



THE THEOSOPHIST

ADYAR

NOVEMBER 1943

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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(Incorporating "Lucifer")

No. 2

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)

THE THEOSOPHIST
(Incorporating "Lucifer")
EDITOR GEORGE A. HINDALE
No. 2
W. L. N. Y.
NOVEMBER 1893

While we naturally pay due honour to November 17, we must also remember November 16. Dr. Annie Besant first set her foot on Indian soil at Tuticorin at 10.24 a.m. on 16 November 1893, just half a century ago. It is on record that when she first thought of visiting India, she was warned by her English physician that she would suffer from the heat and could never live here even for a few months at a time. But to her, India was the Land of her Master, the Land of Promise.

Another date in November is memorable, the 6th, because in 1893, on board the Kaiser-i-Hind, she gave one of the most understanding and splendid descriptions of the real India and her glories that ever came from any lips western or eastern. The following extract is taken from *Annie Besant—Builder of New India* :

“When I think of India, I think of her in the greatness of her past, not in the degradation of her present. . . . To me she is in very truth the Holy Land. For those who, though born for this life in a western land and clad in a western body, can yet look back to earlier incarnations in which they drank the milk of spiritual wisdom from the breast of their true mother, they must feel ever the magic of her immemorial past, must dwell ever under the spell of her deathless fascination ; for they are bound to India by all the sacred memories of their past ; and with her, too, are bound up all the radiant hopes of their future, a future which they know they will share with her who is their true mother in the soul life.”

So did she approach the Land of her destiny, and begin that great mission which was to reawaken her true Motherland to a knowledge of her age-old purpose.



ON THE WATCH-TOWER

BY THE EDITOR

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

WHAT IS TRUTH?

HOW little we know. How much we have still to learn, infinitely much. Even such a monumental work as *The Secret Doctrine* only touches a fringe of Truth and a very small one at that. Our Theosophy is extraordinarily limited. It is as nothing compared with the Theosophy that is the Science of Life. And yet we dogmatize as if the Truths we think we know are substantially true as we think we know them. There are Truths about which we are certain, and we may even think we have probed deeply into them. Yet I am sure our certainties are but caricatures of the real Certainty. We talk and write about Karma and Reincarnation, about so many of the intricacies of the evolutionary process, as if we knew what Karma and Reincarnation really are, as if we had some insight into the intricacies of the evolutionary

process. We are groping. We are seeking. We are exploring. But that is about all we are actually doing. And the less we are certain the more we are likely to be right.

Then there are the people who deny many of the Truths that we affirm. They deny the little they may have heard about Karma or Reincarnation. They may deny the existence of Masters. We make affirmations. God forgive us for making them. They make denials. God forgive them for denying. Somewhere between the affirmations and the denials there is probably more of the Truth than either the affirmers or the deniers possess. Yet some of us must affirm and some of us must deny. There must be the truth-producing friction between the two outlooks, and it is necessary for both sides to be sure or neither side will grow. The only snag in this friction business is that each side itself gets heated and blasphemes the

truth in the other side. This, of course, spoils the friction, dulls it, and lessens the fire it should produce.

THE PRESIDENT'S DHARMA

It always helps me to assume that those who are constantly denouncing me have this role to play in our common Theosophical work, just as I have my role to play which seems to be in opposition to them and their roles. For this reason I never meet denunciation with-counter-denunciation. I let it take its own course. I do not answer it, for I see no reason to justify myself. It is for my brethren everywhere to judge between themselves and me. My opponents have their right to be heard, and I will always help them to be heard if I can. And I am not merely thinking of the Theosophical field. I am no less thinking of the political field, or of any other field wherein friends meet friends and call them foes.

I have my duty to do, and I conceive I must do it. I conceive that my duty as President of The Theosophical Society is to stand for and propagate certain conceptions of life which have been gathered together by some of our great leaders under the designation of Theosophy. I conceive it is my duty to make these conceptions the dominant note throughout my tenure of the office of President. I conceive I have to make very definite presentations of Theosophy along the lines of some of the greatest expositions of Theosophy by some of our greatest leaders. It may well be that there are those in our Society who deny the greatness of the expositions and of the leaders. Well and good.

They have their right to deny and to follow up their denials as best they can. But I have my right to affirm, and I know that because I have been elected twice to the office of President my affirmation represents the majority view. The majority must sway the policy of The Society, for The Society must have a policy however universal it may be, or however neutral it may be. To have a policy is not to deny the right of others to have their own individual policies. On the contrary, we might well have 30,000 policies with our 30,000 membership. And yet there must be a direction which The Society takes—a Greatest Common Measure, though not a Universal Measure, of agreement.

THE MOTTO FOR MINORITIES

The minority must not be cantankerous because it is not the majority. It may well think it has the Truth, and that the majority has not the Truth. But it should take its minority position quietly, in a spirit of self-satisfaction, and in a spirit of appreciation of and courtesy towards the majority. Indeed, since it is ever more congenial to a fighter to fight against a majority, and since we know that all too generally the voice of the people is *not* the voice of God, minorities in The Society should be thankful that they are minorities, charged with the representation of truths which the majority has missed. *Magna est Veritas et prævalebit* is the motto for minorities everywhere, and I can say for myself that I feel most happy when I am engaged in a forlorn hope with my back to the wall. But

for the moment I conceive my Dharma to be otherwise, although I am sure that some day, when the Theosophy we are at present offering is generally accepted, some of us majority people will have the joy of becoming minorities once more and of rallying in our small and insignificant numbers round a despised flag. After all, we must all begin at beginnings and be alone in them even though we may end up by being parts of crowds be they Theosophical or any other kinds of crowds.

In any case, with myself it is a matter of what I feel I can best do to serve the Masters, not of what may be my individual opinions and beliefs. There are occasions for expressing oneself as fully as one can, with one's own individual outlook upon life. There are also occasions for endeavouring to attune oneself as best one can to the conception one may have of the will of the Masters whom one may have the privilege of knowing personally. I hold that these are times for most of us to try to do the will of our Elders on earth as it is certainly done in Heaven. Heaven is nearer earth than ever before. The Masters are nearer earth than ever before. The earth needs Heaven as never it needed Heaven before. Some of us Theosophists must learn to ally ourselves with Heaven as we may never before have so allied ourselves, and we must learn how to disentangle ourselves from ourselves temporarily while we are trying to live in advance of ourselves.

"To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man" is

wonderfully true for all of us, and when I think of any difference that may separate me from my fellow-members, be they my differences or theirs, I am hoping that they and I are true to ourselves, for then there will be no falsehood in us, only truth, and truth is the best service we can ever give to our beloved Society be its nature what it may. And, as I have already said, we can only give that little shadow of a shade of truth which, with our feeble eyes, we are at present able to glimpse. It is a feeble representation of truth, if not actually a caricature.

It is because I hope those who differ from me are as sincere as they ought to know I try to be that I do not enter into arguments with them, nor answer their vituperation with vituperation. I try to answer it with understanding, and the best answer to this end is silence. But sometimes I venture to wish they were not so sure that they are right and that I am entirely wrong.

IN THE POLITICAL ARENA

May I, in this connection, refer to my little paper *Conscience* in which views are expressed radically at variance with the majority views prevalent in India? Here I am in a minority of a very few, and I am disapproved of accordingly. I think that many of my fellow-members in India disapprove of the policy of *Conscience*. I oppose the National Congress, and I oppose Mr. Gandhi, as strongly as I can. I oppose all views which tend to destroy the unity of India, as, for example, the view of Pakistan of Mr. Jinnah whereby India is to be divided into a number of autonomous

States each independent of all the rest, and divided on a communal or religious basis—a Muslim State, a Hindu State, and so on. I oppose this as fatal to India's emergence as a free and united nation. I oppose the British Government's inexcusable dilatoriness in proclaiming India's freedom and in summoning the Indian people to implement the proclamation, preferably by His Majesty the King-Emperor, by framing an Indian Constitution which shall be the channel through which India's freedom shall be expressed. The British Government offers freedom after the war. But in my judgment the psychological moment to make the great announcement is *now*. I oppose Mr. Gandhi because he with his colleagues brought India close to an internecine conflict by their threat of mass civil disobedience in August 1942. Through their timely incarceration India was saved from being plunged into bloodshed and awful violence, but India was not saved from many terrible horrors, including the burning of innocent people alive and other Nazi-like atrocities.

But I know how many of my fellow-members feel, and sometimes I wish I could abolish both *Conscience* and the expression of my extremely unpopular political views, for I know these are constantly putting many of my fellow-members into awkward situations as they try to insist that The Society has no political commitments and that the President is only writing and speaking for himself. And when it is pointed out, quite wrongly, that the President necessarily commits The Society to whatever he says, especially in such a

public manner, they do not know what to answer. He does not in fact commit The Society, but he certainly looks as if he does.

I wonder if these fellow-members of mine would be quite as emphatic in their condemnation were I to be wholeheartedly on the side of Congress, or, let us say, of Mr. Jinnah's Muslim League, or of any other political agglomeration as popular and as respectable. Would they tell me I have no business to side so emphatically with the Congress? I think they would not, though there would be others so to tell me who now are silent because they happen to agree with my point of view.

But I do most sincerely regret that it should be thought, for whatever reason, that I am identifying The Society with my own political opinions. Perhaps regret is useless unless it is followed up by withdrawal from the course which is the subject of regret. I am afraid I dare not so withdraw. My duty as I see it is to continue to maintain my considered views as best I can and to pay the price both of widespread unpopularity and of seeming to weaken The Society by involving it, apparently though certainly not really, in various political issues. Nor do I for a moment desire to try to bolster myself up by stating that Dr. Besant, my revered predecessor, was far more emphatic in the expression of her political opinions than I could ever be, seeing that her ability immeasurably exceeded my own.

LEADERS MUST LEAD

All I am in fact doing is to try to follow in her footsteps, to carry on her message and her Call.

I am doing it not because I want to air my opinions and to take my own stand on the questions of the day. I do it because my duty calls me. I do it for exactly the same reason that moved Dr. Besant to undertake her great political work in India. But I do not for a moment want to take shelter under her mighty wing. Of my own accord I do what I know is right for me to do, in the certainty that the power of The Theosophical Society and its universality will be strengthened because an individual member tells to the world his truth even at the risk of apparently compromising the neutrality of The Society. At any rate he cannot compromise The Society's universality, for the more The Society includes the stronger it grows. The neutrality idea is an unfortunate distortion of the universality idea, and has been responsible for much clouded thinking.

It is only for the moment, as we pass from the neutrality conception to the universality conception, that we think more about the infringement of neutrality than about the urgent need to keep our universality inviolate by making it all-inclusive even at the risk of compromising the out-of-date neutrality idea.

Were I to be told that I must not, as President, give expression to my political or to any other views, but just be an automatic machine to register the decisions of the General Council and of the Executive Committee, I should ask the General Council to advertise for some candidate for the Presidentship guaranteed to be without any views whatever either with regard to Theos-

ophy or to any other subject under the canopy of Heaven. The best person would be one with business and accountancy training who subordinated everything to his official duties.

It is because we have had leaders who have not hesitated to go against public opinion, and thereby to involve The Society, that The Society as a whole has been so wonderful a pioneer of truth. It is because Presidents of The Society have not been afraid to be, as the first President said, pariahs of The Society that The Society as a whole has been strengthened, not by the opinions of its Presidents, but by their fearlessness.

Our Society is and must always be a pioneer, and its Presidents must always show the way of the pioneer even at the risk of compromising the presentation of The Society before the public.

A SERVANT OF THE ELDERS

The future will justify The Society's Presidents even though a particular present may condemn any one of them. For if any quality is to characterize a President of The Theosophical Society it must be his perfect and courageous loyalty to the Will of his Elders, to the Will of Those who gave Theosophy and The Theosophical Society to the world.

In so far as he is Their man, so far will The Society prosper. But in so far as he reduces The Society to the level of an ordinary democratic movement with no inner affiliations, or with all possible ignoring of them, so far is The Society on the road to its extinction as a spiritual force in the world.

Deeply impressed with my responsibilities as President of The Society, and eager to justify to Them my election to what I regard as the greatest office in the world, I do my work with the utmost caution and with the determination to take no other courses than those which will, to the best of my judgment, be the judgment of my peers what it may, serve the cause of the Masters and therefore of The Theosophical Society and its members. I am well aware from personal experience that Dr. Besant's political activities were directly inspired by her spiritual Guru. I therefore seek to emulate such activities as best I can, falling, of course, very far short of her own great statesmanship.

And in these catastrophic days we can only do the best possible to us, but trusting that the sincerity of our words and actions will to some extent make up for our inevitable mistakes.

I am profoundly convinced that every member, including the President, has not only the right but the duty to give to the world of his best and individual Theosophy and of his best and individual membership of The Theosophical Society. Let him be fully assured that his truth can only bless The Society, but never really injure it, and that The Society's universality is definitely the poorer for the exclusion from it of the honest truth of any member, of course courteously expressed, however strongly. Despite therefore the disapproval of some of my fellow-members—a disapproval which I honour though I cannot endorse it in so far as it restricts the freedom of any member—I must carry on for the sake of The Society.

My opinions do not matter any more than the opinions of any others, at least so far as I am able to judge the worth of opinions. So I would certainly not flaunt them forth just because they happen to be my views. But while people generally will deem my expressions of opinion to represent my own views, for myself I know that I am trying to contact and express the views of my Superiors. This will not satisfy my critics, and it should not. But it is the only consideration that satisfies me and I hold to it at all costs.

THEOSOPHY IN INDIA

The need is becoming tremendously urgent for Theosophists in India, and everywhere else for the matter of that, to spread Theosophy far and wide throughout the land, for Theosophy is the Science of that Universal Brotherhood upon the active recognition of which in every part of our globe the future peace and prosperity of all living creatures depend.

The difficulty of this work is very great, for not only is there a general inertia to defy all but the most determined efforts, but there is also a universal domination of almost every individual, each in his own degree, by the relevant herd-spirit. He is born into a condition of subordination and, unless he be of rare quality, remains in it unto his end.

Hardly a single individual can think by himself, or feel by himself, or speak from himself. He cannot discover his own unique independence and take his stand on it. He does not know how to be different from the herd that winds

so slowly o'er the lea. He is a cripple and cannot do without the crutches of external approbation and support. He cannot be outstanding. He must be conspicuously inconspicuous. Be it in politics or in religion, or in any other department of human life he must belong to something or to somebody. He must be led. He cannot lead, nor can he issue forth from his traditional groove.

He does not live in a garden. He lives in a prison. He is not free. He is fettered. Even if he could escape, he is afraid to escape. He must be as others are. He must wear the clothes that others wear. He must be second-hand.

It is against this deadening and well-nigh impenetrable psychology that the free and fighting Theosophist must strive with all his might. It is to break down the stout walls of this prison-house that the free and fighting Theosophist must address himself with the power of his constructive iconoclasm—which little by little must break down the *ad hoc* superstructures of time, lay bare the essential foundations of Life, and upon them by degrees erect an eternal dwelling-place for the soul.

What has he first to do to help to place the feet of his land on the high road of her destiny?

He must be sure that he himself is as free as Theosophy can make him.

He must in his own being seek to lay bare the essential foundations of his eternal living.

He must be conscious of no enslavement to Scriptures or to Persons or to Traditions or Habits or Customs. He

may indeed have the deepest reverence for them. But he must not depend upon them, be unable to do without them. They may inspire him and help to give him access to himself. But there must be neither fear of them, nor must they ever tyrannize over him so that his freedom becomes circumscribed.

He must know for himself. He must experience for himself. Indeed he can never truly know until he consciously experiences.

The three great Objects of The Theosophical Society must make him free and gradually help to widen his freedom. He must gain experience of them, thus knowing their truth for himself.

And he must be as deep a student of Theosophy as he can, at least of such branches of the Science as are most congenial to him. Theosophy, too, must make him free and widen his freedom.

First of all he must be a Theosophist and a member of The Theosophical Society, and everything else afterwards. He will be, perhaps, a Hindu Theosophist, or a Christian Theosophist, or a Parsi Theosophist, or a Buddhist Theosophist, or, less likely, unfortunately, a Muslim Theosophist. He may be a Jain Theosophist or a Jewish Theosophist. He may belong to this race or to that, to this nation or to that, to this community or to that. But he is all the time first a Theosophist, whatever inflexions he may associate with this all-embracing term.

Theosophy and membership of The Theosophical Society must have become the foundations of his living even to the minutest details, and everything

else must be superstructure however fundamental.

Thus established in strength he has the power to be an effective Theosophist and member of The Theosophical Society in the service of his Motherland. He can help her, too, to become more free.

It is of the highest importance for him to realize with great ardour that the Three Objects of The Theosophical Society are exactly the three objectives which every nation must pursue in order to achieve a freedom truer than she so far knows.

Her brotherhood must become universal within her frontiers. The terms "Nation" and "Brotherhood" are really synonymous, even though the latter term is obviously more comprehensive. But unless a Nation is a real Brotherhood it is not a Nation.

The Theosophist must, therefore, work for the active recognition of a Universal Brotherhood as the foundation of India's Nationhood, and of the happiness and prosperity of every constitutive citizen of the land—human and sub-human.

But, and it is a very big but, he must do his utmost himself to live the Brotherhood he will be preaching, or it will have little if any effect.

The main problem in India is, of course, that of the relation between the Hindus and the Muslims—the Hindu-Muslim problem as we know it only too well.

More than any other citizen the Indian Theosophist is responsible for the solution of this problem, for he knows with an incontrovertible knowl-

edge that the Hindu and the Muslim are blood brothers, members of the same family, children of the same Father, only in different classes of the one world school.

His task is little by little to bring home this knowledge to Hindus and Muslims alike, and ever to remember that only the ignorant of both faiths erect the differences into separative and insurmountable barriers. He must assail this ignorance and show that, be the differences what they may, they are only different parts of the one highroad of Brotherhood.

He may, if he chooses, show the similarities of teaching both in Hinduism and in Islam. This, of course, has its value. But it is far more important to try to show that no difference, however marked, can for a moment affect the essential unity of Muslims and Hindus and of members of all other faiths no less.

He will not start with the differences and seek to harmonize them. He will start with the unity and seek to show its paramountcy over all differences however acute these may be.

Unity matters more, for unity is the essence of all life. And when Theosophists say "unity" they do not mean mutual absorption. They mean an active sense of brotherhood between different aspects of the One Life, each exalting the One Life—differently.

The Theosophist must work ardently for this, for it is of the most urgent moment that differences should cease to cause strife but rather a widening of appreciative understanding.

NOVEMBER 17TH

The advent of November 17th reminds me of my own particular and individual slogan for birthdays, namely, "A Birthday is a Blessing-Day." We generally regard birthdays as occasions on which we congratulate the friend concerned on the anniversary. And we do not take into consideration the question as to whether he himself or those surrounding him are or are not to be congratulated on his entry into the world. In any case, from his point of view the birthday ought to prove a blessing to all around him, because he realizes how much he owes to the world and how much, therefore, he must give all the blessings from his Blessing Treasure House.

I am afraid in many cases birthday people want to enjoy themselves on their birthdays when it should be their delight to cause other people to enjoy themselves and to be thankful that there was born into the world an individual of so kindly a disposition.

But November 17th is particularly a Blessing-Day, for it commemorates the passing of another year during which The Theosophical Society has been at work spreading its great Message of Universal Brotherhood. Just now, when the world so sorely needs blessings, the Blessing-Day of The Theosophical Society must surely be very greatly auspicious. I think all Theosophists throughout the world should feel themselves in honour bound to be more ardent channels than ever before for the blessings a great movement has been showering upon the world for little short of seventy years.

After all, we are not private individuals but also part of a great organism, and I should like to sense that every one of us, as the Great Day opens, senses the urge within him to be more than ever a member of The Theosophical Society.

We do not need to take vows or solemnly to rededicate ourselves. The more we make promises, the more are we tempted to break them. I sometimes myself feel greatly appalled as I think over the very many obligations I have taken, from time to time, and all too lightly. But if we find welling up within us a keen desire to do more than we have done before and to try to discover ways and means of becoming more effective channels of our beloved Society, then I think we shall go forward safely and help to make the New Year a better year, both for ourselves and for The Society in which, I hope, more and more we live and move and have our being.

As matters stand at present, one of the most important duties most Theosophists have is to help the Allied Nations to win a speedy victory through whatever means lies in their power. Then there must be an honoured peace based on enduring foundations. Theosophists can work for this, too. But they can work, as none others throughout the world can work. They can, with the powerful aid of the Truths of Theosophy, even from now, live a very real peace, which, in the long run, means a Theosophical peace.

Our Three Great Objects lay the foundations of a Theosophical Peace. The First proclaims to us the fact of Universal Brotherhood, from which

there depends the truth that every object, animate and inanimate in every kingdom of nature, depends upon all other objects for its growth, and has influence upon all other objects for their growth. We are much more of a united family than we have any conception. The Unity of Life is the first foundation of a Theosophical Peace.

The Second Object declares to us, even though indirectly, the fact that there are innumerable ways to Truth, and that we have to learn to respect every one of them through the study of them and through experience of them.

The Third Object declares to us our freedom and the need to use it in discovering Truth, not only along our own particular and cherished lines but everywhere. Truth is everywhere, only we do not know it.

The First Object exhorts us to be reverent, kindly and compassionate.

The Second Object exhorts us to be reverent, especially to the many ways men tread to reach the One Goal.

The Third Object urges us to emerge from our prisons into a marvellous Universal Garden of Life in which weeds are as true as flowers, and in which we learn to realize that there is nothing we have ever to discard but everything we have always to take with us on our journeys to the Eternal.

November the 17th is a reminder to us of these sublimities. It is a Day of Recollectedness, of Remembrance. It should increase in us the sense of awe, the sense of purpose, and the sense of delight that no frustrations or sorrows or disasters can ever be final, for they are in very truth stepping-stones to Victory.

George S. Arundale

INVISIBLE TO ALL

BY GLADYS NEWBERRY

Invisible to all I fan the flame
Of high desire in hearts however tame
And timid they may be.
For men must wake from out their slothful sleep,
Be stirred to high endeavour in the deep
Of hidden faculty.

I strive to wake compassion for all those
Who are the victims of despairing throes
Whether in beast or man.
I bring fresh hope to all who have seen nought
Of life's most joyous dreams, and have not sought
To even glimpse the Plan.

I am the voice that only can be heard
In the deep silence, when feelings are not blurred
And souls are calm and strong.
I am the perfume stealing through the heart
That in its pain might die and break apart
For lack of some sweet song.

YOUNG MADAME BLAVATSKY MEETS HER MASTER

BY MARY K. NEFF

COUNTRESS Wachtmeister tells how "during her childhood she [H.P.B.] had often seen near her an Astral form, that always seemed to come in any moment of danger, and save her just at the critical point. H.P.B. had learned to look upon this Astral form as a guardian angel, and felt that she was under His care and guidance."¹

She met this "Astral form" in the flesh in London. Let her tell the story, as she wrote it to Mr. Sinnett: "I saw Master in my visions ever since my childhood. In the year of the first Nepal Embassy (when?)² saw and recognized him. Saw him twice. Once he came out of the crowd, then he ordered me to meet him in Hyde Park."³

Countess Wachtmeister gives a fuller account of the meeting: "When she was in London, in 1851 . . . she was one day out walking when, to her astonishment, she saw a tall Hindu in the street with some Indian princes. She immediately recognized him as the same person that she had seen in the Astral. Her first impulse was to rush forward to speak to him, but he made her a sign not to move, and she stood as if spell-bound while he passed on. The next day she went to Hyde Park for a

stroll. . . Looking up, she saw the same form approaching her, and then her Master told her that he had come to London with the Indian princes on an important mission, and he was desirous of meeting her personally, as he required her co-operation in a work which he was about to undertake. He then told her how the Theosophical Society⁴ was to be formed, and that he wished her to be the founder. He gave her a slight sketch of all the troubles she would have to undergo, and also told her that she would have to spend three years in Tibet to prepare her for the important task. After three days' serious consideration and consultation with her father, H.P.B. decided to accept the offer made to her."⁵

These two accounts have always been considered to refer to the same incident, and in substance they are the same; but on ascertaining the date of the Nepal Embassy's visit to England, I found it to be 1850, not 1851 (as Countess Wachtmeister asserts). Histories, encyclopædias, and the London daily papers (which I was able to consult in the Melbourne Public Library, Australia), all agree on that fact.

I. 1850

The Prime Minister of Nepal, Prince Jung Bahadur Koonwar Ranajee, and

¹ *Reminiscences of H. P. Blavatsky*, Countess Wachtmeister, page 56.

² The Nepal Embassy visited England in 1850.

³ *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 150.

⁴ He probably did not use this name, but presented a general plan of her mission.

⁵ *Reminiscences*, Wachtmeister, 56.

his party sailed from Calcutta for London on 7 April 1850, and returned from Marseilles to Calcutta on 19 December 1850, leaving for Nepal on Christmas Day. As this was the very first visit of any Indian Prince to England, it was a great occasion in both countries, and people flocked to see the Prince and his retinue; for he was escorted from Nepal by two of his brothers; nine officers among whom were Khajee Hamdul Singh Khutri and Lieutenant Lal Singh Khutri; also by a Nepalese doctor, 300 sepoy and a train of elephants. The soldiers and elephants were left behind at Patna, India, to return rather disconsolately to Khatmandu, while the Prince and his small party embarked to cross the *Kala Pani*.¹

Madame Blavatsky speaks of the "first Nepaul Embassy," as though there had been a second; but there never was a second embassy from Nepal. Her meaning may have been that it was the very first embassy to go to England from the Indian States; or she may have had in mind the fact that the next year, 1851, Nepal sent a delegation to the great International Exhibition in London.

The question presented itself to me: why should Master Morya of the Rajput Kingdom of Udaipur accompany a Prince of Nepal to England? Extensive reading in the records of early Indian history revealed the fact that the present ruling house of Nepal is the Goorkha or Gurkhali dynasty, and "is lineally descended from the Rajput Princes of Udaipur." Says *The Encyclopædia Britannica*:

¹ The "Black Water," an Indian term for ocean.

All the races of Nepal except the Ghorkalis and Aoulias are of decidedly Mongolian appearance. . . . The Ghorkalis or Goorkhas are descendants of Brahmans and Rajputs who were driven out of Hindustan by the Moslems and took refuge in the western hilly lands of Nepal, where they ultimately became the dominant race.

This very first embassy from India to England was the subject of wide press notice all over the Empire, even before its arrival and throughout its progress; thus *The London Times* of March 2nd quoted from *The Englishman* of Calcutta, issue of February 26th:

The long-expected mission from His Highness the Rajah of Nepaul, composed of following officers who are in charge of a complimentary letter to Her Most Gracious Majesty the Queen, and rare articles as gifts to her, is about to take its departure from Katmandoo, so as to arrive at Patna by the 10th proximo:

Jung Bahadur Koonwar Ranajee, Prime Minister and Commander-in-Chief;
Col. Juggut Shumshere Koonwar Ranajee, and
Col. Dhere Shumshere Koonwar Ranajee, brothers of the Premier;
Capt. Runmihir Singh Adikaree,
Khajee Kurbeer Khutree,
Khajee Hamdul Singh Khutree,
Lieut. Kurbeer Khutree,
Lieut. Lal Singh Khutree,
Lieut. Beem Sen Rana,
Two Subas,
One Subadar,
One Nepalese doctor,
Col. G. St. P. Lawrence, who is to accompany the Minister to England.

Two names in this list are of special interest to us: Khajee Hamdul Singh

Khutree and Lieut. Lal Singh Khutree. I hazard the guess that they are the names of our two Masters; at least, the names They used for that occasion. Mahatma Koot Hoomi often signed Himself in His letters to Mr. Sinnett as "Koot' Hoomi Lal Singh," and "Hamdul" is pronounced "Emdul." Koot' denotes an omission at the end of the word, which completed is probably "Khootree."

In the twelfth century the Brahmans penetrated Nepal. Says Northey in his *Land of the Gurkhas* :

The Muhammadan invasion daily drove fresh refugees to the Nepalese mountains. The "Khas" tribes availed themselves of the superior knowledge of the strangers to subdue the neighbouring aboriginal tribes. Thus the Brahman refugees found many willing converts in their new mountain home, and the most distinguished of these are believed to have been given the rank and honour of the Khattri¹ order. This order they subsequently bestowed on the offspring of the Brahmans and the local hill-women; and it is from the mixture of the two peoples that the present powerful tribe of Khetris, who hold the dominating influence in Nepal today, have sprung.

Our Masters are great travellers. I think not only Master Morya, but also Master Koot Hoomi was in the train of the Nepal Prince in 1850. I think so from the following chain of—shall we say facts, or only traditions?

Bishop Leadbeater, in *The Masters and the Path*, remarks: "It has been said that He [Master Koot Hoomi] took a University degree in Europe just before the middle of the last cen-

ture." Messrs. G. R. S. Mead, Waite and Dunlop, of London, always maintained that the University in question was Dublin University; and that while a student in Ireland He wrote *The Dream of Ravan*, which appeared in the *Dublin University Magazine* of October, November, December 1853, and January 1854. This would set the date as just *after*, instead of "just before the middle of the last century."

This serial poem was reprinted as a book, and the Preface was written by G. R. S. Mead, who says: "The name of the writer has not been disclosed; but, whoever he was, there is no doubt that he was both a scholar and a mystic. That he studied the *Ramayana* from the original texts and was a master of Vedantic psychology is amply manifested; that he was a mystic himself, and spoke of things that were realities to him and not mere empty speculations, is evident to every earnest student of Indian Theosophical literature."

Why, then, should not "Lieutenant Lal Singh Khutree" have gone to Europe, to take up his education at Dublin University, with "Khajee Hamdul Singh Khutree" in the escort of the Prime Minister of Nepal? Perhaps the "important mission" of Master Morya, which Countess Wachtmeister mentions, was as much to take "my boy" (His affectionate term for Master Koot Hoomi) to Europe, for the first time, as it was to accompany the Prince of Nepal there.

It will be of interest to know the sequel of Prince Jung Bahadur Koonwar Ranajee's temerity in crossing the

¹ Kshattriya, ruler caste.

Kala Pani to visit England. Northey tells it in *The Land of the Gurkhas* :

He turned to Khatmandu on the 29th of January 1851, having been away almost a year. Although he made a triumphant entry into the city, being welcomed with genuine joy by the populace, his unprecedented action in crossing the "Black Water," thereby setting at defiance the religious scruples of his own country, had brought upon him no little odium in certain circles. Wherefore it is not surprising to learn that ten days after his return a conspiracy to assassinate him was discovered, which had been conceived by no less a person than his own brother, Badri Narsingh. This conspiracy was, however, frustrated by his elder brother, General Bam Bahadur ; and the four leaders were arrested and brought to trial. Prince Jung Bahadur refused to sanction the punishment—either death or having their eyes put out with hot irons—that the court had decreed ; but instead took the somewhat unusual step of asking the Indian Government to take charge of them, and they were confined in Allahabad for the remainder of their days.

It will not surprise Theosophists to learn that Master Morya and Master Koot Hoomi were involved in the first meeting of India with England at home ; indeed, if the truth were known, it is probably They who engineered this first Indian Embassy. Master K.H. once wrote to Mr. Sinnett (1884) : "You know I was the only one to attempt and persevere in my idea of the necessity of, at least, a small reform, of however slight a relaxation from the extreme rigidity of our regulations if we would see European Theosophists increase and work for the enlightenment and good of humanity."¹ And again

¹ *The Mahatma Letters*, 352.

He wrote : "Remember that my Brother and I are the only among the Brotherhood² who have at heart the dissemination (to a certain limit) of our doctrine, [in the West], and H.P.B. was hitherto our sole machinery."³ It was this purpose that inspired Master K.H.'s long training in Ireland, England and Germany, and his great Brother always supported Him.

II. 1851

Master Morya's journey to London with the Nepal Embassy undoubtedly occurred in 1850 ; but He was again in England in 1851. Madame Blavatsky herself testifies to this most explicitly in her sketchbook, now in the archives of The Theosophical Society at Adyar, India. Countess Wachtmeister narrates the story of the sketchbook just after the story of the Nepal Embassy, and accepts the two as referring to the same incident ; whereas a year separates them and the circumstances are entirely different. However, let her tell the tale :

"In Würzburg [1885-86] a curious incident occurred. Madame Fadeef—H.P.B.'s aunt—wrote to her that she was sending a box to the Ludwigstrasse, containing what seemed to her a lot of rubbish. The box arrived, and to me was deputed the task of unpacking it. As I took out one thing after another and passed them to Madame Blavatsky, I heard her give an exclamation of delight, and she said : 'Come and look at this which I wrote in the year 1851, the day I saw my blessed Master'; and there in a scrap-book⁴ in faded writing,

² The Himalayan Brotherhood.

³ *The Mahatma Letters*, 367-8.

⁴ It was a sketchbook.

I saw a few lines in which H.P.B. described the above interview.¹ This scrap-book we still have in our possession. I copy the lines. . ."

"Memorable night! On a certain night by the light of the moon setting at Ramsgate August 12, 1851, when I met M.: the Master of my dreams!! August 12 is July 31 in the Russian calendar, the day of my birth—Twenty years!"²

Now, Countess Wachtmeister evidently did not know the date of the Nepal Embassy to England, therefore she did not notice the discrepancy in years, but the difference of place at once caught her attention. In a footnote to the above she writes:

On seeing the manuscript I asked why she had written "Ramsgate" instead of "London," and H.P.B. told me that it was a blind; so that anyone casually taking up her book would not know where she had met her Master, and that her first interview with him had been in London as she had previously told me.

The "blind" was for the Countess—to prevent her from knowing that H.P.B. had met the Master twice: at London in 1850 and at Ramsgate in 1851. Had the truth flashed upon her mind, she would have seen the correctness of H.P.B.'s concluding statement that "her *first* interview with Him had been in London, as she had previously told me." She failed to note that word "first." H.P.B. was probably under an obligation of secrecy as to these meetings.

Furthermore, had the Countess been familiar with events in England in

1851, she would have known that it was impossible for H.P.B. to have had a *private* interview with her Master in Hyde Park that year; for the first great International Exhibition was in full swing at Hyde Park. It was opened in the newly built Crystal Palace by Queen Victoria and Prince Albert on May 1st. May 30th was the first "shilling day," and from that day throughout the summer and autumn thousands of people poured into Hyde Park and the Crystal Palace built over its trees. Ramsgate, on the other hand, offered facilities for privacy; hence the meeting of Helena Petrovna and her Master, on her birthday, 12 August 1851—the second time of meeting—was at the sea-side resort, not in over-crowded Hyde Park, London.

There is on record another person's meeting with Master Morya in 1851—in Hyde Park, but not in private! Bishop C. W. Leadbeater relates this incident of his early childhood:

Madame Blavatsky has often told us how she met the Master Morya in Hyde Park, London, in the year 1851, when He came over with a number of other Indian Princes to attend the first great International Exhibition. Strangely enough, I myself, then a little child of four, saw Him also, all unknowing. I can remember being taken to see a gorgeous procession, in which among other wonders came a party of richly-dressed Indian horsemen. Magnificent horsemen they were, riding steeds as fine, I suppose, as any in the world; and it was only natural that my childish eyes were fixed upon them in great delight, and that they were perhaps to me the finest exhibit of that marvellous and fairy-like show. And even as I watched them pass, as I stood holding my father's hand,

¹ An error; it was a different interview.

² This is a translation from French, written below a sketch of Ramsgate harbour with a sailing-boat in the foreground.

one of the tallest of those heroes fixed me with gleaming black eyes, which half-frightened me, and yet at the same time filled me somehow with indescribable happiness and exaltation. He passed with the others, and I saw Him no more, yet often the vision of that flashing eye returned to my childish memory. Of course I knew nothing then of who He was, and I should never have identified Him had it not been for a gracious remark He made to me many years afterwards . . . "Do you not remember, as a tiny child, watching the Indian horsemen ride past in Hyde Park, and did you not see how even then I singled you out?"¹

III. 1854

Still another account, of a third meeting between young Madame Blavatsky and her Master, written by herself, is on record in her book, *From the Caves and Jungles of Hindustan* (pp. 263-64). There she says: "A good many years ago, more than twenty-seven years, I met him in the house of a stranger in London, whither he came in the company of a certain dethroned Indian prince. Then our acquaintance was limited to two conversations; their unexpectedness, their gravity, and even severity, produced a strong impression on me then; but in the course of time, like many other things, they sank into oblivion and Lethe. In England his striking beauty, especially his extraordinary height, together with his eccentric refusal to be presented to the Queen—excited the public notice and the attention of the newspapers. The newspapermen of those days, when the influence of Byron was still great, discussed the 'wild Rajput' with untiring

pens, calling him 'Raja-Misanthrope' and 'Prince Jalma-Samson' and inventing fables about him all the time he stayed in England."

In each of her own accounts of these meetings with her Master, Madame Blavatsky has left a clue for the searcher. In the first the key-words are "the first Nepal Embassy," in the second "Rams-gate, 12 August 1851," and in the third "a certain dethroned Indian prince." Who was that "dethroned Indian prince"?

Prince Dhuleep Singh (son of Ranjit Singh), Maharaja of Lahore, at the final defeat of the Rajputs in the Second Sikh War, 1849, was deposed, being then eleven years of age. His lands and crown jewels, among them the famous Koh-i-noor diamond, were taken by the British Government; and he was given an allowance of £50,000 a year. Mr. John Login was appointed his guardian. In 1850, while Login was temporarily absent from Fatehghur, the young prince adopted Christianity.

It was decided that he should be educated in England and should visit Europe; and on 19 April 1854 Prince Dhuleep Singh with his party of officers, and accompanied by his guardian, sailed from India. They remained over one steamer in Egypt, then proceeded to London, where apartments were taken at Mivart's (now Claridge's) Hotel until the Court of Directors should provide him with a residence.

During a visit to Windsor Castle with the young Maharaja, Queen Victoria conferred Knighthood upon John Login, a mark of approbation which gave sincere pleasure to Dhuleep Singh. The

¹ *The Masters and the Path*, 40.

latter's own rank was already determined to be that of a European prince; and as chief of the Native Princes of India, he was authorized to take precedence next after the Royal Family. A dinner party had been arranged for Dhuleep Singh at the house of Sir Robert Inglis—the Primate (Archbishop Langley), Lord Shaftsbury and other notables being invited to meet him.

I am quoting from Lady Login's book, *Sir John Login and Dhuleep Singh*. She continues :

Poor Sir Robert, who was too good a Churchman to like the idea of an Indian Prince (although a converted one) taking precedence of the Primate of the English Church, came in great distress of mind to consult Login as to what could be arranged to prevent such a scandal taking place in his house! He was assured that the young Prince would make no difficulty in giving way to the Archbishop, and went away much relieved. On the way to the dinner party Sir Robert's dilemma was explained to the Maharaja, and the suggestion made that he should signify to his host his willingness to come *after* the Archbishop. Lady Login remembers how eagerly he assented, saying: "I am very glad; *now* the Archbishop will have to take the *oldest* lady present, and this time surely I may please myself. I always get such old ladies!" When he was told Sir Robert's suggestion that he and the Primate should walk in *together*, his shout of laughter startled the solemn servants who were marshalled to usher him in; but his face of dismay, when a *second old lady* was brought up to him, was truly comical.

Perhaps it was this sort of thing which accounted, in part at least, for Master Morya's "eccentric refusal to be presented to the Queen."

It is quite clear, in the light of these facts, that young Madame Blavatsky

met her Master in England not once, but three times: in 1850, 1851 and 1854. If Master Koot Hoomi accompanied Him to Europe in 1850 to enter Dublin University; then He may also have returned to India with Him in 1854, having taken His degree at Dublin and contributed his *Dream of Ravan* to that University's magazine.

Master Koot' Hoomi Lal Singh was back in London early in the 1860's. It may have been for the purpose of carrying on his studies. There is a tradition among English Theosophists that He attended Oxford University. At any rate, He wrote to Mr. Sinnett in 1881 :

"The greatest as well as the most promising of such schools in Europe, the last attempt in this direction,—failed most signally some 20 years ago in London. It was the secret school for the practical teaching of magic, founded under the name of a club by a dozen of enthusiasts under the leadership of Lord Lytton's father . . . such as Eliphaz Levi, Regazzoni, and the Kopt Zergvan—Bey. And yet in the pestilential London atmosphere the 'Club' came to an untimely end. I visited it about half a dozen times, and perceived from the first that there was and could be nothing in it."¹

In the middle of the 1870's, Master K.H. was pursuing studies, and presumably music especially, as He is a great musician,* in Germany at the University of Leipzig. There, says Professor Fechner, He called himself "Nisikanta Chattopadhyaya," and was a member of the Academic Philosophic Society,

¹ *The Mahatma Letters*, 210.

to which He gave a lecture on Buddhism. Mr. C. C. Massey wrote to Professor Fechner for information regarding His career at Leipzig University.

Another bit of testimony comes from H.P.B. Writing to Mrs. Sinnett from the Hotel del Vesuvio, Naples, 21 June 1885, and making up her mind where to settle in Europe, now that she must remain there for her health's sake, she said: "Würzburg—about 4 or 5 hours from Munich . . . I like Würzburg. It is near Heidelberg and Nürenberg, and all the centres one of the Masters lived

in, and it is He who advised my Master to send me there . . . I feel rich and wealthy enough to live in a quiet German place, and my poor old aunt is coming to see me there. I intend to take a nice set of rooms and happy will be the day I see you at my *samovar*." And there she went; for her next letter is to Mr. Sinnett, and comes from "6 Ludwig Strasse, Würzburg," dated 19 August 1885.

* The composer, Cyril Scott, has much to say on this point. See his two books on music, especially the Introduction to each: *The Influence of Music on History and Morals*, and *Music, Its Secret Influence throughout the Ages*.

HELENA PETROVNA BLAVATSKY: "COEUR DE LION"¹

PAR ANNA KAMENSKY

DE tous les noms que l'on a donnés à Mme. Hélène Pétróvna Blavatsky, celui de "Cœur-de-Lion" lui sied le mieux. C'est celui qu' Annie Besant aimait lui donner.

En effet, n'a-t-elle pas eu le courage et l'élan, qui ont fait de toute sa vie un vrai "tapas", c'est-à-dire un effort de feu ininterrompu? N'a-t-elle pass joué le rôle royal dans le grand drame-mystère de la fondation de la Société Théosophique ici-bas? N'a-t-elle pas eu la grandeur du chevalier, qui combat comme un lion et qui aime comme un Bhakta? Grande a été sa vie et grande aussi son œuvre, mais des siècles passeront peut-être avant que l'humanité se rende compte de tout ce qu'elle lui doit.

Il n'est pas besoin d'énumérer ses œuvres; la "Doctrinè Secrète" seule peut rendre témoignage de son apostolat. Comment a-t-elle pu écrire cette merveilleuse encyclopédie, où toute l'évolution de l'univers et celle de l'humanité sont données? Comment

a-t-elle pu peindre avec tant de puissance la science de l'occultisme, et recueillir les témoignages des siècles, elle, qui n'avait pas reçu d'instruction supérieure et qui n'avait jamais été une érudite? Aux yeux de bien des personnes, c'est une énigme.

Et cependant les faits sont là: elle a accompli une œuvre qu'aucun des savants de son temps n'avait pu réaliser, elle a créé une synthèse scientifique-religieuse, qui a porté un coup mortel au matérialisme et aux superstitions. Elle-même s'en étonne; dans une lettre à sa tante, Mme Fadéeff, elle écrit:

"Chère tante, toi qui t'intéresses aux problèmes psychologiques et mystiques, comment expliques-tu ce fait que nous avons dans notre Société de grands savants, qui affirment que j'en sais plus qu'eux tous ensemble? Comment une ignorante, comme moi, a-t-elle pu devenir soudain un prodige aux yeux de tant de remarquables personnalités? Tu sais bien que je n'ai pas étudié la chimie, la physique et la zoologie, et voilà que je

¹ From *Ex Oriente Lux*, April 1943.

discute ces sujets avec des érudits, qui s'avouent vaincus ! Ne suis-je pas une énigme psychologique, une sorte de sphinx pour la génération qui suit ? Souvent je ne me comprends pas moi-même... C'est très curieux, mais tous ce que je lis me semble connu, et je trouve des erreurs dans les écrits de Tyndall, de Herbert Spencer, de Huxley... Du matin au soir, ma maison est assiégée par professeurs, des docteurs, des théologiens, qui me soumettent leurs problèmes pour les résoudre, et je leur donne des réponses qui leur donnent satisfaction..."¹

En effet, déjà "Isis Dévoilée" avait été un coup de foudre dans la presse, la "Doctrine Secrète" fut un évènement encore plus marquant dans le monde scientifique.

Il est clair pour tous ceux qui savent quelque chose de l'occultisme qu'Hélène Pétrovna Blavatsky a été un instrument des Maîtres de Sagesse et Compassion et qu'ils se sont servis d'elle pour dévoiler une partie des vérités occultes au monde, plongé dans l'ignorance et le matérialisme.

Sa sœur, Mme Jélihovskiy, écrit :

"L'unique but d'Hélène Pétrovna Blavatsky a été de combattre le matérialisme et les maladies morales, qui l'accompagnent : l'égoïsme et la sensualité. Elle les combattait pour aider moralement l'humanité..."

Comme l'on sait, elle fut très attaquée et calomniée.

Personnellement, elle n'en était pas affectée, mais elle souffrait à la pensée que ces calomnies pouvaient nuire au mouvement.

"Pourquoi tant de mensonges ? s'exclamait-elle dans ses lettres à sa sœur. On veut faire croire que je suis une ennemie du Christianisme ! Mais si on lisait attentivement ce que j'écris, on verrait que j'enseigne de la pure Théosophie Chrétienne, la connaissance de Dieu et la morale dynamique, telles que le Christ Lui-même les concevait.

¹ Parmi les visiteurs on peut citer A. Russell Wallace et Flammarion.

Dans le N° de Novembre du "Lucifer", j'ai écrit un article sur "Le caractère ésotérique des Evangiles" et je glorifie le Christ d'une façon que bien des chrétiens seraient heureux de le pouvoir faire, s'ils n'étaient pas empoisonnés par des doctrines de sectaires. . . Combien de calomnies indignes et stupides courent sur moi à l'heure qu'il est ! . . . Que Dieu ait pitié de tous ces menteurs ! . . ."

La bonté et la générosité d'Hélène Petrovna Blavatsky sont bien connues. Ce qu'elle gagnait par son travail littéraire (elle écrivait des articles dans divers journaux russes et américains), elle le donnait souvent à des œuvres de charité², à la Croix-Rouge, pour les blessés, ou bien pour l'entraide des ouvriers. C'est grâce à un de ces dons que Mme. Annie Besant put fonder le premier club d'ouvrières à Londres.

Sa santé souffrait beaucoup de son surmenage et du climat tropical. Plusieurs fois elle manqua en mourir, mais chaque fois, elle fut miraculeusement sauvée. A ses amis, qui craignaient son départ, elle dit en souriant : "Je ne pense jamais à la mort comme à un malheur, bien au contraire : quand on souffre comme moi, ce serait une libération et le plus heureux des évènements. . . Je ne désire qu'une chose, c'est de pouvoir achever le troisième et le quatrième volumes de la "Doctrine secrète" . . . après—je pourrai mourir tranquille et me reposer un peu. . ."

En face de cet aveu, on ne peut se souvenir sans émotion de son refus de quitter ce monde, lorsque le choix lui avait été accordé de rester ou de partir, à un moment où sa santé était en danger. (Le Maître lui en avait laissé, le choix, comme on sait.)

C'est à sa table à écrire que la mort l'a surprise, elle est morte comme un soldat à un poste d'honneur. Ce fut le 8 Mai 1891. Le docteur l'avait déclarée la veille, hors de danger, mais ses amis n'étaient pas rassurés.

² Souvent elle fut pourtant elle-même dans le besoin.

Un des amis, qui avaient été présents, écrivit à Mme Jelihovsky :

“Elle a passé si paisiblement et silencieusement, que nous, ses amis, qui l’entourions à ce moment, n’avions pas même remarqué quand elle a respiré pour la dernière fois. Une grande paix est descendue sur elle et sur nous, et soudain nous comprîmes qu’elle était partie, et nous nous agenouillâmes. . .”

Partie? . . . Ah non! “H.P.B. au Cœur de Lion” vit toujours, car sa pensée inspirée s’est incarnée dans le mouvement universel, qui a lancé une si majestueuse et glorieuse synthèse dans l’atmosphère mentale du monde entier, synthèse qui a permis à l’Occident de connaître l’Orient, et à l’Orient de se rapprocher de l’Occident. “H.P.B. au Cœur de Lion” vit et continue à inspirer tous les serviteurs fidèles des Maîtres de Sagesse et de Compassion, tous les serviteurs de l’humanité. . .

Elle nous ouvre des horizons toujours plus grands et plus merveilleux sur les plans visibles et invisibles de l’évolution, elle nous inspire par l’exemple d’une vie consacrée, de la vie la plus chevaleresque et du service le plus dévoué. Elle nous apprend tous les jours comment on doit vivre et comment on peut mourir. Elle nous donne un espoir profond de connaître un jour à fond la Sagesse antique pour reconstruire à sa lumière un monde nouveau. Elle nous donne la certitude de la victoire de la Lumière et la joie de pouvoir collaborer avec Ceux qui guident les destinées de l’humanité.

Chère grande Sœur, H.P.B. au Cœur de Lion, tu vis dans le cœur reconnaissant et fidèle de tous tes enfants spirituels. . .
Hommage à toi!

Genève, le 22 Février 1943.

H.S.O. AND H.P.B.—TWO VERY DISTINCT ENTITIES

To begin, I wish to unhook my name from that of Colonel Olcott, if you please, and declare that, as he is not responsible for my views or actions, neither am I for his.

He is bold enough and strong enough to defend himself under all circumstances, and has never allowed his adversaries to strike without knocking out two teeth to their one.

If our views on Spiritualism are in some degree identical, and our work in The Theosophical Society pursued in common, we are, notwithstanding, two very distinct entities and mean to remain such.

I highly esteem Colonel Olcott, as every one does who knows him. He is a gentle-

man; but what is more in my eyes, he is an honest and true man, and an *unselfish* Spiritualist, in the proper sense of that word. If he now sees Spiritualism in another light than orthodox Spiritualists would prefer, they themselves are only to blame. He strikes at the rotten places of their philosophy, and they do all they can to cover up the ulcers instead of trying to cure them. He is one of the truest and most unselfish friends that the cause has today in America, and yet he is treated with an intolerance that could hardly be expected of anybody above the level of the rabid Moodys and Sankeys.

—H.P.B.

THE REVELATION OF THEOSOPHY

BY GEOFFREY HODSON

[A Convention Lecture, delivered in New Zealand.]

THE HERITAGE OF MAN

IN this study we are concerned neither with the group of doctrines by which Theosophy is represented in the world at any particular epoch, nor with the presentations made at different times by various individuals and groups. We are concerned with the Eternal Wisdom, with abstract Truth, with pure Theosophia. We are concerned with that Ancient Wisdom which Madame Blavatsky defines as follows :

Theosophy in its abstract meaning is Divine Wisdom or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal good ; and in its concrete sense it is the sum total of the same as allotted to man by Nature on this earth and no more.

From this definition and from a study of the history of man's mental development we realize that Theosophy as "the aggregate of the knowledge and wisdom that underlie the Universe" is first received by humanity as revelation from its evolutionary Elders. These Teachers in Their turn first received and later Themselves discovered Divine Wisdom within the Divine Mind in Nature, with which They became consciously self-unified. After its revelation to man by Superman, Theosophy gradually begins to be perceived direct by advanced human minds, and in due course by the

majority of human beings. Finally, though still more gradually and much later, it is fully acknowledged and applied to every phase of human life, and the establishment of a golden age of brotherhood and peace is the natural result. Thereafter, deeper and deeper layers of truth are discovered, and the humanity of a planet moves on to the attainment of super-humanity.

Such, it may be assumed, are the stages in the process by which the Wisdom Religion takes its full and rightful place upon a planet. It first comes as revelation, is later self-discovered and fully acknowledged. Eventually it takes its natural place as the dominant factor in the life of illumined humanity. For our planet, the last and culminating phase is still far off. As yet we are in a stage of revelation, though perhaps beginning to emerge therefrom. Intuitive perception is bringing a very small minority of the humanity of our globe to recognition and acknowledgment of the main teachings. The days of direct discovery and application by the race as a whole are not yet.

THE MISSION OF THEOSOPHISTS

Our part as Theosophists today is in consequence quite clear. It is essentially that of pioneers, and our task, in our turn, is to offer Theosophy in its

most acceptable and practical forms to our contemporaries. By so doing we are privileged to share in the work of the Elder Brethren, and we help to bring nearer the day of general acknowledgment by mankind of the Ancient Wisdom, and so hasten both the coming of the golden age of world-unity and the attainment of perfection by man. For this, it would seem, is the general purpose of the Adept Teachers of the race, and therefore of all our work in Their name as Fellows of The Theosophical Society. Every truly Theosophical thought, conversation, study class and lecture, every Theosophical letter, article and book, every act of Theosophical service brings nearer humanity's third and self-attained golden age,¹ hastens humanity's attainment of the Christ Consciousness and later of Adeptship or Christhood. This, for humanity as a whole, is our supreme objective. This is the sublime purpose for everything we Theosophists are trying to do. This is our planetary and racial mission.

THREE FACTORS

Since we Theosophists today are thus called to participate in the age-long and continuing labours of our Elder Brethren, it will repay us to analyse still further our great task, to examine the various factors involved. Let us therefore try to understand the process by which the humanity of a planet in its Fourth Chain and Fourth Round gradually becomes illumined with the light

of Divine Wisdom, imbued with the Spirit of Theosophy.

At least three factors are involved in the process of the projection of Theosophy from the Divine Mind into the human mind and by man to its full physical manifestation.

The first factor is Theosophy itself as abstract Truth ever available to all minds as they are able to receive, perceive and eventually assimilate and apply it to life.

The second factor consists of the great Revealers, who, early in a world period, bring Truth to the young humanity of a man-bearing globe. In the case of our planet, these Revealers were, and still are in great part, the ever-to-be-revered and glorious Beings, who, some six and a half million years ago, brought Theosophy to earth from the planet Venus.

The third factor consists of the recipients of this ministration. In our case, this is earth's humanity, at first in Adamic sleep and Eden innocence, but gradually awakening, and, being free, knowing and practising both good and evil.

THE GREAT REVEALERS

Madame Blavatsky has defined for us the first of these three factors, which is Theosophy, abstract and concrete. Concerning the second, the great Revealers, we are informed that the Lords of the Flame, as They have been called, brought with Them from Venus certain precious gifts. Greatest amongst these is Their own living Presence upon our earth; for by Their exalted nature They are great leavening and awakening Centres of spiritual power and life. As

¹ The first golden age was Lemurian and the product of innocence. The second was Atlantean and the product of Adept guidance. The third will be produced by humanity illumined by the Ancient Wisdom.

long as They remain, They perpetually quicken from within it the world soul and the world mind.

With Them, *physically*, They are said to have brought science, the arts, certain cereals, notably wheat, and certain insects, including the ants and the bees. *Culturally* They brought the power to awaken and develop in man the capacity to express himself through the medium of the arts and sciences. *Mentally* They brought the fire of Their own awakened and highly developed intellects. That is partly why They are known as the "Lords of the Flame." Directing the fire of mind into the embryo mental bodies of Third and Fourth Race man, as well as by a process of induction, the Lords of the Flame awakened man's sleeping powers of thought. *Intellectually and spiritually* They brought and taught Their knowledge of the Wisdom Religion, Theosophia, and the wondrous power of Their own fully-awakened intuitional and spiritual faculties. Thus equipped, thus empowered, these Mighty Ones arrived on our planet, and throughout long ages of unbroken ministration They have transmitted Their various gifts to mankind.

We are informed that most of these Divine Visitants have departed, though at least Four are said to remain. These are known and revered as the Four Kumāras. Theosophically They are regarded as the most divine and sacred Beings on our planet, the supreme Rulers and Directors of the evolution of life and form upon our globe. Of these Four, One is said to be greatest. His title is Sanat Kumāra, and He is

referred to, ever with the utmost reverence, as the Lord of the World, and sometimes as THE KING.

Such in part are the first great Revealers of the Wisdom Religion to man.

The Lords of the Flame from Venus also performed another known service to mankind. Throughout successive ages, under Their guidance and inspiration, a considerable number of disciples, Initiates and Adepts have arisen from earth's humanity. For They also opened for man on this earth the Way of Holiness, the Path of Discipleship. The Greater and Lesser Mysteries were instituted, transmitting the esoteric wisdom and bestowing the great Initiations upon those men and women who from that day to this prove worthy to pass through them. Certain of these advanced members of earth's humanity later attained Adeptship, and some, though not all, of these Adepts have elected to remain upon the planet, and some of these to retain physical bodies. Throughout long ages, They have been the direct spiritual Teachers of mankind. It is these Great Ones and Their Initiated Disciples who now form the Inner Government of our world, the Occult Hierarchy, the Great White Brotherhood which exists from eternity to eternity.

THE GREAT CONFLICT

Humanity owes a debt of undying and eternal gratitude to these its Elder Brethren. For all the real advances which it has made in every department of life mankind owes to Them. The present war has brought to light other immeasurable benefits bestowed upon humanity by the August Company of

the Adepts. Evil, bestial and unashamed, has found unbridled expression throughout the present war. Man has shown and man has seen the depths to which man can descend under influences which evoke the sleeping animal and awake to vivid life the relatively dormant devil within him.

These evils have long existed upon earth. On certain occasions, as in Atlantis, they are said to have found modes of expression even more dreadful and degenerate than those of today. Ceaselessly and with varying success demoniacal evil has tended to rise to the surface of human life. Ceaselessly the spiritual will in man, the Divine Ātmā, has opposed its arising.

In this great conflict, this perpetual Armageddon, the Initiates and Adepts of the planet have ever fought against the primordial evil inherent as a possibility in matter and in man. Not for one moment or one hour have They, the Guardians of Humanity, rested from Their labours. Without intermission through innumerable ages, unthanked, unknown save by a few, They, from whom all evil has been extirpated and in whom all weakness has been overcome, have faced, fought and held at bay the evil forces and evil beings which sought the downfall and decay of the human race. Continuously through vast periods of time, They, the Self-perfected Ones, have evoked and quickened all that is highest in mankind. But for this ministration, but for this unbroken sacrificial service to the soul of man, far more sombre would have been the lives of all men. The periods of darkness, dark as they

have been and are, would have been black as night, with no light to relieve the awful gloom. The periods of relative light would have been much less illumined and far shorter in duration, had it not been for Their Presence on earth; Their regular visitations to successive Races, and the steady and ever-growing pressure upwards to the Light, which in every possible way the Members of the Inner Government of the world have not ceased to exert.

Under this inspiration, guidance and protection of its Elder Brethren, humanity has gradually developed during the past six and a half million years from primitive and almost senseless Lemurian giants, as partly represented by the statues on Easter Island, to its present state. Since the beginning of the Atlantean Race, through cycles of darkness and of light, no less than twelve sub-races have been evolved, twelve types of human beings, at least twelve major civilizations, and innumerable nations have by Their aid been developed on our earth.

Continents have sunk beneath the waters and are rising again, mighty mountain ranges have been upthrust towards the sky, vast seas have been drained dry and replaced by desert sands, thrice at least the ice-caps have advanced from the Poles towards the equator and receded, the axis of the earth has tilted, virile savage races have overrun more civilized nations and wiped out their effete populations; yet the ceaseless forward pressure of the spirit of man has continued to produce nations and individuals of higher and higher types. Demoniacally evil men have arisen as

scourges of their contemporaries. Great sages, pure saints and fiery prophets by example and precept have brought the light of Truth and Beauty to the world, and behind this orderly progression has been the directing and inspiring influence of the Occult Hierarchy founded and directed upon earth by the great Venusian Adepts. Their presence and Their influence are with us now in this great day of scourging, purifying and nation-building. As far as human blindness, selfishness and waywardness permit, They still direct the processes of human development including especially those of racial evolution.

FOUR DEPARTMENTS

In recent years we have been permitted and privileged to know something of the work of the Inner Government of the world and how it is carried out. Students of Theosophy now know that Their activity is at least four-fold. One great department is concerned with the development of ethnological types through racial blendings and racial emigrations. These vast planetary operations, carried out unceasingly and with unbroken continuity for millions of years, are all directed by a great Official known as the Lord Manu. Nation-building occurs under His direction and all nation-builders serve under Him.

The second department of Adept activity is concerned with the unfolding of the life and consciousness within the gradually improving forms. This process is presided over and assisted by the great World Teachers, who, in close collaboration with the Racial Manus, both deliver to man age by age an aspect of Theosophy in the form of

a great spiritual message and strike an ethical key-note for the guidance of the humanity of Their age. As a result world religions arise, each with its mystery or esoteric teachings for the guidance of the few.

The third great Official in the Inner Government of the world is known by His title of Mahachohan (great Lord). Under Him all cultural, political and scientific progress is said to be directed and inspired.

Through and within the influence of the great Heads of these three departments in the Inner Government of the world and of Their Adept and Initiate collaborators, is the influence of the Feminine Aspect of the Deity. This mighty conserving, protective and awakening Power is said to have Its Representation on earth in and through a great Personage who is generally an Archangel Adept in feminine form. This wondrous Being is known as the World Mother, and, amongst many other activities, solar and planetary, She is said to preside over the processes of both national and individual gestation and birth.

Such are Those who constitute the second factor in the arrival and acceptance of Theosophy upon a planet, the great Revealers. Such are four of the modes of ministration included in the vast operations of the Inner Government of the world. Such, briefly, and very partially, is the organized assistance given to earth's humanity by the Great White Brotherhood of Adepts.

In the great creative and dynamic periods of planetary life such as is

the present, when nation-building is the order of the day, like the fingers of one hand, these four great Officials and Their Adept Lieutenants direct Their power and Their inspiration upon all the members of the nation-to-be.

THE RECIPIENTS

This brings us to the third factor in the process of the illumination of the human mind with the light of Theosophy. This factor consists of the recipient who is man himself. As we have seen, one important and essential aspect of the ministration of the Adept is that of awakening the human mind to the Wisdom Religion. This gives us the key to the general significance in the world of The Theosophical Society and its members; for, despite our limitations, we Fellows of The Theosophical Society are offered the opportunity, the inexpressible privilege of

collaboration with the Masters of Wisdom in these Their labours.

If we study, by means of such historical information, physical and occult, as is available to us, the birth and rise of nations and civilizations, we perceive that, by the World Teacher in person, to each there has been delivered certain aspects of the Wisdom Religion. Although this teaching ultimately becomes crystallized into a set of dogmas and tends to degenerate into priestcraft and superstition, nevertheless, at the heart of every successive World Faith, there is to be found the true Theosophia delivered to the civilization by the World Teacher and His inspired successors.

Thus it is clearly part of the Plan that humanity in both its racial and its individual evolution, and especially in its work of nation-building, should unflinchingly have placed at its disposal the light of the Ancient Wisdom.

SILENCE

BY GLADYS NEWBERRY

Oh, to be still . . .
 Never to hurt a friend by unkind word or deed
 Nor wish him ill
 But from the heart to send the love that he may need.

Thy will, not mine.
 The power to be still when one is shamed and spurned,
 Within to shine
 And in God's peace to kill the anger that once burned.

Unspoken thought.
 More powerful than words when true and aiming high,
 Of magic wrought
 That turns into a smile what might have been a sigh.

Forgotten tears.
 The hurt that makes one know the greater need of others,
 That feels and hears,
 Forgetting one's own pain to heal our wounded brothers.

EMERSON, THEOSOPHIST

BY MORLEY STEYNOR

AT first sight it is difficult to understand why so marvellous a study, so illuminating and so profound a philosophy as Theosophy should have been so neglected all these years, even by the intelligentsia. Of course we know that if you give a dog a bad name, life is not going to be all fun for him; but how Theosophy got to be so misunderstood, so misrepresented, and by so many excellent people, is not easily explained, unless, indeed, this modern presentation of an ancient faith and philosophy suffers as all outsiders suffer in the narrow and exclusive paths of orthodoxy.

Scholars who would shrug their reputable shoulders at the very name of Theosophy, and even smile a little disdainfully, would be quite polite and even respectful when the Ancient Wisdom or Esoteric Buddhism is mentioned. Yet the Ancient or Divine Wisdom and Esoteric Buddhism are just Theosophy pure and simple. We must therefore assume that it is for lack of understanding of the word *Theosophia*, i.e., Divine Wisdom, that this misunderstanding still exists. More knowledge and more light would therefore rehabilitate Theosophy, and thus help many to a far broader and more intelligent view of both life and death.

Many, even amongst Emerson's admirers, would be surprised and even shocked to hear that he was, in reality,

a Theosophist. Yet there is no doubt about this. In an interesting article in *Horizon*, Los Angeles, October 1941, Manly Palmer Hall tells us that Emerson interpreted Brahminism—a further aspect of Theosophy—but as he never mentioned the word, no one was bothered. To have been a Brahmin, if only in your thinking, would have been, in New England in the middle of the last century, heretical in the extreme. But, as now, leave the name out and everything is all right. Scholars, contemporary with Emerson, did not know enough of the Vedas to realize he was using the philosophy of India, so every one was happy. Had they found out where Emerson got his material they would probably have arranged to tar and feather him. As it was, taking everlasting and eternal verities and clothing them in the garment of a good vocabulary, Emerson stated them in terms of our western understanding, and gave them to his world which rejoiced and took them to its heart.

In *Poetry and Imagination* Emerson tells us that "he thought Hindu books the best gymnastics of the mind, as showing treatment; that all European libraries might almost be read without the swing of this gigantic arm being suspected, and that these Orientals dealt with worlds and pebbles freely." But he did not say that he carried a small format of *The Bhagavad Gita*—the Bible of the Theosophists—in his

pocket. And was it not whispered that he died with this book in his hands ?

The Theosophical doctrine of rebirth was one that Emerson wholeheartedly embraced. He believed that he had lived on this earth before, that he would live on this earth again, that he had lived many times on this earth. But in his works he did not greatly emphasize this belief, it was so utterly heretical. "We wake and find ourselves on a stair," he says, "there are stairs above us, many a one, which go upwards and out of sight." And in *Fate* he says: "There is in every man a certain feeling that he has been what he is from all eternity, and by no means became such in time." Then, in *Old Age*, he continues: "I have heard that, whenever the name of man is spoken, the doctrine of immortality is announced; it cleaves to his constitution. The mode of it baffles our wit, and no whisper comes to us from the other side. But the inference from the working of intellect, hiving knowledge, hiving skill—at the end of life just ready to be born—affirms the inspiration of affection and of the moral sentiment." Again: "Wherever there is power, there is age. Don't be deceived by dimples and curls. I tell you that babe is a thousand years old."

"Nothing is dead," he tells us in *Nominalist and Realist*. "Men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise. Jesus is not dead: he is very well alive: nor John, nor Paul, nor Mahomet, nor Aristotle; at

times we believe we have seen them all, and could easily tell the names under which they go."

In *Immortality*, which, together with his *Over-Soul*, is pure Theosophy, Emerson says: "We are driven by instinct to hive innumerable experiences, which are of no visible value, and which we may resolve through many lives before we shall assimilate or exhaust them. . . . If there is the desire to live, and in larger sphere, with more knowledge and power, it is because life and knowledge and power are good for us, and we are the natural depositaries of these gifts. . . . As a hint of endless being, we may rank that novelty which perpetually attends life. The soul does not age with the body. On the borders of the grave, the wise man looks forward with equal elasticity of mind, or hope; and why not, after millions of years, on the verge of still newer existence?—for it is the nature of intelligent being to be for ever new to life."

Only one versed in eastern thought, culture and philosophy could have written Emerson's *Over-Soul*. "Emerson," says Mr. Hall, "was a geographical misfit. Mentally he belonged to templed India. I examined his library lately," he continues, "and found it packed with solid philosophic scholarship, filled with Oriental books. Emerson's Bible was *The Bhagavad Gita*; in the writings of the eastern prophets he realized the maturity of viewpoint of a far-off civilization and set himself to the study and application of the great teachings of the Vedas to his own people and time."

"It is interesting—and it is something very few people know anything about," says Mr. Hall, "that there was a force in feminine guise that worked behind the scenes during the beginning of the Emerson renaissance of culture in New England, a genial lady (believe it or not) named Mrs. Ripley. She was a very remarkable woman, extraordinary, considering the community in which she lived. At a time when scholarship for women was extremely limited, where tradition and precedent all pointed out that domesticity was woman's world, Mrs. Ripley succeeded in fulfilling all the requirements of wife, housewife, mother, grandmother, and at the same time developed a scholarship extraordinary in her day. Mrs. Ripley had very little formal education; she was not the product of any great educational institution; yet when the scholars and students of Harvard got into difficulties they went to Mrs. Ripley, who was famous as a coach of Harvard students; and little less famous but no less industrious as a coach for Harvard professors. Mrs. Ripley read and wrote French, Italian and Spanish fluently. She lamented the fact, incidentally, that there being no one to talk with her, her pronunciation was not good.

"In her spare time Mrs. Ripley developed an extraordinary genius in chemistry, physics and biology. Almost

equally as good were her researches along lines of spherical trigonometry and calculus. In other spare times she majored in astronomy, and during this period left a number of fine recipes for pies and bread. She left too a great deal of advice on the proper rearing of large families, in which she was expert, and combined in one rather extraordinary personality an extremely wide diversity of abilities that almost rival the traditional capacity of Leonardo da Vinci. It is from the almost inexhaustible fountain of her learning that a great many of her group, including Emerson, gained their inspiration and a large part of their world perspective. With an indefatigable love of learning she became the centre from which radiated a considerable aura of fine thinking over the communities of New England, and she is therefore a part of the mysterious background which produced personalities and minds such as Emerson's."

Today, whilst both our divines and our rationalists will quote Emerson as an authority, they will have nothing to do with the source—Theosophy or the Divine Wisdom—from which Emerson, Plato, Socrates, Virgil, Ovid, Pythagoras and many other evolved souls—we might almost say *all* evolved souls throughout the ages—have derived their beliefs, their wisdom and their inspiration.

By combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated.

WORLD EMOTIONS AND THE IMMEDIATE FUTURE

BY L. FURZE-MORRISH

THE Mass-Mind, or Collective Unconscious, as it is called, evolves under the cyclic governance of planetary forces; a kind of Clock of Destiny strikes the hour of each collective advance. One of the patterns of this measurable development is the "Week-Cycle" from Saturn to the Sun, corresponding with the "days" of the week in reverse order, each "day" being 36 years in length. The determination of this cycle is a matter for other consideration, but there is evidence to suggest that it is part of the normal evolutionary function. The indications are that we are ending a "Mars" Day-Cycle and about to enter on a "Moon" Day-Cycle.

As both Mars and Moon produce effects on collective emotion, let us examine the word. "Emotion," like most of the symbols which humanity uses as labels, needs to be defined. It is derived from the Latin root-words indicating "movement out of." This does not refer to the motion of physical bodies, but has come to mean currents of feeling-force. This comprises the two main divisions of human feeling which provides the urge to all activity and represents the twin poles of positive-negative in the sphere of feeling. These are commonly called Love and Hate, but might better be termed the Constructive and Destructive emotions respectively. The former moves out to

unite with the object of attraction; the latter rushes out to repel the object of aversion and conflict. In astrological terms they are the principles Venus and Mars, or Centripetal versus Centrifugal Force. Venus introduces the theme of union, cohesion, construction; Mars the reverse. When we consider the general principles of construction, we see that they imply collecting bodies, or groups of objects, and placing them together in juxtaposition in some form embodying symmetry according to the laws of proportion. This requires conditions of "peace"—an undisturbed period of building. Hence Venus is called the planet of union, industry, loyalty, peace etc., all of which represent the centripetal principle in nature.

This applies to world systems and the social structure. These are the result of group cohesion and industry in times of "peace." Gustav Holst's "Venus" in his "Planets Suite" is a suggestive musical composition conveying this impression to the musical intuition. "Mars" on the other hand represents the destructive tendency in nature, the centrifugal principle. This underlies emotions of anger, hate, separateness, war and forceful desire. There are, roughly speaking, two main groups of Egos who have individualized under these two respective principles. We see their successive incarnations in every age—the one group building

social orders, the other destroying them. The former owe allegiance to those Lords of Venus who established the Great White Brotherhood on Venusian lines, which The Theosophical Society reflects in the world.

RISE AND FALL OF SOCIAL SYSTEMS

Social systems rise and fall under these alternating impulses. A social order, ranging from the family unit to the national confederacy, is the result of loving efforts in mutual collaboration. The tendency to union, however, may be carried to an extreme state where fixation—a Saturnine function—supervenes over the Venusian centripetalism. The structure then ceases to act as a channel for construction and becomes static, unalterable, encrusted with superficialities, or choked with weeds, and starts to decay. This is contrary to the great Evolutionary Will which, being irresistible, requires a constantly free channel for its energies. This Will surmounts the obstacle to its progress by initiating destructive forces that break up the impeding agency. The world is then said to go through a time of upheaval, the length of which depends on the astronomical indicators.

Those who have built a social system, or have grown up with it, or derived their traditions from its builders, are naturally loth to destroy the work of their own hands. They may reluctantly begin to recognize that the thing they love has ceased to expand and has become an obstacle to progress because of its incrustations, but they cannot bring themselves to destroy it. There are few

who, in the sense of Omar Khayyam, can "shatter it to bits and then remould it nearer to the heart's desire." When we have an old domestic pet, dying or in great pain, old and feeble, we may have realized it would be merciful to kill. But the hand will not act and the pet has to be handed to a professional killer. So it is with the present world order. Those who are on the "Ray" of Love and Wisdom shrank from destroying our comfortable world order, and so a group of Egos on the destructive path, led by agents of darkness and masquerading as a Super Race, were sent to shatter the system that had become sluggish and to clear the ground for a new and better order. These men, enjoying destruction and cruelty for their own sake, have materialized with the Mars cycle now ending.

THE IMMEDIATE FUTURE

It now seems certain that the destroyers will be checked before they have gone too far. This has been achieved by the sacrifice of those on the Ray of Love who have willingly assumed the role of counter-destroyers for a time. The Mars 36-year cycle ends about 1944-45, and a Lunar cycle commences. "Tuesday," the Mars Day of 36 years, comes to an end, and "Monday," the Moon Day of similar length, commences. Thirty-six years later, about 1980, we may reasonably expect the "Sun Day," a holy day, to introduce a new impulse of spirituality and progress into world enlightenment. This will presumably coincide with the impulse which originates about the end of each century.

Judging by astrological principles which underlie the whole of nature in manifestation, the coming Moon Day-Cycle will presumably reveal those characteristics which astrologers have learned to associate with all lunar cycles and phases. The Moon governs the tides of ocean, the lymphatic tides and periods of the human body, the growth of plant life and also the rhythmic fluctuation of human sensations and emotion. Mob-emotion may be measured by lunar phases. Consequently we may confidently expect some of the following destructive and constructive tendencies. First the destructive :

A regular rhythmic series of mob stampedes from one political extreme to the other. There may be a break-up of the old political parties and the development of a multitude of political groups, like mushroom growths. This is already happening in various places. These growths will probably wax and wane in popularity, the strongest becoming established. Whether they become malignant growths will depend on circumstances. There may be a great deal of chaotic conflict before a constructive system becomes established.

Mass-sensationalism and rather wild fluctuation of mass emotion. Some rather sinister occult practices and cults, reviving past habits of primitive days in Lemuria when a form of ritualistic sex-magic was performed at Full Moon. In fact Walpurgis Night in Europe coincides with the Full Moon of Wesak in May, when the Sun is in Taurus and the Moon in Scorpio. The great outpouring of spiritual force at Wesak is no doubt used by the Lords of Darkness

to stimulate the opposite kind of impulse, wherever there are human instruments to respond.

Much psychological maladjustment due to the awakening of old lunar tendencies in the instinctual collective subconscious.

Probably a phenomenal rise in Cancer-incidence. The disease called Cancer is due to materializations of past Karma from the lunar cycles, in the form of growths which fluctuate with the monthly lunar phases in the case of individuals who are subject to the disease by astrological indication. On the other hand, there may be a cure for Cancer discovered during this era, or at any rate the influence of the Moon on cancerous growths may be proved.

The Lunar cycle, however, presents a constructive tendency as well. The Moon is a fecundating influence, for good and evil things alike. It governs germination. The sap in plants ebbs and flows with the lunar phases. This we may also expect during the next thirty-six years, which will presumably become the seed time of that which will be revealed in all its beauty when the Sun Day-Cycle begins about 1980. Isis, the Moon Goddess, was an embodiment of the World Mother. In Egypt She was known to govern the periods of growth into maturity. These are all significant of post-war reconstruction. It was Isis and Her God-Child, Horus, who restored Osiris, the Solar Deity, to His dominion.

No doubt, as usual, the first two decades of this coming lunar era will give effect to the destructive tendencies,

the last decade leading into reconstruction and the germination of a new order. This may be disappointing to those who imagine that the end of the Hitler regime in Europe will automatically be the signal for an immediate era of peace on earth. These things are not automatic. They take time to materialize. Much preparation has to be laid down before the new era can be revealed. The child has to develop from the embryo in the womb for ten lunar months, unconsciously, recapitulating past stages of human evolution. So it must be during the coming cycle. No doubt we Theosophists may expect to see a period of germination, religious, social and political, during which the ideals and teachings of the Ancient Wisdom will gradually infiltrate into the collective consciousness, at first sensationally and incoherently, accompanied by much morbid interest in the macabre and in magic, but later becoming rational and constructive. Probably the Anglo-Saxons will be the first to develop the latter characteristics. Such

movements as the Liberal Catholic Church may influence the spheres they were originally intended to enlighten, namely, the Christian Church and other bodies, all of which process is likely to go on silently within the bodies concerned, probably without much credit being given to the pioneers, whose devotion will have made it possible. However, that is of small account, because the true spiritual pioneer, like the true artist, is absorbed in the creative work for its own sake. As it was, so it shall be. Once again there is a Voice in the Wilderness, crying: "Make straight the way of the Lord." We to whom past Karma has given the opportunity of carrying out this work in the world, must therefore prepare ourselves to be forerunners, in full confidence that, by the unerring motion of the planetary bodies, the Day of the Sun will follow in due course. So shall it be possible to bring the blind by a way they knew not, to lead them in paths they have not known, to make darkness light before them and crooked things straight.

DANIEL

He was thrown into the lions' den. But, clad in the armour of Love, he walked amongst them unafraid; and without his fear they were powerless to molest him.

I am cast down into the deep cave of my heart, where fears and sorrows stalk in darkness. But I find also there a little shrine with a lit lamp above it. And by its light I see that my fears were but phantoms, and my sorrows show themselves to be the guardians and the feeders of the flame.

Their name is Experience, and that of the flame Understanding. So I too may walk amongst them, unfearing, and unharmed.

ELWIN HUGHES

CHRISTIANITY VERSUS RECONSTRUCTION

BY THE RT. REV. LAWRENCE W. BURT

[Broadcast by the Regionary Bishop of the Liberal Catholic Church for Australia over Radio Station 2GB Sydney on 25 July 1943.]

NEXT to winning the War the most dominating thought today is that of winning the Peace. Thoughtful people regard World Reconstruction as a living vital issue, realizing that if we relapse into former social and economic conditions wars more terrible must inevitably follow with the ratio of frightfulness which this World War bears to the Great War.

Yet there are those who declare the Allied war aim to be the saving of "Christian Civilization," not realizing that these two World Wars are unquestionably the fruit of this boasted "Christian Civilization." "Western Civilization" and "Christian Civilization" are synonymous terms which spell disaster for mankind.

WARNING UNHEEDED

A quarter of a century ago Dean Inge pointed out that this "Civilization derived half its restless energy from ideals which are essentially anti-Christian." About the same time, seeing the trend of events, the Rev. R. J. Campbell stated: "Our social system is not Christian, it is largely anti-Christian; and our social energies need to be socialized in order that the individual may be free to develop the best that is in him and attain a richer, fuller, gladder

life than the majority have yet glimpsed. But until the common consciousness is socialized that day must wait; and to have the common consciousness socialized means to have it spiritualized. We have to remember that 'We are members one of another' and no life can be lived to itself alone."

But static orthodoxy disregarded such warnings, consequently the soul-destroying depression with its unemployment evils and the present World War descended on humanity with their countless horrors. *Our urgent need is not to save this "Christian Civilization" but to save HUMANITY.*

Can there be a "Christian Civilization" whilst Christians remain divided into numerous sectarian camps each claiming some unique interpretation of Scripture or doctrine—each believing his conception to be nearer the Reality than all others? Where is the fundamental doctrine or belief to which all Christians subscribe or upon which a "Christian Civilization" could be based? Imagine what talk of a "Christian Civilization" must mean to the teeming millions of our fellow-men who are not Christians, those to whom Christ referred in the words: "Other sheep I have, which are not of this fold."

EQUALITY FOR ALL

The Rev. Sorensen, recently stressed before the British Parliament that "the peace aims of the United Nations should be expressed in terms of the Atlantic Charter and not as an exclusive concern of Christianity." The New World Order, if it is to be a *World Order*, cannot be labelled "Christian Civilization." A *World Order* must be all-inclusive, whereas the word "Christian" excludes about two-thirds of the human race. Knowing that the United Nations include China and India (about one-half the world's population), Mr. Sorensen's appeal needs no explanation.

The terms of the Atlantic Charter imply that the New World Order shall be based on Brotherhood with equality of opportunity and freedom of expression for each and all alike. In such a World Order there can be no "Christian" superiority, no heathens, no heretics and no sectarian proselytism if freedom to worship, or freedom not to worship, is to be more than idle speech.

We must honestly face the fact that there is no "Christian Civilization." The civilization, now vanishing, which bears that name outrages the morality and doctrines enunciated by the Lord Christ, namely, the Fatherhood of God and "love thy neighbour as thyself." In our planning and work for Reconstruction let us not confound the issue by introducing religious bigotry and intolerance. Surely mankind has suffered enough from such distortions of the human mind. *Humanity's need is not this "Christian Civilization"; but*

CIVILIZATION.

SYDNEY ARCHBISHOPS' MANIFESTO

All who have post-war reconstruction at heart will applaud the goodwill and co-operation manifested by the Sydney Archbishops of the Church of England and the Roman Catholic Church by the issuance of a joint statement on problems that must be solved if peace is to be secured. But approval of that united effort is mingled with disappointment because *it lacks the spirit of reconstruction*. Of it Canon Garnsey, of S. Paul's College, writes: "Issuing quite logically from such theological groundwork we have in this document a purely static conception of human society. This is pictured not as a living, pulsing organism, but as a kind of mechanical structure put together long ago by a Great Engineer." In the Archbishops' statement "far too much emphasis is laid upon God's law and man's obligation under that law. Thus the conception of the Divine Being which appears to dominate the whole statement is that of a Sovereign Legislator. There is no thought here of the Giver of life, the Creator of beauty, the Restorer of order, the Inspirer of hope" (Canon A. H. Garnsey, S. Paul's College, Sydney).

The Sydney Morning Herald editorial (3 July 1943) on this joint manifesto observed:

As a statement purporting to "help in guiding the thoughts of the community," it is singularly lacking in that directness and simplicity we have come to associate with the original Christian documents. The hand of the theologian with the predilection for the thought and phraseology of another age is heavy upon it, and tends to rob it of much

of its value as a public statement of Christian principles of action. . . In this critical hour of human history, Christianity, if it is to be true to its own essence, must cease to function as a conservative religion. It must recapture its incomparable capacity for daring thinking and revolutionary action.

The authority of the theologian with his tenacity for holding to dogmas and doctrines of another age is perhaps the greatest obstacle to World Reconstruction. Orthodoxy, not realizing that Divine Creation is an eternal process ever advancing all beings increasingly to perfection, accepts the theologians' static conception of life with due obedience to the decrees and creeds formulated in the comparative intellectual darkness of bygone ages. Hence orthodox Religion is out-of-step with evolving Science and is in opposition of true progress.

Yet thought is the creative principle in man. Society and civilization are man in the multiple, and whatsoever a nation thinks upon that it becomes. This psychological fact needs no emphasis. Numerous examples exist in past history and in present ideologies to demonstrate this truth. The world chaos is the inevitable result of man's chaotic ideals and conceptions arising from unscientific religion on the one hand conflicting with materialistic science on the other. Unreasoning religion has alienated from itself the intellectual seekers for truth, whilst materialistic science with its inventions has made physical possessions and pleasures the goal of man's existence.

Confusion becomes more confounded when eminent ecclesiastics materialist-

ically picture the universe "as a kind of mechanical structure put together a long time ago by a Great Engineer," whilst eminent men of science propound spiritualized conceptions which tell us that the universe resembles a Mighty Thought of a Creative Thinker rather than a mechanical clock. Is it any wonder that static orthodox Christianity has lost its appeal and fails to spiritualize the lives of thoughtful Christians?

VANISHING CHRISTIANITY

The Bishop of Chelmsford, Dr. H. A. Wilson, has critically examined the state of the Anglican Church in England in his book entitled *It Can Happen Here*. Summarizing some of his arguments he says: This is a religious war if ever there was one, fought in a new dimension—the spiritual. He declares that in England, Christianity is crumbling and is now only a minority religion. The courage of the English people has been proved, but a spiritual faith is lacking.

Yet the force of religious conviction and enthusiasm is the source of union and strength which is necessary to the life of a nation. To demonstrate this Dr. Wilson contends that the soul of Germany was empty, Hitler gave Germany a religion and charged it with spiritual energy. It is a religious force which has inflamed the German nation. It was a religion of devil-worship, but it was worship.

France used to be a Christian nation but became a land in which religion was decaying. Germany, religiously fired and united, met France disunited without an inspiring faith and an enthusing

vision, and the result was a foregone conclusion.

In Russia, too, he writes, the nation has a faith to unify and enthuse it, a faith not of the Christian order, but nevertheless a faith different from the German.

Russia and Germany are both sustained by the terrific enthusiasms of their respective faiths, and the question is aptly asked: Where is our comparable enthusing psychic force—strong enough to match and master the Nazi faith? Christianity, writes this eminent churchman, is hanging by a thread in this country (England) and the religious landslide . . . will surely produce a moral landslide with all its attendant evils. The foolish optimist who assures that 'it can't happen here' is the most mischievous pest, for to the open-eyed observer the process has already begun (pp. 18-79). (*Eirenicon*, Aug.-Sept. 1942, adapted.)

Russia and Germany are object-lessons to the world of what tremendous forces can be generated, and what sacrifices evoked by a common faith whether used for right or wrong purposes. In the short span of one generation, by a revolution in doctrine, faith and method, Russia and Germany have risen from states of national exhaustion and impotence to powers of highly organized self-sufficiency in a degree unparalleled in history.

Formerly both nations professed Christianity, the one the Eastern Church, the other the Roman and Protestant Faiths. Here the searching question arises: Why has Christianity failed to provide that unifying faith in Russia,

in Germany, in France, and now, according to Dr. Wilson, in England? For centuries these nations were the vanguard of the "Christian Civilization."

KEY TO RECONSTRUCTION

In view of this where are we to find a stable foundation upon which to reconstruct and build a lasting World Order? S. Paul answered that question when he said: "Be ye transformed by the renewing of your mind." Repeatedly it has been stated and truly that there can be no lasting reconstruction without a change of heart in the individual. "As a man thinketh in his heart so is he" (Proverbs, 23-27). Reconstruction must commence in the individual. To achieve this, out-moded creeds and dogmas must be relegated to the past where they belong. Beliefs must no longer be regarded as sacrosanct because of their antiquity or supposed holy origin. It is illogical to suppose that the past has a monopoly of truth or of divine revelation. Religious doctrines must henceforth harmonize with God's truth revealed through scientific investigation and experiment.

If theologians would assist in the Reconstruction they must begin at the fountain-source, and reconstruct the individual's conception of life that he may think constructively in accord with known facts. The religion of the New Age must be a scientific religion that will stand the test of reason and logic. It must appeal to the intelligentsia and not merely cater for the credulous devotee.

It must be realized that evolution is not confined to biological growth. It

is also a divine creative process forming the souls of mankind, bringing to each increasing understanding and spiritual perception. Hence revered beliefs of one era become superstitions to the informed minds of an enlightened age. At all times the endeavour to "feed My flock" spiritually and intellectually must outweigh the desire to foster cherished creeds.

INIQUITOUS DOCTRINE

Of the many causes contributing to the downfall of "Christian Civilization" no single factor has wrought greater havoc than the doctrine of *Vicarious Atonement*. This doctrine with its various implications has warped man's conception of God the Loving Father, destroyed man's faith in justice, and reduced his present and future existence to a gamble. It taught man that he can do wrong and escape the consequences of his deed. That he can take from life without rendering an equitable return. That self-interest and self-security must be his first considerations. This iniquitous doctrine encourages selfishness and disfigures the very soul. One cannot reconcile Vicarious Atonement with belief in a God of Justice and Love. Neither can we believe that the propitiatory death of Christ was foreordained by God, and logically worship our Heavenly Father as a God of Love. Such blasphemous thinking created this SELF-denying, sense-appealing civilization.

Christian theology must be "transformed" and brought into harmony with unwavering Divine Justice. Science demonstrates that action and reaction

are equal and opposite. That same law operates in the moral and spiritual life of man. S. Paul said: "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." That law of compensation is man's guarantee of eternal progress in fulfilment of Christ's command: "Be ye therefore perfect even as your Father which is in heaven is perfect."

CREATIVE RECONSTRUCTION

Reconstruction must be creative by directing human intelligence in constructive thinking unburdened by obsolete thought-creations of mediaeval minds. Orthodox theologians to assist in World Reconstruction would do well to commence by amending their Article of Belief by adopting the Anglican Doctrinal Report of the Commission appointed by the Archbishops of Canterbury and York in 1922. That Report submitted five years ago challenges age-old fundamental dogmas. It rejects the *Infallibility of the Bible*, and says that historical evidence of the *Virgin Birth* is inconclusive. It abandons notions of *Heaven and Hell* as fixed places. It declares that literalistic belief in the *physical resurrection* of men's dead bodies must be rejected. It repudiates *Original Sin* and ideas that sexual generation is sinful in itself and conveys sin to offspring. It emphatically rejects beliefs that the universe was literally created in time and states that the *creative activity of God* must be regarded as continuous. (May not the present impasse and the hoped for reconstruction be an example of God's Creative Activity operating in

our midst preparatory to leading humanity to greater heights of achievement?)

Those who prize Truth as of greater worth than man-made beliefs welcome such sincere attempts to align religious thought with scientifically revealed knowledge. To reconstruct wisely we need to endeavour to interpret God's Plan for man and intelligently co-

operate therewith by inspiring man's creative thought with theological doctrine that square with the scientifically revealed truths of this age. *The survival of the Christian Church depends on the elimination of the time-lag between orthodox theology and modern scientific revelation.* Evolution is the universal law of existence, by it all must progress or perish.

SOME SIGNIFICANT POSTAGE STAMPS

The first is the new U.S.A. one-cent, green. Within a circle is a beautiful head in profile holding a torch, and underneath are the words: "Freedom of Speech and Religion, from Want and Fear." More striking still, and revealing the new spirit of a United Humanity among Latin American peoples, is a three-cent stamp of Cuba, brown in colour and about double the usual size. At the top is: "Republic of Cuba, for Democracy of America." Across the middle, on either side of the shield of Cuba: "All the Races are in America." And then, illustrating this theme, are four portraits, of Macéó, Bolívar, Juárez and Lincoln.

Macéó was a great patriot of Cuba, a general in its army of Liberation. *He was a Mulatto.* One of the striking monuments in Havana is to Macéó. Bolívar was a "Criollo," a Colonial born Spaniard, who led the revolt of the Spanish Colonies against Spain. He liberated what is now Colombia, Ecuador, Venezuela, Peru, and Bolivia (called after him). Juárez was a Mexican of pure Red Indian extraction, a distinguished lawyer, who separated the State from the Church, and was Mexico's President. Lincoln's story is too famous to narrate now.

There have just arrived from U.S.A. a new series with the flags of the Allies *in colour.* So far three have been received, with the flags of Poland, Norway and Czechoslovakia.

C. J.

30 August 1943

THE NIGHT BELL

XXIII. Some Young Messengers of the Gods

BY GEORGE S. ARUNDALE

THE necessity to remain in bed for some weeks after an operation has given me the opportunity to brood upon the world situation generally and upon as many national situations as I might be able to contact, and I could not help coming to the conclusion that almost as bad as the war will be the floundering of earnest thinkers everywhere in the problems of post-war peace and reconstruction, the solution of which will become only more and more complicated as they involve themselves in all the increasing complexities with which their minds will endow their efforts. At Adyar we used to have a Peace and Reconstruction Department and invited from all parts of the world schemes therefor. But it soon became apparent that we should be snowed under by the plethora of proposals emanating from persons and movements and committees. Of a necessity there must be all these because the outer world, as at present constituted, must satisfy its mental cravings with all kinds of complications. But the Theosophist has another role to play as the world changes from old age to youth, and one night it was suggested to me that I might profitably seek from among the finest youth throughout the world the real music of Peace and Reconstruction.

A JAPANESE YOUTH

Thus seeking I sallied forth under the guidance of friends who knew where to

go in order to hear this music. Interestingly enough, I found myself first in Japan, where I was presented to a Japanese youth of about fifteen or sixteen years of age, who seemed to be typical of the finest members of his generation.

He was clad in conventional Japanese dress and there was nothing foreign about him. I could see at once that his soul was filled with reverence and with all the grace and dignity of his race. There was no hatred in him, no rebellion against existing conditions, no lack of friendship and goodwill towards all. But his reverence found expression in what can only be called a very passionate devotion towards his Emperor as the living embodiment of everything beautiful in his land. "My Emperor" was very obviously the theme of his whole being. If he stood erect it was out of homage to "my Emperor." If his eyes glowed with fire it was out of deference to "my Emperor." If he was fragrant with all that is best in Japan it was because of his untiring attachment to "my Emperor." Keen of mind he undoubtedly was. But his emotions were equally keen, and his physical body was alert with grace. He blended perfectly with all the beauties of the Japanese landscape, and one could see at once that he was a messenger from all the glories of the past to whatever may be in store for the

future. The spirit of youth was abundant in him in all its purity and fire, and I could see that all those things which degrade Japan at the present time, and have made her a vehicle for the dark forces, can only be a passing phase from which Japan must either recover or disappear once and for all from among the constructive forces of the world.

I do not for a moment say that there are many of this type in Japan. There are, as elsewhere, large numbers of young people unworthy of their Motherland. But there are scattered about the country these young messengers of the Gods, and I felt immeasurably heartened to see before my very eyes a typical youth thus dedicated, knowing that in him all that was most splendid from the past of Japan would incarnate for the glorification of the future if Japan is able to participate in it. If she is not able, then these young messengers will have to go elsewhere to help to fulfil their mission. But for the moment there is still for Japan the parting of the ways, and there are these consecrated young leaders to point to her the only path that she can in honour tread.

A FRENCH YOUTH

I could not tarry here, much as I desired, because my friends could not wait indefinitely for me to drink in the hope for the Future. So I bowed humbly and with reverence and thankfulness before my young friend, as I venture to call him, and next found myself in France. Here I was introduced to a young French youth equally full of the

spirit of reverence and sparkling with *élan*. How wonderful, I said to myself, that in far-off Japan and now here in France there were these youths obviously members of some great Company of Youth destined to regenerate the world. This young Frenchman, though in appearance entirely different from his Japanese brother, was of the same birth and breeding. His reverence was a passionate devotion to "La France." He could think of nothing but his Fatherland, and it was not so much of the past that he thought but of a living splendour and of the future which he dreamed for his country. He was, as it were, his own ancestor, the beginning of a new life for his Fatherland. He and those like him would become the great tradition of France, and he felt this in no spirit of pride but rather in a spirit of consecration at a sacred Altar. He, too, had no hatred in him. He, too, was a friend to all. He, too, like his Japanese brother, embodied the spirit of the Universal Brotherhood of mankind.

A GERMAN YOUTH

Here, again, I could not wait, much as I wanted to, and in the twinkling of an eye I found myself in Germany. The same experience. The same fineness of the true German youth. The same reverence, but, in this young German, offered to all the culture so wondrously expressed in Germany's greatest philosophers, artists, musicians, dramatists, metaphysicians and mystics. Not to any particular exponent of Germany's culture did he seem to offer allegiance but rather to the Spirit which they all

of them shared, and I could see that he stood infinitely aloof from all that has been the degradation of Germany, and regarded himself as dedicated to her regeneration through the restoration of all that once made Germany beautiful until the people themselves degenerated and laid themselves open to enslavement by the emissaries of the dark forces. This German youth, together with others like him, is the hope of Germany, and I cannot help feeling that in the course of decades all that is horrible in Germany today will have been purged by the righteousness of these young messengers of the Gods stationed in this unhappy land. He, too, was without hatred. He, too, was a forerunner, like his comrades of Japan and France, of the Universal Brotherhood of mankind.

A RUSSIAN MAID

Immensely thankful for him I felt myself to be, and I should have tried to commune with him a little longer, interested as I was in his dress, in the whole fragrance of his being, but I had to wait upon my friends who took me then to Russia. Here I felt myself in surroundings stranger than those I had been so far contacting. In the young Russian to whom I was presented I saw something I had not seen in any of the others. It was a young woman this time, who did not seem to belong to Russia as she is, but rather to the Russia that shall be in the fullness of time. Yet she was intensely national—national in her dress, national in her physical expression, especially of the eyes, and I was reminded of the un-

fathomable eyes of our own H.P.B. I really hardly know what to say about this young Russian woman. The great characteristics of her young brethren in the lands I had so far visited she undoubtedly possessed, but she possessed them in a peculiar spirit of mysticism, almost of other-worldliness, not in any way unreal but with a reality which we have not yet reached. She belonged to another world, probably, it seemed to me, to a world which Russia in the future will have to incarnate, and I could not help thinking that all the tribulations through which Russia has passed for so long a time have been to the end of slowly preparing her to listen to the voices of the Russian messengers of the Gods. An undercurrent of thought passed through me that I could most gladly take incarnation in Russia, some time, that I might be, even if only to a small measure, impregnated with the Russian spirit, so different from the spirit of every other country throughout the world. It was as if this young Russian messenger approached Universal Brotherhood from a new angle, almost from the angle of its background, and I felt not only immensely impressed but also immensely intrigued.

AN ITALIAN YOUTH

Tearing myself away I found myself in Italy and was duly presented to an Italian youth of like beautiful stature. Like his Japanese brother he also incarnated the great past of his Motherland and seemed destined to bless his country, and indeed the whole world with all that is most beautiful in it. And I said to myself as I looked at

him that this Italian withdrawal from the war was not only that she might no longer suffer from it, having succeeded in throwing off the evil yoke of Mussolini, but that all the splendid monuments of her past might be in less danger of destruction, precious as these would be to the future of the whole world.

The same spirit animated this Italian youth, arrayed as I saw him in all the grace of a national dress. He, too, was without hatred and a friend and comrade to all. How thankful I felt for him and all the others whom I had also seen, and I almost felt inclined to say: "Lord! now lettest Thou Thy servant depart in peace, for mine eyes have seen their salvation." Still there is work for some of us older people to do if only to do our best to smoothen the way for the young feet of the World's Hope. But how far I was from all the manœuvrings of the older generation with its peace and reconstruction proposals, its economic panacea, its industrial solutions, and all the other paraphernalia which seem at first so wonderful, but which, as they are put into practice, are obviously such broken reeds.

A BRITISH YOUTH AND MAID

My visit to England I found particularly interesting. There seems to be growing up a British youth the spirit of which I have never before contacted. As before, I was introduced to a typical young British messenger. And I was surprised to see how there seems to have come about a revolution among the young people of the United King-

dom and Ireland. The young man I saw was intensely British but in the highest sense of the term. Indeed, he had a peculiar affinity with his Indian comrade, so that the British-Indian problem was already resolved, not through argument and discussion, not through demands and satisfactions, not through quarrellings and dispute, but by the simple application of the truth of Brotherhood.

I do not know whether the young man I saw was Scotch or Irish or Welsh or English. Nor could I dissociate him from a young British woman who seemed to stand by his side, so that in Britain, at least, men and women were to become equal in the national life. The same, it occurred to me at the time, would apply to India where the woman would perhaps even take precedence over the man. But, it seemed to me, the future of Britain was safe in the joint hands of the youth and the girl. They were, of course, without hatred, and in them shone forth magnificently the spirit of a reverence for all that has been greatest in British traditions. Indeed, in both of them Britain's eternal greatness became reincarnated—that spirit of freedom, of justice, of law, of order, of discipline, which have given her her opportunities, of which she has, to some extent, lost sight in these present days.

I felt that while Eire needed her separation from the rest of Britain, for the whole of Ireland must somehow or other be preserved for her role in the future, there would cease to be any need for separation as soon as the right spirit of Youth brooded everywhere.

This young Britisher was as much an Irishman as he was a Welshman, a Scotchman, or an Englishman. How happy I was to see him full of a splendid spirit which must sooner or later resolve Britain's shortcomings and strengthen her to do her duty to the world.

I wish I could depict this youth for my readers, but it is quite impossible, for I have neither the command of words nor the artistry to paint a true picture, and I could be satisfied with nothing else.

A POLISH YOUTH AND MAID

I was whisked away to Poland and was introduced to a great Polish youth whom I find more difficult to describe than perhaps any of the others. Only a Pole, I think, could trace the subtleties of his nature, and I am bound to say I was profoundly affected at the terrible conditions which hang like a black pall over the whole country. It was as if I could not see clearly through the miasma. It was also almost as if he was a promise rather than an actuality.

Curiously enough, perhaps because of my own deep love for Polish music, I seemed to hear him even more than to see him, and I felt that all the glories of Polish music were reincarnating in him, first in subdual, but later on to sound forth compellingly. But, of course, he was much more than a musician. He was a statesman and a philosopher, and had his own passionate devotion to a Motherland which seemed to have a very special connection with the Mother of the World. He was a beautiful devotee of Hers, and I felt that he with

his Polish girl comrade, and both of them with those like unto them, would prove a wonderful channel for Her increasing recognition by Her children throughout the world.

When the true Russian youth become liberators of the Russian spirit, and the true Polish youth become liberators of the spirit of Poland, the two lands, so often on the verge of strife, will enter into a wonderful comradeship in which each will be the complement of the other.

The same characteristics marked this Polish youth and maid that marked all their comrades, and I was very thankful I had been able to make abiding contacts with this great but martyred country, for she will in due course arise and profoundly bless the world.

A CHANGE OF HEART

I visited other lands, but there is no space in this particular article to record the impressions that came to me. And for the moment I have no time to visit other lands. The conclusion I came to was that if there is to be any peace worth having, or any real reconstruction, it must be based on the simplicities of living and never on any complexities of life which sooner or later end up in quarrelling or war. It is the change of heart in the individual that is needed, and I saw at once that it is the Theosophist, firmly based upon the spirit of Universal Brotherhood as he is, and with the illumination of the great Truths of Theosophy that he has, who must lead the way, not in an effort to plan peace and reconstruction according to the methods of the outer

world, but according to that inner illumination that caused him to become a student of Theosophy and a member of The Theosophical Society. We Theosophists have lives to lead—simple lives to lead, youthful lives to lead, and I should like some day, if only I could, to portray in detail the soul and forms of the young messengers of the Gods about whom I have been writing, so that we might take our pattern after them—living youthfully, reverently, thankfully, intent upon all that has given glory to the world in the past and upon all that shall make the world a happy Brotherhood in the future.

NEW CITIZENSHIP

I ought to add to the above that these young denizens of the New World were all pregnant with the new citizenship which will be the advent of the Universal Brotherhood. Each had his own faith or religion, but each in a subtle way seemed to live in the Faiths and Religions of his fellows. He embodied a very real Fellowship of Faiths and in his own person solved this particular problem. Indeed, he seemed to solve most of the problems which confront the world at the present time. He was, of course, a vegetarian and a great lover of all living things in every kingdom of nature. As I looked upon one after another, I seemed to be transported in advance into the coming world when the darkness of the old world shall give place to the Light. I felt very sure that nothing much in the way of peace and reconstruction will be accomplished by those members of the older generation who are intent upon accomplishing it

and who are intent upon inventing all manner of schemes whereby the old world and its entanglements shall give way to a new but no less entangled way. I seemed to know that none of the Peace Conferences will produce enduring results, and that only as we look to the younger generation to lead us shall we free ourselves from our present prisons and emerge into the new gardens awaiting us. But the younger generation must be composed of, or at least led by, such young people as I have described above. They are the real citizens of the New World, and there will be no New World without them.

A YOUNG INDIAN

Finally I wended my way home to be welcomed by a young Indian of the same breed as those other young people. He was able to remind me that thirty years ago I had dedicated myself to the service of youth, a dedication spiritually consummated about eighteen years ago, and that it was permitted to me to gaze upon those to whose service I have so joyfully committed myself. This young Indian seemed even more wonderful than all the others, for his fragrance came from a very far distant past, and he embodied all the beauties of that past in all of their strength and wisdom and what I can only call asceticism. But this past was not only the past as described in the Hindu sacred Scriptures but included the splendours of every Faith owing allegiance to the great Motherland by virtue of tarrying within her frontiers. If you were to ask me as to whether he was a Hindu, I should certainly reply in the affirmative,

but so also would I reply if you were to ask me as to whether he was a Muslim or a Parsi, a Buddhist, a Jain, a Jew, a Christian, or a Sikh.

He, too, was entirely devoid of all hatred. He, too, had what I must call a passionate reverence and adoration for his Motherland, and he saw in her not only a glorious country in herself but a veritable Motherland of all the world. Curiously enough I saw that his was a brother-spirit to that of his Chinese comrade whom I had not yet met. There is a very close spirit of affinity between India and China, and their work together is mighty for the Future.

THE MORAL OF IT ALL?

Fantastic, all of this, is it not? And it may well be that round a shrub of truth I have erected a whole forest of imagination. Some of it is undoubtedly true. Perhaps most of it is, but I do not deny the potency of a vivid imagination which, having its origin in truth, may spread abroad. Still, substantially I feel satisfied with what I have written above.

But the moral of it all lies, if we could only realize it, in the standard at which we arrive whereby we become enabled to measure the young people around us. I have set my young Indian friend beside a number of young people whom I know in the Besant Theosophical School, and I find myself instantly able to see where they are growing in the direction of fulfilling the standard or where they fall short. This is indeed most illuminating, and if only real teachers in real schools could use

the ardent spirit of dedication, which, I am sure, burns in them, to discover even if it be only an imaginary standard of a real Indian youth, they would be much more effective in helping their young people to become true Indians and thus to serve their Motherland faithfully. I have not the slightest doubt that all the appeals made by one politician after another to young people throughout the country must constantly be lowering the standard of Indian youth. Themselves without any knowledge as to what constitutes a real India, being intent on propagating their own particular views and having no responsibility, they play upon their younger fellow-citizens and produce discord instead of harmony. The result is that absence of reverence, of discipline, of culture, and of a spirit of Brotherhood, which bodes ill for the immediate future of the Motherland. I am afraid it is only too true to say that most of the present generation of Indian youth have been ruined by adverse circumstances over which they certainly have had no control, but over which their elders might have had control if only their slave mentality had not blinded them to the Real. Will the next generation of Indian youth retrieve the situation? I doubt it. I am afraid that until we get right away from all that is foreign, and from all that is essentially anti-Indian, poor India must mark time and the world must await her regeneration.

As I continued to contrast this great Indian youth with those apparently of his generation living in India at the present time, it was so very evident that these young people had become

warped through stagnation in imprisoning surroundings. They are not without hatred, nor are they free from the enslavements of a foreign domination. Their patriotism is no real patriotism, for the Motherland must needs reject it as it degrades her through its hatreds. It will not be the present younger generation which can enthrone India in self-dominion. Youthful generation after youthful generation will have to pass until young India becomes free from hatred and free from slavery. One cannot blame the youth of today but one can regret that their elders have been unable to set that example which alone can move India swiftly on her way.

Yet there are a few young Indians— young women and young men—who will uphold India's purity and beauty even in these dark times, and one of them represented his fellows as he greeted me on my return. How I wish there were those among the older generation who could seek out these young people and give them all that they need to fulfil their messengership, but there are so few who have eyes to see or ears to hear, and there are so many who are afraid of all save that which is conventional and orthodox. The thought is bitter but there can be no despair but only certainty when one is able to look upon the bright lining of those dark clouds which sometimes seem to have hidden the Light forever.

A CITIZENSHIP OF ALL LIFE

Writing of these splendid young human beings, I have apparently forgotten to make clear that while each one is a great messenger of the Gods to human-

ity, he is also a great messenger of the Gods to all that lives. Indeed, I could not help seeing in each of these young people all that is most beautiful in the countries which it is hoped they may be able to lead. Gazing upon each of them I seemed to see the land of each in all its glory. I saw the splendid rivers with all their spiritual meaning and purpose and with all their participation in the national life, a participation no less intense, often more intense, than the participation of the human being who thinks that the land and all that there is of it is his exclusive property. I could see the mountains and all their power over the country. I could see the animals and the flowers, equally citizens with human beings, and I could see in each one of these young people a very beautiful and perfect realization of this fact, so that their Universal Brotherhood was a Universal Brotherhood of Life and not merely of humanity. I felt how wonderful it would be when, under their influence and that of those who would be coming after them, the rivers and the mountains and the animals and the flowers and the whole of the land would be regarded by the people living on it with reverence and gratitude. India is not just the property of the casual Indian people who are passing through it at this particular time. India is her own property and all a passing generation or two has is usufruct of Nature's wealth and the usufruct steeped in reverence and not tyrannical with selfishness. How much warmth must there not be generated in order to blend India's youth with their Indian Mother.

DR. ARUNDALE'S APPEAL AND OUR REPLY

BY ERNEST KIRK

IN his "Watch-Tower Notes" for the August 1943 number of THE THEOSOPHIST, DR. G. S. Arundale poses the question: "What shall Theosophy and The Theosophical Society give of their leadership to the post-war or new world?" What, he wants to know, shall be "the application of Theosophy" and "Theosophical leadership" to politics, economics, industry, education, religion and a universal search for Truth, etc.

He invites answers because, as he says, "I want to make this theme the subject of the International Convention to be held at Adyar in December next." In sending out this invitation he not only recommends that we should "consult our classics," meaning by this the writings of H.P.B., Dr. Annie Besant, Bishop Leadbeater and others, but introduces a "must" into the process of making suggestions by saying:

"While the general plan of Theosophy and of The Theosophical Society *must be as we have always had them*,¹ there are surely special highlights needed to be emphasized both for the transition period . . . and the new world. . . The general Theosophy always remains."

And again, a little later on, he stresses the necessity "to stick to Theosophical principles" . . . "derived from Theosophical literature". Says he:

¹ Italics mine.—E. K.

"But may I lay stress on the fact that I want Theosophical principles and not primarily principles which have no immediate relation to Theosophy in that they are not directly derived from Theosophical literature?"

And he concludes by saying that while he thinks the answers to the question he has posed may and should apply to local needs, "it would be well if answers could also be given from a general world point of view, for we are concerned with world reconstruction no less than with national or religious or any other reconstruction."

A WEAKENING DILEMMA

Indeed in going carefully through Dr. Arundale's appeal, I am impressed with two things. First, his predilection for the *kind* of Theosophy which he himself thinks *should* be applied, and second, his expressed willingness, as the President, possibly out of respect to the constitution of The Society, to consider at the International Convention at Adyar views and suggestions that may differ entirely from his own. He gives me the impression of feeling his responsibility as the chief officer of The Society for what has come by convention, and in other ways, to be regarded by the majority as that "body of teaching" for which, as some firmly believe, The Society has been formed

to act as its guardian, while at the same time knowing that legally and constitutionally he is under the obligation to recognize the widely proclaimed freedom and "doctrineless" nature of The Society's platform. It is an attitude that tries to face two ways, so to speak, at one and the same time, and, in my opinion, is an ever-recurring and weakening dilemma that can be removed.

And as part of my reply to Dr. Arundale's call for suggestions, I submit that this dilemma could be removed by dedicating a portion of the approaching Convention in an attempt to arrive at a common agreement as to the meaning of such terms as "Theosophy" and our "Theosophical principles."

DR. ARUNDALE'S PREDILECTION

As I have indicated, a fair reading of Dr. Arundale's appeal gives a pretty clear idea of his *own* trend of thought with regard to these things. It would perhaps be unfair to interpret his remarks about "the general plan of Theosophy and The Theosophical Society" from which there "must be no deviation," as a suggestion to peg Theosophy and The Society down to something fixed, conventional and orthodox. But the sentence as it stands does seem to demand further elucidation.

Take again the way he recommends a study of Theosophical classics, especially the works of H.P.B. That is feasible enough to those who regard these classics as fountain-heads of Theosophy. But what is to happen to those members who do not so regard them? Are they to resign, or what? And then as regards the chief classic

of The Society, *The Secret Doctrine*, it is well known that many portions of this were communicated to H.P.B. by those whom she thought of as Masters. Doesn't this rather go to show that Madame Blavatsky was more a very remarkable medium than an original thinker and research student?

H.P.B. AND THE MASTERS

With regard to "Theosophical teachings" and that "body of truth" that is often regarded as "Theosophy," does not this throw us right back on to the Masters? This again, as I see it, is a very delicate and debatable point. Have we any proof, for instance, that those whom H.P.B. regarded as Masters, those, I mean, whom she is said to have conversed with in the flesh and from whom she claimed to have received numerous communications, have we any clear proof that these personages had reached the stage in their evolution which entitled them to be called "perfected Beings"?

Certainly the psychic phenomena that often happened in H.P.B.'s presence, especially in her relationship with these Masters, could not be cited as conclusive proof of their final attainment, for phenomena, even more wonderful, are often produced at some of the best conducted psychic circles, like that run every week, for instance, in Hannen Swaffer's flat in London. I am not here denying the existence in other states and conditions of perfected Beings. If survival and evolution are demonstrably universal facts in life, and they undoubtedly are, there must be myriads of such Beings in disembodied states.

How do we know, for instance, that some of the "messages" and living thoughts to which H.P.B. gave expression, did not emanate from some of these Beings, and not from embodied personalities?

REQUISITE TO WISE SERVICE

I only mention these things here to show how great are the dangers of slipping into a form of conventionalized belief and thinking, and how very essential it is, as a requisite to clear thinking and efficient and wise service, that there should be challenge and freedom and a common agreement as to what is meant by Theosophy.

That is why I am suggesting, as my reply to Dr. Arundale's invitation, that the first thing The Society should do at its coming International Convention, in order to play a worthy role in the post-war world, is that of making a serious attempt to arrive at a general agreement as to the meaning of the term Theosophy, an agreement, I mean, that would rest not on any belief or doctrine, or anything written in a Theosophical "classic," but *upon something that is demonstrable and universal.*

BASES OF COMMON AGREEMENT

Is there any such basis of agreement? I am convinced there is. We have it, I suggest, in such laws and facts of life as are known and universal. In this sense Theosophy would then mean whatever was in harmony with these universal laws and facts of life. For example, gravitation, evolution, and even survival—in so far as the last mentioned could be demonstrated and

shown to be a fact and not merely a belief or a doctrine—would come under this heading.

This would not, of course, prevent wrong conclusions and beliefs and speculations arising out of statements about these universal laws and facts, so long as there is ignorance upon the earth that is unavoidable. But if there were a general agreement as to the meaning of Theosophy, this in itself would prevent anyone of sense confusing beliefs and doctrines and wishful thinking with the known and universal facts of life, and advocating and propagating these beliefs and doctrines under the name of "Theosophy" and "Theosophical principles."

THE NEXT REQUISITE

The next requisite, as I see it, would be to encourage and insist, by all constitutional and brotherly means, on the maintenance of full freedom of expression on the basis of this agreed-upon definition of Theosophy, both on the T. S. platform and in its periodicals. That might be, and would be, very difficult. For, assuming for the moment that those mainly responsible for fixing up the T.S. Convention lecture programmes got over the first hurdle of inviting as a Convention lecturer a person known to reject with conviction the idea of the existence of the Masters, in physical embodiment, or of such a doctrine as Reincarnation, there would still be the obvious unpopularity of such course among a majority of people to whom these beliefs were "sacred."

I see that point too. But The Society cannot consistently have it both

ways. It cannot on the one hand claim to have a platform that is creedless and doctrineless; while at the same time persistently and consistently choosing Convention lecturers who are known to be "safe" on certain doctrines and with respect to certain beliefs. To be logical and consistent it must not only profess an open and doctrineless platform; it must also take pains to invite and encourage the expression of views amongst its members that are known to be at variance with those held by some of the leaders, always provided, of course, there is courtesy of expression and evidence of a genuine search for that which is real and abiding.

THE SOCIETY ALREADY IN GROOVES

As I see it, The Society is not merely in danger of slipping into orthodox grooves, and of quoting, parrot-wise, the statements and beliefs of its gurus, as if these were demonstrable and

universal facts; it has already slipped into these grooves up to the neck. An examination of almost every Conventional lecture, and of almost every special article in its leading journals, will make this very clear. There should, of course, be perfect freedom for whomsoever desires to advocate the theories of Reincarnation and Karma, and belief in the Masters, etc., to do so, but there should also be perfect freedom allowed—and officially encouraged—to challenge these views, to demand proof, and to advocate and recommend something that the speaker can show to be in harmony with the universal facts of life.

This, as I see it, is the first elementary step in the direction of the practice of that "brotherhood" the spirit of which will make its own full and natural contribution towards a more enlightened reconstruction of society in the post-war world. Why not let us try this?

SECCIÓN ESPAÑOLA

1875—17 DE NOVIEMBRE—1943

68 AÑOS CUMPLE HOY LAY SOCIEDAD TEOSOFICA

[Contribución del Secretario General de la Sección Argentina al homenaje que celebran las Ramas Teosóficas en honor de los fundadores de la Sociedad, Helena Petrona Blavatsky y Coronel Enrique S. Olcott.]

¿QUÉ ha hecho la Sociedad Teosófica durante sus 67 años de vida? ¿Qué hace actualmente la Sociedad Teosófica en el mundo? ¿Dónde está el fruto de su obra? ¿Cuántos y dónde están los teósofos reconocidos por el mundo como tales?

Las religiones, las ciencias, el arte, la filosofía y la política, han producido en todos los tiempos y lugares, hombres y hechos notorios y famosos. Miles de voces los proclaman; miles de libros los enaltecen. ¿Dónde se halla el monumento de bronce o

de granito que perpetúe la memoria de algún mártir, de algún héroe, de algún apóstol de la Teosofía ?

De la Sociedad Teosófica, de las Ramas y Logias teosóficas, de los teósofos, nada sabe el mundo ; nada se dice y, sin embargo, precisamente en eso está su grandeza, en eso está su poder y su fuerza.

La Teosofía es la Ciencia que estudia las leyes de la Naturaleza o sea la Sabiduría de Dios manifestándose a través de todos los hechos y fenómenos de la Vida.

La Sociedad Teosófica es la Escuela donde nos capacitamos para adquirir esa Sabiduría, para estudiar esas leyes Divinas por medio de las cuales se crean y evolucionan los Universos, los Mundos, la Humanidad.

Teósofo se llama el estudiante que no sólo investiga el porqué, el cómo y el para qué de la Vida y de las leyes que la rigen sino que, en lo posible y cada vez con mayor empeño, trata de amoldar su vida y su conciencia para ponerse a tono y en armonía con esas leyes universales a que están sujetos por igual, soles y mundos, insectos y hombres.

La Sociedad Teosófica no fué fundada para hacer obra callejera, porque su misión es hacer crecer a sus afiliados, como crece la planta, silenciosamente, imperceptiblemente, hasta alcanzar la madurez del fruto o la belleza de la flor que se ofrecerán más tarde al desorientado viajero en gozoso holocausto.

Se nos ha dicho que el árbol teosófico a que pertenecemos y que hoy extiende sus Ramas por todo el mundo, se diferencia de los del mundo vegetal en que está invertido, esto es, que sus raíces están en el Cielo y su copa en la Tierra y así es, en efecto : Cada Rama que surge en la tierra, se nutre de la savia Divina que fluye de la Teosofía, fuente de todo saber y a su turno vánse adhiriendo, hoy uno, mañana otro, los que sienten hambre y sed de justicia, los que quieren

saber, los que quieren volar y aquí empieza la labor invisible pero gigantesca de la Sociedad Teosófica : contribuir a la maduración de los seres que poco a poco se van sazando, para producir en su día, hoy aquí, mañana allí, los maravillosos frutos representados por esas almas que ofrecen su bondad, su consejo, su amor, su vida ejemplar, su sabiduría, saturando su ambiente con el perfume de la belleza espiritual, como la humilde violeta perfuma el suyo, sin jactancias, sin ruidos, sin pretensiones, sin vanidades.

La obra de la Sociedad Teosófica es obra de colaboración con las fuerzas naturales, para acelerar el proceso evolutivo de la vida en todos los planos de la conciencia y su acción, como la de esas fuerzas siderales que mueven soles y universos, es silenciosa pero irresistible. Dispone la Sociedad Teosófica del poder, de la grandeza y de la fuerza que actúa de manera imperceptible, inaudible, e invisible en las ocultas energías de la Naturaleza, que en medio del silencio más profundo, hace crepitar las semillas en el seno de la tierra, hace abrir los pétalos de las flores a la caricia del sol, hace brotar del corazón el dulce néctar de todos los amores a la vez que preside la eclosión a la vida de los seres y mundos. Fuerza imponderable, invisible, que nadie puede constreñir, anular, resistir, pero que nadie puede negar, porque es la vida misma que, en todas partes y en todas las cosas, bulle, palpita y se estremece.

Poco conocidas son, efectivamente, la Sociedad Teosófica, la Teosofía y los Teósofos militantes, pero fácil os será distinguir dónde hay un teósofo, que puede o no pertenecer a la Sociedad, como miembro, pero que, conectado indirectamente a la raigambre teosófica, se nutre de su savia. Su característica principal, preponderante, es el Servicio, la Comprensión, la Tolerancia.

Dondequiera que encontréis una mujer o un hombre sensato, equilibrado, que

mire con igual simpatía a judíos que a cristianos, los creyentes que a los ateos, a los buenos que a los malos, a los ricos que a los pobres; que es servicial para todo el mundo; que es el paño de lágrimas del vecindario; que no critica a nadie y trata siempre de justificarlo todo, de perdonarlo todo; que se mantiene sereno en medio de la adversidad y la tribulación; que sabe mandar con dulzura y obedecer con humildad; que en los casos de peligro colectivo es el primero en ayudar y el último en salvarse; que no ríe a carcajadas ruidosas ni se retuerce en desesperaciones violentas; que en las discusiones y altercados es el primero en ceder, siendo siempre el que menos levanta la voz; y que aún entre las cosas más deleznable sabe encontrar la escondida "perla" de la divinidad... podéis decir que estáis en presencia de un teósofo.

Esta es la obra silente e imponderable de la Sociedad Teosófica y esos los frutos que ofrece al mundo, mientras este se debate en la ignorancia y el desconcierto.

Buscadlos en el despertar dé la conciencia que, lenta pero seguramente, se va produciendo, a través del dolor, en el mundo entero, donde el nivel general del pensamiento colectivo tiende a elevarse paulatinamente hacia una noción cada vez más amplia del reconocimiento de que la separatividad, en cualquier sentido, es la causa de los dolores e incomprendiones humanas, y que la solidaridad y la colaboración tendientes a un bien colectivo, con prescindencia de diferencias raciales y religiosas, como lo preconiza la Sociedad Teosófica, es lo que mejor y más pronto conduce al bienestar de los hombres y de los pueblos.

Cuántos y dónde están los teósofos reconocidos como tales por el mundo?

Reconocidos por el mundo no hay ninguno, pero teósofos verdaderos, aunque no en el

sentido absoluto, en un mundo de relatividades como es el nuestro, hay muchos y están desparramados por el mundo entero. Los hay entre todas las clases sociales en que está dividida la humanidad; los hay entre los trabajadores, entre los dirigentes, entre los sacerdotes de todas las religiones, entre los ricos y entre los pobres, entre los sabios y los ignorantes. Ahora que tenéis la clave para encontrarlos, los hallaréis en todos los ambientes, en todos los lugares; hasta en aquellos que llamáis inmundos; quizás alguno de ellos esté entre vuestros conocidos, en vuestro propio ambiente; quizás entre vuestros parientes; quizás en vuestra casa, donde ahora los conoceréis y quizás dejéis de burlaros de ellos... porque hasta eso... pues muchas veces son objeto de burla y conmiseración... Ellos, que son verdaderos Agentes de Dios en la Tierra!!!

Dónde están los monumentos de bronce o granito que perpetúen la memoria de algún mártir, de algún héroe, de algún apóstol de la Teosofía?

Es que no habéis descubierto aún que todos los monumentos que se yerguen en el mundo, no importa el prócer, no importa la causa que se ha querido consagrar, tienen el sello de la Teosofía, puesto que teosofía, sépase o nó, es todo lo excelso, todo lo noble, todo lo bello y lo grande que se ha querido simbolizar en todos los monumentos del mundo?

Para esto se fundó la Sociedad Teosófica el 17 de Noviembre de 1875, es decir, hace hoy 68 años.

Honor y gratitud a los fundadores, Helena Petrona Blavatsky y Enrique S. Olcott, cuyas efigies no figuran todavía en ningún pedestal del mundo, pero que tienen cada uno de ellos un altar en el corazón de cada teósofo.

JOSÉ M. OLIVARES

JUBILATION AND ITS RESPONSIBILITIES

BY KULAPATI JAYARAM COUSINS

THE celebration of the attainment of sixty years of life by a Lodge of The Theosophical Society carries with it not only the normal satisfaction of survival of time, but a special sense of gratification in having passed through the metallic stages of jubilation (the silver and the golden) to the supreme adamant stage of the most precious of all gems, the diamond. To do this at any time would be an achievement of note. But there is something justifiable in lifting up one's trumpet of jubilation (Hebrew, *yobel*, trumpet) with special "joyful noise unto the Lord" at a time in the variegated history of the race that calls itself human, when the stress of circumstances arising out of international antagonisms has caused the leading nations of the world to move in the opposite direction in their monetary standard, from gold to silver.

The deeper meaning of this peculiar, it may almost appear whimsical, criss-crossing of events is that the more the world has fallen away from the rudimentary civilization it had attained to, the more precious and urgent has become the need of the vision and technique of life for which The Theosophical Society and its Lodges stand; and the more golden, and more than golden, has become the opportunity for propagating the central Theosophical principle of universal kinship. The sound of the Trumpet of Jubilee would therefore appear to be more concerned with the future than the past. The gratifications of jubilee are, in my view, much less clamant than its responsibilities.

Look at the circumstances that surround a jubilee celebration today. Before 1933, the reverse tendency to that of the First

Object of The Theosophical Society (the formation of a nucleus of the Universal Brotherhood) was accepted as a more or less regrettable necessity of human life, with a vague hope of a far-off solution of the problem of human separations and animosities by the development and extension of a method of organization of human relations called democracy. From 1933 the right of a self-styled civilized European people to enslave an alleged backward African people was declared by Italy against Abyssinia. At the same time, democracy became the overt common enemy in the eyes of Germany and Italy; the extirpation of other races and nations was begun; and the antagonisms thus engendered developed into the most extensive and ruthless war in the red annals of man. Through the drawing away of the democracies from their dreams of world peace and prosperity to the stupendous sacrifices of defensive warfare in life and materials, the new dictatorships aroused the forces of freedom, such as it is. The crazy ambition of Mussolini in Africa disappeared; and the equally or more crazy ambition of Hitler shows signs of following it.

That is the surface view of events. But we shall lose the significance of what is happening if we colour the sphere of life all white on one hemisphere and all black on the other. The colours of history are not laid on with the precision of a chess-board; they are a combination of the tints of many sunsets and sunrises. The Theosophical eye marks the hints of dawn and ponders sunrise responsibilities. In general thought the democratic hope, if it does not arouse a rosy optimism, at least prevents a stygian

pessimism. It is somewhat forlorn, and uncertain of its own assertions of virtue. The anticipated rising of the orb of democracy on the morning after the present dark night of war seems likely, unless vision and feeling change radically between now and then, to bring with it certain sunspots that, in the science of meteorology, are regarded as the causes of atmospheric storms and seismic upheavals on the earth. One such spot on the western hemisphere of the sun of democracy concerns the relationship between the "white" and "coloured" peoples of North America. True, Negroes have been admitted to the armed forces of the United States. The cause appears to have been no loftier than urgent necessity. The race riots of Detroit followed. A sunspot over the eastern hemisphere similarly affects the relationships of "the greatest empire the world has ever known" and the vast group of peoples in India from whom the most fundamental influences in the civilizing of humanity have flowed and still flow, and will flow in still greater fullness when the anticipated obliteration of that sunspot is effected in the not far distant future. Another spot affects the relationships between man and woman in India herself, and between strata of society, and cultural groups, relationships which share to a considerable extent in the anti-democratic darkness.

In short, if democracy is to fulfil the hopes entertained of it, it must be total democracy: that is to say, it must be a fulfilment of what has stood for nearly seventy years as the First Object of The Theosophical Society. In saying this I know I lay myself open to the charge of sectarian complacency. But the charge would not be made by those who know what The Theosophical Society stands for, especially in comparison with other interpretations of life and its necessities. A glance at two of these will indicate the difference.

Mr. H. G. Wells was, as far as I know, the first English novelist to exploit the anticipation of war in the air, though aerial navigation had been in both the Indian and old Celtic imagination, if not in fact, at least two thousand years before Mr. Wells. Later he tried anticipation again in a book on *The Shape of Things to Come*. The second World War impelled him to head an effort to get the general mind of the English-speaking peoples to join him in planning for the future and formulating a declaration of what he called, after a Continental precedent, "The Rights of Man." The title had two fatal flaws: it degraded the world-wide cry for the reorganizing of the future to the clamour of a "bottom dog," and was blind to the fact that a demand for rights alone could lead only to an embittered opposition by the upholders of other rights, the rights of wealth, of property, of vested and invested interests. These will not graciously yield their substance to an amorphous entity called Man, not even to Shelley's "Man, one immortal soul of many a soul." The right of race superiority, that has asserted itself inhumanly in the anti-democratic regions of Europe, is not entirely unknown in the areas that call themselves democratic. No legislature, democratic or dictatorial, on earth at present would turn the "Rights of Man" into law. It is against the human grain. This is the first flaw in Mr. Wells's declaration.

The other fatal flaw is its unresponsiveness to the Rights of Woman, the inclusive right to share equally with man whatever beneficences the future may bring to the race. It is true that, in the published Declaration, Mr. Wells gave a belated and not too well-mannered assent to the participation of Woman in the evolution of the future. But such an assent cannot, if it is to meet the whole necessity of pure democracy, be an enforced and grudging affair, or its declaration be vitiated by literary trifling.

Over against the declaration of the "Rights of Man" the First Object of The Theosophical Society puts, not a declaration, but the inevitable implication of its affirmation of the essential kinship of all life under all its external varieties of form and their modifications of its expression: the Universal Brotherhood of Humanity as this kinship is still inadequately called, but happily defined as being "without distinction of race, creed, class, sex or colour." The frequent emphasizing of the fact that Universal Brotherhood is the only doctrine held by The Theosophical Society, and incumbent on its members, may sometimes appear to proclaim ease and simplicity in becoming a Theosophist. This notion will be dispelled by a study and attempt at practice of the implications involved in the apparently plain assent to a kinship free from all the distinctions that are the sources of the poisons that have brought humanity to its present diseased state.

The other interpretation of life and its necessities to which I shall refer, in contrast with the Theosophical interpretation, is that implied in declarations by those in authority in the democratic countries, that the war is being fought for a Christian civilization against renescent paganism as propounded by the leaders of Germany. The fact is that, in so far as the democratic occidental nations may be called Christian at all, their so-called civilization has about as much relationship with the oriental teaching attributed to Christ as the annotations to a book of English poetry have to the vision and beauty of the original. If the civilization of Europe had been based on the teachings of Christ since they were first formulated, the history of war-scarred Europe would not have been written. The fact also is that the civilization envisaged by the leaders of Germany has no relationship with the simple intuitive and imaginative reactions of the primitive pagan mind to the universe. Nei-

ther have they any relationship with the so-called heathen mind, out of whose inner experiences an unparalleled application of pure thought to the phenomena of life made the nearest approach to a perfect civilization in the Vedic organization of life. From these came the Hindu *dharma* which set out the obligations of the individual to life. These obligations must always precede, and will inevitably produce, those conditions of individual and group life that in imperfect civilizations become subjects of demands for rights. Such demands defeat their own ends by deflecting the Will-to-civilization which is inherent in the recognition of universal kinship and its fulfilment in the details of life.

In the Theosophical view the test of a civilization is its power to enable its people to live the highest and happiest life. To apply the theological test is erroneous; particularly so from the Christian side, for this overlooks the fact that, since the short time during which the early Christians held "all things in common," there never has been a purely Christian civilization. It also overlooks the fact that civilizations of a high order have arisen outside Christianity. If, however, the democratic test, as voiced by Lord Halifax and others, means that, after the war, with the dictators defeated, the Christian democracies are at long last going to practise Christianity, we may anticipate a considerable amount of disputation as to which presentation of Christianity (Catholic, Protestant, High Church, Nonconformist, or other) is to be accepted as the basis of the first Christian civilization. It is just possible, however, that the voice of the people may make itself heard in a claim that the civilization of the future in the democracies should be reared on the foundations of Christ's own teachings (a claim that caused appalling persecutions of Christians by Christians in the Middle Ages), and that the

virtues on which Christ bestowed the beatitudes should be moved from the category of religious sentiments to that of social obligations.

Even if this tremendous revolution were accomplished, its authenticity would rest, in the Theosophical view, not on its having evolved a civilization out of a particular religion, but on having evolved out of the religion certain, if not all, of the principles of civilization that are eternal and universal, in some measure implicit or explicit in all religions, but restricted to none. The authority of life is in life itself, not in any of the many emotional and intellectual formulations of it. But these, themselves rising out of life, participate in its reality, and to the extent of that participation become ways by which the searching soul can reach the reality of life. It is on these grounds that The Theosophical Society welcomes to its membership truth-seekers of all faiths ("without distinction of creed"). It does not regard "one religion as being as good as another," as some who charge The Society with religious indifference have said. It regards all religions as facets of the one divine jewel of Truth, than which no single religion is higher, as the motto of The Society declares. Its First Object implicitly declares that the universal kinship of which it desires to form a nucleus is not a sentimental dream whose fulfilment is to be fabricated out of disunities and antipathies at the end of the present war or any succeeding one; but that universal kinship is the inescapable condition of all life to which humanity's distortions and caricatures, ignorances and stuper-

ditities must ultimately adapt themselves. It declares also that Truth is not some concentration of mental light and emotional heat out of the darkness and frigidity of error; but is the sure law of life, partially revealed, partially glimpsed by intuition, partially reached by speculation; these being ways to it worthy of reverence and consideration; no way having any justification for thinking of itself as the only way or of seeking to substitute its own partial formulations of universal Truth for other equally partial formulations.

The diamond jubilee of a Lodge of The Theosophical Society (or any other body) celebrates sixty years gone by. The inspiration and justification of the event will come from a realization that the jubilee announces the beginning of sixty years to come. Opportunities for research and reform are much greater today than they were in the first years of The Society. Leaders are not behind as memories; they are in front as instigators, sometimes perhaps as rebukers if and when the eye turns too solicitously towards "the good old days" and temporarily loses sight of the better new days. Theosophical leaders are not just a great little band of deceased pioneers. They were great in quality, little in number, pioneers of the only thing worth pioneering, the making of life into the first of the fine arts. Their living leadership will be fulfilled, not in heading an assenting mass of echoes and shadows, but a body of consecrated collaborators in search for an ever-deepening and widening realization of Truth, and effort for its embodiment in individual and corporate life.

So long as The Theosophical Society is under the guidance of the Masters there will always be someone who will command the confidence of the large majority of The Society.

THE EQUIPMENT OF A THEOSOPHIST

DEAR BRETHREN: I send my very brotherly greetings to all members of our Society in New Zealand. As every year draws us nearer to at least a superficial peace, we must be all the more prepared to try to make it as lasting as we possibly can and to penetrate deep down into the roots of our being.

I cannot help saying quite frankly that I think most of the schemes and plans for reconstruction are will-o'-the-wisps which I am reasonably sure Theosophists ought not to follow. Theosophists will have enough to do to make the foundations of peace as Theosophical as they can, based, that is, upon that First Object of The Theosophical Society which says so much more than it seems to say, revealing to those who have the eyes to see all that matters most in making up a happy world.

I perceive the value of Theosophists taking part in outer World Reconstruction and in bringing to bear upon it the Light of their Theosophy. But still more clearly do I see the need for Theosophists to challenge themselves as to what really and fundamentally and eternally matters in the vast realms of Theosophy. But to be able to answer the challenge effectively Theosophists throughout the world must first change themselves in order to meet the needs of the New Age, and must also seek out the most direct means of spreading amongst the largest number the simplest but most pregnant truths of Theosophy.

It is my conviction that we must return to all that is most true in the lives of every one. There is a greatest common measure of such Truth, and we must recall it to the hearts and minds and wills of those around us. Our Theosophy and our membership of The Theosophical Society will tell us what

this Truth is in terms in which it has perhaps never been told before. And the needs of the New Age demand that we shall drive this great Truth home, so that every one has access to it. But unless, to a certain extent, we ourselves exemplify this Truth, our advocacy of it must inevitably prove futile.

There will ever be room for the more abstruse aspects of Theosophy as portrayed in our sacred literature, but a New Age is a beginning again, even though possibly on a higher rung of the spiral of evolution.

If you ask me what is this great Truth, I would reply it may be stated as the Love of God and the Brotherhood of Life. Theosophy and our membership of The Theosophical Society will tell us up to a certain point what the Love of God really is and what in part is the nature of the Brotherhood of all Life. Through Theosophy and The Theosophical Society there has come to the world a new revelation as to the meaning of this great Truth. We have, during all these years, been trying to understand the revelation. It came as a gift to the New Age. On the threshold of the New Age we now stand, and the gift has been entrusted to us that we might apply it when the time came. The time *has* come. In whatever way we may have cherished Theosophy for ourselves, in whatever way we may have given it to the world, we must now give it in its overwhelming simplicity, so that upon it may be built everything which belongs to the New World, rather than to the old.

New Zealand is a young land. She belongs to the New World. The Theosophy of our members there must be what I would almost venture to call a "young Theosophy," a Theosophy stripped of its intricacies and complexities, a Theosophy which all will love

when it is unfolded to them in terms of the only things that matter. I expect from the younger lands throughout the world a tremendous Theosophical crusade for the simple essentials of Theosophy, and *I can conceive of no other essentials than the Love of God and the Brotherhood of Life*. You may substitute any other word you like for the word "God." But there can be no substitution for homage and adoration to the principle of Love. You may even define Love as you will. I have not sought to define it. Let each of us look at Love in whatever garb we choose and see what it means to us. It is the same with the great truth of Brotherhood. But Theosophy and our membership of The Theosophical Society will help us to make

beautiful definitions afire with our own living of them.

I would, therefore, make my message to your Convention the urge to add to whatever other Theosophical activities in which you may be engaged the activity of telling people everywhere what the Love of God and the Brotherhood of Life mean to a Theosophist. I feel I cannot say more than this, nor can I say less. It is, I hold, the equipment of a Theosophist as he advances for his mission into the New World.

Fraternally,

GEORGE S. ARUNDALE,

President of The Theosophical Society.

26 September 1943

BOOK REVIEWS

Chinese Unity. The Russell Lecture, 1943, by Shen Shih-hua. Oxford University Press, Calcutta.

In this Russell Memorial Lecture, 1943, delivered in April at Patna College by the First Commissioner of the Chinese Republic to India, Shen Shih-hua brings forward and emphasizes many points in the long history of China which are of the utmost interest to the world at large today.

First and foremost is the emphasis on a basic and cultural unity of China "which always brought about the restoration of her political unity whenever it was disrupted," and for which the first foundations were laid by the "First Emperor" of the Ch'in Dynasty in 249 B.C. "To edify the people" and to establish unbroken cultural unity throughout the vast Chinese dominions "the teachings of Confucius and Mencius were officially inculcated and made the subject of State examinations held for the selection of public

officials," a system which held its own right on into the twentieth century.

It was the increasing contact with the West which threw the fate of the nation into the balance, and it was the leadership of Dr. Sun Yat-sen and the re-unification by Generalissimo Chiang Kai-shek which rescued the nation at this critical juncture through the stressing of the ancient indigenous virtues supplemented by essential modernity of form. Thus it is that, because of the continuing and continuous national cultural force which makes for unity, "after a lapse of thousands of years the pattern of life in China remains distinctly Chinese."

In Part 3 the foundations of this unity are discussed as they may be applicable to the world at large at the present time. The "eminently humanistic and intellectualistic" thought of China, which regards a man's religion only as a matter of individual belief, has an urgent message for India and the

world, where racial prejudice and communal and sectarian conflict are still only too rife. A common moral code, "establishing an ordered harmony in all human relations," and a "common moral background" expressing a common culture and tending "to arouse a common interest in the general wellbeing," a common script—these fundamentals of ancient Chinese peace, prosperity and unity for twenty-two centuries "may yet be the prerequisite to the creation and maintenance of the new World Order we are after."

—F.J.W.H.

Main Currents in Modern Thought, edited by F. Kunz, New York. "A monthly service that brings together contemporary data in all fields, as these issue from laboratories, studios, classrooms, observatories, and wherever man pursues the eternally intriguing and beautiful mysteries of Nature."

For those who have neither the time nor the opportunity to do their own reading of all the newest pronouncements in the many varied fields of modern thought and achievements this "monthly service that brings together contemporary data in all fields" is exceedingly useful and stimulating.

The summaries contained in the March number for 1943 seem to be especially intriguing and abounding in fresh thought upon that fundamental question of human, social and economic relationships. But so quickly move events in these breath-taking times that the speculation about the impossibility of the United Nations accepting the anti-religious ideology of the Russian State in the coming peace-settlement is already proved out-of-date by the Soviet's recent appointment of a new Metropolitan of Moscow.

The application of Metrics, the result of a basic research for a philosophy of sound economic and social relationships, pleads for a balance, direction and management in which our present civilization is sadly lacking and for a return to "principles instead of endlessly developing institutions whose avowed purpose is but to exercise control over puppet institutions." In the opinion of Mr. Norman Dodd, a Director of the Guild of American Economists, "there is not an hour to lose in uniting our effort" to bring our observance of natural law into the sphere of human and economic relations. "It is our refusal to alter our economic practice to accord with the principles of natural law which had led to present-day retrenchments of our Freedom." And if true Freedom is to be spread abroad in all the after-the-war conditions everywhere it will have to be recognized "that Freedom demands a correspondency between social policy and economic practice" and that its essential harmonic laws must be acknowledged and adhered to.

There is no portion of Nature, no relationship, no Mind-evoked science or philosophy which can ever be considered as anywhere arbitrarily excluding all Humankind and so the two articles, "Functional Pricing," explaining the W. L. Churchill system which amounts almost to a "new discovery of natural law operating in the industrial world," and "The New Naturalism," which deals with Cosmic Behaviourism, as examined by Dr. Paul Weiss, both occupy themselves with the relation of their special subjects to the wellbeing of Man.

A series of shorter items concludes a most interesting issue.

—F.J.W.H.

THE WORLD'S MOST VALUABLE GARDEN

BY SIDNEY HORNIBLOW

KEW GARDENS

[This is the story of a garden by the banks of the Thames near London, where are trees, shrubs, plants and flowers from every country in the world; a garden that produces herbs and drugs which save men's lives. From this garden men have taken seeds and plants to the far corners of the earth, where they have grown in such profusion that they have formed the basis of vast new industries and transformed barren lands into thriving colonies. This is the story of the most valuable garden in the world: the story of Kew. Reprinted from *The Modern Review* of Calcutta, India, with acknowledgments to the Author and the Editor.]

ALTHOUGH the official title of the world's most famous garden is the Royal Botanic Gardens, Londoners always call it Kew Gardens. It comprises land—about 300 acres (121.404 hectares) in extent—which is made up of two famous properties—Kew House and Richmond Lodge.

Kew was the first and, for many years, the only institution in Great Britain that carried on the systematic introduction and development of new plants which were brought to England by collectors from all parts of the world.

About a hundred years ago the gardens first began to assume something of their present importance. There were many people in Great Britain then who felt that the gardens should be transformed into a great instructive and scientific institution for the benefit, not only of the British public, but of the whole world. The Government appointed

a Committee, and that Committee recommended that these gardens should become the headquarters of an Imperial Botanical Service.

It was realized that not only agriculture and horticulture but medicine, commerce and many valuable branches of manufacture would reap untold benefit from the creation of such a world-wide service.

At that time one of the chief tasks of the experts who laboured in the gardens and greenhouses and research laboratories at Kew was to determine which were the most useful plants suitable for cultivation in Britain's Dependencies oversea, there to foster new industries, to bring prosperity to those Dependencies themselves, and to help in the development of the Empire as a whole.

That work began a hundred years ago, and since then an almost endless variety of fruits and vegetables, trees and plants, has been introduced into every fertile corner of the Empire. They, in turn, have yielded medicines and drugs of inestimable value; they have yielded products such as rubber, timber, dyes and fibres—the raw materials for many of the world's greatest industries.

Two of Kew's most remarkable successes in this field have been the introduction of the quinine plant to India, and of Para rubber to Malaya.

The late Mr. Joseph Chamberlain, when he was Colonial Secretary in 1898, declared that several of Britain's important Colonies owed their prosperity to the assistance given by the Authorities at Kew Gardens.

All through the succeeding years Kew has been adding to its unrivalled collection of rare botanical specimens. In the Herbarium,

which is the most extensive and complete in the whole world, there is today a collection of four million plants—named, classified and filed in cabinets. There is a record, if not an actual specimen, at Kew Gardens of nearly every tree, shrub, plant and flower to be found anywhere on the face of the earth.

The gardens are a place of infinite interest to students and chemists and horticultural experts, who come to visit them from every country. They are also a source of constant pleasure to members of the public, who are free to wander where they will in these gardens, which are only a six-penny bus ride from the heart of the City of London. On the average a million people a year go to Kew Gardens.

Now what has the war done to this remarkable place? Kew has been bombed, like most other districts around London, and many of its greenhouses were shattered. However, like many other institutions in London, when the threat of serious bombing became acute, many of Kew's most valuable treasures were distributed throughout the country. And with them went members of the staff to take care of them.

Kew plays a great part in helping Britain to win the war. When certain sources of food and raw materials were cut off, the supply departments looked for alternative places from which to obtain those materials or, failing that, alternatives and substitutes for the materials themselves. They turned to the experts at Kew, who already, since war began, had been instrumental in starting the cultivation and production in Great Britain of food, drugs and raw materials which normally were imported from overseas.

Kew's botanists have some knowledge of the vegetation that is to be found at this

very moment on any square mile of the earth's surface. It does not need much imagination to realize how valuable that information can be to a War Department planning a campaign in some far distant land.

Nearer home, the research workers at Kew are constantly experimenting in an effort to find new uses for the plants and weeds which grow in profusion in Britain itself. For example, the common stinging nettle is the subject of exhaustive research. The leaves are a valuable source of chlorophyll, much in demand, and the stems provide a fibre useful for many purposes such as the manufacture of a special kind of paper.

There is even at Kew, in the midst of the rarest tropical plants, a model English garden allotment packed with the most perfect specimens of all the homely vegetables—the peas and potatoes and carrots and cauliflowers—which find their way on to every English table. A young woman is in charge of this garden. She spends her day tending the vegetables and answering queries by the thousand from the ceaseless stream of visitors who come to find out how they can grow cabbages and beetroot as large and perfectly formed as those at Kew.

The man who is in charge of Kew, Sir Geoffrey Evans, is just the sort of man you would expect to find in such a job. He is grey-haired and genial, with a friendly old corn-cob pipe, a light tweed suit, and a tough, clumpy pair of brown shoes.

Sir Geoffrey has spent a life-time travelling about the world, and has held posts in India and Burma, Australia, Fiji, New Guinea and the West Indies.

Kew has never in its history done such valuable work for Britain, the Empire and the world. It is work which is in the worthiest possible hands.

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