

Marcella R. Lake



THE THEOSOPHIST

ADYAR

MARCH 1940

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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EDITOR: GEORGE S. ARUNDALE

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document.

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

(Price: See cover page iii)

HIS WONDERFUL BOOKS

Charles Leadbeater's name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home. . . . A born teacher, he was unwearying in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

ANNIE BESANT

*C. W. Leadbeater, born February 17th, 1847,
passed into "worlds of peace and happiness,"
March 1st, 1934.*



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.

UNDERSTANDING IS THE NEED TODAY

AS the war continues the need for Theosophy and for The Theosophical Society becomes increasingly apparent, not in order to justify either the allied powers or Germany, but in order to help the whole world to tread its way more clearly and more swiftly through the clouds of misunderstanding that sometimes seem almost impenetrable.

REFORM SCHEMES AND CHARACTER

Personally, I must confess that my Theosophy and my member-

ship of The Theosophical Society cause me to attach far less weight than do many to the various panaceas for the determination of the present situation, and far more weight to those simple qualities of character without the active expression of which no panacea or solution can achieve its end.

Some years ago the Douglas Credit Scheme was regarded as the solution for all the ills of the world, and is so still regarded by many. Today we are all agog for what is called Federal Union, and for other similar alleged solvents of the present discontent. Any honest scheme for the world's reform may have its value, though

probably by no means as much value as its protagonists may claim for it; but in the short as well as in the long run the world's redemption depends upon the individual, upon his character, upon such character actively at work among his fellows.

Everywhere in the world we see great ideals set forth as the objective of nations and parties. The noblest of purposes are claimed as the motive within whatever may be the words or actions. And everywhere in the world we see these ideals and these purposes denied in the lack of character of those who are their protagonists.

I do not for a moment wish to minimize the value of the many schemes that are put forward for the world's redemption. Let us have as many as the ingenuity of man may be able to devise. But let us seek to be busy about the education throughout the world of a Greatest Common Measure of character based upon the universal principles of life, so that co-operative understanding shall take the place of separative ignorance.

Religions, races, nationalities, parties, are everywhere separating men from one another. Religions and races and nationalities and parties are everywhere asserting their respective superiorities over other religions and races and nationalities and parties. Arrogance is universal, and self-righteousness.

THE SITUATION IN INDIA

Here in India there is not a single leader free from the sense of his own infallibility as regards the way in which Home Rule is to be achieved. Mr. Gandhi is quite certain that the principal ingredients of Indian Home Rule are the spinning-wheel and a particular form of Indian-made cloth called Khaddar. He throws in India's complete separation from the British Empire as a secondary consideration. He has no relationship with the Indian National Congress. He is not a member of it. And yet there are those—with himself among them—who are willing that he should be Dictator of the Congress, with a High Command to execute his decrees: all very Fascist; but the Indian National Congress is extremely Fascist. Discipline, discipline everywhere, but not very much of freedom for any individual member. The right wing of the Congress wants more Dominion Status and less separation. The left wing wants more separation and less spinning and Khaddar. The left wing says what it wants. The right wing is more discreet. And both wings flutter for the pledge of Independence from Britain which is taken every January 26th, in which has been inserted the following indictment of Britain:

The British Government has not only deprived the Indian people of their freedom, but has based itself on the

exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or Complete Independence.

But the National Congress by no means represents the whole of the Indian people, even though it has a certain representative nature. Most Muhammadans belong to the All-India Muslim League of which Mr. Jinnah is the leader. Then there are large numbers of unorganized non-Brahmins who are led by Sir A. T. Pannirselvam and Sir K. V. Reddi, the latter of whom, let us hope facetiously, described himself as an *Avatar*—a messenger from God. One is reminded in India of the way in which the present belligerents treat God as their exclusive monopolies, for Mr. Gandhi also regards himself as in communion with the Voice of God. Then there is the Liberal Party, consisting of a small number of somewhat distinguished persons, who are the Conservatives of India, who have little if any influence, but who are none the less statesmanlike in their political pronouncements.

And then there are the masses of the people who from time to time become inflamed by prowling demagogues, and join this or that in their masses, or who, also in their masses, denounce or acclaim this or that according to the reso-

lutions proclaimed from platforms by the same demagogues. And we are constantly being told that "intense enthusiasm prevailed."

A LACK OF UNDERSTANDING

I mention all these facts so that my readers may know what is going on in India in the midst of the war, and in what is declared to be the most critical period in the history of India as concerned with India's freedom. And I mention them because they exhibit a most deplorable lack of that aspect of character most vital to the interests of India at the present time—understanding.

Without exception each leader is so wrapped up in his own ideas that he cannot see any others. He cannot see that others may hear the Voice of God as well as himself, and there is as much concern for India's well-being on the part of others as there is, he knows well, on his own part. I sometimes say that in general we may well endow Britain and France and Poland and Finland, and the people of Germany too for aught I know, with the titles: Courage over Britain, Courage over France, Courage over Finland, Courage over Poland, Courage over Germany. But the present title for India so far as regards her political parties is: Confusion over India. And the confusion is destructive. It is certainly not constructive.

In India crowds of people pledge themselves to India's Independence, as no doubt they have the right to do (but which country other than Britain would allow them so to do in public in the presence of the very police themselves?). So do their leaders. But all those leaders who are members of Legislative Councils or Assemblies also take the Oath of Allegiance not only to the King-Emperor but also to his Heirs and Successors. They swear to be faithful to the King-Emperor and to his Heirs and Successors, even though their faithfulness consists in planning openly the dismemberment of his Dominions.

What character is there in all this? And even if it be possible to reconcile it with honour and conscience, why does every leader forget Mother India herself, forget that she can only begin her new life with a truly national Brotherhood, all-inclusive and all-happy? I have not the slightest doubt that every one of these many leaders is honest and patriotic, and every one of them is an Indian. Why then can they not come together in a spirit of mutual respect and understanding? The whole difficulty lies in the fact that each leader has enslaved himself to certain ideas from which his pride refuses to unloosen him. And all the time these obsessions, which no leader regards as such if they are his, are constantly fretting those

who have other obsessions, so that the gulf of misunderstanding widens day by day.

It does not seem to be realized that mutual understanding and co-operation must take precedence over the particular views individual leaders may hold sacrosanct. India's unity matters more than the spinning-wheel and Khaddar, than severance of the British connection or Dominion Status, than the pre-eminence of any class or creed.

THE VITAL NEED OF BRIDGE-BUILDING

The need of India is a Greatest Common Measure of Solidarity or Unity—call the Brotherhood how you will; and the supreme work of any political party is to achieve such Indian Brotherhood without delay. On the other hand, through the press and through public exhortations from the platform, the Indian people are ceaselessly told that only by adopting such and such a policy will India become free, only under such and such a leadership will she achieve victory. How great is the need for the unifying power of Theosophy in the lives of us all, how great the need for the fraternizing power of The Theosophical Society! I have written about India for I am in very close touch with the Indian situation, and I know how every Indian leader is missing the most wonderful opportunity that could at any time come to any leader of

men. As I have said, the opportunity is being missed because every leader is certain he is right and that every one must agree with him if India is to be saved.

But I am sure that in most countries, save where the need for self-preservation is critically urgent, as in the belligerent countries, and even in these it may well be that the censorship alone prevents the disclosure of a somewhat similar situation, there is this same lack of character, this same need for the recognition of the unity of life and of the real brotherhood of man. All God's children have wings, and all are flying to Heaven; and we need not concern ourselves very much as to the distance each has still to fly before he reaches Heaven. In India the need for an active recognition of the Universal Brotherhood of man is very long overdue. To me it seems absurd to think of India's freedom in whatever terms without thinking of it as being based on a very real brotherhood among the various communities and faiths. Is it not possible to ask of our leaders that India shall for a time, until Home Rule has been won, take precedence over personalities and political principles, and that there shall arise in the hearts of all who love their Motherland an undivided allegiance to India taking precedence over their allegiance no matter to what individual or to whatever political principles?

The world, and in particular India as perhaps the very heart of the world, is in urgent need of a universally active understanding. This understanding matters far more than the Douglas Credit Scheme or Federal Union or than other scheme for curing the world's ills. Every member, it seems to me, of The Theosophical Society is today charged with the urgent duty of hastening such understanding as the supreme enrichment needed in every individual character. And every member will need for this his deepest understanding of Theosophy—the very science of life.

I hold most strongly that every member should give second place to any scheme for the healing of the world, however entrancing, knowing that no scheme can ever command the allegiance of all, or even of the majority, and bestir himself to his utmost to develop in himself first of all and so in his surroundings those qualities which enable him to understand his fellow-man and to know that there is no chasm so wide between him and others which is not already bridged, even though ignorance may have camouflaged the bridge to its apparent non-existence.

FOR INDIA'S REDEMPTION

Every leader should at once take a self-denying ordinance to write and speak appreciatively of his opponents, while in dignified

language, however emphatic, he denounces their views and supports his own. The safety, happiness, prosperity of a country are by no means in the sole keeping of a particular party or individual. These are in the keeping of every citizen and of every party; and it behoves us all to work together for the common end. Nowhere is this more necessary than in India, protected as she is from all the horrors of war. In the West there is the urge to solidarity on account of the ever-present menace of war, and a very wonderful, indeed beautiful, solidarity has been achieved in Britain, in France, in Poland and in Finland. But there is confusion over India. Leader works against leader. "Codlin's the friend, not Short," to use the expressive phrase of Charles Dickens.

India is leaderless because her many leaders are at variance one with another, each proclaiming, and causing his followers to proclaim, that he alone can lead the country into her freedom.

Shall there not be understanding between them? Shall they not together lead India into peace and prosperity? Is not Theosophy in India, is not The Theosophical Society in India, both as to its General Headquarters and as to its Indian Section, to help India to solidarity at this supreme moment on the threshold of her newer life? Let Theosophists in India

bestir themselves to India's redemption through a mighty call to solidarity among all classes and castes and faiths and opinions. Such shall be our contribution to this Motherland of the Aryan world. To such purpose are we born into the world at such a time as this!

* * *

TRUTH AND WAR

The more quickly to end the war, and the more certainly to guard against future wars, let each individual's most honest truth be lightly released for such use as those around him may be able to make of it.

Each of us is in possession of a fragment of the Universal Truth, but very, very much depends upon how we hold it and how we release it. We ever desecrate Truth and hold it blasphemously when we hold it as the whole Truth and the only Truth, all else being falsehood when we release it in judgment over others—counting them righteous as they conform, and unrighteous as they do not conform.

We honour Truth as we realize how infinitely more glorious it is than as we know it, even though such realization as we have may be marvellous in our sight.

We honour Truth as we realize that all have Truth, whosoever they may be, and that their Truth

is no less true for them than is ours for us, however different their Truth may be from ours.

Our most precious gifts are the Truth that is growing in us and our appreciative recognition of the Truth that is growing in all. We have the duty of presenting to the world the Truth we know, both in homage and in hope that it may in a measure reign over a kingdom far wider than that of our individual self.

But we have no less the duty of recognizing that as our own Truth is to us so are the Truths of others to them.

We enjoy no monopoly in Truth. Nor does anyone else.

THE SPARKS OF WAR

The war is the result of the ignorance that Truth is with all, and of the resulting delusion that we alone are God's chosen people, or that a self-satisfied few are God's elect.

The war is the result of that tyranny of pride which results from such ignorance and delusion.

Some there are who cry out against nations and the leaders of nations, and declare that their insensate pride is leading the whole world into destruction. Destroy such nations and their leaders, and the world will return to peace and to prosperity.

Some there are who cry out that it is economic rotteness which is

responsible for wars and for the aftermaths of wars. They declare that right economics will necessarily involve a right world.

Some there are who cry out vaguely against tyranny and injustice and cruelty, and declare that these are evils which must be removed. Such are the allied nations fighting against Germany—afraid to be otherwise than vague. Such are Germany and Russia which engage in war because the disease of might is upon them, justifying the disease with a veneer of self-righteousness because they have become its slaves.

Ignorance and delusion are the cause of war, and only as these diminish will the spirit of war begin to disappear.

THE ARMY OF TRUTHFULNESS

Truth is the conqueror of war—the Truth which each of us has, not alone the Truth that some of us have.

We walk in the shadows of our ignorance and delusion and cry out that others are in darkness, blind to the fact that we ourselves are in darkness too.

Only shall war begin to end when we begin to collect and cherish the Truths of others not less than we exalt and cherish our own. We have great need to pool our myriad Truths—the Truths of our Faiths, the Truths of our Race and Nation genius, the Truths of our

individual honesties, the Truths of Life.

Then must we fight, must we criticize? Is it not enough to appreciate? Is it not enough to be contented with our own Truth and to find contentment in the contentment of others in their Truths? No. We must fight. Even have we the duty to criticize. But we must fight and criticize not that our own Truths may prevail, but that the Truth shall prevail. We must fight and we must criticize not that we and our cause may win, but that Right may be won, Truth may be won, by all and for all.

We must fight and we must criticize in the sure faith that we have the Truth and that it must sweep through the world. But behind the sure faith must be the deep and abiding intuition that there is greater Truth than the shadow we know, and that as we work ardently for the shadow that is ours we must dedicate our warring and our criticism less to the triumph of the shadow, more to the victory of the larger Truth which is nearer to that Substance which is of the very essence of Truth. *Magna est Veritas et prevalebit.* It is not said: *Magna est veritas nostra. . . .!*

Let us fight for our right, for such is our dharma. But let us will victory for *the* Right as the Wise may know it.

Thus must we hold our Truth lightly, speeding it on its way into

the past, so that the Truth of the future may enter into our present.

Ignorance and delusion! These are the sparks of war, self-fanned into flames of desolation.

Let some be called to physical warfare, to the strain and to the stress of all the incidents of war.

But let all be called to help to dispel ignorance and delusion with their honest Truths. Let all be summoned to the Army of Truthfulness, and fight in it together, however differently, against ignorance and delusion. Let each give his Truth to the Cause of Truth, so that there may arise a Pool of Truth which shall become a river to quench the flames of war.

"TO THINE OWN SELF BE TRUE. . ."

Speak your own individual honest word.

Speak it above the din and the clamour of persuasions.

Speak it without fear.

Speak it with chivalry and graciousness.

Speak it with deep sincerity.

Speak it without favour.

Speak it with fire.

Speak it with music.

Speak it with gorgeous colour.

Speak it with compelling form.

Speak it with brimming eyes.

Speak it with outstretched arms.

Speak it with vibrant voice.

Speak it in the audible power of its
Silence.

Speak it as the mountains tower.

Speak it as the rivers flow.

Speak it as the torrents roar.

Speak it as the rain falls.

Speak it as the sunlight dances
amidst the trees.

Speak it as the flower witnesses.

Speak it as the stars shine.

Speak it with the vastness of the
ocean.

Speak it with the rhythms that per-
vade the earth and spiral up-
wards into lofty distances.

Speak it so that it returns to you
in triumph or in defeat.

Speak it to multitudes or alone.

Speak your own individual honest
word, for so do you begin to shine
like the Sun.

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* *

THE INDIAN PHILOSOPH- ICAL CONGRESS

I am very happy to be able to
announce that just as The Society
is proud to be the host of Madame
Montessori this year, so will it be
happy to be the host of the Indian
Philosophical Congress in Decem-
ber 1940. I am placing at the
disposal of the Congress the neces-
sary lodging accommodation, each
member of course making the neces-
sary arrangements for his board.

George S. Amundale

In every world-conscious individual there must be more or less
shining forth in his very face the International Spirit.

G.S.A.

THE WORLD-STRUGGLE¹

BY ANNIE BESANT

(Written during the War of 1914-18 but apposite and inspiring today)

IN this War are in conflict not men, but principles, Principles of Good and Evil, in which a spiritual Society cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities.

WAR: FROM MYTHS TO MODERN EUROPE

As in the great myths of ancient days, myths which embody eternal truths, we see before us the recurring conflict which marks the parting points on the road of evolution, where a civilization must choose between Good and Evil, and survive or perish by its choice.

Hinduism speaks of Rāma and Rāvaṇa; Zoroastrianism of Ahuramazda and Ahriman; Hebraism and Christianity of God and Satan; Muhammadanism of Allah and Eblis. These names are symbols whereby, in every age, man has recognized the great evolutionary force of Life, or Spirit, ever unfolding its powers, and the retarding resistance of Form, or Matter,

obstructing the further growth of the embodied life, when the limit of expansion and adaptability of the form had been reached. Then is the outworn garment struck away, and the Spirit takes to himself a garment which is new. In its earlier days the form subserved evolution and for the time was good; when it has served its purpose and obstructs evolution it becomes evil.

So even militarism and autocracy were useful and therefore good in their day; the savage needed sharp discipline that he might evolve, and militarism gave it; the ignorant needed knowledge to guide them, and autocracy gave it; western civilization had to be built up out of barbarism, and the work was done by the sceptre of iron and the sword of steel. State and Church were alike hard and unrelenting, and they built up the foundations of modern Europe.

Then came the wind of the Spirit, which is Freedom, sweeping over the countries of Europe, and the garments of mediævalism became too small for the growing Life, and cramped the development of the

¹ From the Presidential Address to the International Theosophical Convention of 1915.

Nations, the resistance of the forms threatening the dwarfing and distortion of the Life, and a great breaking up of the Old was needed for the expanding of the New.

OCCULTISM AND WAR

Occultism, which is the study of the Divine Mind in Nature, teaches that behind all force there is Will, and that while Nature, which is Divine Matter, provides all the mechanism for activity, it is Life, which is Divine Spirit, that sets going and directs the mechanism. The Life may be embodied in animal, man, deva, angel, the Lord of a Universe—it is all the same, save in degree of manifestation, but that Life causes activity by Will, and wherever there is activity there is Will behind it. So in evolution there is the Will to Progress and in resistance to evolution there is the Will to Inertia, and these Wills are embodied both in men and in super-men, who strive against each other for the mastery at the critical stages of evolution, when a civilization is to choose between the downward grade that ends in disappearance, and the upward grade which begins a New Era. The men fight desperately, visibly on the earth; the super-men fight in the world invisible to mortal eyes. There is ever War in Heaven as well as on earth in these struggles that decide the fate of the world for thousands of years.

We call the super-men who fight for the victory of the Divine Will in evolution and are Themselves the embodiment of a portion of that Will—the Occult Hierarchy, the Guardians of our world. And we call the super-men who fight against it, who would preserve the old out-worn ways that have become poisonous, the Dark Forces, in the poetical eastern nomenclature, the "Lords of the Dark Face." Both sides work through men, and through men their triumphs and defeats are wrought out, the shadow here on earth of the events above. For it is the fate of Humanity which is in the balance; it is the Judgment Day of a race.

TO BE NEUTRAL IS TO BE A TRAITOR

It is because the present War is the shadow of such a struggle in the higher worlds, that no Occultist can remain neutral, but must throw every power that he possesses on one side or the other. To be a neutral is to be a traitor. Now the Central Powers, in this great struggle, are the pawns played by the super-men who follow the Lords of the Dark Face. They embody autocracy, militarism, the anachronistic forms which are ready to perish, for which there is no place in the coming New Age. "By their fruits ye shall know them." Not by the isolated acts of a few soldiers mad with

blood-lust and sex-lust; but by their official policy of "frightfulness," deliberately adopted and ruthlessly carried out, by a style of warfare renounced by all civilized Nations, belonging to a far-off past, a revival of cruelties long ago outgrown. By these we know them as the tools of the super-men of the Night, and the Occultists of the Darkness are fighting on their side. They have raised Hate into a National Virtue, and the Lords of Hate are with them.

We who are servants of the White Brotherhood, who regard Love as the supreme Virtue, and who seek to enter into the coming Age of Brotherhood and co-operation, we can but follow the guardians of Humanity, and work for

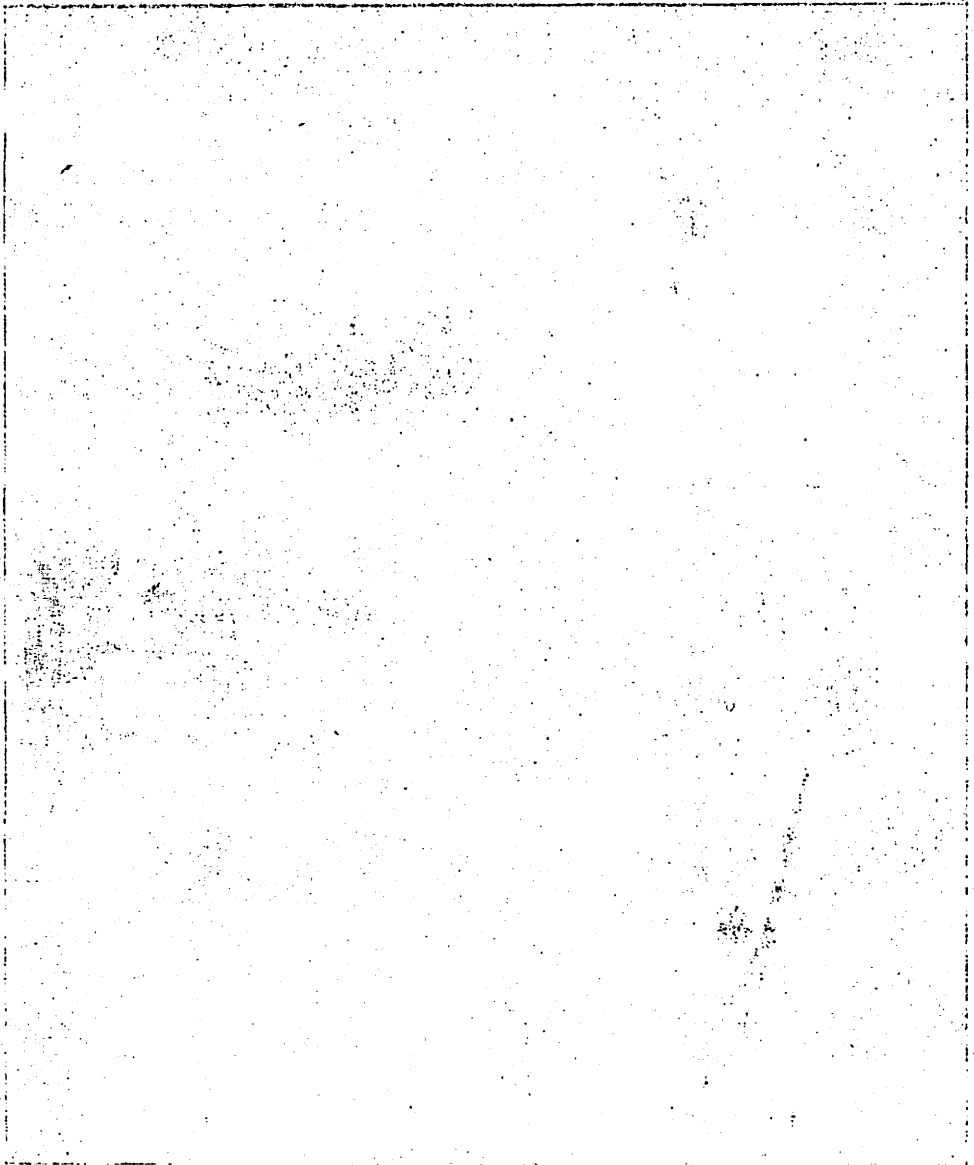
the triumph of the Allied powers who represent Right as against Might, and Humanity as against Savagery. The Theosophical Society, the Society of the Divine Wisdom, founded by Members of the White Brotherhood and their Messenger in the world, must throw itself on the side which embodies the Divine Will for evolution, the side on which are fighting the super-men of the Day.

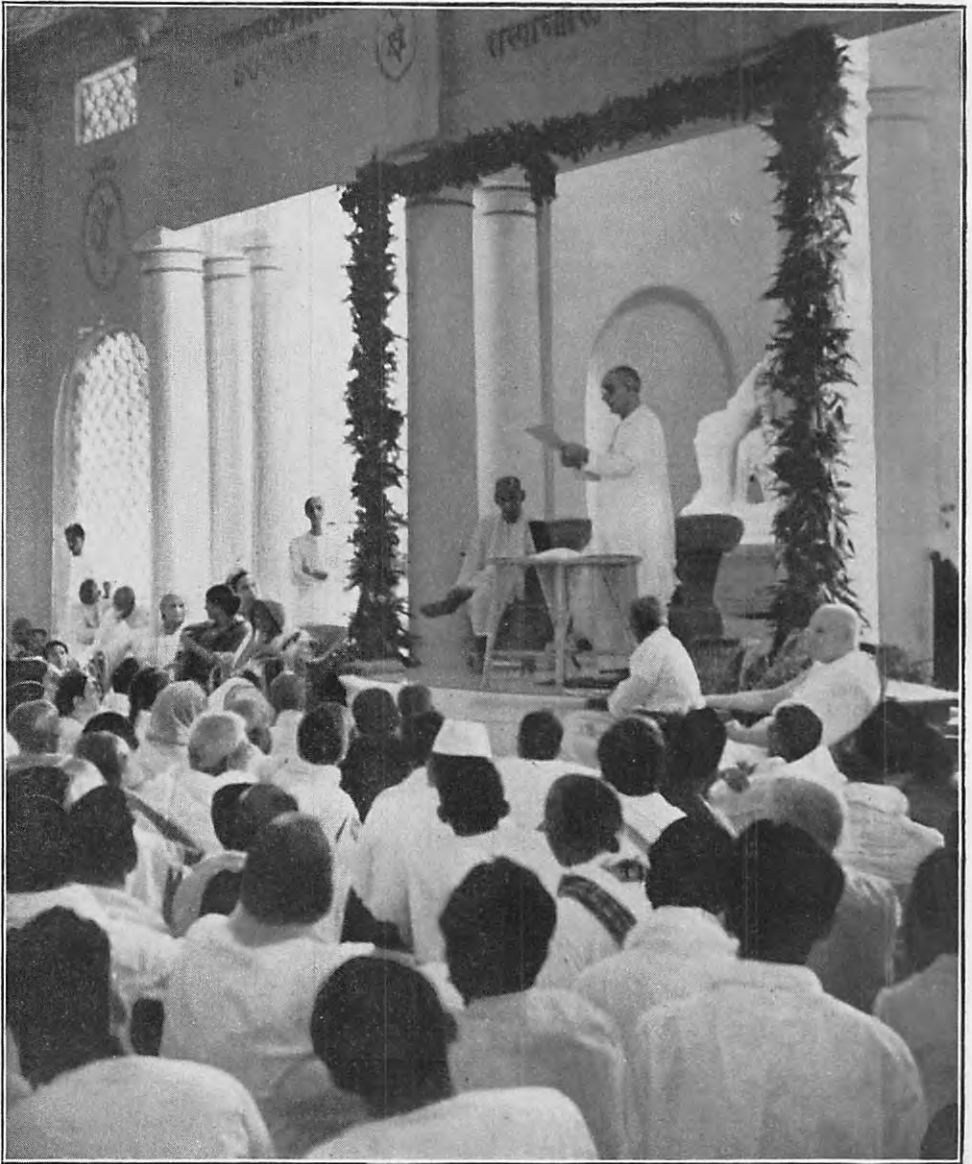
If by this we lose the members we had in the Central Empires, after the War is over and the madness of it is overpast, it must be so. Better to lose our members than to lose the blessing of the Brotherhood; better to perish, faithful to the Right, than to become a fellowship of Evil.

TO PADEREWSKI

Master! and freeman of the world's free lands!
 You, with no gesture of a hand that deigns,
 Suffering with Chopin for a land in chains,
 Laid by your art at Freedom's rough demands.
 Now, though your hair no aureole expands
 Of russet flame, the inner fire remains;
 But man's long sorrow softens now your strains,
 And his sure triumph thunders from your hands.

Who says the snow has fallen on your head?
 Nay! you have mounted to the soul's pure snow
 With eyes unflinching and unwavering tread,
 By paths which only Alpine spirits know,
 Whose end is on the white accomplished peak
 Where the immortals with immortals speak!





The opening of the 64th International Convention of The Theosophical Society, Adyar, 26 December 1939

THE CHILD: THE ETERNAL MESSIAH¹

BY MARIA MONTESSORI

INTRODUCTION BY DR. ARUNDALE

FRIENDS, it gives me the very greatest pleasure as President of The Theosophical Society to welcome to our platform at this Convention our very distinguished and world-renowned guest Dr. Maria Montessori. I feel sure you are all of you very happy to see her here, and are looking forward with the very deepest interest to that exposition of the Science of Education which she alone in the world can give. We welcome also Mr. Montessori, who, though not so evident in the foreground, is almost indispensable to Madame Montessori, and upon whom she relies so much, and who is so wonderfully conversant with Madame Montessori's system of education.

We are very thankful to have her here, because we believe her presence here is harbinger of the future of education in this country. True greatness knows no distinction of country or of race or of faith, and the tremendous work that Madame Montessori has been able to do in the West will be more than equalled by the tremendous work I feel sure she will do in the East. I am most happy to feel that there is some likelihood of Madame Montessori's

co-operation with our own educational work to strengthen it in every possible way, so as to enable us the more effectively to serve India and the East generally.

There are no details of the plans we may be able to adumbrate, but I feel sure that we shall work together under her great inspiration, and I am most thankful that it has fallen to the privilege of our Society to be the first to give her the warmest and the most grateful of welcomes.

I now call on Madame Montessori to speak to us. She will speak in that very beautiful language Italian, and it will be translated into English by Mr. Montessori. I can assure you that if you had only the Italian, that would be quite enough. You would gain from the rhythm, the music and the beauty of that language all that you would need. But owing to human frailty, and our lack of understanding of that language, it will be translated into English.

MME. MONTESSORI

I feel as I stand facing you that this is one of the greatest moments in my life.

For many decades of years the Child has helped, and revealed to me something which lay in the

¹ Convention Address delivered at Adyar, 30th December 1939.

depths of its soul. And my work has been the work of a follower, a follower who has discovered something and followed that lead, followed that something which had been discovered in the soul of the Child.

But how much lack of comprehension, how much misunderstanding, have I not met in so many countries, because the people thought I was talking about a method of education, while I was speaking of a revelation given to me by the Soul. But here among you all I feel that there is a very deep and clear understanding, because the awakened spirit and soul is necessary in order to be able to enter into the spirit, the soul. That is why I say it was a great event in my life to have been called here and to have had the privilege to be able to teach a great group of your citizens. It will be my greatest wish to be able to remain here among you and to have your collaboration.

I say very frankly and honestly that I do not work for India, that I work *with* the Indians. I wish to work with the Indians, so that a great centre may be founded here which may have influence upon the rest of the world.

"India first!" [said Madame Montessori in English].

It would be difficult in a few minutes to illustrate the work of my life, and even if I did, I would

not be developing the theme that I have given, because I said that I would speak of the Child Messiah. The Messiah is a teacher. Therefore, I will not talk about a method of educating children, but about something which has been revealed by children, which has come forth from the Child's Soul. In order to give a clear idea of what I think, I shall make a short reflection.

THE INSPIRATION OF NATURE

When we are in the midst of nature, when we are on the seashore under the moonlight, or among the trees in the forest, or among the flowers in the garden, we feel deeply inspired. We feel that it is beautiful to isolate ourselves in the midst of nature, away from humanity, in order to meditate. On the contrary, a big city in all its movement seems so opposed to the idea of inspiration and meditation.

We might ask ourselves why that is so. Why is it that men who are like us human beings endowed with intelligence do not inspire us, while the trees, the birds, and the waters of the ocean do? Perhaps it is because we feel that men are selfish, they are violent, they are evil, they kill one another, and they do not know how to cleanse their souls of this selfishness or egoism. And yet—in one part of the world there is an earthquake which has killed thousands of people. In Italy there

is a volcano which is pouring out lava and forcing five or six thousands of her inhabitants out of their homes. If I look into the ocean I find it is full of fishes who eat one another, and in the forest the animals fight among each other to such an extent that biologists say that evolution is founded upon struggle. And when I go into the forest, am I not likely to tread upon a snake which has elaborated a substance which serves to kill? It is not because nature is good and humanity is bad that we have these sentiments.

CONFLICTING SENTIMENTS

We might say that we have two different sentiments in our heart: one that we feel when we are in the midst of nature, and the other when we are in the midst of our fellows, our brother-men. We feel nature, we feel something when we are in it, something which answers to a need of our souls and forms part of the harmony of that feeling. Let us say that we feel the Divine Sentiment when we are in the midst of nature, but we do not feel it when we are in the midst of humanity.

We have had God presented to us as Love, because human beings had so great a need for that Love. They have even given us some technical rules in order to experience, to feel that love. They have said: "Renounce material posses-

sions, renounce selfishness in order to feel Love. Give your life for others. Work and work hard only for others."

But every morning I see near to my home the fishermen leaving their villages very early in the morning, and struggling to push a little boat—a few pieces of wood tied together with rope—into the water. Every morning even when the weather is dangerous and stormy, and there is the possible peril of slipping into the ocean and being devoured by the ever-present sharks, still they go out in their flimsy boats. Why do they go into the sea? Do they go into the ocean to catch the fish in order to eat it themselves? No, as soon as they arrive with their catch, their wives are ready and they fill their baskets and take the fish out to feed somebody else. And they do that every day and for the whole of their lives, they work so hard in order to live in utter poverty. Are they not perhaps those people who are sacrificing themselves, their whole life, in order to give everything that they catch to others?

But perhaps some will say: "They kill all those poor fishes." But then why is it when we look at the birds with such admiring eyes and feel such a wonderful inspiration from their beauty, why do we not say of those birds that "they kill all those insects"?

Then I think of the miners who spend their lives in the depths of

the earth, literally buried alive to the constant danger of their lives. And they dig out coal which serves to warm people who are far away from them and whom they do not even know. Or they give this substance to feed great machines that function far away from them and that they will never see. Are they not also people who sacrifice their lives for others?

And then I think of the shepherds in our country who lead a solitary life on top of the mountains never seeing another human being for a moment's distraction, and who dedicate their lives to sheep who will be the producers of that wool that will keep warm so many women and children in countries where the cold is great; do these shepherds not sacrifice themselves, their whole lives, for the good of others?

If one looks upon all the other activities, one may observe the same thing. What can we say about those hundreds of millions of people who pass their lives bent upon the land, working hard, so that this land may produce fruits which are more substantial as nourishment to the citizens of the world? Do they not sacrifice their lives for others?

So I think and feel and teach to all the children of my schools that we must feel grateful to humanity, this humanity which obeys, unconsciously it is true, but nevertheless

obeys a voice which has told them: "You are born to serve and sacrifice your lives to work for others."

You may say, perhaps, but these men are serving because they consciously work to make money and to live by this money. If I look upon the trees and upon all the countless growing things of earth, I may have two lines of thought:

I may think that these green leaves, this green vegetation, have an enormous task in the life of the world, that they purify the air of its poisons, and they pour into it the life-giving oxygen. Or I may have another trend of thought: The tree is a poisonous and vampire thing which takes and takes from the air, from the earth, only that it may itself grow greater and larger. It throws off oxygen only as an unwanted substance. Its whole life is an apotheosis of selfishness which attempts to suck from other life what it needs. The tree is the same, but we are looking at the tree from two entirely different points of view. One is from the divine or rather *within* the divine point of view, the other from the point of view of our reason.

We may ask ourselves why do we admire the trees in their great task which brings welfare to all living beings, and why do we not admire humanity in its great work and task which also brings welfare to all the rest of humanity? Why do we feel this gratitude when we are

in the midst of nature, and why, instead, when we are among human beings do we become as severe judges and look upon everything that they do with suspicion and condemnation? No matter what we think, does not nature remain always the same? But since there are the two points of view when we look at the trees, is it not also possible that our point of view in looking at humanity may change? If the orientation of the human soul were changed, then one might begin to feel how much goodness there is in humanity and how much sacrifice for others there is among the humans, a goodness so great that it is immeasurable, as great as the ocean is great, and one may feel moved by this goodness and feel such a great emotion and gratitude as almost to swell one's heart to its bursting point.

A CHANGE OF HEART NEEDED

Why is it that we suffer when we are among human beings, and we try to send them away from us when we are in need of an inspiration? There is something mysterious about this. There is some lingering attachment to some lower part of our soul. There is, we might say, the lack of a certain sentiment in the soul. Man looks within himself and he does not look outside.

Perhaps these Messiahs, these Prophets, will help us to detach

ourselves from the lower in our own nature so that we may look outside upon this eminent goodness that is widespread amongst humanity. But how difficult this Messianic task is. It is necessary to change the heart. And this change of heart, how difficult it is for us to accomplish. It is difficult to detach man, the human being, from his possessions, to detach humanity from its selfishness and to give it the eyes to see the good which is ever-present in others.

THE CHILD HELPS

And here I come to the topic of my talk this morning. We have amongst us human beings who have the immense power of changing the hearts of man. These are the children. When the child is born, what do the mother and father feel? First of all, they feel that everything they possess is no longer of interest to them, they want to give it to this new being who has come to them. They feel that their interest from now on is to make this new being happy. They feel so full of love, love for this new being. What is this but a change of heart from selfishness to love?

But not only is there this effect. The heart which has been touched in this fashion begins to feel its contact with other human beings in a more alive manner. I have in front of my eyes a picture which

I have recently seen—a mother and father and small brother looking upon a cradle wherein a new-born sister is lying. This little being acts as a magnet, a point of attraction. What is it that attracts? Surely it is not beauty, because a new-born baby is not beautiful. It is not intelligence, because there is no intelligence. It is something like a nebula which is around each one, a nebula full of light, full of brilliant light wherein each one feels uplifted to a higher level. Love has entered the heart, a love which is pure, which has no self-interest, whose only aim is for the good of the other. It is something like what we feel in nature. We feel happy, full of peace. Why? I do not know. But here there is something stronger than one feels among the flowers or the trees, here there is something much more powerful, it is the sentiment of love which works among human beings. It is a Divine Comfort.

And I have in front of my eyes another picture, a picture of a small child a few weeks old who looks at his mother. What a mysterious thing it is. That look is not merely a look, it is as a voice that calls something within the mother, something which must appeal to the higher levels within her. The mother is as in an ecstasy, serious, in an act of meditation. It is not a mere joy, a smile, it is a deep act

of meditation. She feels that greatness which the eyes of her child are calling forth from her soul. And all feel this around the child.

But why is it then that this supernal thing is lost? Why is it that it is not made use of? Why do not human beings think that something has happened, the orientation of the heart is changed, can we not continue it, why do we lose it? Something has been accomplished, something similar to the work done by the peasant when he breaks up the earth by ploughing it. Something similar has been accomplished in the human soul. It is true of all human characteristics that what man receives is not given as a gift, but as a potentiality. If man wishes to develop his gift, he must do it through affinity, through self-exercise. All is possible in the evolution of man. But it is necessary that man possess the beginning, the nucleus. Why do we not make use of that physical fact which is near every man that forms part of humanity?

MY METHOD OF EDUCATION

If I were to express what is the substance of what is called my method of education, I should say this: It is to treasure that which the child brings to us adults, and to keep the Divine Contact that exists between the soul of the child and the soul of the Lord, to keep it for ever.

So here is this child that comes to school with a burning flame within him, and we observe the older child who is three, even those who are five, ten, fifteen, they all contain this flame. Only we adults who do not recognize it put it out step by step inexorably, because we start from a point of view which makes us conscious of our pride and our authority. If we, as teachers, could be filled with the light of that Divine Contact, that contact of the soul with that which is divine, then we no longer would have any service either to the child or to ourselves but only to keep alight this Flame.

And we find that the technique is always the same. We must forget our pride, we must become humble, and serve the soul of the child. Then, in the manifestation of this freedom, the child will show us that he has powers that are much greater than we could have supposed. What a joyous surprise when we come to the practice of this new viewpoint! It all becomes easy. By themselves the children solve all the problems that educationists have put to themselves. The teacher becomes new, he lives in contemplation of this marvellous picture, and the adult of necessity must undergo a transformation.

But we must understand certain realities about this spirit of man that is undergoing a development of its laws and of its needs, and it

is a whole world that we are able to explore. To keep this contact means on our part a great work, a great task, because it means to prepare everything for the service of this new soul, and the development in us of a great sensitivity.

THE LITTLE MESSIAHS

That is what I meant when I said that we may consider the child as a Messiah, inasmuch as it changes the heart of human beings and keeps during its youth the Divine Contact. If you say: "This is not the Messiah, because the Messiah gives the great ideals," I will answer, that is why I have called the child the "piccolo Messia," the small Messiah. That small being, who is near to every man in the world, has as his task the preparation of the soul of man for the greater spiritual influx. The child makes the man feel what love is, what it means to be detached from possessions, what it means to be in an atmosphere of understanding. It is a universal preparation. The Great Messiah prepares us with seeds sown among humanity. You will remember what is said about those seeds in the Christian Gospel:

Behold, a sower went forth to sow ;
And when he sowed, some [seeds] fell
by the wayside, and the fowls came
and devoured them up : Some fell upon
stony places, where they had not much
earth : and forthwith they sprung up,

because they had no deepness of earth : And when the sun was up, they were scorched ; and because they had no root, they withered away. And some fell among thorns ; and the thorns sprung up, and choked them : But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

The Child is the Peasant Messiah who cultivates the soil of the soul of man, so that it becomes ready to receive the Divine Seeds which may be sown in it. The Child is the Tiller of the Seeds of the Spirit.

It is necessary to have near us one who lives of us as we live of him. If our lives can be so transformed that we may feel the Divine Contact, are we not today especially in need of working the spiritual field of mankind, do we not need today this love and this understanding of the human soul ? Is there not here a Supreme Treasure of which we still stand in need ?

We need to go forth rapidly to till, to work the spiritual field which is the field of the human soul. Let us look upon the child as our collaborator. He has one part of the task, we another. His task is to furnish us with the first detachment, the first light of pure love. Human society cannot be changed unless both adult and children collaborate.

It is necessary to take this treasure and to cultivate it. To cultivate it is not easy, and that is the task of education. But in true education, in real education, not only is there the child who is educated but also the adult undergoes a transmutation.

May I finish by quoting a poet who shows us this sentiment, this ancient truth :

The Child is the Eternal Messiah
Who is sent continually among fallen
men
In order to help them to uplift
themselves,
Their Nation, the World, and the
Heavens.

THE END OF THE AGE

Pisces, thou art the Age of Doubt and Sorrow !
We leave thee, with the clouds which o'er thee brood
Without regret or ruth ;
And enter with the Children of Tomorrow
Aquarius, the Age of Brotherhood,
Where dwells Eternal Truth.

D. KENRICK

BRIDGE-BUILDING¹

BY GEORGE S. ARUNDALE

THE Seventh Ray, we have been told, is in the ascendant in the world, that is to say, we are passing into a Seventh Ray influence. It therefore behoves us, especially those who are members of The Theosophical Society, to enter into the spirit of the Seventh Ray, especially insofar as it concerns the outer world, so as to interpret it and to embody its life.

THE FIELD OF THE RAYS

The subject of the Rays is one of enormous interest, though about it we know comparatively little, in fact, practically nothing at all. Therefore the field of the Rays is, so far as we are concerned, a very interesting and virtually a virgin field.

The Seventh Ray is of especial interest, because it is in the ascendant, and one asks the question: What does this mean to me for use in helping wherever I may be able to help? For it is perfectly clear that if a Ray predominates, it is in order that certain influences may adjust the world to ever-increasing Reality.

There is one distinctive characteristic of the Seventh Ray which brings it into relationship with the

Fourth Ray. While we often relate the First to the Seventh Ray, we can no less relate the Fourth and Seventh Rays. The characteristic of the Seventh Ray, which is particularly relevant at the present time, is its bridge-building faculty or quality. The Seventh Ray especially concerns itself with the building of bridges. However we look at that Ray, whether from the standpoint of Art or Beauty, Magic or Ceremonial, or of its connection with the Deva and other kingdoms of nature, it is always that there may be a link, a bridge, between these several characteristics and some other aspect of life.

The Fourth Ray is also a Bridge Ray. The first three Rays are Life Rays. The last three Rays are Form Rays. The Fourth Ray is the bridge between the three Rays of Life and the three Rays of Form. The Seventh Ray is the consummation of the First, the bridge between all that is most divine on its own plane and all that is most divine on every plane of descent into what we call, for want of a better term, matter.

We see in the world around us how great is the urgency for bridge-building, how great is the urgency

¹ From an address to Adyar residents, 14 January 1940.

for understanding. We have intensified individualism for a century and more. This individualism may be either the individualism of an individual, or the individualism of a faith, a nation or a race. Now with the aid of the Seventh Ray and its bridge-building quality, we have to relate the individual to the Universal. It is very incumbent upon every member of The Theosophical Society, nearer as he is to the fundamental Realities, to immerse himself in the spirit of the Seventh Ray, in that quality of bridge-building, and himself to become dedicated and consecrated to be a bridge where bridges are necessary, and bridges are extraordinarily necessary in the world at the present time.

INNER-PLANE TRAVELLING

In other words every member of The Theosophical Society must become a traveller. We know how travelling in the outer world enlarges our understanding, how an individual is immensely advantaged by travelling far and wide throughout the world, how differently he understands the world if he is not confined within a particular part of the world. An individual who has never travelled outside his own province or nation is thereby the narrower. He is confined within certain frontiers, he remains individual, whereas he is intended to be universal—especially in these days.

We must all, especially those who are members of The Theosophical Society, with our understanding of life as we have it through Theosophy, travel—not necessarily physically, for that may be impossible, but we must travel on whatever plane of consciousness we can, so as to pass beyond our own frontiers into the universes of other people.

We can begin by passing outside our own individualities into the individualities of other people. So shall we be able to enter into the spirit of other people's living, if we realize that each individual is a king, wherever he is he is learning to be kingly. This will give us a sense of appreciation.

THE ACCOLADE OF KINGSHIP

There is not a single individual in the world, whoever he may be, however much he may be in opposition to our own particular prejudices and superstitions and certainties, who is not a king, learning to be kingly. From the very beginning of time he has received the accolade of Kingship, and through the evolutionary process he is learning to fulfil the whole spirit of the accolade. So upon whomsoever we are looking, we are looking at least upon a king who is seeking to become kingly.

We may not agree with him at all, we may think he is utterly wrong, we may be sure that we are

right and that he is moving, so far as we can see, along a pathway which leads elsewhere than to Kingship. But the supreme fact remains that each individual is moving along his kingly way and is destined to achieve Kingship. That, to my mind, is of the essence of understanding, the essence of bridge-building, the essence of the fulfilment of that spirit of the Seventh Ray which is supposed to be beginning to permeate the world at the present time.

But in order that we may be able to realize this universal spirit of Kingship in all things, whether they be of human or of any other kingdom, we must perceive our own Kingship, as such, and then our own Kingship struggling to release itself from the less into the More which it is. We must be able to look at ourselves to know that we are Kings, that Kingship is growing within us, that Kingship is not yet achieved, but we are in the condition of struggle.

THEOSOPHY PORTRAYS US

Theosophy helps us enormously to know ourselves. We know, for example, that we are on all the Rays. We know that we have in us, either embryonically, or to a certain extent unfolded, every aspect of consciousness. We know in a measure what Kingship is, because we can relate Kingship to the Master. We have a very clear

picture given to us of our own nature, and Theosophy is that picture, for when we look upon Theosophy, we are looking upon ourselves; when we are studying Theosophy, we are studying ourselves, we are understanding ourselves, we are analysing, dissecting ourselves.

There is not one single aspect of Theosophy which is not you, part of you, inherent in you, however remote it may appear. Theosophy is the Science of Individuality. It is the Science of Individual Life. There is nothing you can read of in *The Secret Doctrine* which is not related to you. Even if you contemplate the tremendous abstractions of the stars and the universes and all the extraordinary conceptions of what we call the Infinite, *you* pervade the Infinite, you, yourself.

THE TWIN-STAR

I do not think I was ever more impressed than when I learned from Bishop Leadbeater very many years ago that every one of us has his relationship with a star in the infinite distances, that the whole conception of twin-souls is not a conception which belongs so specifically to this earth, but rather to infinitudes. From what I gathered from Bishop Leadbeater, I am prepared to say that there is not a single star or planet in the whole universe with which we have not,

each one of us, a personal affinity. We belong to Jupiter and Jupiter belongs to us individually, and so it is with every other planet and every other sun. There is the unity of life which we have to try to understand in its majesties as well as in its microcosmic interpretations. So whenever we look into the heavens at night, we are looking upon an extension of our own individual Selves. It sounds incredible and it may well appear to be incredible when we think of ourselves with all that which makes us so limited. Yet we partake of the One Life and the One Life is shining in ourselves as well as in the heavens, and no less in the heavens than in ourselves.

THE DIAMOND INDIVIDUALITY

Hence Theosophy is a description of each one of us, and happy and studious is an individual who does not merely regard himself as a subject, studying Theosophy, an object, but who is able to subjectify Theosophy and recognize in the study of every aspect of Theosophy that he is engaged in a condition of introspection.

Of course, he must reduce the Macrocosm to the microcosm in order to fit it in with his own particular limitation, whatever it may be in this particular incarnation. He knows that this particular incarnation is only a fragment of himself, and is immensely thankful

that it is only a fragment. He knows that there is a tremendous Diamond of his Reality, through a facet of which shines such feeble light as the facet will emit.

Every student of Theosophy ought to be engaged in discovering other facets of himself which he does not yet know, being so much obsessed by the particular facet which is dominant in this individual incarnation. Self-study begins in breaking away from the limitations and in endeavouring to look either upon a number of facets or perhaps even upon the whole Diamond itself. That is not so difficult to do as may appear, if we can extricate ourselves from our minds, from our emotions, from that externalization of ourselves which carried us through this particular incarnation.

THE QUALITIES OF THE RAYS'

Each of the Rays is inherent in us. It may be that one particular Ray is beginning to peep out above the others, that there is one Ray that is dominant, but in most people we cannot tell which Ray is dominant, because they are so intermingled in expression. Also in one particular incarnation one Ray may predominate and in another incarnation another Ray may predominate. It is very difficult to deduce from what is dominant in this particular incarnation the eternally dominant note, for most people are entirely absorbed in

their own time-incarnations and cannot travel an inch outside of them.

In any case, each one of us has Purpose, the First Ray; Truth, the Second Ray; Truth distilled into Essence, the Third Ray; each one of us is in process of Adjustment, the Fourth Ray; each one of us lives in terms of Form, the Fifth Ray; in terms of Fire, the Sixth Ray; in terms of Harmony-magic, the Seventh Ray.

These are not the usual interpretations, but Purpose is in you. Truth is in you. The distillation of Truth for your evolutionary activity is in you, or the abstraction from Truth of its essential nature for the purpose of evolution, the Higher Mind, that is in you. Then the adjusting, the relating process which is, of course, accompanied by what we call storms and tremendous cataclysms with which we associate the Fourth Ray. Then the building of Forms; the upleaping of Fire, the Ray of Reverence, the Dedication of Form. And then the Bridge Ray, the Seventh Ray.

THE WEAKNESSES OF THE RAYS

Then we have the weaknesses of these Rays, as is natural. What is the weakness of the First Ray? Obstinacy, hardness, which means crudeness, which means coldness. What is the weakness, so far as Truth is concerned? Prejudice and superstition. What is the weak-

ness of the Third Ray? Distortion. The weakness of the Ray of Adjustment is Mal-adjustment; of the Fifth Ray, Caricature; of the Sixth Ray, Heat instead of Fire—quite a difference; and of the Seventh Ray, Ugliness.

Each of these weaknesses is not merely a general weakness, but is a weakness which inevitably expresses itself, so far as we possess it, on the physical plane. The voice will tell other people, if they know how to tell, and fortunately they do not generally know, what are our weaknesses. As a person speaks, so is he, and similarly with writing, tasting, and so on. If I were deeply versed in Theosophy I could tell each person what manner of person he was by his tastes in food, his *tastes*, not his disciplines. If I were deeply versed in Theosophy and heard another person speak, I should know what is the matter with him, as well as know also his good qualities. In your writing will be revealed the defects of the Rays as also the qualities, for the good is there all the time as well.

As we know ourselves, as we impersonally examine our tastes, as we listen to ourselves speaking, so can we understand where we are strong and where we are weak, and if we know something of the working of the seven Rays in us, then can we go abroad and look upon other people to a certain extent as

they are growing with their seven Rays, both in their qualities and in their concomitant weaknesses.

All the Rays are in each of us, all the aspects of consciousness from the very physical and sub-physical consciousness itself upwards into the highest consciousnesses of which we can have any conception, they are in us. We may say: "I have not yet developed that," but it is in us to be developed. The seed is there, and because the seed is there, therefore the bridge is there between the seed and the flower. Hence there is nothing which is outside our understanding, however microscopic the understanding must necessarily be, because it is all in us, we are Universal, we are Logoi, we are Gods, and it is only a question of time for our Divinities to be awake, alive in us in ever-intensifying degree.

BRIDGE-BUILDERS IN 1940

With all that we know of self-understanding, and with all that we know therefore of the understanding of others, we can proceed to enter into the spirit of the Seventh Ray, and to build the bridges which must be built today. There is no more consecrated work, no more beautiful or truer work for members of The Theosophical Society, especially in India, than to be bridge-builders during this year of 1940.

Some members of The Theosophical Society may tend very naturally to be intent upon getting what they can from The Society rather than upon being a channel between the life of The Society and the outer world. It is very vital that we should cease to want, cease to get, and become intent upon giving.

If we look upon India with all her difficulties, her disturbances, her distractions, all that want of solidarity, to say nothing of unity, each member of The Society should feel wherever he is that it is incumbent upon him to be a bridge-builder, and himself to be a bridge, whether it be in action in the outer world, whether it be in idealism or in aspiration in the emotional world, or whether it be in terms of the mind or of the higher conditions of consciousness.

WILL, THOUGHT, FEELING

It is not necessary to travel, to speak, to write. It is only necessary for us to feel, to think, to will. We can do that wherever we are, and that power of will, of thinking, of feeling, should be the material whereby bridges are built between those who at the present moment are apart, because there are no bridges between them, inter-race, inter-faith, inter-nation, inter-habit, inter-opinion bridges.

In India, for example, people are so often separated by trivialities

—North India from South India on the question of food. People are not able to adapt themselves to the slightest deviation from their usual habitual customs. If we are going to have difficulties about food, no wonder we have other difficulties. We must not inveigh against Hitlerism and permit our bodies to become Hitlers literally tyrannizing over us. We must not harbour Hitlerism in our own particular prejudices and obsessions. All of this is un-Indian. If we are such victims of our appetites and tastes, there is no triumph of mind over matter, or of will over emotion. We must be building bridges between our provincial and our national customs, so that we can go anywhere and be happy anywhere.

If each Theosophist will regard himself as individually responsible for India's solidarity, it can be accomplished. Let us not think that it is "those people over there" that must do this work. The question is: What is each of us individually doing? Let us never mind what other people are doing but ask ourselves: Am I a bridge-builder? Am I trying at the various levels of consciousness to bring into harmonious relationship those elements which, for the moment, are discordant? What am I doing on whatever level of consciousness I may be able to be active?

It is a great comfort to think that it does not need that we should travel. It only needs that we should will. Because we are ill in bed and cannot move out of our rooms does not hinder our power to help. We can be as potent an influence for India's solidarity as the individual who travels thousands of miles, shouting aloud from platforms his message to cheering audiences.

INDIVIDUAL RESPONSIBILITY

The Theosophical Society is the repository of the Masters' force, or a portion of that force. We are the trustees, the channels for it. Our Elders do not dictate to us how we shall use that force. It is at our disposal. We will use it, each one of us, according to his own best will, intuition, judgment, emotion. The force is to be used in terms of will, or Nirvānic consciousness, in terms of intuition, or Buddhist consciousness, in terms of the higher and lower mind, or judgment-essence and its formulation, in emotion-terms, and if we can add to all these the final term of consciousness which is action in the physical body, so much the better.

But let each of us remember that he is individually responsible. I am responsible for the solidarity of The Theosophical Society. I am answerable to my Chiefs for it. Not that I may be able to achieve it, but there it is—my responsibility. Each of you has a responsibility

for which you are answerable, each of you has a solidarity, he must maintain, each of you is a central point around which a small universe revolves. Is that little universe happy, harmonious, in a state of Brotherhood? If so, then our little job is being well done. We can begin with the most difficult element—the family where we are so well known.

UNDER THE SEVENTH RAY

Every member of The Theosophical Society, especially in India,

has this splendid opportunity of placing himself under the influence of the Seventh Ray in its aspect of bridge-building, and understanding it, try to do what he can to draw all the warring communities together, whatever those communities may be, because each has its value, each its power, its purpose, its place in the picture which is India.

That is our work, as I see it, for the immediate future.

"THE TRIPLE SELF"

The Self as Will is stable, strong and true
As tempered steel, is flawless through and through ;
To high emprise, to deeds and words inspired,
Lifts those who in its flame are fired.

The Self as Love is radiant like the sun,
Shining on all alike, excluding none.
Not by destruction does it gain its ends ;
Rather by turning enemies to friends.

The Self as Mind is brilliant, coruscates,
Speaks with tongues, to genius elevates
The intellect receptive to its light,
And thus illumines the darkness of earth's night.

Find thou the Self as pilot of thy bark,
That fire and love and intellect may mark
Thy passage o'er life's dark and stormy sea.
Know that thou art the Self, the Self in thee.

GEOFFREY HODSON

THE CHRISTIAN AS CHRIST'S MAN

BY C. JINARAJADASA

(A sermon delivered at the churches of the Liberal Catholic Church in the United States of America)

MY Brothers, There are happening today events in the world which make one question why it is that, after twenty centuries of Christianity, they should happen at all. For we look today at the sight of Christian nations at war with each other. Twenty centuries ago the Lord Christ initiated a movement which had as its fundamental message peace among men. Since that day twenty centuries have passed in the propagation of His gospel. How comes it that, in spite of the work done through these many centuries, we seem to be as if at the beginning of everything, when there was nothing of His message of peace?

This question may well be asked, because on all sides there are Christian churches, thousands of them. What has happened that, in spite of these thousands of churches, so-called Christian nations should fling aside the doctrines which have been inculcated of love, and accept periodically a creed of hatred? All those who are plunged in war have been baptized; they are Christians. Yet they cannot be fighting as

Christians; why do they then fight at all?

DID CHRIST COME AND GO?

Now, I suggest that the fundamental reason why Christianity has failed to usher in the era of peace—at least among Christian nations—is a wrong conception of Christ. What is your usual conception of Him? It is that He lived in Palestine once upon a time; that then He gave His message; that He moved among men and lived a perfect life; and that afterwards He ascended into Heaven and now sits at the right hand of the Father, waiting to descend once again to earth on an occasion called the Day of Judgment, when all civilization shall have done its work. The idea, then, is that Christ is no longer a part of mankind, except in mystical ways as in the Holy Eucharist. For all practical purposes, the Christian thinks of Him as far away in Heaven, whence He surveys all human affairs; He is a watcher. It is perfectly true you are told you can come to Him, that He can be near to you; but you have to ascend to

where He is by prayer and adoration. He is removed from our earthly affairs, not involved in our perplexing mundane problems. He resides in Heaven, and we are left here on earth to try to put this world of chaos into order, while He watches.

HE IS WITH US ALL THE TIME

There is, however, a different conception of Christ which you can find if you will seek for it. This conception says that God created the universe, but He created it not only once upon a time; He is creating it all the time. In other words, the Will of God is not something static, quiescent, doing nothing, only surveying. It is a creative Will, so that there is never a moment when the Will of God is not operating, creating and sustaining, and also undoing everything, so that there may be a more perfect doing.

This mystic tradition says that this action of God is three-fold; and that there is a fundamental truth underlying the mystery of the Trinity. He operates upon His universe by three methods of action. In connection with this triple operation, there is an embodiment of one aspect of His, called that of the Son, in the great Personality who manifested Himself in Palestine. Christ came, linked to the nature of the Father in such a way that we can truly call Him the Son of the Father. He lived a life; but

He also initiated a definite movement which was to continue when He departed from the presence of mankind.

But now comes a strange truth, new and perhaps unbelievable to many of you, that His departure was not into Heaven where He resides away from men's conditions; that though He vanished from the visible sight of men, He has nevertheless been in close contact with mankind *all the time*. For the work which He did was to initiate a movement for the reform of *all* human affairs, and to establish peace on earth; and after initiating it, He has been directing that movement all the time as a *dynamic* Christ who is ever at work. He began a work in Palestine; but He has also continued it, so that He is not a Person living in Heaven who has left behind merely a vicegerent—such as His Holiness the Pope claims to be—and representatives who are His priests.

The thought I present to you is that He is present with mankind—how and where is another matter—that He is in touch with all human affairs, that he knows everything that happens for good or evil, and that He is all the time trying to influence events so that they shall go on the side of good rather than evil. I offer you this thought, because it is to me an intense reality.

WE CAN BE HIS AGENTS

But how is He trying to influence? In many ways. Certainly through the Churches, and through the mystic modes called the Sacraments; but more fundamentally He is influencing human affairs through every Christian who has become *His agent*.

A man becomes for the first time a real Christian when he offers to become an agent of Christ; and insofar as he realizes that relation as agent to his Lord and Master, he is a true Christian. If it is the truth as I hold that the true Christian is one who is the agent of Christ—"Christ's man"—the question follows, how can you become Christ's man?

You have to seek the way to Him. For that, certainly, you have the Churches to aid you. They have a message, an influence, but their influence and their message are not essential in this problem of finding the Christ. For instance, the Sacraments of the Church can help you. But they do not remove from you the obligation to find the way to the Christ by yourself. They cannot lead you by the hand to Christ; it is for you with or without their aid to discover directly for yourself in what manner you can become Christ's man. You yourself must make the discovery; you must yourself convince yourself that you are Christ's man. It is an operation that is strictly in-

dividual; it must be performed by each of you for yourself.

How can you know you can become Christ's man? Only in one way—*by living as Christ lived*. As He lived in Palestine a man among men, as in so many ways He was like to us as He sat at table, as He slept, as He walked, all that action of His was to show us how we who have to live in the world can yet live a life of nobility and perfection. He gave a standard, and it is only insofar as the Christian looks upon Christ, not as a Saviour who is going to make easy the problems of life, but rather as a standard of life, that he can become Christ's man.

FOLLOWING HIS NOBLE EXAMPLE

I say you must live as He lived. What were the marks that characterized His life? First, a heart open to *all*: "Come unto me," He said, "all ye that labour and are heavy laden, and I will give you rest." He did not say: "Come unto me all ye who are baptized." You must, therefore, train your heart so that it is full of sympathy with all mankind, with all the problems of the world, so that you recognize no distinction between those baptized and not baptized, but see only those who are weary and heavy laden.

Then too, He said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have

done it unto me." "The least of these," He said; but He did not make a distinction and say that "these my brethren" were only those who looked to Him as Lord and Master. The millions of the world are His brethren; so similarly must you train your imagination, your understanding, so that you look on the millions of the world as your brethren. That is indeed a standard of life that seems almost impossible of achievement by us, by us men and women of little capacity, who know our weaknesses.

How is it then possible for us to live as He lived? The possibility is shown by the fact that He came. Every great Teacher throughout the history of the world has lived a life as an individual, but not for himself. He lived it to show that others can live it too.

In some ways, perhaps, I am fortunate in being born in a religion which inculcates this great message. The Founder of Buddhism is so wonderful, so stupendous in a sense, that the adoration of millions goes to Him—not as a divine but as a human Exemplar of what all men can become. He said that He had vowed long ago, lives and lives ago, a dedication to perfection, so that in some life He would have a message to give to the whole world; and after striving for 550 incarnations, He came the last of many times with His message, as The Wise One, The Awakened One, The

Buddha. The message He left was that all who cared to pledge themselves to live the life He lived could achieve as He did.

Somewhere within every one of us is a splendid achievement of living in the world and giving to it a message of love, tenderness and wisdom. This idea of Christ as an exemplar of a Christ-life which you can live has somewhat slipped away from your religion, though you will find traces of its message in S. Paul. The Apostle declares that he is striving to awaken you to the sense of a Christ-life, for he uses the striking words: "My little children, of whom I travail in birth again until Christ be formed in you."

MYSTIC TRANSFORMATION

Indeed, until this mystic transformation comes about, which may be described as the birth of the Christ in you, you cannot be truly Christian; you have not made that direct link which gives you the right to speak of who Christ is and what is His life. The need of this mystic transformation has been sung by a German mystic (indeed every mystic utters the same truth) who said:

Though Christ a thousand times in
Bethlehem be born,
Yet not within thyself, thy soul shall
be forlorn.
And on the cross of Golgotha He
hangeth but in vain,
Unless within thyself it be set up
again.

If the cross of Golgotha is not set up within yourself, your communion with Christ is as a child, not as His man. It is that I mean by becoming Christ's man. You have to dare to live a life dedicated as Christ's man. Then you will discover that He has a part for you to play in life, in his plan. For He has a plan to build an era of peace in the world. There are very few who understand it. So many in His name go contrary to His plan. Are there not priests who give blessing on battle-flags, swords, on all kinds of destruction in the name of Christ? They consecrate an era of war. So many things by which He had planned to bring mankind together have been broken, not by strangers but by people baptized in His own Church. He gave one teaching; how many sects are there today? So He waits until there shall be enough Christ's men who understand His plan; and dedicate themselves to it.

Again and again He has attempted to rebuild the world. One more of His attempts is through the Liberal Catholic Church. For what characterizes this Church? Certainly the ancient rites and ceremonies and the powers once implanted in the early Church are there. But more than that, there is a Wisdom for which this Church stands. It tells you not only to believe but to understand. It gives you a freedom to come to that

understanding. It does not say: You must believe this or that. It puts upon your intuition the responsibility of understanding.

Certainly the Church will help you as, for instance, you commune with Christ through the Holy Eucharist; a way is open thereby to come nearer to the consciousness of Christ. But you yourself must tread the way; no one can lead you. From within your own heart you must begin to tread the way to Him. That is the message of this Church.

CHRIST'S MAN

What is the role you must play in life? I have said that there is a plan for an era of World Peace. Strive to work not only in one religion but through all religions, trying to bring all religions together, so that all men of goodwill may join to create the era of peace. There are many means; it does not matter where you find them—in this Church, in other Churches, in other religions, in other teachings; use all for the purpose of becoming Christ's man. For when you so become, then it is you are truly a Christian.

I consider the Christian as one who is communing all the time with His Lord and Master, and in His name lives his life in the home, in the office, in the factory, in the school. For in each of those places His influence is needed. We need

changes in education, in politics, in business, in the international life of the nations ; there is not a single activity of mankind that does not require change. Christ knows the changes which are necessary. He has a plan for them. If you live His way in one or other of those places, you will find there is a work to be done there. You can become His agent. Your life can become utterly transformed if you can become Christ's man. My message is that there is a work to be done by each of you who believes in Him. You are to bring your

faith not only into the sanctuary of your church, but also into the sanctuary of your factory, your office, your schoolroom, wherever life's duties call you, for it is in that particular place He wants to make you His agent.

Try if you can to tread this path, so that you can commune with Christ all the time, and know in your heart that He has a work for you. Then it is you may know peace in all difficulties of life, and though He seems invisible, you shall know He is ever with you, night and day.

NOT PEACE—BUT A SWORD

“ I bring not peace—but a sword,”

Saith the Lord,

“ No rest can be for followers of The One,

No sleep, but constant striving,

Endless labour, till the work of æons be done

And all men know the Will and hear the Word.

“ I, of this world, am the Light.

If thine eye

Be pure, thou too thus full of light shalt gleam,

And thou shalt be a lamp

Set on a hill, whose steadfast, single beam

Shall be a sign to show mankind the Way.

“ I AM the Way—the Life,”

Thus He spoke :

“ And no man findeth Life except in Me—

In Love—for Life IS Love

And I am therefore Love. Come unto Me

And undertake my firm yet gentle yoke.

“ God is Spirit—The One

God, the Breath—

And they who worship Him must e'en aspire

Each breath to consecrate ;

So shall they fan eternally the fire

Of Love, for God is likewise Love,” He saith.

KATHARINE CONDER

WHAT IS THE FATE OF ANIMALS? ¹

BY THE RT. REV. LAWRENCE BURT

of the Liberal Catholic Church

WHAT is the fate of animals after death—shall we see our pets in the after-life?

An eminent ecclesiastic, the Rev. R. J. Campbell (Anglican), has said that he believed that animals had a future life as well as men. He illustrated this by a story of a *donkey*, beaten, kicked, overworked and underfed during the whole of its weary existence. He concluded: "God would be a devil if this suffering were the only reward for the poor old donkey; but, as we believe in a God of Love, his reward in heaven is as certain as that of any saint."

THE ANIMAL KINGDOM

A speculative ethical reply of that nature may satisfy some people, but Liberal Catholics like to understand the *raison d'être* of such perplexities. To satisfy the reasoning mind the answer to this question must perforce be qualified. The animal kingdom contains such a variety of creatures, with such diversity of characteristics, that an intelligent answer demands considerable explanations. There is

a vast difference, for instance, between the animal of the herd or pack and the domestic animal. The wolf and the dog, for example, belong to the same family—yet they are separated by an evolutionary development covering perhaps hundreds of thousands of years. Notwithstanding this, most remarkable intelligence is found in some of the humblest of Nature's creatures, leaving aside for the moment the amazing organization and community functions of insect-life.

You perhaps have heard the saying: "The wise old rat." This rodent is feared by women, and despised, on principle, by most people, but those who have studied its habits marvel at the sagacity of the rat. They realize in it a formidable foe to the health of the community, because, as expressed by one expert, "rats have a remarkable intelligence and a memory as tenacious as an elephant." That statement is interesting when we remember that, in the opinion of some naturalists, the rat and the elephant are members of the same family, the rat being the lineal ancestor of the elephant.

¹ An address broadcast through 2GB, Sydney, Australia.

Expert rat exterminators tell us that rats cannot be seduced by obvious poisons carelessly prepared. The metallic flavour of arsenic, for instance, quickly warns the rat of danger, and after a single sniff he leaves the bait untouched. We also are told that sometimes there are official "tester-rats" who sample questionable food. If it contains poison, the death of the "tester-rat" serves as a warning to his fellows. One might well ask: "Does this suggest a dawning sense of the necessity of self-sacrifice on the part of the rat for the preservation of its species?"

Here we see that in the most despised, and dreaded, occasional visitor to our larders—the rat—there exist some remarkable faculties. Yet they are ranged very low in the evolutionary scale.

YOUNGER BROTHERS OF MAN

In order to get a right conception of the animal kingdom in the scheme of things, and its relation to the human kingdom, let us begin at the beginning, let us start from the foundation of creation. For that purpose we cannot do better than refer to our Christian Gospels and read the introductory verses of the *First Gospel according to S. John*, as follows: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything

made that was made." Now that statement of creation is so crystal-clear that it evokes no argument of itself. It tells us that the rock-bottom of all existence is the Word—God. That *by Him* were all things created, and that *of Him all things* were made—including the animal as definitely as man. If you accept that Gospel statement of the beginning of creation—that "all things came from God, and without God was not anything made that was made"—then you admit that the *human* and the *animal* have a common origin, that each kingdom of Nature is a manifestation of the Divine at different stages of Self-revealing or evolution, that the life in the animal is as definitely God's Life as is the life in the human.

Because of this identity of life, and nature, it is literally true that though "two sparrows are sold for a farthing, one of them shall not fall on the ground *without your Father*," as Christ stated (*S. Matthew* 10, 29). There we have the Master's assurance that God lives in the despised sparrow and is aware of its doings. If Christians realized that truth, how profoundly different would be their attitude and behaviour to their younger brethren, the animals? That is the true relation between the animal and the human, the animal is the younger brother of man in God's family. Man, being the older member of God's family, has therefore a

definite responsibility, a duty, to perform. For the older must ever help the younger, as the strong must protect the weak, in a rightly ordered family. When Christians learn to follow the footsteps of their Master they will display something of His compassionate loving-kindness to all created things. Cruelty, giving pain to another living thing, will then be an anathema. Cruelty is the greatest of all sins, and with regard to it the law of Eternal Justice takes no account of established customs. The harvest reaped from deeds of cruelty is the most terrible of all. The fate of the cruel must inevitably fall upon all who cause suffering to animals whether by vivisection, or so-called sport, or other heinous practices of this materialistic age. Man needs to realize that animals are brought into contact with humans because the evolutionary progress of the animal can be greatly helped by human kindness and consideration.

Man's responsibility greatly increases to those animals we draw around us. This may be of two kinds, or rather two degrees. A farmer in the course of his business has to deal with a large number of animals which may be described as semi-domesticated. His duty towards them is clearly to feed them well, to take all possible care to keep them in perfect health, and to see that they suffer no unnecessary pain.

The case is quite different with the really domestic animals which live in the house. They come into intimate

personal relations with us. No one is obliged to keep a dog or cat, but if he does so he incurs a much greater responsibility towards that animal than the farmer has towards any member of his flock. It would be unpardonable selfishness for anyone who keeps such a pet to think only of his own pleasure in connection with it, and not of the animal's development. The domestic animal is in fact a kind of younger child of the family circle—with this difference, that whereas the child is already an individual, self-dependent, being responsible for his or her actions, the animal, with few exceptions, has not yet attained to individualization.¹

THE GROUP-SOUL

The animal is a part, a branch, of a group-life to which are attached a number of other animals. In occult science this is called a group-soul, or group-consciousness, which animates and informs a number of animals simultaneously, whereas each human being is an individual soul, the single expression of a whole soul.

The next step in the domestic animal's evolution is to become individualized, to become a separate soul. This is achieved by its close association with man in the domestic relationship. That is the purpose, in the scheme of things, of the close relationship between man and his domestic pets. Under the stimulating influence of man's stronger mind, and his emotional

¹ C. W. Leadbeater.

nature, similar budding faculties in the domestic animal are quickened sufficiently to cause the creature to break away from its group-soul, and become a separate entity. Thus completing its animal evolution, it then emerges from the animal kingdom, an individualized soul, ready to start on its career in some future human kingdom.

The idea of the animal group-soul should not be strange to us if we closely observe the habits of animals. Emerson spoke of the Oversoul of Nature. If you apply that conception to a group of animals, all sharing one group-consciousness, you will understand something of the *problem of instinct*—an amazing faculty in animals. Animal-instinct for self-preservation is one of the wonders of zoology. I cited an instance of it in the "tester-rat." You have perhaps observed that your pets have an instinctive knowledge of how to doctor themselves when they are sick, and even a better knowledge of how to keep well. Dogs and cats eat certain kinds of grass when they are suffering from digestive troubles. These herbs act as emetics or laxatives for these meat-eaters. In some cases animals go on special diets. For instance, the female mule-deer during pregnancy selects her food as carefully as an expectant human-mother does in similar circumstances under the doctor's orders.

Whence does the animal derive this extraordinary instinct, this faculty of self-preservation? Merely naming that faculty "instinct" does not explain it. Human beings often require years of teaching and example to acquire necessary health-giving habits which the animal knows instinctively from birth. To solve this problem one must admit the existence of the group-consciousness, which gathers experience and develops memory through a number of animals simultaneously and continuously. One group-soul is shared by a number of dogs, another by a number of cats, or horses, and so on. Each animal registers its reactions to life in the group-soul to which it belongs. Each animal is informed by its group-intelligence, and benefits from the store of accumulated knowledge and experience. A hawk swoops down, kidnaps a chicken and devours it. The experience is registered in the chicken group-soul, and all other members of that group-intelligence benefit by the experience—hence they fly to cover when warning is given. This group-intelligence has been named "instinct," and when understood its highly specialized characteristics are self-evident.

The group-soul is somewhat analogous to an Army General. By telephonic and other methods of communication with his several officers on the battlefield, the General

gathers superior comprehensive knowledge of the whole situation. He directs his officers accordingly. Each officer in turn commands his section of the operations, with an intelligence greater than his own local view. The group-soul is the Army General, whilst "instinct" is comparable to commands flashed out from the General's headquarters.

An unwanted cat displays remarkable faculty, when, having been conveyed in a closed bag to a friend's home miles away, it serenely returns to the original home a week or so later, perhaps foot-sore and weary from wandering through many streets, running the gauntlet of ferocious dogs and other dangers. They even have been known to dodge the toll-collectors operating at the Sydney Harbour Bridge. What person, without the slightest direction from street-maps, policemen or strangers along the way, could achieve such feats? There we have an instance of *instinct*: the voice of the group-intelligence—the Army General at headquarters—directing its agent—the cat—with superior knowledge gained from other sources. Does not this idea of the group-soul, or -intelligence, throw a flood of light on that interesting problem? Again, have you observed how a flock of sheep or mob of cattle move as one entity when alarmed?

ANIMALS SURVIVE DEATH

Now let us turn to the question: "What is the fate of animals after death, shall we see our pets in the after-life?" Perhaps you have seen that beautiful drama, or read the story entitled *The Blue Bird* by Maurice Maeterlinck. In a general way that story contains a true description of the after-life of pet-animals. All domestic animals definitely survive the death of their physical bodies. You state: "Some people say that animals have no souls." What is a soul? Is not man's capacity of independent thought and emotion a faculty of the soul as distinct from the functions of his physical body? Domestic pets, most especially dogs and cats, display a remarkable degree of thought and emotion. Such faculties are independent of physical existence and persist after the death of the organic body. The cat, peering through its almost closed eyes, has definite ideas about its mistress. It is often puzzled by human actions—so strange from the animal viewpoint. The dog endeavours to anticipate his master's wishes and to act accordingly.

The dog at my home—of no special breed, or, as Mark Twain said humorously, of several good breeds—used to wait at the gate for me at a particular time each Sunday morning, in order to escort me to the ferry-boat about a mile away. Having performed this courtesy

Tim would then return home alone. I am convinced that Tim distinguishes Sundays from other days, Sunday being the only day he waited for me at that time, knowing that I remain at home on other days. Although not an avowed Puritan, Tim observed the Sabbath with faithful devotion.

Dogs and cats of the family-circle show strong devotion and affection to their superiors. Now it is the capacity to think thoughts and feel emotions that constitutes the soul in man likewise in the animal. When your pet cat or dog develops sufficient strength of mind and emotion to establish independent consciousness it will break away from the foster care of the group-soul and become an independent individual, ready for promotion in the evolutionary ladder of life. Tim, I believe, has attained that distinction. He thinks and acts with originality as an individual.

In all cases, when death strikes away the physical body, the soul—*i.e.*, the intellectual and emotional faculty—persists with the animal as with man. The definiteness and duration of the after-life existence of the animal is determined by its mental and emotional capacity. Those animals that have individualized are in the same category as human beings. They have launched forth on their eternal pilgrimage, and their heaven-life will be of considerable length be-

fore returning to earth to begin their human career. Domestic pets that have not individualized persist individually in the inner world until the mental and emotional strength generated during earth-life is exhausted, when the informing life withdraws into the group-soul. That may occupy months or years of time. So you will most definitely see your pets in the after-life until such time as they are withdrawn into the group-soul, or you rise to higher regions beyond their ken.

In the story *The Blue Bird* you may remember the dog follows his master to a point where he can go no farther, the higher heaven, and so remains behind. It is said of Saint Roque that he refused to enter heaven rather than go in without his dog. The explanation behind that is that that higher world is the plane of abstract thought, and since the dog or pet has not yet developed the capacity to think abstractly he cannot exist in that higher realm.

Finally, you may rest assured that your pets do survive death, and that their love, affection and devotion bind them to you, to your mutual happiness and welfare. Ever remember that spiritual progress is made when we learn to love and help those weaker than ourselves. So be kind to animals.

(Copies of this address may be obtained from the S. Alban Press, The Manor, Mosman, N. S. W., Australia, at 3d. per copy.)

BANISH UGLINESS FROM THE EARTH

BY LUCIA MCBRIDE

WE owe a debt of surpassing beauty. To the whole world we owe the glory of ourselves that the birth of the Supreme be made manifest. The sole reason for our existence is the discharging of the debt of beautification that the unlovely be banished from the earth.

DISCIPLES OF BEAUTY

When it is realized that "beauty is an ultimate aim of the human being," that our goal is to become beautiful in the inner man, widespread ugliness will cease to exist. Worship of great splendour in nature is one of the surest means of awakening a conscientiousness toward the good, the true and the beautiful. If we treasure the afterglow of a pink-and-mauve sky, the sound of a quail's call, the melody of whispering waters, the fragrance of pines, we seek but to pour forth that beauty in our lives.

Contemplate a world where every one is graciously beautiful in thought, word and deed. Gentleness, sensitivity to the evolving life, purity, harmony are the abiding order. This is the world we must eternally strive to realize. It is a pioneer task, this of beautification,

but we are given the help of the invisible hosts. Disciples of beauty attract kindred aspirants who aid in enfolding the whole world in radiance.

A capacity to visualize beauty enables artists in the task of living to offer their lives as symphonies in the great scheme of perfection. Sacrificing themselves for the good of mankind, a sense of discrimination is born illuminating the pathway.

AN ATTITUDE OF LOVING AND GIVING

This developed degree of discrimination determines an awareness for essentials, an intuitive sense for the needs of others. There is a recognition of the basic factors involved in a given situation, of the special gifts to be offered.

Here is an opportunity where time and energy need to be sacrificed that a person may be helped, here one where money may be given, and another where books and treasures may best be shared. What is needed today more than anything else is an *attitude* of giving, of loyalty, to those persons and organizations worthy of support. Let us remember the advice

of Pythagoras who admonished us to love our family more than ourselves, our State more than our family, our country more than our State, and the world more than our country.

Love is the keyword invoking Beauty on earth. As it is said in the *Fragments* by Cave:

There is but one test of character—the effect we produce on others. Each creature we contact must be left the better for that contact, must have received inspiration and an impulse towards a higher life.

We must be bearers of light to the world. It is easy to cherish the people we love and who love us, but the hard task, the one for which we are on earth, is that of learning to love and inspire those to whom we do not feel so sympathetic. When we begin loving each blade of grass, each crystal pebble, our hearts become filled with the great love of Motherhood whose love goes out to all living creatures.

OUR DEBT OF BEAUTY

To Theosophy our debt should be an endless fount of glory, growing as our understanding grows. Greater culture implies greater responsibility, and when we make our

Lodges a living part of our lives we become exponents of the Ancient Wisdom. When the quality of sacrifice is attained, there will be no need for collection baskets. There are times perhaps when a permanent wave or a new hat are necessary expenditures. There are other times when personal desires are denied for the greater cause of Theosophy. Lodge rooms become really beautiful when they are regarded as important as food and shelter to the individual.

Where there is faith in the great hierarchy of Beings there is love and confidence in righteousness. Inharmonious conditions are welcomed as steps on the pathway to peace and freedom. To those supreme Masters who are the guiding forces behind our Lodges, we ever have as our obligation the pouring out of homage and adoration. Only when each person realizes that he has a solemn and constant responsibility toward every other individual in the world—human, sub-human, super-human—will the existing strife and selfishness be supplanted by peace and brotherhood. We owe beauty; for ugliness must be banished from the earth.

The marriage of Eastern transcendentalism with Western science, and not the triumph of either over the other, is the consummation devoutly to be wished.

CLAUDE BRAGDON

THEOSOPHY AND THE ARTIST

BY J. H. COUSINS

(A Question of Labels)

WAS Michael Angelo, who painted the Sistine Chapel in Rome, a Catholic artist? Were the painters of northern China before Christ Confucian painters? Were the decorators of the temples of South India Hindu sculptors? Were the artists of Ajanta Buddhist mural painters? To what extent, if at all, may an artist be labelled Theosophical? Is there, or can there be, a Theosophical art?

ROERICH AND THEOSOPHY

I have been moved to ask the foregoing questions (though I do not propose to answer them all) by a reference in an important new book on art touching the penultimate question as to the relationship between an artist and Theosophy. The reference is as follows: "Roerich has been called a great Theosophical painter, I believe, but this is somewhat misleading. Most of the Theosophical paintings I have seen, go off into smoke, whereas Roerich's pictures stand four-square on the most solid foundations."

Naturally my mind was challenged by this miniature essay on art,

Theosophical or otherwise, as I happen to have been one of the first to call Roerich "a great Theosophical artist" in the brochure by me entitled *Two Great Theosophist-Painters*, which was published by the Theosophical Publishing House, Adyar, for the 1925 Jubilee Convention, shortly after the painter's visit to Adyar to present his picture, "The Messenger," to Headquarters as a nucleus of a Blavatsky Museum. The brochure was based almost entirely on a study of the painter's writings available in English at that time. I had observed the Theosophical bent in his mind during his visit to Adyar, when it was my great privilege to welcome the artist and receive his painting on behalf of the President, Dr. Besant, then on tour. I saw the Theosophical attitude in the translations of his writings in verse and prose that were then beginning to be published. And I concluded that, if the attitude to life of a great painter (he was then accepted as such by eminent critics, and I accepted the critics) was in effect Theosophical, and he had apparently no objection

to the association of his painting with the Headquarters of the Theosophical movement, he might legitimately be called "a great Theosophical artist." Later the painter frankly identified certain of his Himālayan works with the Rishis behind The Theosophical Society; and the 27-storey building in New York that housed the Roerich Museum was called The Master Building. Such recognition is usually regarded as specially Theosophical.

A POINT IN ART-CRITICISM

A nice point in the art-criticism of the future is here involved, which, though stated in terms of a person, has general implications bearing on the growing number of artists attracted by the Theosophical outlook on life, and the growing number of Theosophically-minded individuals who are becoming interested in the arts and viewing them in the light of the Theosophical idea.

Let it be said as a preliminary to a consideration of the question of labels here raised, that the author of the monumental work referred to (*Roerich*, by Barnett D. Conlan, published by the Roerich Museum, Riga) is not an unreasoning opponent of Theosophy. He says:

Theosophy has come to mean a great many different things since the time of Plotinus. On the whole, they are live things, and most of those who attack these movements with the facts

and figures of crystallized creeds hardly ever produce anything inspiring themselves.

All the same, while acknowledging the friendliness implied in this statement, it should be pointed out that Theosophy may no more be limited to Theosophical movements than the "eternal Veda" may be limited by the "man-made Vedas." Theosophical movements may come and go; Theosophy as human reception and interpretation may change, must change: but the essential Theosophy, the presumed inclusive reality towards which all knowledge, experience and expression are moving, may be taken as unchangeable. "Nevertheless," Mr. Conlan adds to the sentences quoted above, "Roerich's work has a wider appeal than 'theosophy.'"

Just what is meant by this comparison of appeal is not easy to realize. It can hardly be quantitative, otherwise it would put the artist's work in the same category as a year's circulation of a sensational newspaper contrasted with a year's output of Theosophical literature. It can hardly mean that the artist's painting has a more extensive intellectual or emotional content than Theosophy as expressed in Theosophical literature. Mr. Conlan himself rules out intellectual statement from Roerich's work. He says: "Roerich has too free a conception of things to paint a symbol or meaning. He may have

gone deeply into the thought of Confucius and Lao-tzu, but he is too genuine an artist to give us an intellectual symbol of these things." He may also, it may be added, have studied Theosophy, but his art cannot, by virtue of its limitation to sight and a static pictorial moment in the flux of life, convey the intuitions, concepts, expressions and applications of Theosophy. Karma cannot be painted: to do so it would have to stand still—and then it would not be karma.

The most, I think, that can be said on this matter is that a painting of the ordinary visual kind, since it does not call for thought, as a Theosophical formulation does, is likely to awaken some pleasurable reaction in a larger number of people than a Theosophical utterance would do. Yet even this is not the whole truth. Very few who look at, or even enjoy, a painting, get all its significance. Mr. Conlan tells us that "it took the painter, Henry Matisse, 37 years to fully explore all the æsthetic values in one of Cezanne's large compositions." He believes it may take as long to appreciate "all the values in much of Roerich's work." But, he adds, "the reasons for this are of quite a different order."

THE ARTIST'S OUTLOOK ON LIFE

These reasons are not simply because Matisse was Matisse and Cezanne was Cezanne, while Roer-

ich is Roerich. They arise out of certain distinctions between the artists in their outlook on life, and their affinities with or divergencies from certain identifiable modes of thought and moods of feeling, which make the matter much more complicated and much more interesting than a simple *fait accompli* of personality. That there are values other than those of the purely æsthetic order in Roerich's work is averred by Mr. Conlan in the above quotation. If, for the understanding of the relationship of these values to those that are current in our time, we ask, Are they materialistic? the answer is, No. Mr. Conlan himself writes that Roerich "looks upon the forms of this world from a sphere of intense spiritual effort and activity, which gives his work a unique quality where colour takes on a supernatural glow." Roerich's affinity is, therefore, with what may be called the spiritual values of life.

But because of diversities of time and place, these spiritual values are not universally and uniformly accepted. Their typical expression is in the religions. It would, however, be a mistake to limit the future assessment of the values inherent in Roerich's art to the Christian standard of spirituality because he had sympathetically painted personalities and events in the Christian tradition, such as

Saint Sergius and Saint Joan. With equal sympathy and understanding he painted the Buddha and Krishna, Lao-tzu, Confucius and Mohammed. But this does not mean that the artist sympathized with the exclusions and superiorities and superstitions developed during the histories of the faiths. Nor does it mean that, because he recognizes all the faiths in his sympathetic delineation of their founders, he is indifferent to religion, and has no affinity with any of them. Mr. Conlan tells us that Roerich believes in the coming of the Maitreya Buddha. He tells us also of his arrival at the idea of the spiritual unity of life held by the wise of old in India, to wit, the Vedantic seers.

With these very definite affiliations of the mind of Roerich with recognized expressions of religion and philosophy, the assertion that "Roerich's outlook on all the movements of today is absolutely above prejudice," is not convincing. He has the Vedantic "prejudice" of the spiritual-unity point of view which drastically differentiates his outlook and conduct from that of individuals holding other intellectual views. He has the "prejudice" of believing in the coming of a great being which is not accepted by any of the groups of Christians.

To lift the artist out of reach of label-fixers Mr. Conlan adds to the above half-sentence, ". . . and one

would no more think of fixing a political, religious, philosophic or artistic label to him than to the earth itself," though it was once labelled flat and is now labelled spherical. On the specific matter of a Theosophical label, Mr. Conlan says: "Roerich is, first of all, a great painter, after which he may be many things, he may even take an interest in the best type of theosophical literature, but I do not see any need to fix a label on him."

It is an interesting fact, however, that Mr. Conlan has himself done quite a lot of label-fixing on Roerich. He has labelled him a *great* painter, and indicated that his greatness is something more than technical. He has stuck on him two blank labels that those who know can fill in as *Buddhist* and *Vedantist*. He has labelled him a *Russian* painter, a *Chinese* painter, a *Brahmanical* painter, and a *spiritual* painter—"certainly one of the most spiritual of masters since Leonardo and Blake," Leonardo who was labelled myriad-minded, and Blake who was labelled mystical.

Behind these apparent inconsistencies there is, I believe, a repugnance, which I heartily share, to the placing of restricting sign-boards on the road-side to an artist's reality, thereby intimidating and distorting the responses of spectators and at the same time declaring that the

artist's expression is shackled to a foregone conclusion. Such repugnance is natural in a poet such as Mr. Conlan is, as well as an informed and travelled art-critic. Despite the surface inconsistencies that I take to arise out of emphasis, Mr. Conlan has no absolute objection to labels as such ; and it is the nature of the labels that he himself has affixed to the artist that has given me the clue to his repugnance: his labels indicate various degrees of liberation, intellectual, emotional, æsthetical.

Such labelling is helpful to the understanding and appreciating of an artist's work. It should not, of course, be impulsive or freakish: it should be based on demonstrable relationships between the characteristics of the artist and the world to which he owes all but his own distinctive genius: it should be based also on the cross-relationships of the various elements of his make-up, of his thought to his feeling, and of both to his expression in his art and in his life.

ROERICH IS A THEOSOPHIST

If an artist, for example, by intellectual conviction or birth-gift, sees all the details of life and form as variants of a few root-principles that themselves are only valid by reason of their inner unity, his attitude to, say, religion will be radically different from that of individuals who think otherwise, or

who, more usually, do not think at all. He will recognize the eternal verities that all the religions express. He will revere the founders of the religions. He may adopt one of them as a congenial mode of reinforcing his personal aspiration in this interval in religious history between the emergence in time and place of the various faiths, and the future synthesis of religious experience and its application in a world-religion. But such an artist (we may justifiably label him monistically-minded) will not assent to the claims of exclusive universal validity made on behalf of certain of the religions, or to the exaltation of one founder to the degradation of the others.

This is, as I understand it, the fundamental attitude of Nicholas Roerich ; and to indicate it, not as something to which he must hereafter conform, but as a means of realizing his quality and interpreting his meaning both as artist and man, seems to me to be a right of the serious student of his work. It happens also that the above is the fundamental attitude of Theosophy, and distinguishes the Theosophical label from those to which Mr. Conlan has a justifiable repugnance. The Theosophical label guarantees that the contents of a receptacle labelled *Theosophical* are the elixir of the spirit, whatever be the name of the owner that

is engraved on the receptacle: Shankaracharya, Plotinus, Blavatsky, Besant, Bragdon, Scriabine—or Roerich. It gives no suggestion that either the elixir or the owner of the receptacle containing it has a special leaning towards one or other of the ingredients of the elixir. And the labelling does not assert that the elixir in the Blavatskian or the Emersonian receptacle is the only elixir. "The wind bloweth where it listeth"—but he would be an obtuse listener to the wind who held that its only voice was heard among the cedars of Lebanon, and who ostracized the equally foolish listener who contradicted those who denied that the true voice of the wind was heard only across the desert spaces of Arabia, and who maintained that the veritable voice of the wind was only to be heard through a rent in a paper window in Japan.

We come back to the statement that opened this unilateral discussion of the relationship of Theosophy and the artist. Mr. Conlan thinks it misleading to call Roerich a Theosophical painter because most of the Theosophical paintings that he has seen "go off in smoke." I have, I think, given good reasons for referring to Nicholas Roerich as a Theosophical painter because the typical attitude of his mind to life has the special characteristics of the Theosophical attitude. The main slope of that attitude is to-

wards the unity that underlies diversity. A study of Roerich's 5,000 paintings from this point of view would yield much valuable material for the future art-criticism. But since that unity extends beyond the frontiers of the visible and tangible, the discovery and interpretation of many things formerly regarded as creations of the imagination has become a keen Theosophical interest.

THE INSPIRATION OF THEOSOPHY

Certain artists, responding to the liberation and exaltation of these discoveries, have accepted them as new nomenclature for their creative expression. Some have depicted Masters. Æ painted daivic and elemental beings. The recent uncovering of wall-paintings of this kind by Æ and W. B. Yeats in the former rooms of the first Irish Lodge of The Theosophical Society, in Dublin, shows what art Theosophically inspired and illuminated may attain in imaginative splendour and æsthetical beauty. Other artists, responding to the infinities that Theosophy has opened up to them, have painted pictures that, in their quite legitimate indetermination of form and colour, are the antithesis of the assurance, limitation and clarity of materialistic determinism. To ask for clarity and solidity alone in painting would be to advocate technical sectarianism.

Let it be added that certain of Roerich's paintings have also an imponderable element, (the shadow of the Teacher, rock-forms simulating the animal kingdom, etc.) in affinity with similar paintings labelled Theosophical. On the other hand, among avowed Theosophical paintings there are some that are as solidly founded as

anything of Roerich's. Delville's "Forces" (a familiar topic of Theosophical study) is one. So is his "Prometheus" that he painted under the inspiration of that Theosophical work, *The Secret Doctrine*, a work that inspired another masterpiece in another art, Scriabine's symphony, the Poem of Fire.

TWO RARE PAMPHLETS—COPIES WANTED

Through the favour of Mrs. A. Gardner, General Secretary of The Theosophical Society in England, the Adyar Archives have come into possession of a rare pamphlet, of which there was no copy, either in the Archives or in the Adyar Library. For this welcome gift due thanks are offered to the donor.

Isis Further Unveiled is the title of the booklet, and its author is K. R. Sitaraman, son of S. Ramasvamier (d. 1893) who was a disciple of the Mahatma M. It is an attack on H. P. B., and it publishes, besides the Mahatma's portrait and two facsimiles of his handwriting, a number of his letters to his pupil. The latter have been reprinted in the second series of *Letters from the Masters of the Wisdom*.

The pamphlet was printed at Madras in 1894. The copy presented to the Archives ends with page 38 in the middle of a word—"con" [cerned?]. From the context it is inferred that not much more is to follow. If anybody possesses a complete copy, it would be well to make an accurately typed copy of the last page(s) from 39 onwards, and forward it to the Adyar Archives.

I have been so fortunate as to be able to collect quite a number of documental facts regarding the story of S. Ramasvamier, which will on many points complete the insufficient and correct the wrong data given by the author. As the due presentation of these facts will take more room than is available for it in our journals, and as the whole represents (at least in my eyes) a most interesting chapter in the early history of the Theosophical movement in India, it is hoped that it may appear separately in pamphlet form.

Another rare pamphlet is H.S. Olcott's *The Poor Pariah*, printed in 1902 (pp. 32). So rare indeed that neither the Archives nor the Library have a copy. I came across one incomplete copy on a visiting tour to the practically unknown Buddhist Communities in South India, mostly consisting of those same "Poor Pariahs," who have been the President-Founder's pet children. Wherever I went I found his memory still green among them. If anybody can present a good copy of the pamphlet, the Library will tender him or her its grateful thanks.—A. A.

1940—JUBILEE YEAR

BY ARYA ASANGA

I AM writing these opening lines on the first day of this New Year 1940, the Diamond Jubilee Year of The Theosophical Society in India and Ceylon. The year that has just closed was in a way also a Jubilee Year, as it marked the transferring of the Headquarters of the World Society from America to India, just sixty years ago. But it was not before the next year that the parent trunk of the Tree of Theosophy, nearly lifeless at the time of its transplanting from western into eastern soil, gained new life and vigour, sprouting again and shooting forth new branches in every direction, till now it overshadows the greater part of the globe.

1. THE FOUNDERS COME TO INDIA

After having founded The Theosophical Society in New York, 17 November 1875, and having published two years later her first great book, *Isis Unveiled*, H.P.B. and H.S.O. received "orders" from the Adepts to go to India.

The first definite intimation that their future destiny lay there seems to have come to them as early as the last day of February 1878, when Colonel Olcott wrote in his Diary: "Morning. Received order from

1/3.: to go to —, and begin at once preparing. Things would shape themselves favourably. I would have chances to make money at once. Went down town, and before I got home, had 4 chances turn up."

The next day told the same story: "More business chances develop today. The hand of 1/3 .: distinctly seen in this change of affairs." And April 1 brought further orders: "Visit from .: 1/3 and counsel and orders about C.C.B., the Ceylon Buddhists, etc." This was followed on May 15, after he had packed some books to be shipped to Bombay, by the note: "The needle begins to point toward the pole," that is, towards India, or rather India-Tibet, Mother India and Father Tibet, the Mystic Pole indeed for this our world of the Fifth or Aryan Race.

The meaning of the mathematical formula "1/3 .:" is, of course, "one-third of the triangle," here the "Luxor Triangle," that is the "three Masters" of the Egyptian Branch of the Brotherhood of Luxor,¹ who "had me under scrutiny," wrote the

¹ Under 19 June 1878 the Colonel wrote in his Diary: "H.P.B. declares Luxor .: to be a section of the Grand Lodge of which she is a member and etc. etc. (Important)." H.P.B. had already said so much three years before. See CW, I, 73.

Colonel. The particular One meant here was the Master Serapis, "the youngest of the Chohans," as H.S.O., and "our beloved younger Chohan," as his Brother-Adept K. H. called him, under whose "orders" the Colonel was then more particularly "studying and working."¹

December 17 the Founders at last sailed for the Promised Land, and set foot on Mother India's sacred soil, at Bombay, 16 February 1879. It was there also that on March 7 they established their Headquarters, first in a little house in the Girgaum Back Road, 108, later in the Crow's Nest on Breach Candy. Immediately they displayed that tremendous activity for the propagation of Theosophy to which alone its subsequent success was due.

New York and America had for the time being proved a failure. The Society's active membership there had dwindled down to two loyal but inactive workers, not counting the Founders themselves.² And the English Branch, which could and can still boast to be the oldest of all, as yet showed also very little expansive energy.³ How different it proved to be in India. Soon the membership began to exceed the hundreds, then the thou-

sands. Everywhere new Branches and sub-branches sprouted forth, growing ever greener leaves.

Nowadays we call these Branches "Lodges" and "National Societies." How much more natural, living and beautiful is the old simile, and free from the virus of racial, national and political distinctions. I wish that we would return to the old terminology, emphasizing the unity instead of the diversity, the oneness of the Tree of Life. I wish that we would speak of the Indian Branch, and the English and the American Branch of the Tree of Theosophy, instead of using such lifeless words as "Section," or the still less desirable "National Society."

As said, the spreading of Theosophy in India was not accomplished without great exertions on the part of the Founders and their handful of loyal co-workers. The second month after their arrival saw both the Founders on their first visit to the North. In May they were back in Bombay to start *THE THEOSOPHIST*, the first number of which appeared on the 1st of October, in which month A. P. Sinnett's famous correspondence with the Mahātmas also began.

Followed, November 29, the celebration of the fourth anniversary of the Parent Society, the first on Indian soil and in the new Headquarters.⁴ December saw the

¹ *ODL*, I, 76. For the other two-thirds of the Triangle see *LMW*, II, 12; *GBT*, 14. See also *ML*, 10, and *BL*, 389.

² *ODL*, II, 211.

³ *Ibid.*, I, 475.

⁴ *Ibid.*, II, 112-113.

Founders again in the North, on a short visit to Allahabad, to make the personal acquaintance of the Sinnetts whom they had not yet met in the flesh.¹ After that "Benares the Holy" was visited. Back in Bombay, "the first formal meeting of the Theosophical Society as a body in India, was held, 4 January 1880, in the Library."²

Here again the Parent Society, or rather The Society as a whole is meant. An Indian Section or Branch as such was not yet created. So far the Theosophical movement had worked hand in hand with the Ārya Samāj, and apparently did not yet wish to enter into direct competition with the sister-movement, by establishing independent branches of its own organization. But soon the relations between them became strained because of the narrow orthodox Hindu standpoint of the Ārya Samāj, as distinguished from the Universal-Brotherhood principle embodied in the First Object of The Theosophical Society. The need for the latter to go its own way became more and more felt.

So it came that shortly after the anniversary of the Founder's arrival in India, the first Indian Branch was formed. On the eve³ of that anniversary, the Colonel wrote in his Diary :

¹ ODL, II, 115.

² *Ibid.*, II, 138.

³ Rather the "night" of the 15th, or the "morning" of the 16th. The Diary-notes under the former date close with the remark: "Worked at the desk until 2 a.m."

"Anniversary the First

"One year ago today our party of 4 persons landed on Indian soil. During this period how many obstacles have been surmounted, how many enemies beaten or won over, how many friends made! A busy, busy year it has been. Its close finds our T.S. stronger than ever before, and with a splendid future beaming before it. We have done some good, will do far more. Ah! India, thou stricken land, thou needest all the help that the least of thy well-wishers can give thee! Well, so be it: a wise hand guides the helm."

Four days later, February 20, the President-Founder issued the Charter under which the Bombay Branch was regularly established, 25 April 1880.

2. THE BOMBAY (INDIA) T.S.

It is from the latter date, or as we shall see further on, from 2 May 1880, that the Indian Section or Branch of the Theosophical Tree may be said to have taken its rise. As such this date is second in importance only to the arrival of the Founders in India, 16 February 1879, while the third great date is the transferring of the Headquarters of The Society from Bombay to Adyar, 19 December 1882. Compared to these three memorable days all other dates seem to be of lesser importance.

The founding of the Bombay Theosophical Society marks a new

era in The Society's history in India, namely, its coming of age as it were, its complete independence and emancipation from the apron-strings of the Ārya Samāj. Enlarging on the record of the event in his MS. Diary, the Colonel some twenty years later describes the Bombay Branch as "the pioneer of all our Indian, in fact, of our Oriental Branches, and the third on the list of the whole Society; not counting New York, which was still *the* Society. The two Branches older than that of Bombay are the British and the Ionian, of Corfu."¹ There is no doubt that the last remark regarding the seniority of the Ionian Branch, is not correct. The old Colonel's memory has here forsaken him.

Amongst the "important events in the Society's history [which] occurred during the month of April" 1880, Colonel Olcott mentions, besides the founding of the Bombay Branch, "the issue of a Charter to Signor Pasquale Menelao and associates of Corfu, Greece to regularly organize the Ionian Theosophical Society."² This can only mean that the Corfu Branch was *not yet* actually "organized" or founded, but was *going* to be so created. The "Charter" issued by the President-Founder to Signor Pasquale has therefore the character of a warrant or authorization. The Colonel's

MS. Diary gives us the exact date on which this Charter was issued. Under 7 April 1880 we find the entry: "Drafted Charter for Corfu Branch."

Now a similar Charter as that of the Grecian Branch had been issued for the Bombay Branch, some seven weeks earlier, and in nearly the same words, namely "to organize a Branch of the Theosophical Society at the aforesaid place."

I have not been able to ascertain on what date exactly the Corfu Branch was actually established, or regularly organized, but considering the date of its Charter, Bombay, 7 April 1880, it seems hardly possible that it was founded before the 25th of that month, when the Bombay Branch came into existence. Even without taking into consideration that the Ionian Branch was subsequently "dissolved July 1900,"³ the Bombay Branch is from both points of view—the date of its "Charter" of authorization, as well as the date of its "Charter" of foundation—the older of the two, and the second, instead of the third, on the roll of the Parent Society.

As to the "Charter of Foundation" of the Bombay Branch, the

³ Entry in the "Register of Branches" in the Archives at Adyar. The "Date of Charter" of the Corfu Branch in this Register is given as "1878 or 1879." This double date proves that the Register was made up at a later period, when the earlier dates were not any longer known with certainty.

¹ ODL, II, 152.

² THE THEOSOPHIST, May 1880, p. 214.

following extracts from the President-Founder's MS. Diaries give us an exact idea of how on three successive Sundays the Bombay Branch was regularly "organized" or founded, and its foundation ratified by the "Parent Paramount Power," as the Master called The Theosophical Society.¹

18 April 1880

"At 3 p.m. a special Meeting of T.S. at which it was voted to organize the Bombay Theosophical Society and the following Officers were elected for the current year.—President G.H. Deshmuk; Vice-Presidents Kallianji Narayanji, Moolji Thackersy, Keshow Nurshing, K. N. Seervai; Framroz R. Joshi, Secretary; Krishnarao N. Mavalankar, Treasurer."

25 April 1880

"A special meeting was held of the Fellows to properly organize the Bombay Society—the proceedings last Sunday having been mismanaged and irregular. After long talk and the discussion of many objections it was noted to found the Bombay Theosophical Society and the following officers were elected—President Keshowrao N. Mavalankar [the father of Damodar]; Vice-Presidents Seervai and Gopalrao Hari; Secretary Framroz R. Joshi; Treasurer Krishnarao N. Mavalankar; Council, E. Wim-

bridge, Mooljee, Patwardhan Warden, and Jabouli."²

2 May 1880

"Meeting of T. S. Adopted By-Laws. Installed officers. Delivered Charter (splendidly engrossed by a Portuguese copyist) to the President, Mr. Keshow."³

Though the place where these things happened is not expressly mentioned in the above extracts, there seems every reason to believe that they all took place in the then Society's Headquarters, 108 Girgaum Back Road, "in the Library."

A further peculiarity about the Bombay Branch is that it was not a mere local Branch for the city of Bombay, or what we nowadays call a Lodge, but that it had provincial dimensions. As the Colonel wrote in THE THEOSOPHIST: "It will be under a special charter and have jurisdiction over the Theosophical affairs throughout the Bombay Presidency. Increasing demands upon the time of the executive officers of the Parent Society made the latter step necessary, and the effect will doubtless be most salutary."⁴

Let us compare the case of the Bombay Branch with that of the English or London Branch. "The formation of the British Theosophical Society in London (now called

² An identical list of Officers appeared in THE THEOSOPHIST, May 1880, p. 214.

³ It is a pity that the Bombay Branch has lost this Charter, so that we do not now know how it was exactly worded.

⁴ *Loc. cit.*, May 1880, p. 274.

¹ *ML*, 14.

the London Lodge, T. S.), occupied a good deal of my attention during the early months of 1878," writes the Colonel. This refers evidently to the preliminary discussions and probably to the issuing of a "Charter of authorization" for establishing such a Branch.

Then the Colonel continues: "This, our first Branch, was finally *organized* on June 27," and he ends by saying: "My official letters *recognizing* the British Theosophical Society and *ratifying* the proceedings at the above reported meeting, were written July 12, 1878."¹

The same procedure was apparently followed in the case of the Bombay Branch. So that, what stands out from all this is the fact that the "recognized" date of birth of the Bombay Branch is 25 April 1880, and that its foundation was "ratified" by the President-Founder on 2 May 1880, on which date it was presented with its "Charter of foundation." Before the first date the Bombay T.S. cannot be said to have been in existence. It is that date therefore, or that of 2 May 1880, which alone can be considered as the birthday of the Bombay Branch.

And what is more even—it is from that date also that the whole Indian T.S. may legitimately be

said to have taken its birth, just as the British Section took its rise from the English Branch in London, fully born 12 July 1878 or rather born on June 27, and "confirmed" on July 12.

3. THE GALLE (CEYLON) T.S.

Not less interesting than the birth of the Bombay Branch, is that of the Galle Branch, not only next in age to the former but, because of the active part played by the Bombay Branch in its formation, also its adopted if not its natural child. Yet its known history reaches farther back and to a more august source than that of its adoptive mother. Even before the Bombay Branch had been formed, the Colonel had recorded in his MS. Diary, 16 April 1880: "Orders received to go to Ceylon to organize Branch." The "orders" came of course from the Adept Brothers, and as we shall see were speedily acted upon.

I have even the feeling that probably because of these same orders the actual founding of the Bombay Branch was "speeded" up. The President-Founder had issued his "Charter of authorization" on February 20, but nothing much seems to have been done up to April 16, when the Masters' orders for the Ceylon Branch came. I can see the Colonel hurrying things up, so that two days later the Bombay Branch was actually organized,

¹ODL, I, 473-5. Italics mine. This London Branch, later known as the London Lodge, according to the Register of Branches in the Archives, resigned its Charter 25 March 1909. It was re-issued, 23 November 1911, to A. P. Sinnott.

though the proceedings proved later to be irregular. However, the next Sunday this was remedied, and the following Sunday the foundation ratified.

And then the new Branch, before whom Colonel Olcott will have laid bare his plans about Ceylon, took its first and most important measure, in deciding actively to co-operate in the founding of the Ceylon Branch, by sending a delegation from its ranks, along with H.S.O. and H.P.B., to the sister-island in the Indian Ocean. Not counting the Founders, of whom one was a Russian and the other an American, the delegation consisted of three Hindu, two Parsi and one English member—Damodar K. Mavalankar, Purshotam and Panachand Anandji; Sorabji P. Padshah and Ferozshah D. Shroff; and E. Wimbridge. It was a practical demonstration of active brotherly interest between North and South, East and West, of co-operation between peoples of different races and religions, as enjoined by the First Object of The Theosophical Society. And it was reciprocated with enthusiasm the next year by the Singhalese in founding the Tinnevely Branch.

The party sailed May 7 from Bombay, disembarked ten days later at Galle, and again eight days later, 25 May 1880, in a temple of the Rāmanya Nikaya at Galle, the Founders took pansil from the

venerable Bulatgama,¹ thereby making "public profession" of Buddhism, as the Colonel expressed it. Later in the same day the Galle Theosophical Society was founded, the third or fourth in seniority on the list of the World Society. With it arose the Ceylon Branch of the Theosophical Tree, exactly one month after the Indian Branch had sprouted forth.

The President-Founder's MS. Diary gives the following record of this memorable day, 25 May 1880: "The whole day occupied in visits. Took chota hazri early, Latchkey [nickname for Damodar, because of his extreme thinness] bought finger rings to the value of Rs. 200. Went to a country place of Mr. Edmund Gooneratne, Mudeliar, to breakfast; returning stopped at a temple of Sumanatissa's where a collation was spread and a great crowd assembled. An arch bearing the words 'Welcome to the members of the Theosophical Society' was erected. H.P.B. and I formally and publicly worshipped in the temple, offering flowers and repeating the 5 Precepts of Buddha. People shouted applause. At request of priest made a short address. Then to another gentleman's to tiffin. Then home, and held meeting of T.S.; initiated first eleven Fellows, organized the *Galle Theosophical Society*, and elected as Secretary

¹ Not Dhammarama, as has been said elsewhere, *GBT*, 220; *ODL*, II, 167, 280.

P.C. Wijeratne, and as Treasurer Mr. S.P.D.B. De Silva. Received first Rs. 100 towards Publication Fund of the Buddhist Branch T.S. and handed it over to Treasurer. At 9 sat down to dinner with Mr. Wijeratne and his mother, and at 1 went to bed."

The Galle Branch was only the first of a series of Branches established during this first great tour of the Founders through Ceylon. Seven others followed suit before the tour was finally concluded. Their names and dates of foundation, according to the Colonel's MS. Diary, are :

May 25: Galle
 June 8/16: Colombo
 June 13: Kandy
 June 17: Lanka ¹
 June 20: Panadure
 June 23: Bentota
 June 28: Matara
 July 10: Welitara

4. THE PUNJAB T.S.

When in July the Founders returned to Bombay, and H.S.O. looked back upon the past, comparing it with what they had achieved in the East in a little more than one year, he wrote : "By degrees we regained our lost ground in India [and Ceylon]. In America things were at a standstill : nobody there having at that time the ability or energy to push on the move-

ment. More than ever the evolutionary centre was confined to us two, and the only hope of the survival of the movement was in our living on and never permitting ourselves to flag for a moment."²

The success in the South emboldened the Founders to try a further issue with the Ārya Samāj in the North, where its influence and organization were strongest. In August they paid another visit to the Sinnetts, and the following months travelled further through the Punjab and the United Provinces. Several unorganized Branches of The Society were already in existence in these and other parts of North India.³ The example of Bombay was now followed in the North, and a Provincial Branch established at Lahore, in which the local Branches of the Punjab were as it were amalgamated into one organization. This was the Punjab T.S., organized 25 November 1880. Under that date the Colonel's MS. Diary has the following entry : "Meeting held at 4.30 p.m. to organize the Punjab Theosophical Society. Present nine persons. Organized, elected Officers (in part, left vacancies to be filled later on) and adopted the T.S. Rules for government of the Branch."

It is the last shoot from the Theosophical Tree in 1880, the

¹ "Composed of Freethinkers bent on studying Occultism," says the Diary.

² ODL, II, 221.

³ See f.i. ODL, 259, 265, etc.

year of which we are going to celebrate the Diamond Jubilee in the current year. I may therefore consider my present task finished. But for completeness' sake I will add a few more dates up to the third great event in the history of The Theosophical Society in India, already mentioned before, namely the establishment of its new Headquarters at Adyar, 19 December 1882.

From the Colonel's MS. Diary I have been able to collect the birthdays of the following Branches, founded by him up to that date.

23 October 1881: The Tinnevely T.S.

25 January 1882: The Poona T.S.

22 February 1882: The Jeypore T.S.

27 February 1882: The Meerut T.S.

3 March 1882: The Bareilly T.S.

10 March 1882: The Chohan T.S.
(Cawnpore)

6 April 1882: The Bengal T.S.
(Calcutta)

27 April 1882: The Madras T.S.

There were many more in existence, but their exact dates of organization have escaped me so far. When the President-Founder celebrated for the last time at Bombay—before the transferring of the Headquarters to Adyar—the seventh anniversary of the Society, 7 December 1882, he invited all these Branches to have themselves represented by delegates at the gathering. And “thus was

inaugurated the system of Annual Branch Conventions which is now universal,” wrote the Colonel.¹

If I understand these words rightly, they must mean that from this day the “General Conventions” of The Society as a whole, in which all the Branches participate individually as it were, take the place of the Annual Conventions of the Parent Body alone, that had been held up till now. This then is another memorable date in The Society's history.

At that moment there were altogether 39 Indian and Ceylonese Branches, of which 15 were actually represented at the Convention by member-delegates, but all were represented around the Hall where the meeting was held by “39 metal shields, painted blue, upon which were inscribed the names of the Branches of the Society which have been formed in Asia, since the arrival of the Founders in India in the year 1879,” said the Colonel in one of his addresses on that occasion.²

Ten days later the Founders left Bombay for Adyar, their new home.³

¹ ODL, II, 392.

² Seventh General Report, p. 2.

³ ABBREVIATIONS. ODL: *Old Diary Leaves*. LMW: *Letters from the Masters of the Wisdom*. GBT: *The Golden Book of Theosophy*. ML: *The Mahatma Letters*. BL: *Letters of H. P. Blavatsky*. CW: *Complete Works of H.P.B.*

THEOSOPHY IS THE NEXT STEP IN LAW

BY FRANCISCO BUITAGRO DIAZ

THE Theosophical characteristic that where all duties are fulfilled, there all laws are demonstrated, must be also a characteristic of all judicial concepts of the future. In the new codes preference will be given to the idea of duties above that of laws. That which is now considered to be within the voluntary limits of charity will have to form an integral part of the obligations of every citizen to others.

The rituals and solemnities which ordinarily form a necessary part of the majority of deeds and contracts will disappear as far as possible, being simplified to the ultimate, thus expediting transactions to a considerable degree.

In the administration of the future laws will have greater elasticity and will be applied by men of wider vision. They will give greater power of discrimination to the judge, and of escape from the merely judicial interpretation, taking into account always a greater number of aspects and shades of opinion in every case.

In penal matters law will increasingly consider the criminal more than the crime, and discard entirely the idea that every reputed criminal act should have attached to it the same penalty in every case regardless of the criminal himself. In modern medicine the idea that every illness of the same kind should have the same treatment, re-

gardless of the temperament of the patient, has already disappeared.

Gradually law will progress towards the Theosophical conviction that every man acts in accordance with his state because of his incarnation and of his Karma, that the penalty is not an expiation nor the satisfaction of vengeance, nor scarcely even a reparation, but a means of defence and of social reclamation. The penalty will no longer be a punishment but a work of education and regeneration, of consideration of the delinquent as more in need of love and kindness than his contemporaries who are more highly evolved. Physical coercion will have as its limits strictly the need to prevent new aggressions, and to subject the patient temporarily to adequate treatment, adapted to his case.

The death penalty will be abolished as soon as the conviction of the grand and necessary solidarity of all beings has penetrated human consciousness, and in a more restricted way the solidarity of all men. Death does not prevent the further doing of evil, nor does it change the mood of the criminals, while it even deprives society of the power to hinder their activities.

Prisons will be converted little by little into mental sanitoriums where the residents will be regenerated, reformed.

The judges and tribunals employed necessarily upon the laws of "thine

and mine," will in time have more the character of friendly counsellors desiring above all to procure fraternal agreement between the parties, making them understand the legal aspect of the question and bringing about a common conviction in every case.

The conception of equity will also take a greater place and will secure the examination with reference to it of the hard and inflexible rules of justice. Greater elasticity in administration will acquire in the hands of understanding and honest judges something analogous to the consideration of a father in the misunderstandings or disagreements of his sons.

As the immediate step in civil law, influenced by Theosophy, there will be the almost complete disappearance of the old laws regarding marriage and inheritance. All injunctions will have as their aim a more just and proportional distribution of goods insofar as these are the means through which man develops his destiny upon the

earth, and they will so much affect the laws of inheritance, that it will be difficult for a great accumulation of goods to be in the hands of one person.

Ownership will then tend constantly to lose its character of absolute exclusiveness and to progress towards the Theosophical ideals of impersonality—disinterestedness—and of fraternity. Property will consistently have rather to serve the greater number in respect to obligations, rather than be held on considerations of the absolute rights of the owner. The Theosophical ideal will make for the understanding that goods have also the social function of service to the community, an ideal more worthy of consideration than that which has been given by the laws of entail now prevailing, dominated as they now are by conceptions of occupation, work, inheritance or contract.

To sum up, Theosophy will radically influence law in the way of Brotherhood, and of greater disinterestedness.

A NOTE ON "GUIDES"

Guides are for the most part ordinary people. The fact they are on the other side does not make them omniscient. The spiritualist like everybody else must use his judgment as to the quality of the advice given and test it by his own experience.

Once a person becomes credulous simply because he has no means of judging, naturally he will find himself often led astray by people on the other

side who are only too glad to pour their ideas upon people who will not weigh them with discrimination, but will use them whatever they are.

There are also quite a number of so-called guides on the other side who very much enjoy "pulling the leg" of their physical audiences.

G.S.A.

10 October 1939

CORRESPONDENCE

AUX FORCES MORALES QUI GUIDENT LE MONDE

EN cette heure où le monde sombre à nouveau dans les horreurs de la guerre, où les espoirs fondés sur la raison humaine s'effondrent, où une période de ténèbres dont nous ne pouvons prévoir l'étendue, ni la fin, s'est ouverte pour l'humanité, nous Théosophes, adressons nos ferventes pensées vers Ceux, Qui, il y a 64 ans, ont fondé notre Société dans le but de répandre la fraternité parmi les croyances et les peuples.

O Vous, Qui présidez à l'évolution des hommes vers le Bien et le Progrès, Vous Qui sur les plans supérieurs de la vie, avez devant Vous les forces redoutables qui sèment sous nos pas les épreuves, maintenant poussées au paroxysme, de division, de désintégration, et de destruction, nous ne pouvons en ce moment que nous adresser à Vous, dont nous procédons, dont nous sommes les fils spirituels, les ardents serviteurs.

Notre coeur qui saigne cruellement, et non le moins parceque votre auguste porte-parole déclarait lors du cinquantenaire de notre chère Société que c'était grâce à Vos messagers que le monde était sorti

intact de la crise récente, que les nations en guerre s'étaient rapprochées en une certaine mesure d'accord croissant, et que le monde était à l'abri de cette période de ténèbres qui s'ouvre maintenant devant nous. Et la terreur nous glace parceque Vous-mêmes avez été trompés dans Vos prévisions.

Nous sommes comme frappés de stupeur de nous trouver comme sur un vaisseau sur le point de sombrer ; que disons-nous, autour de nous l'affreuse hécatombe a commencé, les cris d'épouvante de milliers de femmes et d'enfants, touchés par la diabolique guerre viennent jusqu'à nous. Nous sommes cependant calmes devant l'ouragan, qui nous engloutira peut-être aussi.

O Vous, Forces suprêmes, Dieu de bonté et de miséricorde, que nous révèle le Christ, sommes-nous donc tombés dans les antres de l'enfer, devons nous condamner ceux qui profèrent des cris de malédiction pour les souffrances indicibles qui les frappent ?

Nous savons bien que les forces du mal n'existent que comme l'ombre des vôtres, qu'elles serviront le bien, et que la redoutable Shiva n'a répandu ses cohortes sur la terre que pour qu'un monde meilleur, basé sur la

collaboration, l'entre-aide et la fraternité humaine puisse sortir de la conflagration actuelle.

Développez cette compréhension dans nos coeurs ; faites que nous puissions répandre parmi les humains les messages de cet Evangile nouveau ; faites descendre au milieu de nous un peu de Votre Lumière.

Ce n'est pas une consolation, un refuge que nous demandons. Nous voulons nous adresser délibérément à Ceux, dont nous avons trouvé le but utile et nécessaire. Nous voulons Vous dire que nous prenons courageusement Votre drapeau en main, la bannière sur laquelle nous voyons inscrit en lettres glorieuses : Fraternité et Service, Philanthropie et Concorde.

Aide-toi, le Ciel t'aidera. Mais le Ciel est trop éloigné des pauvres affaires humaines ; nous n'entendons plus la voix qui vient de Vos régions. Celui qui est venu et qui nous avait été annoncé comme Votre Envoyé, ne nous parle ni de Vous, ni d'autres horizons que ceux de notre misérable terre. Mais il veut nous rendre forts, impersonnels, libres, réagissant naturellement, sans opposition, contre tout ce que la Vie nous apporte, apparemment bien ou mal. Nous savons que le monde paie actuellement le prix sanglant de bien des fautes, de bien des injustices et de bien des exploitations. Nous ne voulons être du côté d'aucune ex-

ploitation, ni injustice ; bien servir avec ardeur le droit paisible à la vie, la liberté humaine, la dignité de l'existence. Et puisque le monde est divisé en deux camps, si nous ne pouvons rester au-dessus de la mêlée, ceux d'entre nous qui seront appelés à faire leur devoir envers la collectivité, ne s'y soustrairont pas.

Votre Grand-Maître nous a dit qu'il nous appartenait de contenir les forces de réaction et d'orgueil séparateur : ces forces triomphent actuellement. Mais l'injustice, la tyrannie, l'oppression et la cruauté seront réduites et vaincues. Dans nos rangs nous écarterons tout ce qui est créateur de séparation, toute âpre critique. Vous nous aviez dit il y a bientôt 14 ans, que Vous seriez plus parmi nous les années qui viendraient, mais que Vous ne vouliez Vous imposer à personne, et la révélation a souvent été en défaut. C'est la réalisation qu'il nous faut entreprendre.

Au milieu de la conflagration, qui menace de s'étendre aussi à notre pays, déjà si éprouvé par la dernière guerre, nous réaliserons donc parmi nous un îlot de fraternité et de bonne entente, afin que son action puisse rejaillir au dehors dans un monde en furie. Nous aurons les yeux grands ouverts sur la lutte formidable qui s'est engagée, espérons pour de bon, dans laquelle les principes d'humanité et de justice sociale triompheront

finalement, ce dont il nous est impossible de douter.

Puisse ce centre d'action et de pensée théosophique, qui a été suspendu pendant la dernière guerre, rester actif et fort. Puisse cette loge, dans laquelle nous avons depuis vingt années constamment cherché à faire régner une fraternité chaude et débordante, rester

travailler pour le haut idéal que notre Société veut réaliser sous Votre égide éclairée.

Puissions-nous sentir Vos bénédictions puissantes, non comme récompense, mais comme résultat de nos actions délibérées en pleine conscience de notre haut devoir.

F. WITTEMAN

Belgium

A THEOSOPHIST'S WARTIME DILEMMA

A correspondent writes that he is in great perplexity as to whether, as a Theosophist and pacifist, he should be a conscientious objector and refuse to kill his brethren, or join the army and fight for the right cause. The President replies as follows :

DEAR FRIEND,

I was delighted to receive your letter dated November 17th. There is really no reason for you to be in any perplexity whatever. Such perplexity as there may be is probably due to your desire to reconcile outside authorities with the authority of your own inner self. Our various Theosophical authors can at best give their own particular point of view. They may know much more than we know, and may therefore in fact be much more right. But to each of us must be supreme the rightness that is his for the time being. He can do no better than to follow this rightness even though he may have some faint idea that there is a truer rightness than that which for the moment he happens to know.

Your duty lies where your conscience is. Cease reading the Scriptures and all our Theosophical literature and listen

to the Voice of your own Silence. Pay heed to that Voice and happily accept its direction. It is the Voice of that which is best and most in you. Doubtless as time passes this Voice will change, will become purer and nobler and truer. But we none of us are yet Masters, and the Voices of our respective Silences cannot therefore be the Voices of the Masters. But each one of us has his own Voice, the fruitage of his experience, the Voice of the growth he has so far achieved.

I feel you would be doing right either in interpreting the Scriptures and our Theosophical teachings that you should be a conscientious objector and resist fighting with all your power, or that you should take the other view and enter into the fight as a soldier for righteousness, even into physical-plane combat itself.

It is far less what you may actually be doing that is of moment, and far more the sincerity, the honesty, and the dedication of the will which inspires the action. I think that those are truly wise who place integrity, honesty and sincerity far above any particular expression to which these may give rise.

As you say, I have my own Voice. I was a conscientious objector during the beginning of the last war, but as you know a deeper insight into Theosophy caused me to change my opinion. But this deeper insight was obviously along my own line, was into my Theosophy, a Theosophy which could only be a reflection of the eternal and real Theosophy. Such deeper insight caused me to become a fighter. It might well be, however, that the deeper insight of another into his own Theosophy, another reflection of the real Theosophy, might turn him from being a fighter into becoming a conscientious objector.

I say to you, therefore: Retire into the Silence of your Self and shut out all external voices, however wonderful and splendid these may be, however compelling, however much wiser they may seem to be than any voice that you could have. And in this shutting

out, which causes a Silence, listen ardently to hear the Voice of your own Nature speaking to you as to the duty which your Nature would have you perform. Whether thereby you become a conscientious objector or enter into actual fighting, you are an honest man who has sought to obey the dictates of his highest conscience. The world may either praise you or persecute you. But we never stand at the bar of the public opinion of the world, but only at the bar of our own consciences.

You will see that I have not advised you one way or the other. To give advice would not only be impertinent. It would tend to deaden your access to your conscience. I should only be adding my voice to a particular set of voices, whereas my purpose is rather to deaden all other voices so that yours may speak and you may hear.

GEORGE S. ARUNDALE

RE REDUCTION OF FEES AND DUES

DEAR DR. ARUNDALE,

I have your circular letter regarding the possibility of reducing the members' money dues to The Society, and have every sympathy with your idea. My own wish would be to have no dues at all and rely on voluntary contributions, but where it has been tried it has not succeeded, and the human weakness of members (and of people in general) who will not do anything unless it is written in black and white, and who do not seem to have any moral sense outside the Constitution, makes any attempt in that direction hopeless.

What we do here and what is a general practice I think in most of our Canadian Lodges is to pay the annual

dues of members who from age or unemployment or other disability are unable to pay themselves. In Toronto and in Hamilton and in some other Lodges there are no local dues, and the local expenses are made up largely from collection made at the weekly public meetings, supplemented by the subscriptions of members who are better able to give cash. When these sources fail it is common practice to get up entertainments, bazaars, and other exigency methods.

Money is the curse of our movement and I cannot understand why. The Churches are supported gladly by their members, but if anybody suggests that The Theosophical Society needs

money there is an immediate outcry of inconsistency, truth without money and without price.

We get along on a minimum as we pay no salaries and our work is voluntary. What we may lose in efficiency, and I think that is a very slight consideration, we gain in heart-whole loyalty. Of course there are the usual drawbacks, ambitions, personal conceit, lack of time on the part of the willing, inefficiency on the part of those with leisure, these naturally going together. When the wealthy are generous which is very rarely, I am told that they are domineering and want to "run" things. I have not had much experience with wealthy people, as they fight shy of any movement that cultivates generosity and charity. But we must have some money among our members who are more fortunate in the worldly sense.

We have the noble army of the martyrs, the glorious company of the apostles, the goodly fellowship of the prophets. Now if we had a devoted band of millionaires to whom urgent cases could be referred for their personal attention and settlement, we might get somewhere. But all such contributions go into Funds as a rule, and there is nothing more stony-hearted or less sympathetic than a Fund. That is why I say cases of need should be referred to the personal attention of the donor of charity. It would involve detail, but life is all detail and the little things accumulate merit and the bees store honey. We and The Society in Canada are all so poor that I have no right to make suggestions, but if this letter indicates my willingness to co-operate that is all I can expect of it.

ALBERT E. S. SMYTHE

IS THERE A SHORT CUT TO THE WISDOM?

DEAR SIR,

In a letter to the Editor, in the October number, "W.B." seeks the "best and most effective method" of mental development which will enable the aspirant to achieve, in a single lifetime, memory of former lives.

Where remarkable results are achieved in any direction, a very noticeable thing is the apparent ease with which the work is done and the rapidity of achievement. In yoga, in accordance with this which seems almost to be a law of nature, in exactly the same way, final success, when success does come, usually comes very quickly.

When we realize that the personality is perishable, it does not seem very im-

portant to bring through the memory of former lives into the physical consciousness. At any rate, it is not necessary for swift progress, and that is what really matters. When we see a man making rapid progress, rising from the ranks of ordinary humanity to super-human heights apparently in the space of one incarnation, we naturally want to know the explanation. We have not seen the many lives of struggle that prepared for the inevitable final swift triumph.

The preliminary work of preparation it is that requires so much time, and for that I see no better method than steady, unremitting practice if the necessary faculties are to be developed.

J. H. H.

BOOK REVIEWS

A GREAT BOOK

Annie Besant: An Autobiography. With an additional survey of her life by George S. Arundale; and biographical notes compiled from her own writings. Adyar Edition, 1939. Price Rs. 9-6-0.

It would be interesting to know exactly why in all ages biographies, and particularly autobiographies, have met with such universal response. Perhaps it is because in this troublous world the average human being is encouraged to find in the lives of others, not the smooth sailing of the popular novel, but the storms and difficulties, the fears and weaknesses, so familiar to himself; and in seeing these gallantly met by another he gains in strength and courage. If this surmise be true, then no better book could be read by anyone, Theosophist or otherwise, than the *Autobiography of Annie Besant*. It is true, hers is the life of an extraordinary person, a life filled with extraordinary struggle and doubt, but the title of the last chapter, "Through Storm to Peace," charts the path and the desired goal of the average man.

To the Theosophist who is more familiar with Annie Besant in her later years, the book should be particularly appealing as it unfolds on page after page in a most delightfully entrancing manner the childhood, adolescence and womanhood of that truly great soul. Who will not re-live precious moments in his own childhood when he reads of the

little girl of five who was "often unswathed from a delightful curtain, in which I used to roll myself with a book," who had a habit of "losing myself so completely in the book that my name might be called in the room where I was, and I never hear it, so that I used to be blamed for wilfully hiding myself, when I had simply been away in a fairy-land, or lying trembling beneath some friendly cabbage-leaf as a giant went by."

And who cannot see the later life presaged in the activity of the growing girl who always tore her frock on the bolt of the door as she flew through it into the garden where there was not a tree she did not climb, a flower or bush she did not know, and where stood the widespread Portugal laurel as her private country-house with bedroom, sitting-rooms, study and larder. Here in the branches she would sit for hours reading some favourite book, Milton's *Paradise Lost* the chief favourite, and "the birds must have felt startled, when from the small swinging form perching on a branch, came out in childish tones the 'Thrones, dominations, principedoms, virtues, powers,' of Milton's stately and sonorous verse."

A chapter on her early education is filled with delightful little by-thoughts which show the warrior for unpopular causes that was to be. "What a dull, tiresome world it was that I had to live in, I used to think to myself when I was told to be a good child, and not

lose my temper, and to be tidy and not mess my pinafore at dinner. How much easier to be a Christian if one could have a red-cross shield and white banner, and have a real devil to fight with, and a beautiful Divine Prince to smile at you when the battle was over. How much more exciting to struggle with a winged and clawed dragon that you knew meant mischief, than to look after your temper, that you never remembered you ought to keep until you had lost it."

During her girlhood years travel brought her into touch with new languages, the art and culture of the Continent, and also the admiring glances of young university students, all under the able direction and protection of Miss Maryat, whose character is revealed as one fully competent to guide the high-spirited girl during the formative years, of which she writes: ". . . my life flowed on smoothly, one current visible to all and dancing in the sunlight, the other running underground, but full and deep and strong."

Then followed the experiences of her engagement and marriage and her subsequent unhappiness, the birth of her two children, and the break with her clergyman husband, all told with a vivid and honest faithfulness to facts, blaming herself no less than others for the unhappiness into which she was plunged for the first time in her life. The succeeding years were crowded with activity: her first awakening of interest in the outer world of political struggle, all of the years of valiant fighting from the platform, among the labourers, in the prisons, for justice towards the oppressed, her association with leading

political and social reformers, notably Mr. Bradlaugh, her growing doubt in religion and yet her increasing hunger for that which would wholly satisfy her essentially religious nature. These middle years of Annie Besant's life were catastrophic indeed, far beyond that of the average individual, but throughout can be seen the steady weaving of the life-pattern of an old soul, the rounding out in this life of qualities brought from the past, the strengthening of the soft-hearted woman driven into action by some invincible force beyond her normal nature, for she says: "I have ever been the queerest mixture of weakness and strength, and have paid heavily for the weakness. As a child I used to suffer tortures of shyness, and if my shoe-lace was untied would feel shamefacedly that every eye was fixed on the unlucky string; as a girl I would shrink away from strangers and think myself unwanted and unliked . . .; and as the young mistress of a house, I was afraid of my servants, and would let careless work pass rather than bear the pain of reproving the ill-doer; when I have been lecturing and debating with no lack of spirit on the platform, I have preferred to go without what I wanted at the hotel rather than to ring and make the waiter fetch it; . . . how often have I jeered at myself for a fraud as the doughty platform combatant, when shrinking from blaming some lad or lass for doing their work badly!"

Contrast this with the woman who could write the following editorial in the *Reformer*: "What tests 1884 may have for our courage, what strains on our endurance, what trials of our loyalty, none can tell. But this we know—that

every test of courage successfully met, every strain of endurance steadily borne, every trial of loyalty nobly surmounted, leaves courage braver, endurance stronger, loyalty truer, than each was before. And therefore, for our own and for the world's sake, I will not wish you, friends, an 1884 in which there shall be no toil and no battling; but I will wish you, each and all, the hero's heart and the hero's patience, in the struggle for the world's raising that will endure through the coming year."

And out of those stormy years, which make extremely fascinating reading, spent in service to the weak, in fighting for freedom of speech and justice to all men, came her "accidental" contact with *The Secret Doctrine*, the book which made her a Theosophist.

She closes her Autobiography with this tribute to Theosophy, which will find corroboration in the heart of every true Theosophist: "Through anxieties and responsibilities heavy and numerous it has borne me; every strain makes it stronger; every trial makes it serener; every assault leaves it more radiant. Quiet confidence has taken the place of doubt; a strong security the place of anxious dread. In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace."

And here one might wish there had followed, rather than preceded, the 100 pages which carry the life of Annie Besant to its conclusion. For these pages include the story of her Theosoph-

ical life in the beautiful and inspiring words of Dr. Arundale, her close friend, her "son" and her colleague, and her successor in the high office of President of The Theosophical Society, who pictures the continuance of that undaunted spirit as a great Theosophical leader, and as it enters into a new phase of work for humanity, her political and literary work in India, her fight for the freedom and rebirth of the land of her adoption, her election to the presidency of the Indian National Congress following her release from Governmental internment for political agitation. No less important, and perhaps even more enduring, was her social reform and educational work for India during which time she established a widespread system of National education to offset the foreign education being imposed by the British Government, and the Indian Boy Scout Association to which Indian boys would be eligible, as was not the case with the existing Scout movement.

The third section of the book is composed of biographical notes gleaned mainly from her own writings, giving day-to-day details of life from the time she became a Theosophist to her death. This is useful information and forms an important part of a book designed to be a complete account of the life of Annie Besant.

The book is well-produced, and illustrated with a number of portraits showing Annie Besant at various stages of her long and eventful life. This is a great book, for through it one becomes more dynamic in one's own crusade against ugliness and cruelty and injustice. Let no one think, therefore, that having read it once there is

no need for further reading. But most important of all should this great book be in the hands of young people everywhere, for it is the young who will respond with quickened pulses to the greatness, the nobility and the courage of this large-hearted and beautiful woman—"the grandest figure of the last hundred years."

ANITA HENKEL

THE LORD'S SONG

Srimad Bhagavad Gita of Bhagavan Sri Krishna, translated into English by R. Vasudeva Row, assisted and published by T. M. Janardanam. Suddha Dharma Tract No. 4. Madras, 1939, pp. XIV, 223.

The Gita: a Critique, by P. Narasimham, M.A., L.T., Madras, 1939, pp. V, 270.

Never a year passes without there being added to the existing literature on *The Bhagavad Gita* at least one new translation and one new comment, such as the two books listed above. This shows the popularity of the Poem as an unailing source of inspiration. It offers food for mind and heart of every scope, the lowly as well as the highest intellect. And proportionate to the intelligence is naturally the understanding of the philosophy, and the value of the books produced. Many will fall far below their subject, some will in a measure do justice to its spiritual import, very few will approach near to the sublimity of its most inner teachings. The two books under review are, I should say, good examples of the second class, but in their way of treatment they form a contrast.

Besides the Sanskrit text in Devanagari characters and the English translation, the first book gives also some additional verses—the Parayanakramah, the Saptashloki Gita, the Suddha Shashtra, (specially belonging, I presume, to the religious sect under whose auspices the publication is made), and verses on the qualifications necessary for a proper study of the Gita. The book is further equipped with a shloka-index and a glossary. The prose translation is straightforward and faithful, but has no outstanding qualities of beauty or philosophical originality in its choice of words and terms. The whole tenor is strictly and anciently orthodox. It accepts, for example, that "the Great Discourse was made on the seventh day of the bright fortnight of *Kartika* month, the day being Sunday with the asterism *Sravana*, and the time before 10 a.m."; and that "the words used in the Gita, possess occult significance and not merely of the commonplace type, having regard to the high station of the Guru and the Disciple in this Holy Discourse," the former being the "Divinity-Incarnate" himself.

In the West this attitude of accepting the Bible or any Scripture as the literal Word of God has been mostly abandoned. Every book, religious or secular, has to be received and studied on its own merits. In the East this Higher-Criticism has not yet made great headway. It is a pleasure therefore to welcome, in the second book under review, a serious effort, in the modern spirit of free research and independent judgment, unhampered by traditional preconceptions and prejudices, to understand this greatest of

spiritual treasures, of which Indian Sanskrit literature as no other is such a rich store-house.

The book is a "critique" in the good sense, not a mere criticism, but an exposition and rational explanation. The author's "common-sense point of view" is often refreshing, especially when compared with the common scholastic commentaries, stale through countless, changeless repetitions. One may not always agree with the writer's opinion—*e.g.*, in his judgment on Chapter XI—but that goes without saying in a book which has its own individual tone.

Let me quote one instance from the Foreword, which is of actual interest in its application to the world's plight at present. It gives an explanation of Arjuna's revulsion to kill his own kinsmen. And who shall say that he was wrong? "He foresaw," the writer surmises, "that even if victory should come to his side, it could only end in disaster to his clan and lead to no abiding peace either for the Pandava brothers or for the people. His forecast was as fully justified as were the forebodings of those who feared that the Great War of 1914-18 would have a terrible aftermath. The short reign of the sorrow-stricken Yudhishtira after the war proved Arjuna's fears were only too well founded. The Mahabharata War was a great tragedy in Hindu social history."

Indeed, no good can ever come from war, lost or won, for the victor or for the victim, except that through its

miseries man may gradually learn to abstain from this evil, as from every kind of violence. With the author I cannot accept as a historical fact the traditional setting of the Poem, as a prelude spoken on the actual battlefield by the Supreme Being, just before the "slaughter," or what the "military butchers" (as H.P.B. styles them) call the "action," begins. Neither can I accept as historical that the Teacher incited his disciple actually to kill. All the arguments adduced for the justification of such violence are in my opinion so many sophistications. Why argue that the Immortal Self cannot be slain? For that is beside the point! It is the physical body that can be and is slain, and it is this which brings so much pain and suffering not only to the individual but to all his relations and friends who are left behind.

The greatest World-Teachers have always denounced violence, injury, killing and slaughtering, under whatever circumstances or provocations, as an unmitigated evil. If we wish to save the Gita as a spiritual treasure, embodying the highest wisdom of the Aryan race, its setting can be received only as "symbolical" instead of "historical." War and incitement to war by the Teacher can only be accepted as a war against one's own passions, never as a war against one's fellow-creatures. Man's passions are the real "kinsmen" arrayed in force against him, whom it is alone lawful for him to slay in righteous battle.

A. A.

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