help in attempting this high Yoga of Peace Planning, and of dealing both with our own personal, national and racial weaknesses and those of others as we see them. The author says: "These weaknesses we must offer, of whatever nature they may be.

And the mode of their offering is to look them squarely in the face, and perceive where they are virtues turned upside down as they usually are." That is the first golden rule for this consideration of so-called weaknesses. The next is expressed in the sentence: "The would-be Yogi must have the inestimable advantage of understanding how to make a silk-purse out of that which looks like a sow's ear, flowers out of apparent weeds, rainbows out of seeming darkneses, and triumphs out of would-be frustrations." It is in this attitude we Peace planners must deal with those things which, we note, the author is careful to say "look like" sow's ears, quite a different thing from being certain they *are* sow's ears to begin with! The third golden rule which we can apply both to ourselves and use for the appreciation of our neighbours, national and racial as well as personal, is perhaps the most constructive and encouraging of all: "In our virtues we may find our strength. But in our weaknesses we may find and know our brotherhood. We do not withdraw from our weaknesses, nor do we turn our backs upon them. We use them for comradeship's sake. We draw near to all our fellows because of them, as some day we shall draw still nearer to our fellows because we have fulfilled them." "We regret no weaknesses for we strive to use them in service

from time to time as they sit upon our thrones"; and we "burn them into their essential purities . . . The flames of a weakness rise as high as those of a virtue and who shall say which ashes are more pure?"

BIGNESS AND ORIGINALITY

This then will be our understanding of the wholeness of Life in citizen, state, nation and race. *Every* element in each is an asset with potentialities of growth to more-ness, therefore this must be the note of our Peace Planning. For ourselves we avoid the two mistakes of denying our faults or of defending them, both of which lead so fatally to race-prejudice; instead we face them squarely and use them "for comradeship's sake." For other nations and races we have this new, large, virile knowledge that everything is an asset; while recognizing still their essential highlights, we shall yet meet nations *whole*, finding it neither our business nor our interest to eliminate anything. But what of the nations "on the wrong side" in the present war? Those which are wrong have, by not using their weaknesses as assets, allowed them to be used to form a channel for evil; that channel will be ruthlessly destroyed, but when no vestige of *it* remains, there will still remain the soul of the nation, the soul of the people of which too everything can be gathered in; everything will be an asset.

But to reach this larger, truer understanding it will not be sufficient to repeat all these statements; this is a Yoga to be practised to the best of one's own ability; no ability of someone else can do it for us. If we are Peace planners we must avoid mere repetition of another's

expressions, for repetition but makes us fools; and *dangerous* fools at that. We may be inspired by others to gain our own experience of a truth, using their signposts intelligently on the way, but we must ourselves be practising Yogis in however humble a manner.

THE SWORD OF THE SPIRIT

An Enquiry into Higher Plane Force for Peace

BY LESTER SMITH

EUROPE is again in the throes of war, and at such a time it may be well for us to reconsider our attitude towards warfare. In theory, of course, we are all pacifists. We all accept the ideals of Universal Brotherhood. But while we believe in peace, most of us are quite prepared to fight whenever our country is at war. Immediately fighting starts, national feeling overrides our ideals. Clear thinking becomes difficult, for strong emotions obscure the reasoning faculties.

But the Theosophist should be the last person to be carried away by the tense emotions of the war atmosphere. He will look beyond the actual dispute and examine the basic principles of the ethics of war itself. He will ask himself: Is war-

fare compatible with the First Object of The Theosophical Society?

The Ancient Wisdom as given to us in the sacred books of the highest religions in the world, teaches most clearly that war is foolish and wrong. Jesus commanded his followers: "Love your enemies, and pray for those who persecute you." When Peter drew his sword to defend his Master he was told: "Put up thy sword! for they that draw the sword shall perish by the sword." And for centuries the Christian Church obeyed the command. As one of the Early Fathers, Tertullian, wrote: "How will a Christian war without a sword, which the Lord hath taken away? The Lord in disarming Peter, unbelted every soldier."

The teaching of the Buddha was equally pacific. "Putting away the

killing of living things, Gautama the recluse holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and, ashamed of roughness and full of mercy, he dwells compassionate and kind to all creatures that have life." The same command which we find in *The New Testament* to "resist not evil," was also given by the Buddha. "Yea, even if one should rebuke thee to thy face, should strike thee with his fists or throw clods of earth at thee, beat thee with his stave or smite thee with his sword, thus shalt thou train thyself: My mind shall remain unsullied, evil words shall not escape my lips. Kindly and compassionate I will abide, loving of heart nor harbouring secret hate."

As for the Hindu religion, its highest and best exponents are agreed in their teaching that war is wrong, and that the disciple must abstain from it. We learn from the *Yoga Sutras* of Patanjali that the very first condition of Yoga is AHIMSA, non-killing. The sacred book of the Bhagavatas, known as *The Bhagavad-Gita*, a sparkling diadem of the richest jewels of the Upanishad, Sankhya, and Yoga lore, has sometimes been thought to justify warfare. I have endeavoured in a previous article in THE THEOSOPHIST (August 1938) to show that this is a mistaken reading. How possibly can it be reconciled with the lofty teaching

of this inspiring little book? In no other Scripture do we find such emphasis on the sublime doctrine of the Unity of all Life. Throughout the whole book, harmlessness is commended as one of the most essential virtues. "Destroying another" is condemned as being "of darkness," and peacefulness, non-violence, and treating both friend and foe alike, are commanded as duties. The teaching reaches its high-water mark in the beautiful aphorism: "He who knows himself in everything and everything in himself, will not injure himself by himself."

There are many people, sincere believers in peace and goodwill, who think that the way of non-resistance is a mistake. They argue that unless evil is resisted it will triumph over good; that men must defend themselves against attack; that the power of aggressors must be broken or they will become so strong that they will eventually conquer the earth. This argument is based on a total misunderstanding of the teaching. It is assumed that these great teachers have commanded their followers merely to be passive, to sit still and allow evil to be the conqueror. But this is not so. The disciple is nowhere told that he must not resist evil; the command is,—not to resist evil *with evil*. The Great Ones knew that evil could not be overcome by evil, it could only be

conquered by good. The "War to End War" of 1914-18 failed to end war because you cannot end war by making war; it is like trying to put out a fire by adding more fuel, you merely increase the blaze. To retaliate with blow for blow does not stop a feud. The defeated party bottles up its hatred, and waits until a convenient season for its revenge. History shows this happening over and over again. The only way to stop a feud is to destroy its causes. The command is, to "overcome evil with good." As Elizabeth Barrett Browning beautifully phrases it in one of her poems, the Christian will

Smite a foe upon the cheek
With Christ's all-conquering kiss.

Dr. Annie Besant was once asked by an opponent: "Why do you preach this sloppy sentimental trash about loving your enemy?" Being an astute debater and knowing that a hard-headed materialist had no use for religion, she gave him the scientific reason. When a chemist finds a solution is too alkaline he neutralizes it with its opposite, an acid. When a person has swallowed poison, the doctor does not give more poison, but an antidote. And to put out a fire, we pour water on it. Always we attack the evil with its opposite. Even so should we attack an enemy, neutralizing his enmity by its opposite—love. When Mrs. Besant had finished this explanation, her opponent said: "Thanks!

now I can see you are talking common sense!"

The Theosophist should surely realize that there is no need to counter evil with physical weapons. With his knowledge of occult laws he is aware that there are higher forces in the universe than the crude power of the physical plane. He knows that each of the seven planes has its appropriate force, and the higher the plane the more potent is that force. What need is there to strike back with the sword when attacked? There are higher weapons at his disposal, if he will train himself to use them.

Above the Physical plane lies the Astral with its great power of Emotion. It is a force which can be used for evil as well as good, just as we may use dynamite either to obtain coal, or to kill our enemies. For hatred is as potent to harm men, as love is to uplift them. But when an evil emotion is opposed by a good one, when a higher emotion is pitted against a lower, we may be sure that the higher will conquer. Solomon recognized this truth in his proverb, "a soft answer turneth away wrath." The advice given by the apostle Paul illustrates the working of this way of conquest.

If your enemy is hungry, feed him,
If he is thirsty, give him a drink.
For in this way you will make him
feel a burning sense of shame.¹

¹ Dr. Moffat's translation.

Centuries before Paul, the Lord Buddha had uttered the same eternal truth. In pregnant words, which we should do well to study today, he showed his followers the only way by which warfare could be ended. Mark his words :

If you subdue your enemy by force
you add to his hate,
But a victory won by kindness softens
his heart.

And then he went on to explain the working of this law :

Hatred is never quenched by hatred.
Hatred is quenched only by thoughts
that are free from hatred.
This is the Eternal Law !

The Mental plane also has its appropriate force, which we know as the Power of Thought. Rightly used, this power could transform the world. Even in the vague form we call Public Opinion it has achieved much that is good, but the force that would emanate from those who had learned how to use the potentialities of the Mental plane, would be a mighty dynamic. Abdul Baha says: "When a thought of war comes, oppose it with a stronger thought of Peace." By action along such lines as this, it would be possible to make an end to the evils of war.

But now let us transcend the Astral and the Mental plane forces, and explore the region above them. For the Buddhic plane also has its own line of force, one which must

necessarily be immensely more powerful than those of lower levels. For here we are in the region of spirit, and Spiritual Power is infinite in its potentiality; there is no power on earth that can withstand it. We are now in the realm of the Divine, and are dealing with omnipotence.

Most of us know little about this force. How does it work? We have seen that it is possible to influence a man's actions by arousing in him certain emotions. Similarly, we can alter the direction both of his emotions and acts, by stimulating his mental body in a certain direction. To go a step further still, it must be possible to change the entire orientation of the man—to alter his thoughts, his emotions, and his actions—by making an appeal strong enough to reach his Buddhic vehicle. Naturally we shall not expect to find the average person using this power. But it certainly is being used today, by men of insight.

We shall understand something of the nature of this force if we remember that the Buddhic is the plane of union. There is no separation, no dis-unity, on that plane. All are one. On the lower planes we may conquer an enemy by superior physical force, we may subdue his hatred by opposing to it the higher emotion of love, or we may alter his evil thought towards us by the power of our own nobler

thoughts. In each of these cases we conquer the evil by opposition, we oppose the evil force by its opposite. But on the Buddhist plane we cannot *oppose* our enemy. On that plane of union we are already one with him so that he is not our enemy. By using this Buddhist force, therefore, you unite your enemy with yourself, so that the twain are one. Edwin Markham's quaint verse well describes this method of conquest :

He drew a circle that kept me out,
Heretic, rebel, a thing to flout !
But love and I had the wit to win ;
We drew a circle that took him in.

When the Christ said : "Love your enemies," what actually did he mean ? For our English word *love* has to serve many purposes, and may mean anything from animal lust up to the highest type of love. The ancient Greeks were more fortunate, they had four words to express their meaning :

Eros = sexual love, cf. our word *erotic*.

Storge = love of kin ; human compassion.

Philia = intellectual affection, as in philosopher, philanthropist.

Agape = spiritual love ; benevolence ; adoration.

It was surely the last of these to which Jesus referred. And it was the force engendered by this spiritual love that Paul meant when he said : "Overcome evil with good." Gandhi says of this mighty force :

If one of us would but develop the highest type of love, it would be sufficient to neutralize the hatred of millions.

But does it actually work ? asks the critic. There is abundant evidence that it does. Read the diaries of George Fox and John Wesley, study the history of foreign missions, of the Salvation Army and other pioneer religious bodies. For instance, when George Fox was at Halifax, some butchers bound themselves by an oath to kill him. He preached in spite of them, and describes it as "a glorious, powerful meeting." And spiritual love triumphed over the evil, for afterwards, the butchers said he had so bewitched them that they could not kill him. . . . John Wesley once faced a hostile crowd which had gathered to mob him. He writes : "Although the hands of perhaps some hundreds of people were lifted up to strike or throw, yet they were one and all stopped in the mid-way." . . . Madame Guyon's coach was attacked by four robbers. When they looked in at the window, she smiled on them and bowed, whereon they pushed each other away and made off. . . . Theodore Pennell used this force of spiritual love among the Pathans of Afghanistan, perhaps the most warlike people in the world. Once he went alone and unarmed to visit the leader of a reckless band of desperadoes, and actually succeeded in persuading

him to give up his life of bloodshed and murder! . . . A Moravian missionary named Daehne found his hut surrounded by fifty armed Indians. "Have you not heard that we mean to kill you?" asked the chief. "Yes, but I do not believe it!" was the calm reply of the missionary; and once again spiritual love was triumphant.

These incidents are typical of what happens when men put their trust, not in weapons of war, but in the power of the spirit. It may be asked, can this method of resistance be used as successfully by a body of people as by individuals? Again history gives us the answer.

Such an experiment in the use of non-aggressive force, which was carried on for nearly a century, was that of the Quaker colony of Pennsylvania. Its founder, William Penn, not satisfied with the Crown grant of the land, paid the Indians the full price for it, and told them that he and his people were men of peace who had no use for arms. And for 75 years the colonists and the Indians were at peace, although there was continual warfare in the colonies around them. The King had scoffed at the idea of a colony without an armed force. Yet not a single life was lost by war, during all that time, and when at last the treaty was broken, it was not the Indians who violated it.

Many similar records can be found in such works as *The Arm of*

God, by Dunkerley; *The Power of Non-Violence*, by Gregg; *War*, by Jonathan Dymond; and in the histories of foreign missions.

The American seer, Emerson, writing just a century ago, in an essay on "War," says:

If you have a nation of men who have risen to that height of moral cultivation that they will not declare war or carry arms . . . you have a nation of lovers, of benefactors, of true, great and noble men. Let me know more of that nation; I shall not find them defenceless. I shall find them men of love, honour and truth, . . . whose influence is felt to the end of the earth.

Whenever we see the doctrine of Peace embraced by a nation, we may be assured it will not be one that invites injury; but one, on the contrary, which has a friend in the bottom of the heart of every man, even of the violent and the base, one against which no weapon can prosper.

* * *

It may be asked, what is the use of preaching such idealistic philosophy just now; in the middle of a war we cannot just tell our soldiers to drop their weapons and go home! Granted; but it is most important that we should not forget our ideals in wartime. There are numerous ways in which we may apply this philosophy even now.

One of these is in the vital question of peace terms. If we are to have a lasting peace after this war, and not merely a respite leading to another and greater conflict later

on, it is essential that we should at once set ourselves to think out the terms of peace. Clear thinking cannot be done in an atmosphere charged with the emotions of hatred and suspicion. And the longer a war lasts, the more are the combatants on both sides dominated by such feelings. We cannot afford another Versailles, made in the heat of anger, and bearing in every clause the seeds of future conflict.

It is our privilege as Theosophists to spread the idea of a peace based not on hatred and revenge, but on the principles taught us by the Great Ones. Bearing in mind that "hatred is not quenched by hatred" we shall urge that the Peace Treaty shall be a generous one, containing nothing that shall stir up further strife. For instance, there must be no talk of reparations. We may well take a lesson from the Peace Treaty made at the close of the Boer War. Instead of demanding an indemnity from the defeated Boers,

the British Government actually made them a gift of five million pounds to enable them to rebuild their ruined farm-houses! It was a noble gesture, and it did much to heal the breach between the two nations.

A further application of this pacifist philosophy to the present war is in the matter of reprisals. If Germany initiated the bombing of civilian populations, should England retaliate with raids on German civilians? Such reprisals would have no military value; they would be nothing but massacres *en masse* of civilians, women and children. It may be a natural instinct to hit back when struck, yet no gentleman would attack the assailant's unoffending wife and children. Let England show to the world that we can play the gentleman, and refrain from imitating a bad example. By so doing, we shall enormously strengthen our moral position, and will earn the admiration of the rest of the world.

PEACE AND WAR

BY CHELLA HANKIN

WHEN man came forth from the primordial unity, separateness became his destiny. For only through separateness, can man attain to the enriched unity.

FROM SAVAGE TO KNIGHT

And so the primitive savage full of the lust for power and the desire to gather for himself all the attrac-

tive enjoyments of the flesh, fought for himself alone. He gloried and exulted in his separateness, for was not the establishment of separateness his goal? Lust and cruelty were his outer expressions, and, as yet, he had no stirrings of the inner unity, which as token of his inner nature must, from the beginning of

his pilgrimage, ever dwell slumbering within him.

This unity first faintly awoke, from its slumbers, when he realized that his savage mate or child meant, in some strange way, more to him than the pleasure he could obtain from them. And very gradually, this inner stirring towards unity grew, and gradually embraced wider and wider circles. First his immediate family, then his tribe, his nation, and then turning from the completely concrete, he began to enfold within his consciousness an abstract ideal.

This gradual expansion of his sense of unity was but a streak, as it were, through his separateness. Still, as even unto the present day, he used his power to exult either his personal self, or the larger collective self, with which he identified his ego. And war and rapine, and murder, became the weapons with which he defended his ideals. But the Guardians of humanity helped to strengthen his ideals, and direct his desire for war and supremacy in Their service, rather than for himself alone. And so it came about that chivalry was born, and the possibility of sacrificing life itself for a great ideal.

WAR FOR IDEALS

Wars for the defence of some real or imaginary ideal became man's training-ground, and so his very inherent cruelty and desire for

supremacy was used to develop higher things.

In medieval Europe we see the pageantry of the Crusades—a vast, and ever-streaming army over many years of Europe's History. With waving banners, glittering armour, and hearts upheld by high romance, thousands and thousands of Europe's manhood went out to die: to sacrifice their lives for that ideal of sacrifice, which was embodied for them in the Sacrificial Cross, which they carried as their emblem.

Thus for thousands of years, and hundreds of years since the "Prince of Peace" came to the earth, have men murdered each other in the name of this "Prince of Peace," whom they worshipped. They saw nothing incongruous between their worship and their actions, for were they not striving to fulfil their highest promptings? They worshipped Love and Peace, and yet perpetrated hate and war that they might fulfil their ideal, and so come nearer to their "Prince of Peace."

Even, as in the beginning, man used his combative separateness in his then ideal of love, so does mankind even to the present day use his separateness in the service of his ideals.

He "fights to establish Peace" on earth—from the standpoint of first principles, an absurd position! But from the standpoint of his

inner development, a true revolutionary urge; for he follows his next step on the evolutionary path. The forefront of humanity have already advanced beyond this viewpoint, and are fulfilling their dharma; in preaching that all war should cease, and that to pile up armaments is tantamount to piling up war, they do their part.

Gradually, very gradually, will mankind listen and act on such teaching. At present they cannot act on the same, indeed it is undesirable that they should do so, for they are not yet ready. This is a hard saying, but the High Gods look patiently down, and will that man shall accomplish his own destiny. Peace and love brood over the earth; man stands and listens with the immortal part within him; and with the mortal, goes out to fight.

PEACE THE NEXT STEP

What man of the European countries does not dimly feel, at some time of his life, the spell of the "Prince of Peace" which descends at every Christmas time! In many hearts is this ideal enshrined, and the memory of the hush and peace of Christmas, as it rested on the quiet villages of childhood's days, as they lay shrouded in snow or mist, rests over the bloodshed and horrors of war. And so man goes out to slay ennobled and upheld by this memory of the "Prince of Peace."

Strange heart of developing man! And yet not strange—for is this not the pathway that the Supreme would have him tread?

Whilst man has lingering within him any real trace of separateness, wars must inevitably ensue. For that which piles itself up in consciousness must find an outer expression—this is the law—and through his suffering, man grows, he learns to understand, and while he remembers his lesson he piles up no further strife.

At certain times in the world's history, all the lust for power and strife and separateness which dwells within the heart of mankind, is seized up by the dark lords, who hope to overthrow mankind, and terrible carnage and bloodshed ensues. But their machinations only finally lead to a long period of rest and peace for self-tortured humanity. Even as the surgeon's knife lets out the foulness which threatens life, so does the surgeon's knife of war release the festering passions of mankind. Through suffering, devastation and agony, man further learns his lesson, and he takes yet one more long step forward towards that time when peace shall permanently reign. And such a time will come, for the "Prince of Peace"—the Christ principle—will be born within every heart.

Then indeed shall men "turn their swords into pruning hooks" and the peace and joy of a continuous Christmas will always reign.

THE WHEEL OF THE LAW

The Wheel of the Law is a Truth which is older than the Universes, and in its outer forms is a symbol of the Real which dwells within all limitations, yet itself knows none.

It is the great Figure of all Macrocosms and of all their microcosmic reflections. Where Life is, there is the Wheel of the Law.

In Time it turns and moves, leaving naught, not even its way, behind. For the Wheel is the Way as it is that which is on the Way.

But in the Timeless it neither turns nor moves.

In the world of Sound its turning and its movement are heard.

In the world of Silence there is naught to hear. Yet ever is it the Wheel of the Law.

In the worlds of Time it turns and moves. And its spokes are Universes and worlds and peoples—Beings which dip down into matter and rise up into spirit for Adjustment, and are held together from the Hub and within the Ring-pass-not of the Law of the Wheel.

The Wheel of the Law is the All. It is a myriad Universes. It is a galaxy of Universes. It is a Universe, a world, a people, a faith, a nation, an individual.

The Wheel of the Law is the unfoldment of evolution in smallest microcosm, in most stupendous Macrocosm.

Each one of us is a Wheel of the Law. Within the Law and upon the Wheel each one of us moves.

Naught is there that moves not. Naught is there that is outside the Law. For movement and law are Life, and nowhere Life is not.

In the cataclysms, in the storms of Life, in the great clashes of will and purpose, the Wheel of the Law is ever moving on its irresistible and lawful way.

In the disasters, in the horrors, in the miseries, in the despairs, of Life, the Wheel of the Law is ever moving on its irresistible and lawful way.

In the darkneses of Life, and in Life's sunshines, the Wheel of the Law is ever moving on its irresistible and lawful way.

For the darkneses and the sunshines, the sorrows and the happinesses, the hopes and the despairs—these *are* the Wheel, the Law and the Way.

What is there then that is not the Wheel, the Law and the Way?

Onwards, ever onwards, upwards, ever upwards, moves the Wheel of the Law that is the Wheel of the Will and the Wisdom and the Love of God.

Onwards and upwards does it move until the darkneses and the shadows cease, until the radiant Peace of Light abides forever with all.

Therefore, let not your heart be troubled, neither let it be afraid, for the Will and the Wisdom and the Love of God are over the world, ministering to all according to their need, leaving none comfortless, nor alone even he who turns away in hatred.

Therefore be strong with the Light that shines within you, which is the Light of God, and send forth its rays that they may dispel the darkness which is everywhere.

These are times for the heartening of the soul to splendid living, to courage, and to help the world to enter upon its newer way.

In times of doubt and indecision, think of the Wheel of the Law.

When, in your ignorance, you wonder if Justice still reigns, if Love has not perchance been overthrown, lift up your eyes unto the Wheel of the Law and know for a surety that Justice and Love are ever on their thrones. But men turn away from worshipping them, and through suffering must learn to become just servants of Justice and loving servants of Love.

Being intent upon the Wheel of the Law, move with it on its triumphing Way.

More grievous lessons may still await the world for its due chastening, for the world does not yet know how to become new.

The world and every nation in it has still to place its trust in Righteousness and in Righteousness alone, and to follow Righteousness to the very end.

The world and every nation in it is still fearsome, and would escape fear at any cost.

Place your trust in Righteousness and fulfil it to the uttermost, not fearing man, but above all not forgetting God.

Let not your hearts be troubled, neither let them be afraid.

* * * *

From the Asala Festival, as from the Festival of the Wesak, as from the Festival of Christmas, pours forth upon the world the Glory of the Highest, bringing comfort to the comfortless, strength to the weak, courage to the fearful, decision to the doubting, and love to those who hate.

To each the Truth of his need. And though he may deny today and reject the Gifts of God, yet are there many days, and some day he will receive in deepest gratitude.

THE THREE VEDANTAS

BY C. JINARAJADASA

THE word Vedānta is composed of two words, *Veda* and *anta*, meaning *Veda end*, that is to say, an appendix or summary of the Vedas. The Vedas are a large collection of hymns in praise of the old Gods of the Hindu Aryans, some composed before they left their Central Asian home, others after the Hindu tribes had settled in the north-west of India called Panjab—the country of the “five rivers.” These hymns are supposed to have been “seen” by Drishis or “seers”; the word later became changed to Rishis.

Many of the hymns praise Indra, Rudra, and other Gods, invoking their protection against enemies, and praying for many sons and much cattle. But here and there among this mass of prayers for prosperity, appear deeply mystical verses, whose meaning is now obscure in many cases, in spite of the ancient and authoritative commentators.

But these ancient hymns, and especially those used in the rituals used in the various sacrifices—some daily, others on especial occasions—gave rise to many speculations. Profound thinkers, philosophers and mystics, basing themselves

more or less on the Veda material, stated their discoveries of truth in treatises called the Upanishads. The word means a “session,” or the teachings received when the pupil “sat under” his Guru. There are 108 Upanishads, but the really ancient Upanishads are considered only twelve.

Since the Upanishads are approaches to truth by many teachers of many temperaments, there is no one clear-cut teaching in all of them. That is their fascination. They all tend in one direction, towards the conception of the Unity of God and man and nature. But the statements of one Upanishad can be quoted to contradict those of another. Nevertheless, the twelve great Upanishads have a special sanctity, and a quotation from them is supposed to clinch an argument, provided the Upanishad does not contradict the Veda. In all cases of dispute, a verse from a Vedic hymn is considered to be the final judge.

Then came the next stage, when definite philosophical systems arose. There are six philosophical systems accepted as “orthodox” in Hinduism, one of them, strange to say, a philosophy of pure

materialism. All these six philosophies support their points of view by quotations from the Upanishads or the Vedas.

Among the six philosophies, the best known today, and having the greatest influence for the last 1,200 years, is the Vedānta. The Vedānta, as stated above, is based on the Upanishads. But there are three schools of Vedānta, and each buttresses its arguments by the teachings of the Upanishads. The three schools of Vedānta are called (1) Advaita = Non-Dual, whose chief teacher is Shankaracharya; (2) Visishtha-Advaita = Non-Dual-with-a-Distinction, whose teacher is Rāmanujachārya; and (3) Dvaita = Dual, whose teacher is Mādhvachārya.

The differences between them all hinge on the main problem: What is the relation between God and the soul of man? All start with the axiom that God and the soul are fundamentally one in nature. But of what nature is this unity, and what happens to the soul at Liberation?

The Advaita school of Shankarachārya insists that God and the soul are one, absolutely, and all the time. This God is the Absolute, Parabrahman. For some mysterious reason, which is never explained, this Absolute emanates Ishvara, a Creative Logos, a Personal God, who then proceeds to manifest himself as a Trinity. But Ishvara's exist-

ence is a side-issue, as it were; for the soul of man and Parabrahman are one. But are they not two, "here below," in manifestation? Yes, but only in the sense that the amount of space inside a clay-pot is "different" from the space of the atmosphere. So long as the pot retains its pot-nature, the soul says: "I am I," though it knows that the space within the pot is of the same nature as the space in the atmosphere. But the difference is a Māyā or illusion. For, break the pot, and what has happened to the space within it? Nothing. That space was always "space," and it never changed its nature because clay enclosed it. So, at Liberation, the individual soul ceases to be individual, *because it never was individual*. It was the pot that hypnotized the space within it to claim its "I-ness."

But if the individual soul and Parabrahman are one *all the time*, why worship any Deity? There is no *need* to do so, replies the teacher, if you can assert and realize that you are Parabrahman. You can come to Liberation all by yourself, provided you know the right technique. But also, there does exist Ishvara, the Creator; and, *if you like* (though it is not essential), you can pray to Him and ask His aid to lead you to Liberation. But the "pure Vedānta" of Shankarachārya, insisting that the soul is all the time Parabrahman, gives

the impression that the whole problem of Ishvara or the Creator is neither here nor there, so far as the fundamental problem of casting off Māyā is concerned.

The teachings of Shankarachārya, that the soul is always Parabrahman, when carried to their logical conclusion, made Ishvara the Creator also a part of Māyā. It removed every possible basis for any kind of devotion to a Supreme Being. Very soon after these teachings were propagated, there appeared in India another great teacher, Rāmanujachārya. He based his teachings on the same Upanishadic and Vedic material as did Shankarachārya. Both wrote commentaries on the *same* sacred scriptures, as, for instance, *The Bhagavad Gītā*. Quoting from the accepted scriptures, Shankarachārya dissipates the idea of a Personal God, as the sun dissipates the morning mists as it rises; whereas Rāmanujachārya proves not only the existence of God, but also that at Liberation the "dewdrop" does not "slip into the shining sea," so as to lose its individuality. Certainly at Liberation the dewdrop does slip into the shining sea, becomes one with the sea, and yet, somehow, it remains still the drop. There is Unity with Parabrahman, but it is Unity-with-a-distinction. It is just because the soul, when united to

the Absolute Godhead, is yet in a way "distinct," that it can pour out its adoration to the Godhead for ever and ever. What purpose is there in Liberation to the soul whose only sense of being comes from the rapture and adoration it pours out to its Beloved, if there is no Beloved to love and worship? So, to Rāmanujachārya, the Vedānta means Unity-with-a-distinction.

The third teacher, Mādhvachārya, maintains that, from the beginning, God and the soul, though alike in being, yet are *two*, and will always remain two. Liberation or Salvation is from God, because He is the Supreme, the Ruler, and also the Giver of Grace and Salvation. Even after Liberation the duality remains. Madhavachārya too quotes the ancient scriptures, to maintain his standpoint.

There are thus three forms of Vedānta. Their followers live side by side in India, arguing interminably, but not going to the length of denouncing each other. All three schools of philosophy accept *The Bhagavad Gītā*, and all three proclaim the doctrine that Liberation is *for all*. Non-Dual, Non-Dual-with-a-Distinction, and Dual—all are Vedānta, that is, the truest Truth regarding the relation between God and man and nature—from the standpoint of *Hinduism*.

A STATEMENT OF PRINCIPLES OF EDUCATION

BY GEORGE S. ARUNDALE

This statement of Principles of Education was drafted by me and accepted by the University authorities some years ago. Having recently discovered the original manuscript, I find I cannot add to it so that it reflects more clearly my views on educational principles. I am, therefore, reprinting in this issue of *THE THEOSOPHIST* a statement regarding what I consider to be the fundamental principles of Theosophical education.—G.S.A.

THE Theosophical World-University having been planned to co-ordinate existing Theosophical educational activities in various parts of the world, it is desirable to make a general statement of fundamental Principles of Education reflecting as accurately as possible the purpose of Education as disclosed in the Science of Theosophy.

BASIC TRUTHS OF LIFE

First, as evolution unfolds under the three vital energizing forces of Will, Wisdom and Activity-Love, true education must seek to help to encourage the growth of each in every student.

Second, evolution expresses the fundamental and basic truth of the Unity and Brotherhood of all Life within the all-embracing Fatherhood of God. Hence, the graded courses of study, from early youth upwards, will not merely be designed to acquaint the students with

the nature of the varied masses of phenomena constituting the inner and outer worlds, and their movements under the Laws of Nature, but specially at every stage to enable these phenomena to be realized as varied expressions of the one Divine Life in manifestation, as forms of the mighty graded process of growth from unconscious to Self-conscious Divinity.

The Arts and the Sciences, of whatever nature, will be studied as expressions of evolving Life. The various kingdoms of nature—from the sub-human to the super-human—will, as far as knowledge permits, be studied not merely as distinct universes, but also as rungs on the great ladder of evolution, each kingdom being realized to be a brother to every other, the fact of this brotherhood, with its dominant implication of relative rights and duties, being recognized as the vital conception underlying their understanding and the practice of a

constructive and harmonious relationship between them.

Every student—young or old—will thus learn to realize that there is nothing external to him which is not related to him, at the least in the participation of the same energizing life, and emerging from this fact will arise the laws of conduct, of self-expression and of self-control, to the end that the life within him may ever be in harmonious relation with the life without, that no action, thought, feeling or speech shall jar or mar that unity upon the maintenance of which all true progress depends.

He will realize the supreme truth that nothing grows alone, and that his own growth, and consequent peace and happiness, is measured as to its rate as much by the extent to which he strives to help in the growth of his surroundings of whatever kingdom of Nature, as by his own individual efforts to his own personal ends. He must do unto the life around him as, for his own development, he would have done to himself.

BASIC TRUTHS OF THE HUMAN KINGDOM

Certain basic truths underlie the study of the human kingdom with which the University is primarily concerned as to its students:

1. That perfect justice, and therefore perfect love, rules the world. The nature and expression of this justice as God's Will will

be studied as it manifests in every detail of evolution.

2. That there is a great evolutionary pathway leading from unconscious to Self-conscious Divinity, through five great stages in every kingdom of nature—self-discovery, self-expression, self-sacrifice, self-surrender, self-realization. The nature of this pathway will be studied as it manifests in the kingdoms of nature and specially in the human kingdom.

3. That there is a great Brotherhood of religions within a basic World-Religion.

4. That there is a great Brotherhood of the nations and peoples of the world expressing and fulfilling the essential Brotherhood of Humanity—itself part of the greater Brotherhood, so sadly ignored today, which includes (i) the sub-human kingdoms, whose membership of the same great family is too often denied, to the grave injury of all, (ii) the super-human kingdoms peopled by Those who have advanced further on life's great pathway than even the greatest among Their human brethren.

The recognition of this great Brotherhood of the nations and peoples of the world will be realized to involve world-citizenship, membership of a world-religion, above, dominating, fulfilling, the citizenship of a particular nation and the membership of an individual faith. All are children of the One Life,

be their colour, their creed, their caste or class, their sex, their nationality, what it may; and the note of unity must ever be sounded amidst, and in resolution of, those myriad diversities perceived to be in verity complementary and not antagonistic.

5. That all true growth, whether of individuals or of groups, consists in achieving the release of the God within, and that such release demands a purposeful Freedom so acting that the freedom of all is respected and encouraged. There is no freedom which limits the just rights of others. To grow truly is to perceive that the release of the God within is a release of the inherent Divinity for the ever-increasing service of all, till that perfect Freedom is achieved which expresses itself in perfect Service.

Hence the Theosophical World-University stands for Service, and for Study, therefore, to the end of ever wiser and more loving Service. Its students will learn that only through the service of others can they truly discover, express and realize themselves, and that their studies, exercises and activities, whether physical, emotional, mental or spiritual, are designed to help them rapidly to tread that Way of Service which shall lead them to the Feet of the Great Servants of the world, and through these to a full expression of their Divine Heritage. Thus, all study and all

exercises become known as parts of that Divine Wisdom, which, mightily and sweetly ordering all things, enables God to unfold Himself in all.

EDUCATION FOR LEADERSHIP

The ordinary subjects of the conventional curricula will be studied, arranged and applied in this spirit in the schools, colleges and institutions of the Theosophical World-University with the result, so amply proved in the long educational experience of the heads of the University, that the students will be far more efficiently equipped for what is called the battle of life; will become more effective, more patriotic citizens, in the true sense of the word "patriotism"; and within such citizenship, abler members of their respective Faiths, in every way stronger physically, purer emotionally, keener mentally, and with a deep perception of spiritual values. For they will have been brought into contact with Reality, they will have cast out fear, replacing it by Courage, they will have cast out ignorance, replacing it by that Wisdom which is the mother of knowledge, they will have cast out indifference, replacing it by Enthusiasm. They will have learned too, that no learning, no gain, of whatever nature it be, is fruitful to the individual save as it is shared, and used to help others, that no power is a blessing to its possessor

save as it becomes a blessing to others. They will have learned to cease to live for themselves, but rather for others, and in thus losing themselves, they shall find the Might and Power of their Divinity.

The Theosophical World-University exists to prepare its students for leadership, for the world needs those who will help to lead it from its sorrow and ignorance to an abiding peace and happiness.

THE IDEAL OF KNIGHTHOOD

Every civilization that is truly great has had an ideal of perfect manhood to offer to its youth. This ideal in India was called the Kshattriya, the warrior who preferred death to dishonour. In Japan it was the Samurai; in Europe in the Middle Ages it was Chevalier—"Knight."

Chevalier sans peur et sans reproche—"Knight, fearless and blameless"—what nobler title could anyone claim from posterity than this, which Chevalier Bayard won?

It is this ideal which is revived today in the Round Table, which is composed of boys and girls, and young men and young women who try to be noble. Can women also become Knights? Why not? If Chevalier is an Ideal, it is as much for women as for men. An ideal has no distinction of sex; it is for all. In the past, women have been perfect Kshattriyas, Samurai and Chevaliers.

What is it to be a Knight? To show in one's conduct what Christ meant when He said: "Love thy neighbour as thyself." For, a Knight treats all as himself, raising each, however base, to his own high level of nobility. A Knight cannot fight with base weapons, though to do so might give him victory. For to him, greater than victory is honour. A Knight cannot turn coward, though to do so might save his life. For more than life is honour. In business or games or love, a man may desire greatly a thing which others also have an equal right to desire; but his honour requires that he shall not put obstacles in their way to further his own advantage. To a knightly man or woman all is *not* "fair in love and war." A Knight cannot act without shame by a lesser standard than his own knightly standard, though there may be none to see him or judge him. Starvation, suffering, death itself are less to him than loyalty to his ideal.

The true Knight is that youth or maid who has seen the beauty and glory of an ideal, and pledges himself or herself to it. It is hard, terribly hard, to be always true to the Ideal. We fail again and again. But He who is the Perfect Knight of the Round Table, our Head, for whom is the vacant chair in our ceremonies, will judge us, not by our failure, but by our having always been true in thought and aspiration to our ideal, though we may have failed to be true to it in deed.

Never to turn our back on our Ideal—this is to be a true Knight of His Round Table.

C. JINARĀJADĀSA

THE NIGHT BELL

XV. The Cry of the Afflicted

EVERY now and then there spread out fanwise through the world surgings of heartfelt appeals for relief from the suffering man inflicts upon man, and man inflicts upon his younger brethren of the universal family of living beings downwards in the scale of evolution from humanity to the mineral kingdom itself.

Be there, or be there not, a world war such as we knew it a quarter of a century ago, or as we know it today, there is no time when there is not war.

Suffering inflicted. Suffering endured. Ceaselessly the wheel of pain revolves, crushing beneath its relentlessness a myriad lives.

SUFFERING TODAY

But in such times as these the cry of affliction sounds throughout the world, I might well say the worlds, with a despairing, an agonized, intensity which must surely reach the ears of all save those who have caused their ears to become deaf by the very suffering they inflict. It is as if sufferers in every kingdom of nature somehow knew that the present time, with its cataclysmic clash between good and evil, might become a Day of

Deliverance from Suffering if only man would turn away from cruelty and assume the shining mantle of compassion.

I feel sure that this knowledge must be among those who suffer, for as I move about in the regions of suffering I gaze upon eyes more tragically appealing than I have ever seen them before. It is as if they knew that all hope must go if men fail to realize that this war is supremely a war to diminish, I wish I dared say "end," the suffering in the world.

There is little less suffering today than there was twenty-five years ago. Therefore is it that the last war did not end war. Again the challenge goes forth to mankind: Know that Peace must mean, whatever else it means, a lessening of suffering towards all creatures of every kingdom of nature.

The solution of the world's problems depends to a very definite extent upon a deliberate effort to make the Universal Brotherhood of all life far more of a living reality in the world than it is at present.

The world stands at a parting of the ways, and those who suffer know this with deeply anxious

hearts. One way leads to destruction. It is the way of the tolerance of cruelty, if not of active engagement in it. It is the way of hunting for sport, the way of vivisection, the way of killing for self-adornment, the way of killing animals for food, the way of making slaves of animals without thought for their happiness and well-being. This is the way the world has been treading.

The other way leads to salvation. It is the way of harmlessness, the way of the recognition of brotherhood with all creatures, the way of tenderness and compassion, the way of service and not of selfishness.

THE CALMS AND THE STORMS

Every now and then there steals over me an ominous calm—a calm which comes from the whole world. It is a threatening calm, a calm pregnant with disclosure, with veritable shadows of events to come.

It is a calm of intimation, for it calls me to brace myself to meet a storm of which it is the herald. It is a dead calm, a death calm, for it is the messenger of a lifelessness whose nature it shares. It is the calm of an avichi, of a slowing down of the rhythm of life into cold darkness and lonely silence.

Every now and then such an ominous calm steals over me, and I wonder what it presages. Is it a victory of evil which thus casts

its shadow before? Is it a disaster bringing death and agony to many? Has it already happened, or is it yet to come? Or is it the reflection of some unhappiness intense and despairing—a call to me, and to others who can hear, to come to the rescue with the forces of Light?

It is frequent nowadays that this calm comes before a poignant cry of affliction—the affliction of a multitude it may be in agony and hopelessness.

From Germany come many such calms, from the concentration camps, from the persecuted Jews, from those exposed to innumerable cruelties hidden away from all public knowledge. In Germany, indeed, is a terrible centre of affliction, from which cries go forth incessantly. Almost there is hardly time for a calm to arise and to bring forth its storm before another calm hurries in its wake to become shattered in another storm.

THE AT-ONE-MENT

From Poland, from France, from Belgium, from Holland, come many such calms with their attendant storms, and only the contrast between the calm preceding and the storm succeeding, only the realization of each by its juxtaposition with the other, enables one deeply to enter into the very essence of the agony. Thus, indeed, comes about the At-one-ment which makes all life ONE.

What would it matter if we were told that the Christ had never been crucified on the Cross, or done to death with stones as is the occult tradition? In the crucifixion of the suffering throughout the world He Himself was crucified. In the cruel hounding of the innocent to death He was hounded a myriad times. His whole life was an At-one-ment. Perhaps this was not altogether miraculous, for there have been many in all ages who have suffered with suffering. The miracle was in His Atonement—of the nature of which we can have no conception at our stage of evolution. In a measure, though not to His measure, we ourselves can be at-one. But we do not yet know how to atone in a spirit of vicariousness which in truth cannot be vicarious because there is but the One Life.

I have written the above because it is part and parcel of the texture of this experience of a calm, a storm, and of the striving to cause the silence of the calm and the thunderous lightning of the storm to end in a holy peace of understanding.

First, the vigil of the calm, the waiting. Then a self-crucifixion in the spirit of the crucifixion message of the storm. Then a self-resurrection. And thence the pouring down of a holy Peace of understanding, not of resignation, but of a spirit of courage welling up from

an inner sense that amidst the ill all is somehow well.

A HERCULEAN JOB

I have had the feeling that this preliminary calm is the tension-thrill of the agony, of the despair. Or shall I call it a compression of the agony into its constituent wavelength, so that it may travel throughout the world, enter those receiving sets which are tuned-in to suffering as well as to other communications, therein to sound forth in all its meaning.

The wireless of the agony may come from a single individual, or from a multitude, or from a denizen or denizens of the animal, vegetable or even mineral kingdoms of nature, though from the mineral kingdom the detection is practically impossible to me. Not so, however, when calls come from the vegetable or animal kingdoms, and from the human kingdom the cry is indeed vibrant, partly, perhaps, because there is a spirit of rebellion not to be found consciously elsewhere, or only rarely so.

How urgently is it needful to be on duty day and night with one's wireless, not made with hands, in these days of stirring to the depths. But how necessary, too, it is to be on guard lest one becomes overwhelmed by the tragedies that stream over one, wave-length after wave-length. Sometimes I am overwhelmed. Sometimes I feel helpless

before the titanic nature of the wholesale suffering. I feel shattered and almost, but, thank God, never quite, despairing.

REBELLION

What am I to do? What can I do? Sometimes I long most ardently to be where I can plunge into action on the very physical plane itself, where I can gain relief through *doing*. Sometimes I say to myself: Will my thoughts of strength and comfort really reach their destination? Do thought-forms travel? Do they reach their journey's end and carry the blessing in which they were conceived?

Sometimes I shrink from it all. And I say with the splendid Byron:

What had I done in this? I was unborn:

I sought not to be born; nor love the state

To which that birth has brought me.

Why did he

Yield to the serpent and the woman?

Or

Yielding—why suffer? What was there in this?

The tree was planted, and why not for him?

If not, why place him near it, where it

The fairest in the centre grew? They have but

One answer to all questions. "'Twas his will,

And he is good." How know I that? Because

He is all-powerful, must all-good, too, follow?

There must needs be the rebel in every one of us, for otherwise how shall we rebel against all that

is less in us and demand all that is more? And sometimes the rebel spirit becomes unleashed and runs amuck, though its iconoclastic worth cannot be over-valued.

Sometimes our ignorance thus rebels against itself, but finds no outlet for escape. So have I constantly felt. So do I feel at times.

THEOSOPHY FORTIFIES

Yet there always comes to me in time the saving grace of Theosophy which is the great avenue of escape for ignorance into wisdom, or at least for the knowledge that is less into the wisdom that is more.

As these calms disclose from afar their chilling advent, I find such knowledge of Theosophy as I possess fortifying me not merely with the certainties that neither the calms can chill nor the resulting storms disrupt, but also with the power to trace both calms and storms back to their very sources and pour upon them that courage and real peace which is the resurrection of the soul.

A calm and a storm may shake me, but, with Theosophy, not only can they never break me, but I can and do advance into the enemy territory and help those enslaved therein to become free once more.

What is it in Theosophy that so enables me?

The exaltation in the Science, and the demonstration intellectually and in every other way, of the

supreme Truth that perfect Love and perfect Justice rule the world, and that the whole of creation is moving surely to a goal of perfection, by whatever name we may designate this goal.

It is, therefore, in the spirit of this perfect and universal Love and Justice, in the clear realization that these do reign unchallengeable throughout the world despite the illusions of injustice and wrong in which are concealed God's acts of Love and Justice, that I advance upon the calms and the storms, themselves the creations of illusion, and confront them to their undoing with the Truth.

It is indeed another gift of Theosophy which causes me to know that I am myself, as is every one else, an agent for the revealing of the perfect Love and the perfect Justice which rule the world. Whether I assume my agency or neglect it is another matter. But such an agent am I. And it is my Dharma, my privilege, to bear witness to the fact that the Sun is ever shining, though at times the clouds of ignorance would seem to declare He is not there.

Said a great Teacher: Men walk in their own shadows and cry out that it is dark.

Men move about in their self-created darkness and then insist that Love and Justice do not rule

the world. Where there is wrong, where there is injustice, where there is hatred, it is man who creates it out of that very free will which is his divine birthright. And it is God, Life, Nature—let the name be what you will—who must adjust the wrong, the injustice, the hatred, in the power of His perfect Love and perfect Justice.

The wrong we see, the cruelty we see, the injustice we see, the hatred we see, is our wrong, our cruelty, our injustice. But we do not see that God is at work redeeming them all.

But when the calm of them appears, when the storms of them appear, then must we seek the nature of their redeeming and cause the victory of Love and Justice over hatred and tyranny to shine forth unclouded.

THE WATCH-WORD

"I know that my Redeemer liveth" is the watchword of those who are appointed to hear the calls of agony and distress. We know that there lives for each and every one his eternal Redeemer, veritable Guardian Angel, and to each who calls we become a messenger of his Redeemer, his Guardian Angel, in whose perfect Love and Justice the darkness of doubt and despair falls away and the Light of confidence and peace shines in glowing warmth.

BRITAIN, INDIA AND DR. BESANT

BY GEORGE S. ARUNDALE

(Concluded from page 42 of October issue)

NICENESS

BUT I must return to that consideration which has been so much impressing itself upon me during my public work in India. It is that everywhere there are so many really nice people, whose niceness only becomes apparent as we come to know them. They are nice entirely independent of our relations towards them. We may be their uncompromising foes in public life, and we may accuse them of faithlessness to the country they think they serve. We may be quite brutal as we fight them. But, if we know them, we like them, and doubtless respect them, too, for their sincerity and devotion.

I remember how nice I thought the C.I.D. officers who came to notify Dr. Besant, Mr. Wadia and myself in 1917 of our internment. I remember having quite a pleasant little conversation with them. I remember how nice to meet were the political opponents we had to chastise in *New India*. I remember with what a shock, almost of surprise, I found those people to be nice whose political iniquities I dubbed as monstrous.

It is the same now. I have present occasion to belabour the Con-

gress and to find fault with most of its works. But how nice are its individual members. Of course, I shall be told that this niceness is only a veneer put on for the occasion. Perhaps it is, but perhaps if I am discovered also to be nice, this too may be a veneer of similar nature. No, I think we will not try to probe deeply into the natures of others, but will take them at a face value which may go far deeper than some cynics would have us believe. And I must say that I like my foes quite as much as I like most of my friends.

It is one of our modern tragedies that we tend to misjudge and dislike people whom we do not know. If we paid less attention to the setting of them and more attention to themselves, we should almost invariably like them. We Theosophists, for example, are very much nicer people than those people think who do not take the trouble to know a little about us personally. All kinds of highly ridiculous tales are abroad about us, and none of them true. We are just like other people, only different, just as the Protestants or the Roman Catholics are just like other people, only different. And it is the difference

that looms so large, with the essential brotherhood looming so small. It is not agreement with each other's views that matters, but the fact we are all equal children of the Father. And while we may differ from one another, and may feel constrained to arraign one another for our differences, and to declare that we are right and those are wrong who differ from us, we ought never to forget that we shall like very much indeed these others when we come to know them, we shall feel we have acquired real friends.

I feel very much friendship with many of the Congress. I disagree profoundly with Gandhiji. I think he is often "wrong." But I have a deep admiration for him, and only wish I could know him far better than I do. So do I feel towards many of the Congress leaders. So many of them I know to be most honest men and women, no less intent than I upon the service of the Motherland.

Whenever I have occasion to meet some European civilian, or perhaps member of the business world, I immediately discover how nice he is, even though I may abhor his views. And I am very glad to count him among my friends.

I do not think that the Roman Catholic or the Protestant fraternity in the least degree understand how friendly we Theosophists feel towards them, and how much we

appreciate their sincerity and devotion and fineness of living. For my part I have a very profound reverence for His Holiness the Pope, and the gorgeous and immensely effective Roman Catholic ceremonial stirs me deeply. But I am unable to contact these brethren because they think that my views are an insuperable barrier to any real friendship, or they may think that I deem their views to be insurmountable barriers. By no means, so far as I am concerned. As a Theosophist I have learned to have sincere respect for the convictions of others, however much I may feel it my duty emphatically to express my own. I do so wish we could come together more, and be nearer to one another, however different may be our various outlooks upon life. If we all were to judge a little less and to understand a little more, how much happier we and the whole world would be. It is this proneness to judgment without really knowing the facts that keeps us apart and mutually antagonistic.

AN URGENT PROBLEM

I am almost beginning to believe that India herself will not know that unity which is so essential to the release of her nationhood until she comes face to face with some major danger before which there must be a truce to all differences and an absolutely common endeavour to avert it. This would bring us all

together, no matter to what faith or race or political party we might belong. We should be compelled to merge our differences in the common need. Is the war to continue until something happens to startle India out of her disunity? Must the war go on until India is forced by external circumstances to end a disruption which she is otherwise too weak to end? Is there no means for us to come together in some way, in some form of greatest common measure, unless compulsion be applied to us? Speaking the other day at my lecture on "India and the War" in Bangalore, Sir C. V. Raman insisted that there was need for the bombing of Indian cities so that the urgency for India's wholehearted participation in it might be brought home to her as it could not be brought home to her in any other way. I am beginning to wonder if there be any truth in this alarming statement. Must there be an invasion of India before India will wake up to the urgency of solidarity if she is to become the free nation of the dreams of us all?

Must an enemy appear before us in order that we may know the Brotherhood that ever unites us?

I pray not. But look at India—how divided she is in her political life, in her religious life, in her social life. See the disunity in Hinduism. See the disunity in

Christianity, a faith divided against itself, with its many sects to all intents and purposes at war with one another, and each claiming to be the only true Christian faith. Look at the political field. How disastrously is India a house divided against herself in this department of her life.

What can we do, while retaining those differences which are so many different ways of righteous living, as there are so many colours of the sunlight, to establish in this rainbow land a Greatest Common Measure of co-operation and understanding?

This is a far more urgent problem than the problem of India's self-government, important though this may be, and all men and women of goodwill must tackle it with the least possible delay.

What can we do in every field of Indian life—in religion, in politics, in Indian defence, in education, in industry, and everywhere else?

For my part, I am most eager to do all I can, and I am pondering deeply over the question as to how we may all come together to make a common cause amidst our differences. Differences must rightly separate, but no less must they enrich us all, and the present war is, I am sure, a lesson to us to learn that only on the basis of mutual understanding and heartfelt co-operation can the world be made safe from war.

TPH CALLING—I

1. WHAT BOOKS ARE FOR

WHAT is life without books for a bookworm? Death! For a human? Worse than death—a lingering death, a long imprisonment in the dark cell of ignorance. To the worm books are but food for the body, to the human they are the mirror of the soul, the light of life, his spiritual inheritance. Books! that is man's thoughts clothed in words, printed for easy transmission to others.

It is this transmission which is the all-important factor. Without it there is no sharing of one's own, no participation in another's experience, no communion, no fellowship, no joy, no light, no life, but still death. For such communion man found his voice, used his tongue, created his language. The voice is all. The voice is of the essence of life. Books are that voice crystallized, arrested in its movement, preserved, and handed on—for everybody to set it free and in motion again within himself, by the power of his own thinking. Thus life is kept going, and that is what books are for.

2. THE BIG FOUR

The TPH—Theosophical Publishing House—is that Department of work in The Theosophical Society which is concerned with the production and the distribution of books. It is a four-angled structure like a tetrahedron, with an apex into which the three basic corners are gathered in unity. These three are the *author*, the *artist* and the *printer*, while

the fourth in whom these meet is the *publisher*. Each on his own is powerless, together they constitute the mightiest agent in modern times for the shaping of the mental and even the emotional life of the human race. They may therefore rightly be called the "Big Four," this syndicate of the author, who conceives the book, of the artist who graces the book, of the printer who gives it body, and of the publisher who makes the collaboration of the three possible, and who finally brings the book within the reach of all.

Where indeed would the Theosophical movement be without these Four? What is The Theosophical Society for, if not for the spreading of Theosophy? Theosophy would soon disappear from the ken of ordinary man, without the concerted activity of these Four. On them depends the continued existence, the very life of the Wisdom-Doctrine in the world. And so in their own small-great way and sphere, of them too it may be said that they are "the head, the heart, the soul and the seed of undying knowledge" and life (*SD*, III, 283).

3. NO PROFITS

A few words more of each of these Four. The author may soon be disposed of. He is only too well known. His name appears in the most conspicuous place in every book. In the thoughts of most readers there is some room for him as the spiritual father of the book. Enough then of him for the moment.

The publisher also enjoys some measure of popularity or unpopularity, as the case may be. In the would-be buyer's mind the prohibitive price of some books may occasionally give rise to unkind feeling towards him. Let me assure our customers that in the case of the TPH there is no ground for such resentment. Ordinary publishers may and must work for profits, but the TPH certainly does not.

It is true that Colonel Olcott, the original founder of the TPH, intended it to provide a means of subsistence for the President of The Society. The policy however has since changed, and The Society itself is rightly taking care of the material well-being of its leader.

The TPH is thereby left to do its own special work unhampered. And its guiding principle has been definitely established as—*no profits*. The TPH is part and parcel of The Theosophical Society, one of its most powerful and influential instruments. Just as The Society is a humanitarian and philanthropic institution, not aiming at making profits, on the contrary spending money for the welfare of humanity without hope for material return, so is the TPH: its aim—"the spreading of Theosophy, not the selling of Theosophy." That is what the TPH is for.

4. ARTIST AND PRINTER

Of the "Big Four" these two are the least known generally, though certainly not the least useful. Without our Vasanta Press, founded by Annie Besant, we would hardly know how to do our work, especially how to do it at such low prices as we mostly sell our books

and magazines for. In the mind of the general reader I fear there is little thought for the printer of the book, and yet as publisher I may easily go into panegyrics at times when thinking of the Vasanta Press.

I have said that it is in the publisher that the other three, the author, artist and printer, meet as the base-angles of a tetrahedron meet in the top-angle, but because this mathematical figure is perfectly regular (equilateral), we may also generalize and say that any three angles meet in any other as the fourth. And this is particularly true of the Vasanta Press.

Author, artist, publisher, each has his own ideas, and each wants them faithfully executed, though as often as not, they clash among each other. Now, it is the Vasanta Press which has to cope with every wish, which has to bring them into a possible accord, and so materialize what otherwise would remain mere ideas. The difficulties the Press often has to meet, the way in which it solves them with the relatively restricted means at our disposal, deserve, I can in confidence say, the appreciation and admiration of everybody. Therefore, reader, if you say them, do not forget the Press in your prayers.

Rest the Artist. I have kept him for the last. He is the least known and recognized. His name is hardly ever on front- or back-page, like the author's. And yet he is a definite and indispensable wheel in our machinery. There is no book, no pamphlet, no advertisement which is going to the Press for printing, which has not been designed by one or other of our young

artists here, Indian and European. Their names must wait for another occasion, when I will also introduce some of our other silent workers here *in persona*, as they deserve to be so made known, not less than those whose names are necessarily always mentioned.

The artist's field is that of beauty and harmony, of right proportions, of well-divided spaces, of suitable letterings, of decorative ornaments, of harmonious lines and forms and colours, in general. And because his function is such a very delicate and exceedingly subjective one, his work is liable to as many differences of opinion as there are individuals in this world. Never mind, the more difficult it is to please, the greater the satisfaction in pleasing, even if only a few.

5. REASONS FOR THE CALLING

For this time I must stop, but I will return—I hope regularly—to say something more about the work of the TPH, about the books it publishes, their intrinsic merits and prices, about our ideals, our difficulties, the appreciation we need, and above all the active co-operation of all readers. I would like, by making the TPH better known, to create a world-wide interest in its needs, especially for a "Publication Fund," to make good the lack of profits and the *necessary* losses when our slogan is:

TO SPREAD THEOSOPHY,
NOT TO SELL IT.

Of these and other things, then, the next time more.

ARYA ASANGA

"THE ENSOULED VIOLIN"

THE above title is the quoted title of a story in THE THEOSOPHIST of January 1880. H.P.B. was editor at that time, and personally supervised each number, as it was issued in Bombay in that first year of its existence. My article, "H.P.B. at Philadelphia," which appeared in the February issue this year, mentioned the story and the fact that it was contributed by Master Hilarion. "Arya Asanga" (name or *non de plume*?) takes me to task for this in the April issue.

I had said: "He [Hilarion] once signed a story he wrote for THE THEOSOPHIST, called 'The Ensouled

Violin,' as—By Hilarion Smerdis F.T.S. . . . Island of Cyprus."

Arya Asanga says: "It would have been more accurate if the wording had run as follows: There is a story published in THE THEOSOPHIST, January 1880, pp. 95-97, called 'The Ensouled Violin,' which in the superscription is said to be by 'Hilarion Smerdis F.T.S.,' and which at the end has the subscription 'Cyprus, October 1st, 1879.'"

In order that the reader may understand the situation and form a judgment, here is the story in question, abbreviated but set up just as H.P.B.

set it up for THE THEOSOPHIST sixty years ago :

THE ENSOULED VIOLIN

(BY HILLARION SMERDIS, F.T.S.)

The almost supernatural or magic art of Nicolo Paganini—the greatest violin player that the world has ever produced—was often speculated upon, never understood. The sensation he produced upon his audience was marvellous, overpowering . . . his extraordinary facility in drawing out of his instrument the most unearthly sounds, and positively human voices. These effects well nigh startled his audiences into terror; and, if we add to it the impenetrable mystery connected with a certain period of his youth, we will find the wild tales told of him in a measure excusable; especially among a people whose ancestors knew the Borgias and the Medici of black-art fame.

We will now give a fact—a page from his biography—connected with, and based upon, such a tale. The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms.

It was in 1831. . . . The famous violinist had left Paris and was now giving a series of triumphant concerts at an old Flemish town in Belgium. . . . The whole town was startled at the sight of numerous bills posted at the corner of every street. The strange notice ran thus :

"To-night at the Grand Theatre of—, and for the first time, will appear before the public, Franz Stenio, a German violinist, arrived purposely to throw the gauntlet at, and challenge the world-famous Paganini to a duel—upon their violins. He purposes to compete with the great 'virtuoso' in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will have to play in competition with the unrivalled violinist the celebrated 'Fantaisie Caprice' of the latter, known as 'The Witches'."

[Here follows an account of the successive renditions of the two violinists,

Paganini first, then Stenio; and of the strange phenomena that accompanied Stenio's performance.]

An indescribable panic swept over the audience, and, breaking through the spell which had bound them for so long motionless in their seats, every living creature in the theatre made one mad rush to the door. It was like the sudden outburst of a dam. . . . When the theatre was emptied of its last occupant, the terrified manager rushed on the stage in search of the unfortunate performer. They found him dead and stiff, behind the footlights, twisted up in the most unnatural of postures, and his violin shattered into a thousand fragments.

Cyprus, October 1st, 1879.

Arya Asanga asserts: "Proof that the story was actually written or composed by the Master does not exist. It is true that in ordinary cases the ascription 'by so and so' is sufficient indication of its authorship. But in the case of the Adepts we must, I think, be more cautious." To this I reply :

First, Hillarion Smerdis was not yet an Adept at the date he wrote the story; namely, October 1, 1879. It was later that H. P. B. spoke of him as "the Cyprian Adept." I established this fact by combining two sources of information :

1. H. P. B. in a controversy in *Light* (London) speaks of "an Eastern Adept, who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay."

2. Col. Olcott enters the visit in his *Diary* of 1881, under date of February 19th, Bombay: "Hillarion here *en route* for Tibet."

Second, Arya Asanga is quite right in saying that "proof that the story was actually *composed* by the Master does not exist"; but then I made no such

claim. Hilarion Smerdis himself made no such claim; on the contrary he wrote: "We will give a fact—a page from his [Paganini's] biography. . . . The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms."

Third, Publication rules for ordinary press work and for ordinary folk will not, in my opinion, be superseded and replaced by peculiar arrangements for Adepts. They would be the last to make special claims for themselves, thus centring attention where they wish to avoid it and remain unknown. Therefore, when H. P. B. published an article in the ordinary way—author's name under title, and place and date of writing at the end—she meant just what she printed.

I will do my best to reply to the following further statements by Arya Asanga:

"There are reasons to believe that the story in question was actually composed and written by H.P.B. herself. The Hilarion Smerdis 'signature' she subjoined to it, in my opinion, is only by way of pseudonym. There are other instances of H.P.B.'s using such outlandish pen-names, either simply to hide her identity, or else to acknowledge her indebtedness to somebody else. The latter was, I think, the case with the Hilarion Smerdis signature. I surmise that the Adept who goes under that name told her the story at one or other occasion when they met, but that the composition and wording of the story as it was subsequently published is entirely hers. I am forced to this

assumption by the fact that 'during the last few months of her pain-stricken life' H.P.B. entirely re-wrote and enlarged the story to at least three times its original length, which I am sure she would not have done if it had been the Master's handiwork as it were."

I am glad that Arya Asanga admits this is all "assumption" on his part. He accuses me of assuming too much when I take H.P.B. (an essentially honest person) at her word; but he does not hesitate to assume a number of really remarkable things in order to sustain his own hypothesis.

To begin with: I do not find that the cause which, he says, *forces* him to these wild assumptions convinces me of the necessity to doubt and controvert H.P.B.'s integrity as an editor; namely, the fact (it *is* a fact), as Dr. Annie Besant says in her "Foreword," that "the *Nightmare Tales* were rewritten during the last few months of the author's pain-stricken life: When tired with the drudgery of *The Theosophical Glossary* she, who could not be idle, turned to this lighter work and found therein amusement and relaxation."

Among the five *Nightmare Tales* appears "The Ensouled Violin," much enlarged and containing details not given in the version which had found its way into the columns of THE THEOSOPHIST ten years earlier.

But why this second—different and enlarged—story should force Arya Asanga to assume that *both* versions were written by H.P.B. I cannot understand. Quite the contrary, it seems to me. The earlier (1880) story in THE THEOSOPHIST was a contribution to her newly-founded journal, by her

friend, fellow-initiate, fellow-traveller, and even co-worker; for the Master Koot Hoomi speaks of "the Adept who wrote stories with H.P.B."¹ The later (1890) story *was* written by H.P.B. to while away weary hours of illness; and it may have been a re-writing of the Hilarion manuscript of October 1, 1879 (which, to my way of thinking, would be no desecration of the Master's handiwork), or it may have been composed from an entirely different original Italian version—one of those which the Cyprian Adept mentioned when he wrote: "The annals of Italy preserve the records of it until now, though in many and various other forms."

The second "reason to believe that the story was actually composed and written by H.P.B. herself," advanced by Arya Asanga, is that "there are other instances of H.P.B.'s using such outlandish pen-names, either simply to hide her identity, or else to acknowledge her indebtedness to somebody else." I myself, and I am sure many other readers of THE THEOSOPHIST, would be pleased to have Arya Asanga bring those "other instances" of both sorts to light, with examples of H.P.B.'s "outlandish pen-names."

The *nom de plume* which most readily comes to my mind is the one she used for her articles in the New York daily newspapers during 1875-78—"Hadji Mora." A "Hadji" is one who

¹ "Can the Double Murder?" was a story in which these two collaborated—see *The Brothers of Madame Blavatsky*, by Mary K. Neff, pp. 53-55.

has performed the pilgrimage to Mecca; and it is not "outlandish" of H.P.B. to use that term, since she is regularly entitled to it, having once performed the pilgrimage.² The "Mora" may well be a disguised reference to her Master's name.³

To conclude: I see no reason now, sixty years after H.P.B.'s publication of a story in her magazine, to doubt its *bona fides*—she not being in a position to re-affirm the facts she affirmed then as editor. I have never found her using "outlandish pen-names" for any purpose. Most important of all, and emphatically, I do not believe that she would have taken the credit to herself of a story written by another, especially by a Master; or would ever have presumed to use the name of a Master as her signature, as Arya Asanga suggests.

MARY K. NEFF

² See *Personal Reminiscences of H. P. Blavatsky*, by Mary K. Neff, pp. 131.

³ The pupils of Master Koot Hoomi are sometimes called Koothoompas, in India.

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HONOUR TO H. P. B.

I could not tell of H. P. B.,
Her force would hold and silence me;
A mighty power beyond my thought,
Too high, too deep with knowledge
sought,
Would still my brain in sudden pause.
I could not state with truth the laws
That governed her inspired mind,
Nor less explain the heart I find
In honoured H. P. B.

ANNIE C. MCQUEEN

THE THEOSOPHICAL HEADQUARTERS IN LONDON, 1883-1940

Compiled from the Archives of the English Section by a
Group of Workers.

(The story begins with Mr. Sinnett's house where the London Lodge was nourished, and includes those used as Headquarters of the European Section and the British Section. When other European countries had formed themselves into National Societies the London Headquarters became the Headquarters of the English Section only.)

LITTLE of importance seems to have happened with regard to The Theosophical Society in England for a few years after it was formed in 1878. Meetings were only held occasionally. Things began to move, however, when Mr. Sinnett arrived in England in April 1883.

In June of that year the British Section of The Theosophical Society was called "The London Lodge of The Theosophical Society." The following passages were written by Mr. Sinnett:

"My wife and I arrived in London in April 1883, and events began to move rapidly in connection with the young Theosophical Society. . . .

"Miss Francesca Arundale now plays a conspicuous part in the work. She and her mother were residing at 77 Elgin Crescent, Notting Hill, and while my wife and I were still unsettled that house became the scene of continual informal meetings of the most eager members of the young Society. Wherever we went, rapidly making new ac-

quaintances in London, interested inquirers gathered round us. By this time The Society had a Council and its meetings are recorded in the minute book. . . .

"On 31st January 1884, we moved into our new house, 7 Ladbroke Gardens. For some time past our most interesting Theosophical gatherings had taken place in Miss Arundale's house in Elgin Crescent, where the most earnest members of The Society constituted a special group though without any elaborate formalities. We were at home, always, on Tuesday afternoons and my wife's diary is filled every week with long lists of our Tuesday visitors."¹

Mr. and Mrs. Sinnett developed a strong group, called the London Lodge, chiefly from among their own friends, but when Madame Blavatsky came to live in England in 1887 she formed another group which was chartered as the Blavatsky Lodge in that year. The Report of the Proceedings of the First Annual Convention contains the following words: "On the 20th October 1887, with the change of address of Madame Blavatsky, the Lodge (Blavatsky) was transferred to 17 Lansdowne Road, Holland Park."²

¹ *Early Days of Theosophy in Europe*, by A. P. Sinnett, p. 41.

² "History of Blavatsky Lodge," compiled by K. A. Beechey. THE THEOSOPHIST, Vol. LVIII.

The article by Miss Esther Bright, published in the English number of *THE THEOSOPHIST* (October 1940), gives details of the life here, and at Avenue Road after Mrs. Besant joined The Society and after Madame Blavatsky's death. This was the Headquarters of the European Section as well as of Great Britain, and remained so until 1899.

In September 1899 Mrs. Besant received an offer for the purchase of the lease of 19 Avenue Road. The would-be purchaser was anxious to complete the transfer at once, and to have possession at quarter-day. As Mrs. Besant was leaving for India, delay was impossible and a temporary habitation was secured on the second floor of 4 Langham Place, where The Society rented two good rooms.¹

Later on, permanent accommodation was secured at 28 Albemarle Street. The accommodation available included a large room on the first floor, suitable for lectures, three excellent rooms for members' use as reading and conversational rooms, two rooms for the office and the housekeeper's room. The annual rent of the new Headquarters, including rates and taxes, was £425, but a good proportion of this was returned in charges for the use of the lecture-room as Blavatsky Lodge hired this room for two evenings a week.

The following description was given in *The Vahan* of February 1900 :

"*First Floor* : Lecture Hall—This room is capable of seating 110 persons comfortably. Twice a week the Hall is rented in the evening by the Blavatsky Lodge. It is hoped that it may

often be let to members for special courses of lectures. It is also proposed to let it to other societies for meetings and lectures.

"*Drawing Room*—This room is intended to be used as a strangers' room, to which members will be at liberty to invite visitors. On two afternoons a week this room can be engaged by members for special receptions.

"*Second Floor* : Library—This will be open to members on week-days from 11 a.m. to 10 p.m. On Sundays from 3 p.m. to 10 p.m. In this room will be found the Reference Library.

"*Reading Room*, in which smoking will be permitted. In this room will be found the Lending Library.

"*General Secretary's Private Office*.

"*Third Floor* : General Office, and Housekeeper's room and kitchen.

"The endeavour has been to do only the 'absolutely necessary' in the way of painting, papering, and generally adapting the house to serve our needs, and to do this as economically as possible. The Committee look forward to a time when the financial position of the Section will warrant a further outlay in this direction. As it is, much is still lacking in the way of furniture and a variety of other things, which will add much to the comfort and beauty of our new home when they are obtained. To supply this deficiency the Committee are sanguine enough to hope they may rely on individual members. A list of what is most urgently needed will be kept in the Library, which members will be able to consult."²—OTWAY CUFFE, *General Secretary*.

¹ *The Vahan*, October 1899.

² *The Vahan*, Vol. IX.

During the tenancy of the Albemarle Street Headquarters several problems seem to have arisen. The drainage system was faulty and a good deal had to be spent on its improvement. Legal difficulties followed the proposal that the Section should give up the house. In April 1909 the Headquarters moved to 106 New Bond Street, but this was not very satisfactory either, and *The Vahan* is full of correspondence on the subject.

A member who joined The Society when the Headquarters was still in Albemarle Street has given some amusing details of meetings. "There was a strange collection of people there. All seemed to have strongly marked personalities, and dressed and behaved in very original ways. There were some rather fussy, very Victorian old ladies and some with short hair and mannish ways. The Society must have attracted a rare set of oddities in those days. You do not see such people about now! Of course they were a cordial and friendly group when one came to know them, however eccentric in appearance."

In 1911 the purchase of a site in Tavistock Square was first suggested, and a committee was set up by Mrs. Besant to consider it. At this period she was encouraging all Sections to own their own headquarters buildings and the erection of the French Headquarters in Square Rapp, Paris, and of other Sectional buildings dates from this time. In November and December 1911, the work of The Society appears to have been carried on both at 106 New Bond Street and at 19 Tavistock Square, a large house stand-

ing on the site purchased for the new buildings.

The following is an extract from the General Secretary's Annual Report for 1911: "The most important development in connection with the work has been the scheme for the new Headquarters, set in train with almost incredible swiftness by our President after the last Convention. Several meetings of the Executive Committee were held to consult with her; eventually, it was decided not to burden the National Society with the financial responsibility of the undertaking, and a small committee, consisting of the President, Miss Bright and Mrs. Sharpe, nobly volunteered to shoulder it, the National Society agreeing to rent accommodation in the new building at a figure to be agreed upon, and to take over the undertaking when it was financially a running concern. An eminently suitable site was secured off Tavistock Square, and on September 3, 1911, the foundation-stone at the north-east corner of the ground was laid with full Masonic honours. The sum needed for the new building was estimated at about £50,000, and within three weeks, by the magic known to the President she had collected in gift and promise over £25,000.

"The past year has also witnessed the removal of our Headquarters from New Bond Street to Tavistock Square, where we have converted to our temporary use two houses standing on the site of the future Headquarters. These afford us much more accommodation while at the same time our rent goes to the Trustees of the new Building Fund. The new temporary Headquarters were

inaugurated with a house-warming and a ceremony of consecration performed by Mrs. Russak."¹

The work upon this new and very magnificent building was delayed again and again by all sorts of difficulties, including a strike of the building trades workers in London, and finally by the war of 1914. During all this time extensive activities were carried on at 19 and 19A Tavistock Square under a succession of energetic General Secretaries—Mr. Wedgwood, Mrs. Sharpe, Dr. Haden-Guest, for whom Mrs. Betts acted as deputy during his absence on war-service, Mr. G. S. Arundale and Mr. Baillie-Weaver. The Theosophical Publishing House used the house opposite, the Liberal Catholic Church had an oratory in Woburn Place close by, the newly organized New Education Fellowship took No. 11 Tavistock Square, and a vegetarian guest-house was established in the house beyond that. Sunday morning devotional meetings and public lectures on Sundays and other days were held in a temporary hutment known familiarly as "The Tin Hut" because of its corrugated iron roof. This hut was erected on the new site to accommodate rapidly growing audiences. Many older members will remember the very beautiful chamber music provided at this time by Mr. John Foulds and a group of gifted artists. Finally, during the war, the Government took over the completed new building as a Government Office and the Headquarters was moved to 23 Bedford Square. At the close of the war it was found that the alterations necessary to adapt the new building to

Government purposes had rendered it unsuitable for the use of The Society. A forced sale resulted in great disappointment and some financial loss to those who had given money to the Building Fund.

In 1920 Mr. Baillie-Weaver wrote: "I have finally succeeded, with money kindly advanced by supporters, in completing the purchase of 23 Bedford Square on behalf of The Society as its new Headquarters. . . . The house is a fine one, and much better as regards space, compactness and railway and omnibus facilities for central London than our present premises are. It is, however, smaller, and it will require careful consideration so as to allocate the available space to the best advantage. It cost £4,500 and I assume, though I have not yet gone into the figures, that from £300 to £500 will be sufficient to do it up and pay for the additional furnishings which will be necessary."²

The very beautiful building at 23 Bedford Square—used from 1920 to 1930 as the National Headquarters—had much the same accommodation as the house in Gloucester Place which is the present Headquarters, and was arranged in much the same way. The basement was for the use of the caretakers. The ground-floor had a members' room where tea was served, and an enquiry room near the entrance. The library occupied the whole of the first floor, and the offices of the General Secretary, Treasurer, Registrar, and Publicity Department were on the second. For some time the E. S. had a room on the top-floor, as it had had

¹ *The Vahan*, Vol. XXI.

² *The Vahan*, Vols. XXIX-XXX.

at Tavistock Square, but later it had its own building at 78 Lancaster Gate.

Thanks to the very great generosity of Miss Mary Dodge, The Society also had the use of the Mortimer Halls, Mortimer Street, off Regent Street, for public lectures and meetings, and an adjoining bookshop for the Theosophical Publishing House. Conventions were usually held at Queen's Hall when Mrs. Besant was in England, and her autumn and late summer series of lectures were given there. They were splendidly advertised and organized by Miss J. B. Chambres and the Hall was frequently packed from floor to ceiling. The Society at that period had about 5,000 members and Miss Dodge gave a generous donation each year for publicity purposes, so that there were four salaried National Lecturers and ample funds for advertising, publishing free literature, and the like. Mr. Baillie-Weaver, Major Graham-Pole and Mr. E. L. Gardner were General Secretaries during this period.

In 1929 the financial crisis affected these large donations. Many members had already resigned owing to Mr. Krishnamurti's attitude to The Society, and The Society passed through a difficult phase. An excellent offer was made for 23 Bedford Square, the lease of which was a short one, and the Headquarters moved to 45 Lancaster Gate, near to the already established Fellowship Club, a vegetarian guest-house run by Fellows of The Society.

News and Notes reports: "The accommodation secured . . . is adequate and spacious, with a very large and beautifully appointed room on the first floor for the Library. The house is

quietly situated though within a minute or two of Bayswater Road and several bus routes and of the tube station on the Central London Railway. It is also within a short distance of Paddington Station and the Metropolitan Railway. Hyde Park and Kensington Gardens are close by. A considerable saving in annual cost of upkeep will be effected by this change."¹ The opening At Home was held on July 4, 1930.

Mortimer Hall was sold about this time and Conventions were held at various Halls in London. Mrs. Margaret Jackson was General Secretary during this move.

The Lancaster Gate neighbourhood unfortunately proved to be too difficult to reach to attract large public audiences, although classes were held at 78 Lancaster Gate, the E. S. Headquarters, and many efforts were made to draw the public to the Sunday lectures held at 96 Lancaster Gate, the premises of the International New Thought Alliance.

In 1933 Dr. Besant died and it was resolved to invite the members of The Theosophical Society in England and the public in general to subscribe towards the cost of the erection of a Lecture Hall in London, to be known as the Annie Besant Memorial Hall.²

Mrs. Josephine Ransom was then General Secretary and was indefatigable in searching for a suitable site for this Hall. The capital funds arising from the sale of Mortimer Hall and 23 Bedford Square were available, and

¹ *News and Notes*, March 1930.

² Minutes of the Executive Committee, *News and Notes*, October 1933.

after a weary search an exceptionally good freehold site in a central district was discovered at 12 Gloucester Place, W. 1, now, owing to a readjustment of street numbering, No. 50.

A minute of the proceedings of the National Council runs: "The General Secretary reported that the Executive Committee had completed the purchase of the freehold of 12 Gloucester Place, W. 1, for a new Headquarters, with sufficient space at the rear of the property for the erection of the Annie Besant Memorial Hall."¹

In June of the same year, Mrs. Ransom wrote: "We are now settled in our delightful new Headquarters, and find them very commodious, light, and when the workmen really leave us, easy to run. We are far more centrally situated, and even though this means more noise from the traffic, members and visitors will find it easy to reach us, and they will receive a warm welcome.

"On the ground floor is the Enquiry Room, a small Lecture Room which will hold about 150 quite comfortably, and the Members' Room, looking very charming, where teas are served every day at 4 p.m. . . . On the first floor the fine Library occupies the whole space and is most attractive. There is now a large and quiet Reading Room where arrangements are made for students to work. Every effort is made to render the Library of real service to all, for it is one of the best of its kind in London. On the second floor are to be found the offices of the General Secretary, Treasurer, Publicity Secretary and Registrar.

"The decorations are all in white and gold and give an attractive effect of light and space.

"As there are still many details to attend to before we are in complete working order, we will not have our 'House Warming' until October 1st. Then we will celebrate Dr. Besant's birthday and dedicate our new home to the service of the Masters. Our new President, Dr. Arundale, has kindly consented to do this, and I hope as many as possible will try to be present, not only to show their interest in Headquarters but also to greet Dr. Arundale as President.

"Do remember—a cordial welcome is yours at your new Headquarters."²

During 1934-36 the promised Hall was built at the rear of Headquarters. It is delightfully designed in a modern style which is both simple and dignified. It seats 400, is beautifully lighted, and is fitted with every modern facility for the showing of films as well as for the production of concerts and small plays. The acoustics are exceptionally good. By the use of loud speakers and extensions into the main building Convention audiences of 650 and more can be accommodated. Mrs. Ransom had all the wear and tear of seeing through the troublesome details of the building of the Hall which cost £10,000, and the first public lecture was delivered in it by Mrs. Adelaide Gardner, the present General Secretary, on Sunday, 5 April 1936. Since then the Hall has been in constant use. It was thought that the name originally proposed was a trifle long, so it is now known as "Besant Hall."

¹ *News and Notes*, February, 1934.

² *News and Notes*, June 1934.

CYCLIC SEQUENCE TABLE

(BASED ON THE TEACHINGS OF H. P. BLAVATSKY, ANNIE BESANT
AND C. W. LEADBEATER)

FIVE-FOLD UNIVERSE of ACTUALITY			SEVEN-FOLD UNIVERSE of POTENTIALITY	
No.	Principle	<i>Bodies to be built or Nuclei to be stimulated</i>	<i>Planes or Principles</i>	<i>Powers of Consciousness</i>
SPIRITUAL			LIFE	
7	Atma (Will)	Atmic Nucleus	Divine	Godhood
6	Buddhi (Intuition Love-Wisdom)	Buddhic „	Monadic	Selfhood
5	Manas (Mind)	Mental Body	Atmic	Will Unity Purpose
PERSONALITY			SPIRITUAL SOUL	
4	Kama-Manas (Emotion and Feeling)	Astral „	Buddhic	Law-Love, At-one-ment or Union Idealism
BODY			FORM	
3	Kama-Prana (Desire- Passional nature)	Creative System in body Cerebro-spinal development	Mental	Intelligence Knowing Correlating Creating
2	Linga Sharira (Vital Body) (Sensation) (Subtle physical)	Etheric Double Sympathetic Nervous System	Astral or Emotional- Feeling- Desire	Emotion Feeling Desire
1	Sthula Sharira (Gross or dense physical)	Physical Body	Physical	Action

During the first three units of a cyclic sequence, qualities are impressed from within out on matter. The fourth unit is the point of struggle for mastery between the involving life, now crucified to its depth in form, and the heavily-resistant matter. In the last three units, life gains supremacy and powers are evolved.

The above series of seven apply to all cycles of growth or unfoldment, whether of seven Chains (incarnations of a Planetary Logos), of seven Rounds (complete cycles around all the globes within a given Chain), of seven World Periods (occupations of globes within a Round), of seven major or Root-races in a given World Period, of seven sub-races within a Root-race, or even of the seven-year or other cycles within the incarnation or earth-life of a human being.

For example, we are in the 4th, the emotional, Chain or incarnation of the whole Planetary System of our Earth. Emotion is further intensified as we are in the 4th Round of life cycling around that Emotional Chain. Emotion is raised to its pitch as we are in the 4th World Period of that 4th Round. The very matter we use is tuned to vibrate to emotional impulse. It is also a period of greatest crisis as Spirit and Matter have only just passed the midpoint in their struggle for supremacy. There is a slightly modifying element as we are in the Aryan 5th Race, which will develop as much mind as can be brought into this intensely emotional substrata. This modifying influence of mind is heightened in the Teutonic or 5th sub-race and again weakened in the Celtic-Latin 4th or emotional sub-race of the Mind Root-race.

A cycle is divided into three periods :

1. *Blessing* : It pours itself down in stimulation of principles already developed below it.

2. *Individuality* : It quickens and unfolds its own true nature in its purity.

3. *Chaliceship* : It becomes a grail for the principles above it.

These periods are not fixed but naturally vary for the principle to be developed. In the 3rd Root-race, the individuality point is reached in the 3rd sub-race; in the 4th Root-race, that point is reached in the 4th sub-race, and so on.

For example, in sub-races 1 to 4 of the Mental or 5th Root-race, mind quickened, and manifested through, that which was below it. In sub-race 5, mind is now expressing its purely mental nature. In sub-race 6 mind will become a chalice for the higher principle of Love-Wisdom, which will express itself in mind as understanding, and in sub-race 7 mind will be quickened by Will, which will express itself as purposeful power of choice. Whereas, as regards our 4th Chain as a whole, now past its midpoint, emotion is commencing to become a chalice for the higher principle of Mind.

As we live at the present time in a five-fold universe where, for the purposes of body-building, the sequence of seven has been compressed into five planes, the first sequence of seven is most marked. But there seems to be the constant pressing-down influence of the seven-fold universe of potentiality, very noticeable, for example, in individual cycles within a given life.

PREPARATION FOR LIVING

<i>Cycle</i>	<i>Power</i>		<i>Vehicle</i>
1 to 7 years	Action	develops	Dense physical body
8 to 14 "	Feeling-Desire-Emotion	"	Sympathetic nervous system, vital body, senses
15 to 21 "	Intelligence	"	Creative system in body, quickens cerebro-spinal system
22 to 28 "	Idealism, Love, Union	"	Emotion and Feeling Body
29 to 35 "	Will, Purpose	"	Mental Body
36 to 42 "	Selfhood	"	Buddhic or Intuition-al nucleus
43 to 49 "	Godhood	"	Atmic or Will nucleus

Occultists emphasize the seven-year cycle, but also hint at larger cyclic periods within the life of the individual. The student will be interested in applying the sequence in 10-year and even 11-year cycles which would then cover the whole of one incarnation.

While these cycles work their influence on each person, evolved or unevolved alike, naturally he who is old in soul will have much more unfoldment within a given cycle than he who is beginning for the first time to evolve his God-inherited powers.

A. H. PETERSON

CORRESPONDENCE

THE PROBLEMS OF PEACE

Mr. Leonard C. Soper writes to Dr. Arundale from London, 14 August 1940:

With reference to the proposal that members of The Theosophical Society should begin now to concern themselves with the problems of Peace, when it comes, I venture to suggest that too much emphasis is being placed upon Peace *as an end in itself*. Just as happiness is never achieved when it is pursued directly, but comes as the result of the pursuit of the ultimate values, truth, beauty and goodness,

so I suggest that Peace, which might be called a negative virtue, is not achieved when it is directly pursued, but is only attained when certain other social virtues have been attained. Chief among these I would put *justice and freedom*. These in turn I suggest are the result of the establishment of *social equality*. By social equality I mean the abolition of distinctions of class, race, creed and sex. Social equality, it is hardly necessary to say, does not mean that all classes, races, creeds and the sexes are equal in every respect; it does not mean *uniformity*. For classes, it means that

there shall be *equality of opportunity*; that the social system based upon distinctions of birth and privilege, whereby those born in the so-called upper classes are automatically entitled to privilege and power, and those born in the so-called lower classes are automatically subject to privation and restriction, shall be replaced by a social system in which equality of opportunity ensures that the intrinsic differences between individuals will receive that special consideration which will enable their innate faculties and abilities to be developed to the fullest extent. Similarly for differences of race, creed and sex: these differences, which, like class distinctions, are differences of kind, must not be taken as necessarily indicating differences of degree. They are superficial and extrinsic, and essential and intrinsic differences can only be discovered by ensuring equality of opportunity.

The problem of the post-war era will not be the problem of the establishing of a lasting Peace, as such, but of establishing the principles of *justice*. Once this has been achieved, *liberty*, the *freedom* to pursue the ultimate values, truth, beauty and goodness, *happiness* and *peace*, will inevitably follow. The pursuit of peace for its own sake is a will-o'-the-wisp, leading to disappointment and disillusionment, to which the history of the years 1918-39 is an incontrovertible witness.

For these reasons I should like to see the members of The Society exhorted to concern themselves with the problems of social justice and its allied problem, cruelty. Meanwhile, the first step is to win the war.

DR. ARUNDALE AND THE WAR

MY DEAR DR. ARUNDALE,

It was such a joy to read in the July THEOSOPHIST the letter from three pacifist members of our Society and also your very kind words of appreciation to the writers. Whilst agreeing that each member must be free to express his individual opinion it has seemed to some of us that war has been glorified out of all proportion; and although I feel that wars are not likely to cease until man's attitude not only to his brother man but also to all that lives alters, yet I feel too that war solves no problems at all, it merely throws open the doors of hate, misery and suffering, and while the war lasts all constructive work is thrown on the scrap-heap. We hear such a lot of talk about the heroism of the fighting men, and I do not for one moment doubt this, but they do not become brave simply because they are fighting. Men and women *are* brave, you have only to live as we do in the very poor part of a great City [London] to realize the wonderful bravery of a great people each day and every day against disease, bad housing, unemployment and the 1001 injustices that exist in our so-called civilization—and we have to remember the aftermath of war increases these a 100-fold; these people have no medals or glory and do not die for their country, but are living for it all the time and their bravery is very little recognized. One of the greatest advances I believe in this present war is the great increase in the number of conscientious objectors who are willing

to stand for their convictions without bitterness or hatred, and who will, I am sure when the time comes, be able to aid in the formation of a saner peace than we made after the last great catastrophe—which is what I hold war to be.

Again thanking you for voicing the other fellow's point of view. . .

BEBE BEDDOW BAYLY

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* * *

Mr. Hugh Sykes of Esperance Lodge, England, sends the following, signed by himself and 17 others, including 4 members of Northampton Lodge :

DEAR DR. ARUNDALE,

In the letter which appears in the July number of the THEOSOPHIST, from three members of the Northampton Lodge of The Society, the writers appear to infer that a large proportion of the members of The Society, in this country at least, would agree with them in their pacifist attitude ; this, however, we feel is far from being the case.

No enlightened person, of course, would deny that war of any kind is a terrible evil ; but there can be, and are, evils worse than war.

We believe that a very large majority of the members of The Society in England would agree that the only possible alternative to the present war would be submission to Nazi domination and that such submission would bring about a state immeasurably more evil than war.

We also believe that, in the attitude you have taken on the subject, you have the support of a large majority of the members of this Section.

CHANGING THE SOCIETY'S OBJECTS

Mr. Gregory Hynes writes from Hawthorn, Victoria, Australia :

I hope the movement initiated by you to examine into the propriety of re-casting the declared objects of The Theosophical Society will not be allowed to lapse. The wide response to your questionnaire in the September 1939 THEOSOPHIST justifies its being pressed to a conclusion. Personally, I am in thorough agreement with your proposals in principle, while desirous of certain modifications in detail.

Analysing your first question, it falls into three sections, thus :

- (i) Have the *real*, if unspecified, objects as a matter of fact already altered or expanded with the passage of time ?
- (ii) If so, is it desirable that the *declared* objects should be changed in order effectively to express such alteration ?
- (iii) If so, are the legal and financial obstacles too great to justify the desired change ?

In my opinion the last question need not be seriously considered until the first two have been answered affirmatively ; but the objection has been raised and should be dealt with.

The chief reason for an affirmative answer lies in the general upward trend of the ideals of humanity during two generations (despite appearances in Europe to the contrary) and the corresponding need for The Society to maintain its claim to be a little ahead of them. Your proposals are :

To form a nucleus of the Universal Brotherhood of Life without distinction of

kingdom of nature, race, creed, sex, caste or colour.

To encourage a comparative study of world conditions and of the forces at work in them, especially religion, philosophy, science, the arts, politics and social life.

To encourage the study of the unrecognized laws of nature and the hidden powers in man.

In composing the following amendments to your proposals I have tried especially to meet the requirements of clarity, conciseness and concession to the conservative viewpoint. I agree heartily with the idea of expanding the First Object to embrace all life, so that the responsibility of man for the welfare of his younger brothers may be effectively stressed, but I would move the clumsy expression "kingdom of life"—for which I could not think of any satisfying substitute—from the beginning to the end of the series where it is least conspicuous in order, first, to avoid giving such a severe jolt to the conservative mind and, secondly, to improve the sentence as literature making it more rhythmic and, by using to the full its alliterative possibilities, more euphonious. And, as by this time we ought to *be*, and not be still trying to *form* a nucleus, my First Object would read :

To *be* a nucleus of the universal brotherhood of *life*, without distinction of race, creed, sex, caste, colour or kingdom of life.

2nd. To *promote* the *practical* study of religion, philosophy, science, *art* and *social conditions*.

The second is thus condensed considerably with advantage. *Promote* is

a more positive and virile word than *encourage*, and implies taking active part in initiating the proposed studies ; while the sentence as a whole embraces either explicitly or implicitly all the ideas expressed in your proposed form, including "politics"—without waving that red rag before the bull.

In the third, the word *promote* is again preferred, and for reasons above stated I would not change the phrase "powers *latent* in man," though I would suggest we might include at this stage the practical idea of "unfold-ment" seeing that so much of this is being done now for good or ill in the outer world. So it would read :

3rd. To *promote* the *study* of the *unrecognized* laws of nature and the *unfoldment* of the powers latent in man.

* *
* *

ENGLAND NOW

The soil of England, ever fair,
I see it spread with splendour now ;
The seas of England, ever great,
I see them even grander now ;
The air of England, ever free,
I see it thick with rightness now ;
The star of England, ever high,
I see it clear with brightness now ;
The heart of England, ever brave,
I see it strong with pureness now ;
Afire with God her genius grave
I see it too with sureness now.

Alone she serves the cause of Light . . .
The sun of England's victory
Alone will, therefore, save the lands
That stand and wait in darkness now.

D. R. D.

BOOK REVIEWS

AN HEROIC EFFORT FOR PEACE

Failure of a Mission (Hodder and Stoughton, Ltd.) is a revealing and unique document, written by a man who worked for peace between England and Germany with every sinew of his being, who hoped against hope that war could be averted until, "after the occupation of Prague on the Ides of last March I still struggled on, though all hope, except in a miracle, was dead."

The key-note of Sir Nevile Henderson's record of the years he spent in Berlin—1937-1939—is well expressed in his opening quotation :

I labour for peace, but when I speak unto them thereof they make them ready to battle (*Psalm CXX*).

Sir Nevile was well-chosen as Ambassador to Berlin, for he felt himself very much at home among the German people, in fact found them less strangers than almost any other foreign people. He was also seized of the conviction that "a prosperous, contented and happy Germany is a vital British interest," but his realization today is that "the Germans are serving a false god, and their many good and great qualities are being debauched for ends which are evil. Germany can neither be prosperous nor happy till she recovers her individual and personal freedom of life and thought and has learnt that the true responsibility of strength is to protect and not to oppress the weak."

The book is dedicated "to the people of the British Isles, to the men and women of its streets and factories, shores and countrysides," in humble recognition of their struggle for the "spirit of freedom . . . for the moral standards of civilized life" with a full realization of the responsibilities and cost which must be paid for shouldering them, and in recognition that "all that is best in this generation of the British nation, and particularly of its youth, has dedicated itself to the higher cause of humanity in the future."

It is a fascinating story—the call to service that came to Sir Nevile while he was still in Buenos Aires; his visit to the Prime Minister in London and their understanding that if the Ambassador committed a "calculated indiscretion" in attempting to bring about friendly relations, such a form of diplomacy was useful; the arrival in Berlin and attempts to improve Anglo-German relations; the new light thrown on the character of Herr Goering, who is painted in a very different shade than that usually used as background.

Part II is laid as a Drama with a Prelude, Act I—Austria; Act II—the Czechoslovakian situation with its second scene at Munich; Act III—the Occupation of Prague; Act IV—Poland with its climax in Scene 2 of War.

If any have thought that Britain was indifferent to the occupation of Prague, this book makes it clear that Britain was only biding her time until she could, armed and ready, stop the madman

who was threatening Europe and the world. As Sir Nevile says: "By the occupation of Prague, Hitler put himself once for all morally and unquestionably in the wrong, and destroyed the entire arguable validity of the German case as regards the Treaty of Versailles. After Prague, Nazism ceased to be national and racial, and became purely dynamic and felonious. By his callous destruction of the hard and newly won liberty of a free and independent people, Hitler deliberately violated the Munich Agreement, which he had signed not quite six months before, and his undertaking to Mr. Chamberlain, once the Sudetenlands had been incorporated in the Reich, to respect the independence and integrity of the Czech people. Thereafter Hitler's word could nevermore be trusted, nor could the most pacifically-minded disregard the rape of Prague. It was a repetition in another form of Belgium, 1914, and it is no exaggeration to say that in 1939 also the war has been caused by the deliberate tearing up by Germany of a scrap of paper. Up till that March, as I wrote in my final report, the German ship of state had flown the German national flag. On those Ides of March its captain defiantly hoisted the skull and crossbones of the pirate, and appeared under his true colours as an unprincipled menace to European peace and liberty."

The telegram that went from Berlin to London stated: "The annexation of Bohemia and Moravia constitutes a wrong which will be always calling for redress," for London's Ambassador believed that "whatever be the immediate

outcome of the present war, 'the Gods remember everlastingly and strike remorselessly, by their long memories the Gods are known.'"

With every effort to believe in the good faith of Hitler, the inevitable conclusion was forced in upon this Ambassador of goodwill that for Hitler there had never been in fact other than two solutions: "The use of force, or the achievement of his aims by the display of force. 'If you wish to obtain your objectives by force, you must be strong; if you wish to obtain them by negotiation, you must be stronger still'"—a remark made by Herr Hitler to a foreign statesman, which expresses in the concisest possible form the Hitler technique.

"Moreover, the financial and economic position of Germany was such that things could scarcely continue as they were without some form of explosion, internal or external. Of the two alternatives the most attractive from the point of view of his growing personal ambitions, and those of the clique which was nearest to him, was war. So he chose war."

Still is Sir Nevile Henderson fighting for world peace, but now on the front of a raging battle. He carries emblazoned on his shield the motto:

Blessed are those among nations who dare to be strong for the rest.

He who strove and failed to achieve a peace of co-operation and friendship looks with clear eyes on the present war:

"No one can say what the scene will be when the curtain rises again at the end of the war, or even what that end

will be. War is a series of surprises, yet I cannot conceive of any ending which will not ultimately vindicate the higher principles of humanity, or of any world which would be enduring if it did not. It is not a war on our part for selfish interests or national ambitions. We have entered upon it, as the Archbishop of York has said, as a dedicated nation, and, cost us what it may, we must now persevere to the end till our crusade is victorious.

"As I wrote in my final report, it is a war to decide whether government of the people, by the people, for the people, shall perish from the earth. Though this reaffirmation of the abiding principle of the Magna Charta was better expressed than anyone else has ever done, or will ever do again, by President Abraham Lincoln at Gettysburg during the American Civil War, it constitutes in fact the warp and woof of Anglo-Saxon or British history. There have been black pages in that human history, and it would be as well if we were sometimes humbly to remember them. But we have redeemed our faults by means of our fundamental attachment to ideals, and the British Commonwealth of Nations is certainly not the least great of them. By its Constitution in its present form we passed from narrow national ideals to world-wide international ones. As Colonel Deneys Reitz said some years ago in a speech at Bloemfontein, 'The British Commonwealth is the nearest approach to the ideal League of Nations that we shall see in our time. . . If the British Empire and the United States of America fell to pieces, all would be darkness and the world would stop.'

"That, too, is my faith. We are not fighting about Danzig, or the Corridor, or what should be the line of demarcation between the German Reich and independent Czech or Polish republics. The shifting sands of Eastern Europe are not our real concern. We are Crusaders. . . We cannot end this war until the wrongs which he has done to two independent peoples, just because they happened to be weaker than Germany, have been redressed. We have got to be strong for the weak, and we have got to set an example for the strong. The whole future of the world depends on this.

"Above all, we have got to be just as true to, and as insistent on, our moral principles and standpoints in the blessed hour when peace comes again, as we were when the war began. We must prove that we were worthy of victory, and we must make a just peace. We must end the war in such a way that there shall be no hatreds left between the peoples of either side, and that the only grievance that Germany will feel shall be against the ambitious and military aggressiveness of the leaders and system which led her a second time to defeat. The problem thereafter will be, whether Germany will be prepared to adopt the same standards of civilization as those for which we ourselves are now fighting. Germany may be incorrigible, but she will certainly prove so if we fail when the war ends to follow Wellington's precept to Castlereagh—namely, 'to keep our great object, the genuine peace and tranquillity of the world in our view, and shape our arrangements so as to provide for it.'

"That may be the not least difficult part of the task which lies before us."

A document typical not only of a man but of the conscience of a splendid nation!

—A. H. P.

PROPHECIES

The Domination of Babylon: Literal and Symbolic, by David Davidson, Williams and Norgate, London. Price 2/6.

This book, published before the war in February 1939, and including reprints of statements and articles published in earlier years, from 1924 onwards, makes prophecies that have met with remarkable fulfilment, though couched in no vague terms, such as usually insure a measure of success to the prophet. These prophecies are based on the close study of measurements of the inner passages and chambers of the Pyramid, that wonderful history in stone, monument to the wisdom and foresight of our remote ancestors. Theosophists are not likely to agree with the learned author in ascribing such special importance to the Jewish race, or in regarding the British people as of Israelitish origin; but our own teachers have shown the close connection between Semites and the earliest Aryans, and all that may be said of "The Chosen Race" and its planned development through the centuries might well be applicable to this Fifth Root-race of humanity. This race has not yet developed its highest and most typical civilization, and it is manifestly part of the design that now, in this critical period, attention should be drawn to the Great Architect's Plan of the work,

as preserved for the purpose in centres of the ancient Mysteries.

Specifically Mr. Davidson wrote in 1924 that the British people would be called to be champions against a "Confederation of European and Near Eastern peoples under the domination of a dictatorship, exercised upon or through a still future phase of the Russian peoples. . . . Predicted conditions leading up to the expulsion or withdrawal of the multitudes of Jews remaining in Continental Europe, this points to a phase of anti-Semite revolution following the Jewish epoch in Russia identified with the Bolshevist regime." Since that, published prophecies for which he justly can claim fulfilment are: (1) the drying up of trade, predicted to last from 29 May 1928, to 16 September 1936; (2) the going forth of Three Unclean Spirits; (3) the beginning of an intensive period of Divine Judgment from 27 November 1939; (4) the splitting up of the economic world order into three parts (Communism, Fascism and Democracy) by propaganda of the three Unclean Spirits, from 27 November 1939 to 25 June 1941. The rounding up of the nations for judgment is dated from 12 March 1913, to 27 November 1939, and the final collapse of the economic world order and of aggressive military systems is declared by the Pyramid not to be due till 1948 and 1950 respectively, dates rather alarmingly distant in view of immediate urgencies. But the prophecy firmly reiterates that divine protection will be over the peoples of the British Empire and America, who have earned the privilege of leadership in a new world order.

The book here reviewed has numerous tables and diagrams, to illustrate the close conformity of Pyramid measurements with significant dates. It is all well worth close study.

H. V.

ZOROASTRIANISM

History of Zoroastrianism, by Maneckji Nusserwanji Dhalla, Ph.D., Litt.D., 1938. Oxford University Press, New York.

The book under review is a revised edition of *Zoroastrian Theology* under a new title by Dr. M. N. Dhalla, High Priest of the Parsis, Karachi, India. In it the author has traced the gradual development of the religion of Zarathushtra from the pre-Gathic period, that is, from the earliest times to 1000 B.C., right up to the nineteenth century and after, which is the Period of Revival. In between these two periods are the Gathic Period (about 1000 B.C.), the Avestan Period (from about 800 B.C. to A.D. 200), the Pahlvi Period (from the third to the ninth century), and the Period of Decadence (from the seventh to the eighteenth century). Covering nearly 3,000 years, these various periods, which represent chronologically different stages of the historic development of the religious thought of Iran, from remote antiquity down to the immediate present, will give the reader, in the opinion of the author, a general and comprehensive view of the history of Zoroastrian Theology.

Zarathushtra, the chosen of Ahuramazda, the learned author says, does not belong to any single period and

particular people, but to all ages and all peoples. The ethical trinity of "good thoughts, good words and good deeds" is Zarathushtra's immortal triad based as it is on his deep knowledge and personal experience of the institution of man both visible and invisible.

The author also discusses the age-old question of the origin of evil as propounded by the Great Prophet in his matchless doctrine of the co-eternally existing twin-spirits, Spenta Mainyu and Angra Mainyu. "Zoroastrianism is active, practical and militant." Man or woman is a perpetual soldier fighting under the Prince of Light and Righteousness against the demon of darkness and wickedness, and Zoroaster has always proclaimed the final victory of good over evil.

Prof. Haug's interpretation that these twin-spirits Ahura (Light, Life) and Mazda (Matter, Form) have both their origin in Ahuramazda, the Supreme God, disposes of the charge of Zoroastrian religion teaching dualism.

The following are some of the subjects treated of in the book: Ahuramazda, Mazda's Ministering Angels, Fravashis (Spirit), Evil, Life after Death, the Final Dispensation, etc. There are also described the Downfall of the Persian Empire, Exodus to India, Usages and Rituals, Mystics and Mysticism, Researches in Zoroastrianism, the Reform Movement, Parsi Theosophists.

Parsi Theosophists are described as students seeking a deeper meaning of life, as persons abstaining from animal food, claiming to be custodians of the only key to Zoroastrianism, investing it with a philosophical garb

and giving it a scientific basis, as champions of the cause of orthodoxy, etc. A deeper study of Theosophy, and perhaps a more intimate contact with Parsi Theosophists, has, the reviewer is glad to note, made the learned author change his views about them, who were "visionaries and unpractical men and women, threatening to sap the active virtues inculcated by Zoroastrian religion," as described by the same author in his book *Zoroastrian Theology* published in 1914.

The author deserves congratulations for the production of a learned treatise on the "History of Zoroastrianism." The book is written in a language which is superb, charming and flowing, and the account given is graphic, interesting and instructive.

D. D. KANGA

PAMPHLETS

Britain's Message to the Modern World, by I. A. Hawliczek, B.Sc. Theosophical Publishing House, London.

The President has lately invited members of the different Sections to formulate and express the national message of each, that for which it stands in the world comity. It is urgently needed, especially because some voices in that comity are already choked, perhaps in death. Some nations speak more through action than words, and some hover on the brink of positive action, because they are vague yet about the nature of the Word entrusted to them. In this thoughtful essay, Britain's part is shown to be that of leading in the creation of a fresh world order, and her forte, the

promotion of a friendly and co-operative understanding between opposing groups. Some have called it a genius for compromise, but the latter is not quite a worthy term. Where principles she values are at stake, Britain can be quite uncompromising in sturdy resistance, but she is not greatly attached to formulæ. Theosophists should find it easy to realize that their country is in each case far bigger than themselves, with a more important part to play in world evolution. For this life we wear the livery of a particular nationality, and are privileged to express as much as we can of the soul of that nation, perhaps for the first and last time in our chain of lives.

H. V.

Germany, Past and Future, by Adelaide Gardner. T. P. H., London. Price 9d.

This booklet perhaps evolved from the Campaign of Understanding, on which The Society was launched by the President in the year before the war. It is manifestly right that we should not lose sight of the essential values of German culture and tradition, however these may be temporarily over-shadowed by less desirable characteristics. With the truth of the picture of Germany's great past, especially in the cultural fields of music and philosophy, all will readily agree, but some may demur at the statement that post-war Germany was pushed into Nazism because the Allies permitted and enforced the retributive exactions of the Treaty of Versailles. Were not the conditions of that treaty relaxed over and over again in her favour, and

did not her subsequent phenomenal emergence in full war strength prove that the French contention had been true, and that she had never denuded herself, either in wealth or arms, as she was bound to do under the Treaty?

It is well that we Theosophists have our teachings on reincarnation, to guide our understanding of the problem, and can distinguish between the eternal spirit of the Fatherland, and the temporary obsession of a generation born into the race for the expression and release of this poison from its soul.

H. V.

The Story of Ken, by Jane Bailey Kennerley. The C. W. Daniel Co. Ltd., London.

This is a tenderly written sketch of a young life, prematurely eclipsed. Born in the turbulent days of the war of 1914-18, he brightened the lives of parents and friends, but was released from the tribulation of earth-life before the war-clouds had gathered again for Armageddon. His parents may now be glad that he was spared an ordeal for which perhaps he would have been too sensitive, and their home life must ever be the richer for the presence of the Divine Child with His Flute, who resided with them awhile in the person of their little son.

H. V.

Vanita Vishram, 1915-40. Bombay, India.

This is a Silver Jubilee commemoration issue of Vanita Vishram, an institute for the care and education of Hindu girl-widows. The number is well produced and contains illustrations, articles, messages, all of which describe and

testify to the very excellent work done by the Vanita Vishram in its several centres—a Training College, Schools and Ashramas at Bombay and at Surat.

Dr. Arundale's message gives the right appreciation and right wish-hope as follows: "I send my best wishes to the Vanita Vishram on the occasion of its completion of 25 years of useful work. There could be no more valuable contribution to India's renaissance than the helping of the Hindu widows. I wish the Vanita Vishram another 25 years of patriotic service, after which period surely the Hindu widow will have attained her rightful place in Indian Society."

THE ADYAR LIBRARY

The 53rd Annual Report of the Adyar Library, 1938-39, as usual, gives an excellent summary of the work done during the year, details of the present Library Staff, statistical abstracts of work done in the Eastern and in the Western Section, and a complete list of additions to the Eastern Section (352 printed volumes and 10 transcripts classified under languages and listed in alphabetical order). The Western Section had additions of 556 books and 182 pamphlets of which three are notable:

(1) *A Survey of Persian Art from Prehistoric Times to the Present*, ed. by U. Pope (first 3 vols. only).

(2) *A Dictionary of Chinese Buddhist Terms*, by Soothill and Hodous.

(3) *Monographs on the Maori*, by Elsdon Best.

A donation of 1,000 gulden by a Dutch lady has been funded as the nucleus of the Adyar Library Building Fund.

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