

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

December 1936

Vol. LVIII, No. 3



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THE MARCH OF HUMANITY

True evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist therefore is bound to do his utmost to help on by all means in his power every wise and well considered social effort which has for its object the amelioration of the conditions of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life . . . In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellowmen . . . Any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march.

H. P. BLAVATSKY

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: **GEORGE S. ARUNDALE**

(Founded by H. P. Blavatsky in 1879. Edited by Annie Besant from 1907 to 1933)

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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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

THE LAW OF DUTY

What are we here for, save to help each other, to love each other, to uplift each other? Is the spiritual man to hinder or to uplift his fellow-men? Is he to be a Saviour of mankind, or one who throws back the evolution of his fellows, from whom one goes away discouraged? Watch how your influence affects others; be careful how your words affect their lives. Your tongue must be gentle, your words must be loving; no slander, gossip, or harshness of speech, or suspicion of unkind motive, must pollute the lips that are striving to be the vehicle of spiritual life. The difficulty is in us and not outside of us. It is here in our own lives and our own conduct that the spiritual evolution must be made. Help your brothers, and do not be harsh with them. Lift them up when they fall, and remember, if you stand to-day, you too may fall tomorrow, and may need the helping hand of another in order to rise.

ANNIE BESANT



ON THE WATCH-TOWER

By THE EDITOR

[*These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save 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.*]

Vienna, Home of Culture

WE are just concluding a happy time in Vienna, where we have renewed old friendships and have made new ones. The General Secretary reminded us that the last time we were in Vienna, 1931, we were suddenly called back to India by cable because Dr. Besant was lying very ill at Adyar, so while we were scheduled to stay some time, one day alone could be spent in what is one of the most beautiful cities in Europe. This time, fortunately, we are able to stay for four days. A crowded hall greeted me for my lecture on "Gods in the Becoming," and then began a number of talks by Rukmini and myself, a no less crowded hall greeting Rukmini for her talk on

"The Message of Beauty to Civilization," which was received with great enthusiasm. I had the pleasure of meeting fellow-members from Germany, Sweden, Czechoslovakia and Hungary, and the General Secretaries of the Czechoslovakian and Hungarian Sections came specially to talk over with me the future of our work. I was glad to hear from the Czechoslovakian General Secretary that all goes very well in his country, the people rejoicing in freedom and comparative prosperity, concerning themselves little with "problems" and contenting themselves with living simply and naturally. Czechoslovakia has, of course, its problems and its preoccupations, but these do not seem to weigh heavily upon

the people as a whole. I was particularly glad to learn that there is a deep distrust of so-called occult societies which purport to give "occult teaching" and all kinds of exciting information. While true occultism is precious and wonderful, the false and pseudo-occultism so widespread in Europe is more than dangerous, and it is good that many people have the sense to avoid it like the plague.

It was good news to hear that there are no troubles in the Austrian Section, though from time to time earnest members with emphatic views tend to lack discrimination in expressing them, deeming their opinions and modes of living irreproachable and right and viewing the divergent opinions and modes of living of others as noxious and at the very least inconsistent. Within The Theosophical Society at least we must have tolerance and wherever possible understanding. Once again my motto—"Together differently."

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Jewel Among the Nations

I wonder how soon Austria, home of wonderful culture as she has been and a fine jewel among the nations of Europe, will recover from her many misfortunes and once again shine with a lustre purified through suffering and hardship. One cannot but be impressed, as one enters Austrian territory, and even more as one enters Vienna, by a persistent old-worldliness very delightful to contact in these days of hard and aggressive materialism. A rare graciousness still lives in Austria, and I pray she may ere long have the opportunity to live

her own life nobly and to the mellowing of the whole of Europe.

On this eastern tour we have the happiness to be accompanied by Mr. Jack Coats, President of the Young Theosophists Group in England. We wish his splendid wife could have accompanied us too, but that was impossible. They made our northern tour so easy and happy that we hope the time may soon come when they will be able to travel with us constantly. A family party of travelling Theosophists is so much pleasanter and more helpful to the countries we visit than just the two of us that I hope in the future we shall be able to find friends to go with us on many occasions of our travelling. But the difficulty is as always—money.

* * *

Unrest in Central Europe

Our next visit was to Zagreb, Yugoslavia, where we were met by an enthusiastic group of members, headed by Miss Jelisavra Vavra, the General Secretary. After a few brief moments at our Hotel—the Esplanade, where we had stayed eleven years ago on the occasion of our last visit to Zagreb, we were whirled off in a beautiful motor car to the Section Headquarters, where I addressed three meetings one after another, the last being a crowded gathering of very kindly members. Then back to the Hotel, where there was a dinner party mainly consisting of members who would be unable to come to Zagreb again, their visit having been possible only because of the day being Sunday. And so to a much needed rest. The next morning press interviews. I do not

find these altogether satisfactory. There seems to be not a little fear as to what is and what is not safe to print. Of course Dr. Besant had this experience during her editorship of *New India*. But I had thought the Press in Europe was freer. It is, I think, in Britain. But in Central Europe there is somewhat of a blight, a pall, a cloud, of unrest which finds expression in fear on the one hand and tyranny on the other. While I feel convinced that there will not be war, I perceive with anxiety that we are not very far from war; and I can well imagine that one more spark might set the whole world once more ablaze. And now the British Foreign Secretary clearly declares that Great Britain must increase her armaments. For my own part, I can quite understand the inevitability of the declaration. With so much madness abroad, sanity, such as there may be anywhere, must guard itself. Yet the time must come when the madness of armaments ceases, when the will to peace at last prevails. But until it does, right must protect itself against might, just as might so often triumphs over right.

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Headquarters for Yugoslavia

The Yugoslavian Section seems on the whole to be flourishing, though it is very poor. The membership has steadily increased under the devotion of Miss Jelisavra Vavra, than whom there could be no more selfless worker. And round her are many stalwart supporters, With the help of some of the workers she is anxious to establish a headquarters for the Section in

Zagreb, to be a dwelling-place for some of them, with a large garden and if possible educational facilities for young Theosophists. Already over £500 has been collected with great self-sacrifice, and Miss Vavra would be thankful if about £1,000 could in some way be lent to her, to be repaid in due course. I told her that The Society had no power to lend money, but that I would gladly mention her need in the Watch-Tower, in case any reader felt disposed to offer a loan. I think the idea of having a permanent headquarters in which some of the workers could live is an excellent idea. Miss Vavra hopes that this headquarters would also be available for temporary visitors to Yugoslavia, and thus might have an international character. In any case, its establishment would be very helpful to this part of Europe, which is so urgently in need of Theosophy.

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Next European Congress

We have been very carefully considering where the next European Congress should be held. It had been decided at the Amsterdam Congress that Zagreb should be the venue. But for various reasons it now seems desirable that if possible the next Congress for the European Sections should take place in 1937 in one of the Scandinavian countries. The Swedish General Secretary promised to consult his colleagues in Norway, Denmark and Finland as to the possibilities. For my own part, I think it is important that Scandinavia should be chosen for 1937 in preference to Zagreb. And I most heartily thank

the Yugoslavian workers for being willing, even after working for five months towards preparation for the Congress proposed to be held in Zagreb in 1937, to postpone their claims until 1938. I have promised them that if one of the Scandinavian countries is willing to be the host of the next Congress, I shall do all I can to ensure that the 1938 Congress is definitely held in Zagreb, and that if I can I will attend it. We are hoping that Mr. Jinarajadasa may be able to be present at the 1937 Congress, but there has not yet been time for a reply to be received from him. One can always count on our Yugoslavian members to subordinate their own needs to the larger requirements. The situation in this part of Europe is distinctly tense, and I have urged our members everywhere to redouble their energies to spread the healing balm of Theosophy.

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Budapest Headquarters

The rest of the visit to Zagreb was marked by the usual meetings, including two for questions and answers and Rukmini Devi's talk on "India's Message to the World." And so on to Budapest. Here we were welcomed by a group of members headed by the General Secretary, that fine and stalwart worker Miss F. Selevér, who has done so much for the European Federation of Theosophical Societies. Before leaving the station we were interviewed and photographed with, I am told, satisfactory results. Then to a beautiful hotel on an island in the middle of the city, and so to bed. In the morning of the next day more Press, then a meeting

of workers, followed by the celebration of Dr. Besant's birthday, the day closing with a lecture by myself on "Gods in the Becoming." On the 2nd of October I opened the Annual Convention of the Hungarian Section, and on the 3rd I gave a talk to members, followed by a social gathering, Rukmini winding up the day with a lecture on "India and World Culture." The next day the Convention celebrated the 30th anniversary of the founding of the Hungarian Section, after which there was a Questions and Answers meeting and the closing of the Convention. Altogether, we spent a very happy time in one of the most beautiful cities in Europe, and were glad to see so many stalwart members. Then onwards to Bucharest.

I cannot leave Budapest without expressing my very deep regret that the national headquarters, consecrated some years ago by Dr. Besant, is in grave danger of being lost owing in a large measure to financial difficulties. There is a debt of about £1,500, which these hard times make it impossible to discharge, and then there is the somewhat heavy cost of upkeep. The latter might, however, be managed, but not the debt itself. How I wish I had the money to give for the full discharge of the debt, or that The Society had the legal power to lend the necessary sum. Perhaps this may catch the eye of some member who is in a position to help. If so, a letter to the Hungarian General Secretary might be sent without delay. Her address is to be found at the end of THE THEOSOPHIST. I do not like to see so fine a headquarters in a splendid

situation lost to our work in so important a part of Europe.

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Happy Memories of Rumania

We have very happy memories of Rumania, which we have just visited for the first time. At Bucharest, the capital, we were met by a delightful group of members who welcomed us enthusiastically, and photographs innumerable were taken. The General Secretary lunched with us at our Hotel, and then we went off to headquarters for the official opening of the new premises of The Theosophical Society in Rumania—a large and beautiful flat with a fine view over Bucharest. I duly declared the new headquarters open, dedicating it to the service of the Masters and of Their work in Rumania, after which came an address and a tea. Then back to the Hotel for a brief rest, and then Rukmini's lecture on "The Message of Beauty to Civilization," to which a crowded gathering listened with eager attention. It had been hoped that permission would be given for the address to be given in a public hall, but for various reasons, not at all to do with us or with Theosophy or The Theosophical Society, the police were compelled to withhold permission, so the talk was in the new headquarters. The next day, October 6th, there was a meeting at 10 a.m., followed by a visit to the city and an inspection of Rumania's beautiful peasant work. Then in the afternoon a crowd of reporters came to talk to me, and we had a most interesting discussion ranging over innumerable subjects, some about India, and many about what kind

of religion Theosophy might be, and whether we agreed with Mr. Krishnamurti's general views on life. Also, was not logic of far greater importance for the discovery of Truth than mysticism or religion? What emerged in the newspapers I do not know, but I think we all enjoyed ourselves, and there were a number of flashlight photographs to commemorate the occasion, as well as some special messages to individual newspapers.

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A Poet on the Bench

Then a most delightful tea with Madame Cosma as hostess. Madame Cosma is one of the specially shining lights of the Rumanian Section. Widow of a Rumanian statesman, she is a Professor at the Rumanian Academy of Music and, with the devoted General Secretary and her charming daughter, made us feel perfectly at home everywhere. During the course of the tea party we were entertained with beautiful Rumanian music sung by pupils of Madame Cosma, one of whom had recently been singing in Opera. We also had the privilege of being introduced to the President of the Rumanian Supreme Court, a very distinguished gentleman who is not only a great lawyer but a very well known poet. He has translated one of Rukmini's poems into Rumanian, and wants her to write more so that he may publish in Rumania a book of her poetry which he greatly admires. Then, at 8 p.m., the usual Questions and Answers, many of the former being of considerable interest. Some gifts of Rumanian work concluded the visit, and I can only say that we hope

the time may not be far distant when we shall be able to come to Rumania again. But that is, of course, on the knees of the Gods. On October 7th we left for Sofia, travelling to the Danube, and then embarking on a steamer to take us to the Bulgarian side of the river, whence we departed by sleeping-car for the Bulgarian capital, arriving at 7.30 the next morning.

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Respect for Law

I might mention that the devaluation of the French franc causes travellers considerable inconvenience, for no one quite knows what is the prevailing rate of exchange. In Rumania one can only cash travellers' cheques at the National Bank, not anywhere else, though I suppose that if one did not mind breaking the law, which I do mind very much indeed, one might get some kind of accommodation elsewhere. But it is entirely against my principles to break the law of a country, especially that of a country in which I am a guest, as it is also against my principles to try to smuggle anything through the customs, an act which some people regard as a very small peccadillo indeed. For my own part, I feel that any weakness a nation may have is in no small measure due to the lawlessness of its citizens or of its visitors in the little things of life, in the things which so many people think do not matter at all. I can conceive of grave and rare occasions when law-breaking may be the right course for an individual to take. But such occasions could only be for the vindication of some great and sacred principle,

since to respect the law is normally the only way to do one's duty either to one's own nation or to any other. And there is so much lawlessness abroad that in these days it is more incumbent than ever for good citizens to be intensely lawful.

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The Bulgarian Section

When I concluded my report of our visit to Rumania I was not aware of a charming surprise in store for us. When we arrived at the railway station we found a large group of members bent on travelling with us to the Bulgarian frontier, making the train journey to the Danube and then crossing the river with us to the Bulgarian side. So we had a family of travellers, including the General Secretary and her daughter, Madame Cosma, Mr. Stoica, Mademoiselle Stahl, Mademoiselle Giurgea, Mr. and Mrs. Haimovici who were to leave for Italy the next day, and a young lady who, although not a member of The Society, had been so much impressed by Rukmini's talk that she too attached herself to our party and saw us to the frontier. The time passed quickly, and soon we found ourselves waving goodbye to friends whose graciousness to us we shall always hold in happy remembrance.

At Sofia we were welcomed by the General Secretary and a large group of members who covered Rukmini with flowers. After a much needed rejuvenation at our hotel, I met the Executive Committee of the Section, and had a most interesting talk. The General Secretary took the trouble to read me a brief

ut very detailed precis of the growth of the Section, setting forth its difficulties and its possibilities for the future. This precis was of great help to me, for it enabled me to compose my talks more effectively. Then came the usual members' meeting in the evening, preceded by a Press gathering in the afternoon. The following day was free until a Questions and Answers meeting in the afternoon, followed by a public lecture by Rukmini entitled "India's Genius in the Arts."

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I Memorable Meeting

Entirely unexpectedly this meeting was perhaps the most memorable of the whole tour. The large hall was packed to overflowing, crowds filling the passages to an extent absolutely subversive of all safety regulations, and a tense atmosphere of expectancy prevailed. When Rukmini at last reached the platform there was an audible murmur of appreciation, and her address, broken up as it had to be by a most capable translation, was listened to with what I must call "rapt attention," with all apologies for the rickety character of the words. At the close there was tumultuous applause, and crowds invaded the platform to greet her. Everybody wanted to talk to her, and a frequent theme was the deep interest in India which Bulgaria has, considering herself as she does almost an eastern country. At last the lights in the hall went out to tell us we should go out too, and a lane had to be made through a sea of friendliness to enable Rukmini to reach her car, and even then we had difficulty in getting away. I

heartily congratulated our Bulgarian brethren on so splendid a success, for I think it marks the beginning of much valuable Theosophical work. I was urgently requested to give a public lecture on Theosophy in the near future, as I should be assured of a crowded and deeply interested audience.

The next morning I officially opened the Bulgarian annual convention, signing and presenting a number of diplomas. And so to the aerodrome along a road of incredible bumpiness, with our car once almost inextricable from stones and mud. Then an affectionate and very grateful *au revoir* to Mr. Coats, who had accompanied us throughout the tour from Vienna and given us the greatest help. Mr. Coats and his wife are among our most delightful and devoted young Theosophists, and personally Rukmini and I owe them very much for all their help while we have been in Europe.

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The Glory That Was Greece

Then over snow-clad mountains and through lovely valleys down into Salonica, where we stayed a few hours visiting a few churches and the little house in which Mustapha Kemal was born, and thence on to Athens by sleeping-car, to be the guests of Madame Diomede in her beautiful Villa Penteli, at Kifissia, a suburb of the city. The train was already one hour late at Salonica, and succeeded in adding another hour to the retardation.

We were met at the station by the General Secretary, Madame Diomede and a group of members, and felt the usual warm welcome

Theosophists always receive wherever they go. I was told that this is the first occasion for a President of The Theosophical Society to visit the Greek Section—indeed to visit Greece at all. Well, I hope that with all the improvements in travelling, and its speeding up, every President will visit Greece, not only to know his Greek fellow-members but also to contact in person the Glory that was Greece. I think all Presidents have contacted the Grandeur that was Rome, for Italy has been more on the line of travel. But Greece is no less wonderful, and the people no less interesting. Of course, modern Greece is a very different proposition from ancient Greece, as is modern Rome from ancient Rome. But there is an atmosphere about both which is unique, as is the marvellous atmosphere of India.

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The Parthenon

Inevitably, the next morning was spent in a visit of homage to the Acropolis and the Parthenon, of which it is unnecessary to write, since everyone knows they are among the greatest wonders of the world. We were immensely impressed, and bathed in their strength and beauty for a considerable while. And to think that nation after nation has robbed this mighty monument of its rightful property! Britain should surely return her own spoiliations. What place have they in the British Museum? To keep them there is an insult and a sacrilege. Perhaps some day a wave of righteousness will come over the world, and an *amende honorable* be made for the innumer-

able desecrations which mark conquest after conquest. I was glad that His Majesty the late King-Emperor ordered the restoration to Ceylon of the ancient throne of her kings. Will his royal successor not order the return to Greece of her age-old property? And Rome might do no less.

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A Sturdy Section

In the afternoon a much needed rest, and then the usual Press meeting, succeeded by a visit to Messrs. Cook and Son, where I was told that we should have to leave a day earlier for Alexandria in order to catch the aeroplane to Karachi. Our visit to Greece was already short, and now it had to be still further curtailed. However, it could not be helped, but the unfortunate part of the matter was that Rukmini's address in the Archeological Society's hall had to be cancelled, which I much regretted, as did also the members. After taking tea in the fine open air café opposite the Hotel Grand Bretagne, where one could sip one's tea and watch the innumerable types of Greek passing to and fro, I went to the headquarters of the Section, a well kept and excellently situated flat, and there spoke for about an hour to a gathering of members and sympathizers. Though small, the Greek Section is nonetheless sturdy, and among its members are some very able men and women, the General Secretary himself being a Judge. We were received with great kindness, but admonished quite rightly that three days is no visit to make to Greece. So we promised that when opportunity arose we should

certainly repair our lack of due reverence, as we shall be only too glad to do. I was impressed by the fact that several of our best works on Theosophy have been translated into Greek, including *The Secret Doctrine* itself, *The Ancient Wisdom* and *A Study in Consciousness*. The sales seem to be satisfactory.

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Sight-Seeing In Athens

The following morning Rukmini went on a further sight-seeing expedition while I stayed at home to cope with arrears of work. In the afternoon we sailed for Alexandria, where we are due on the 15th morning, in time for a short rest before starting at 4.45 a.m. (horrible hour) on our aeroplane journey to Karachi. I confess I am not very fond of aeroplanes, but they are clean and incredibly quick. By taking an aeroplane from Sofia to Salonika we effected a saving of over twenty-four hours railway travelling. We were not only sorry to leave Greece, but also the Villa Penteli, where we were most warmly entertained by Monsieur and Madame Diomede and their charming family. Just as I was beginning to feel rested, off we had to go again. But such is the life of a President of The Theosophical Society.

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ALEXANDRIA (By Air Mail)

The Crossing to Egypt

On board the fairly good ship "*Ionia*" we had to spend Tuesday night, Wednesday and Wednesday night, reaching Alexandria at 6 a.m. on Thursday morning. Our aeroplane left London on the

Wednesday, the passengers being compelled, however, to go by train from Paris to Brindisi in Italy, embarking there at 6 a.m. for Athens, which they were due to reach at noon on Friday. Then they crossed the Mediterranean, reaching Alexandria in the course of the evening. And we joined them in the early hours of Saturday morning. Our aeroplane experiences must now be reserved for further description, as this letter must be posted by the air mail that carries us also to India.¹

I needed hardly say how happy we shall be to find ourselves home again, though everywhere in Europe we have been among most gracious friends. Still, there is no place like home, and if I cannot call India home after over thirty years' residence there, to say nothing of work for her, I do not know who can. Indeed, I think I may regard myself as a naturalized Indian, though of British birth and proud of the fact. How glad we shall both be to see the airport of Karachi rise up to us, even though our good brethren have prepared for us a somewhat heavy programme. Then by boat to Bombay, and straight on to Madras, as we shall hope to visit Bombay for lecturing and other purposes during the course of the early months of 1937.

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"All Is Well"

But how I shall miss the wonderful support and wise advice of my

¹ Shortly after this letter was written the President cabled to Adyar that his plans had been unavoidably changed, and that he was leaving by a Dutch steamer arriving at Colombo on the 29th of October. He reached Adyar on October 31st.

beloved friend Mrs. Barbara Sellon. How we shall manage our Publicity work I do not know, for Mrs. Sellon had wide experience of many Sections. The English General Secretary has most kindly offered all possible assistance, and has placed at my disposal the services of her able colleagues. Still, Mrs. Sellon was Mrs. Sellon, and I deeply regret, selfishly, of course, that it has been thought fit to release her so soon, just when she was getting into her Publicity stride, as it were. And I need hardly say how great a physical void her departure makes for me personally. I think I can somewhat understand the depth of our Treasurer's loss when I gauge my own. Needless to say, all is extraordinarily well with her, for she has deserved and has won all that could come to her in the regions of more beautiful light. And Theosophy assures us that in fact there is no loss, not even any real parting at all. Yet the giving up of the physical body with all its delightful physical associations is definitely a tremendous wrench, and there is no reason at all why we should not mourn at least this deprivation. We are still so ignorant that we may well cling to every possible solace, and we all know how great is the solace of physical proximity on the part of those who love us and whom we love.

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The Benares Convention

The International Convention is indeed fortunate this year in those who will give the Convention lectures, Mr. Jinarajadasa, Dr. Bhaga-

van Das, Dr. Srinivasa Murti, Mr. Jamshed Nusserwanji, and Mrs. Ransom. I am particularly glad that Dr. Bhagavan Das has found it possible to speak to us. It is only fitting that he should address the first Convention to be held in Benares for many years, for Dr. Besant spent many happy years in Benares in collaboration with him and with other great Indian who gathered round her in the wonderful work accomplished between 1898 and 1913. Mr. Jamshed Nusserwanji's last Convention address was indeed memorable, and we shall look forward to words from him which will be both inspiring and practical, for he is a master in the art of applying Theosophy to the facts of life, and holds Dr. Besant in the deepest veneration. His address will be entitled "Dr. Besant's Great Message and Our Heritage." The deep erudition of our Recording Secretary needs very much more publicity than it has so far had. His talks at Adyar, rare though they are, are profoundly valuable. I wish he had time to go on a lecturing tour throughout India and indeed throughout the world. Mrs. Ransom's scholarly work is well known to us all, and I am very thankful she will now be able to spend a considerable time in India, sharing with Lodges throughout the country both her wide knowledge of Theosophy and her ardent love of India. As for Mr. Jinarajadasa, a series of Convention lectures would not be complete without his cultured contribution, for he lifts his audience as few speakers can.

THE MESSAGE OF BEAUTY TO CIVILIZATION

By SHRIMATI RUKMINI DEVI

(A Lecture to the Geneva World Congress, 2nd August 1936)

IN his introduction DR. ARUNDALE said:

Rukmini is perhaps particularly qualified to speak to us on this subject of beauty because in her own motherland, India, she is hard at work to promote in every possible way the cultural renaissance of that great country. Anyone who knows India, knows how beautiful India is, how marvellous she has been and how no less wonderful is her future destiny. Without India, without the co-operation of the soul of India, the world cannot hope to solve its problems, for it is no exaggeration at all to say that India is in very truth the heart of the world. Her music, her philosophy, her science, her architecture, all have their very special magnificence, and I would only say that you should see how wonderful is dancing when devoted and dedicated to great ideals and consecrated to the expression of magnificent aspiration.

Quite recently Shrimati Rukmini has been giving some Indian classical dance recitals, and she is acclaimed in her own country as one who in that particular field is arousing India to a remembrance of her past greatness and is helping her to tread her new way of unfoldment.

She is to speak to us on the subject of "The Message of Beauty to Civilization," but with special reference of course to India's contribution to world culture.

RUKMINI DEVI:

What Is Beauty?

I have a very difficult task before me in speaking about Beauty, because the Divine Beauty cannot be expressed in words; nor can it be expressed in any limited form at all in this mundane world, though you may find everywhere great beauty, great manifestations of the Divine. What is beauty? It is the manifestation of the Divine in form, in colour, in nature and in all the kingdoms of nature, in individuals, in humanity, in civilization in general and in all things. All things seen and unseen are beautiful when expressed by the Divine in His own way. But we who are of this earthly existence can naturally comprehend only a very small portion of that divine beauty.

During my talk I shall refer sometimes to India, but you must remember that even if I do not mention the word "India," yet a great deal of the background of

my life, of my thoughts and my feelings is derived from India and the inspiration that India has given me.

Beauty is not only that which is seen by an artist; it is not only that which belongs to a sunset; it is not only that which you find in a jewel. Beauty is found in our own life, and in the manifestation of that life which we can give so far as is humanly possible. We can make a great gift of beauty to the world, but there will be much more yet to be given. It is a wonderful thing, nevertheless, that we can never understand the end of all that is beautiful, for we do not know the beginning. We know that from age to age the conception of beauty changes; from age to age we grow from the understanding of beauty at one stage to the understanding of it at another stage. We find, for example, that the appreciation of beauty differs in every country. How limited is our knowledge and our power to understand beauty is apparent when we travel round the world. It is a most singular thing that what is considered wonderfully beautiful in India is not necessarily beautiful to the westerner, and what is considered beautiful by the westerner may not be beautiful to the Indian or the eastern person.

But that does not matter, because each one expresses beauty according to his own idea, and the more limited his idea is, the intenser the expression along his particular line, though it is possible to have an understanding of universal beauty and yet be able to express that along one particular line. I think that beauty belongs to life and to all things.

God Speaks Through Beauty

Why are we talking about the message of beauty? Because beauty is the medium of culture, and because culture is the only background that will cause humanity to become greater and nobler.

Wherever there has been a great civilization, the manifestation of the higher ideals of life has shown in beautiful forms. Can anything great ever be expressed through ugly forms? Can there be heavenly music with discord? Can there be lovely painting with vulgarity? There cannot be greatness in the world of any kind, not only in the actual subject of art but in all other subjects, unless the medium is beautiful. There can be no oratory without beauty of language, no sculpture without beauty of form, no great pictures without beautiful colours, no religion without a beautiful expression, no poetry without beautiful words. So we find everywhere in the great civilizations that beauty is the medium, though it be not the only medium, through which the Divine expresses Himself.

Beauty Among the Ancients

Beauty is the medium through which the Divine expresses Himself in all the small things, even of everyday life. You find in Greece beauty was almost a goal—a goal of expression in beautiful forms, in lovely statues. Orpheus, the great and wise Teacher, was able to make gentle the fiercest of animals through the harmony of his music. And in Egypt, where beauty was not definitely an end, a goal, the Egyptians expressed themselves in beautiful terms, in beautiful colours, beautiful jewels, beautiful ideas

and beautiful temples. Excavators today are finding these marvellous and magnificent things, which must surely make every human being wish that our civilization should some day express itself in some such wonderful forms as did Greece and Egypt.

So you find beauty in other great nations, and especially to my knowledge in India. But in India there is this great difference: that the beauty which was expressed in ancient India, of which the keynote was spirituality, is fortunately available even today. It is not buried underground for excavators to find, but is everywhere for those who have eyes to see and ears to hear. India is the land where not only have the people expressed their spirituality through beauty of form, in temples, in music, in dancing and in philosophy, but they have expressed beauty in spiritual ideals applied to daily life.

The Divine Dancer

Not only do they apply beauty to all daily life, but they can explain to you the philosophy of beauty. In India you find the ideal of the temple dancer is that God Himself should be worshipped through the arts. In India you may worship Him not only through music but through all the arts. There they have combined the religious spirit with the idea of beauty and great art, and you find in the Hindu religion that the Lord of the Dance has His manifestation as a Divine Dancer.

We are told that the Lord of the Dance was asked by a very great man to explain to him something of the philosophy of the four Vedas,

the great scriptures of the Hindus. The Lord tried to explain the philosophy to him, but the man said: "I cannot understand it in those forms. They are too difficult. Can you not show them to me in some simpler form, so that I can appreciate them?" Then the Lord created the fifth Veda, the Veda of the Dance, and He showed that all the philosophy of life, all the science of life, can be expressed through the moving form and music.

So He danced His Divine Dance, and as He danced the whole Universe danced with Him. They say that He rules the Universe as He dances. So you can see what a high place Hinduism has given to the art of the dance. You will find also in music exactly the same principle applied, and so in all the arts. The West expresses itself in great arts, but the West does not know the why and the wherefore. But India can tell you why and for what reason you are doing such and such a thing. So in music, Hinduism will tell you what its meaning is, what its spiritual significance is, and what the exact effect is upon humanity. The Hindus have worked out a musical science, a marvellous and glorious science, for to them music is as much an offering to the Highest as flowers are, or any beautiful object of sacrifice.

Everyone a Creative Artist

That is the great and wonderful conception which I think the East can give to the West. We have to realize that this great art, not only applied by the artist but applied by every individual in life, can become a great and wonderful thing.

Every individual in life reacts to beauty. We all express in our own way the nature around us. Each country expresses it, through you and through me. You find that everything around us has power to influence us, whether we know it or not. Every single thing has an effect upon us; even if we are not great artists and do not appreciate the technique of art, yet in our own small way we look for that which is beautiful, and even the poorest and the simplest, the handicapped man, may create great pieces of art. He creates them unconsciously, because of his own love for the beautiful. The ordinary cook, the ordinary servant, can appreciate the beautiful if only it is something of his own creative art. Every individual has in him the spirit of the artist, and therefore every individual in his own way is an artist.

We have to learn more and more of the beautiful. The more we respond to the beautiful, the more will our religion become beautiful, the more will our civilization become beautiful, the more will our daily lives become beautiful, and we shall get rid of the many ugly things that exist in the world. Myriads of ugly things exist, but these will go as we learn to react to beauty perfectly. But we cannot fully react to beauty unless those who are leaders in the life of the nations react to art and appreciate art. Artists are interpreters of the divine. They bring down into form that which is divine in themselves. Art is the highest religion that humanity has; art is a religion that expresses itself in a different way from religion.

The Religious Spirit

We must once more bring into the world the true religious spirit that goes hand in hand with art. No art can flourish in these days without the religious spirit. I do not mean by "religious spirit" that we should all belong to religious organizations, that we should all go to worship in churches and temples, but that we should have the same inspiration, the complete abandonment of soul, that we should have the same purity of dedication in our daily lives that we show at the altar in the church or in the temple. We have to realize that the religious spirit is that which makes all the outward things of man turn within to the inner God that is in man.

In the same way beauty is an expression of the God that is within trying to express itself without in terms of form. We should try to combine true emotion with mind. It is not possible in this world to create art only with the mind, because if we do it is bound to die; it can last only a very short time. All the great masterpieces of art conceived in the past have been those of pure inspiration, which has combined both emotion and mind and has gone beyond to the plane of intuition and brought down its ideals into solid matter. If we can use emotion and if we can use mind and combine the two to derive true inspiration, then we can create great forms, but if we have only emotion or if we have only mind, then we cannot create great forms, just as if we have only men or if we have only women, then we cannot create men.

The religious spirit must come again into the world before art will

be great, before great artists can be born. Then, not only will individuals be inspired, but whole nations and continents. Many great people have created wonderful things from which we derive inspiration. But we need more artists who will express the greatness and the beauty of all time. In a single object of art, such artists will show you eternity; they will take you into the realms of the beautiful, and they will bring power, sympathy and reverence into the world. Through our adoration of the beautiful and reaction to the beautiful we shall become one with the beautiful, and, because of that we shall remove ugliness and we shall remove unhappiness from the world.

Beauty Brings Happiness

If every truly cultured man or woman would realize his responsibility to beauty, then we should never have unhappiness in the world. One of the ugliest things in civilization today is unhappiness, in terms of war, in terms of vivisection, cruelty, and all other sorts of unkindness, even in terms of prejudice.

Fortunately artists seek beauty everywhere, they look for art, no matter what country it may come from; remember that the universality which art can bring into our lives will give us the same universality of understanding in every other department of nature, and therefore an inherent dislike of that which is ugly, of that which is cruel. We shall not be able to tolerate ugly speech or vulgarity.

What is worse in the world than vulgarity expressed in art? I am sorry that in modern times there exists so much vulgarity and ugly-

ness alongside some very fine conceptions expressed in works of art. Some modern artists use the technique of art to express that which is inartistic and ugly. To me that is not art. And if we degrade art to express to humanity that which is ugly, then we are degrading one of the most sacred things of life. This is what is happening in our modern civilization, and we need again to make a great contribution that will place the arts on a high pedestal of worship so that there will be no place in art for vulgarity.

The Message of India

I will not say it is impossible to find mediocre art in India, but when India realizes her own message that beauty is sacred, that beauty brings happiness into the world, when the great arts that exist in India today which are unconscious and simple shall become conscious—when India realizes that that consciousness is what she must give to the world, then India will make a distinct contribution to other civilizations.

Beauty and Compassion

In this respect the West has much to learn. The West has the technique. It has the power to go ahead. It has the idea of mass production. It has tried to express itself not only in the accepted terms of art, statues, painting, music, and other art forms, but it is extending art to industry, to films and to other departments of life as well. But what good is it to extend the arts to all the departments of life if we do not know what art means, if we do not know what it conveys?

Just as people talk about ideals and are unable to practise them, so it happens that people talk about art and are unable to express it. We must see, therefore, that we not merely talk of art, but that we express it in every phase of life, knowing that whatever we do, whatever we say, no matter how little, if it is ugly it is bound to produce an ugly reaction in character. No matter what our actions are, if they are not done in terms of beauty we cannot create beauty of character, we cannot have universality of love, that brotherhood and understanding which we are all seeking in every department of life.

But if we truly understand art, and if we truly combine the arts, so that art is a divine thing, then truly compassion will come into the world. Animals will not be subjected to cruelty and unhappiness any more. None of these things are beautiful. In fact the cruelties of man are the most ugly things that I can possibly imagine in this world. The same will happen in all other walks of life. When compassion comes, children will become happy and education will be made beautiful. The idea that beauty and compassion go hand in hand has been given to us by the great Teachers of the world. That idea we can revive—beauty and compassion must come again to our civilization.

No Nationalism in Beauty

We find that the same ideals of beauty can be expressed in the realm of internationalism, can be expressed through the different phases of our civilization. Think of the true place of woman in

civilization. In India they have always realized, as we know from the old books, that woman is the finest expression of art, that woman is the soul of beauty, and therefore the Divine Being is worshipped in terms of the beautiful, of the woman. He is expressed as man and woman: He expresses the fineness, the grace of woman; He expresses the greatness, the grandeur of man. He expresses the refinement and the dignity of motherhood, while He expresses the activity, the creative spirit and the manhood of man. All these things are written in the Hindu books, and the more one studies the more one is assured that we can bring all these ideas into the modern world.

These ideas, like all great ideas, do not belong merely to India, to any one nation, but to the whole world, to everyone. If I were not to say they came from India, you might accept them, for those who are prejudiced might say they are of Hinduism, they do not belong here. They belong to people everywhere. Just as beautiful things of the East belong to the West, so beautiful things of the West belong to the East. There is no barrier of nationality when greatness and beauty come into the world.

We should learn not merely to have the ordinary everyday ideal of beauty. It is all right, of course, to go to a picture gallery and criticise a few pictures. The majority of people do not know what they are saying, and they are willing to follow what other people say. They have no standards of judgment. They do not know what is beautiful. What matters

is that they should learn to know, that they should find out for themselves and know for themselves what is the beautiful in their own natures and what is the highest in life. They should know what is the place of man and of woman in civilization.

Woman's Place in the World

The women of the West—I hope you do not mind my saying it—do not realize or understand what womanhood really is. They who think it is a matter of working in the world to earn one's own livelihood, to be independent, to go one's own way—to those all that is splendid. If only woman knew what her own way is! What is her independence for? What does she want her freedom for? What is her place? Is it merely to be a copy of a man? It is to be herself more than anything else, to be divine in her own being, to be a piece of art, not only an artist. For the true emotional spirit of art is one with the true emotional spirit of woman, and if these two can combine, whether in the home or in politics, whether, according to modern times, even at a typewriter, then woman can be her real self and can express herself through all the graces of life, the beauties and the refinements of life, and the influence she can bring upon her surroundings. And that influence must be entirely cultural, entirely refined.

The Divine Woman

I do not care what work woman does, but I do care what life she expresses. She must express the true life of the Divine Woman.

She has her own mission in life. She is a great artist who must help the future civilization. She must refine life. She must express compassion and kindness and love. She has the power to bring great happiness into the world. She is not meant to sacrifice the finenesses and refinements of life for the sake of pleasures that are gross and ugly and degraded. Does woman realize that whether she is a mother or not physically, she is a mother of the whole world? She must contribute this spirit of motherhood to the world in every department of life. That is the highest and greatest contribution of woman.

Woman needs also to know the sacred place of sex. It is a vessel filled with the divine life, and she may bring down this divine life into ordinary life. Sex is not a matter to be talked about lightly in drawing-rooms. It is not something to indulge in. It is something that we should approach with respect, that we should approach with worship, and delicately. Only thus shall we know what happiness is. That is the greatest art a woman can bring into the world. She can paint, make statues, speak in public, do anything she likes, but unless she lives the life of a true woman and a true artist, she is not going to become great, she is not going to express any message to civilization, or contribute to the happiness of mankind.

The Universal Mother

But if woman can deliver her great message, then shortly there can be no more war, no more cruelty. To a true woman the life of an animal is just as wonderful

as the life of the human child. What is the difference between a child and an animal? You may say the child has a soul and the animal has not. What does it matter to us whether the child has a soul or not? So far as we can see, it is the same as the animal; it has the same charm, the same beauty. The child cannot speak, nor can the animal; so in that respect they are in the same category. To the true woman the animal becomes her child. Anyone who is suffering is like her own son or her own daughter. That is the ideal spirit she must have, which is an outcome of an appreciation of all that which is beautiful and wonderful in life.

Messengers of the Divine

I do not want to go into all that is ugly, because even to speak about ugliness is an unhappy thing to do. In order to find all that is beautiful, let us think of the aspirations of other kingdoms of nature to their own highest expression. Let us realize that as each kingdom of nature has aspired to express in highest terms that which is most beautiful, so must we try to express ourselves at our highest, so that no ugliness may arise in our daily lives in the small things of life. The artists must be the messengers of the divine, of the beautiful. They must bring before your eyes that which is beautiful in your own nation. They must be able in a piece of art to sum up that which is your own life, your own being. Whatever is your nation, that the artist must fulfil; whatever is your keynote, that the artist must express.

Not only that, but the true artist will express the future of the world; he will express music, all great things, in terms of eternity, so that the masterpieces he creates shall live not merely today, shall not be acclaimed by great critics a year or two hence and despised after a hundred years, but centuries hence people shall say of them how great was the civilization that existed then. The only true art is that which belongs to all times. Our appreciation may change, but beauty of expression never changes, though it may have different forms.

The artist must catch the inspiration of the highest. It is not for him to say in words what is beautiful, but to show in his art the true divinity of his own nature, to be able to show what is lovely and beautiful and worth while in life. As God creates in nature, so can the artist create in divine forms. God creates mountains and oceans, while the artist creates in sculpture, paintings and music. But think of the beauty that is created in mountains and oceans. If man can grow in greatness and create in that same spirit, then he will create something as universal and as worth while as the wonderful creations of nature.

The Greatest Thing in Civilization

There is only one beauty and one art, and through art will come into the world real culture and true refinement. Culture is not a thing that you and I can bring to the world by mere learning of manners in everyday life. It is not a thing that is woven by words or manners

alone; it is something woven by centuries of experience. We express it in our ideas and our speech. Even in our dress a keynote of culture exists, as in the common things of daily life. Only in this way shall we attain that high keynote of civilization which was sounded by great civilizations in the past. We are on the threshold of a new era. It is rising to its climax. We are going through different phases, but we have not yet come to one universality of purpose. There is still much ugliness in art as well as beauty, much vulgarity as well as refinement, much vileness as well as greatness. Ugliness and vulgarity can have no place in art. If we truly feel that with our hearts and minds, then shall we know art as an offering to God. Art is the equivalent for humanity of the

flower and the jewel—as these are the most perfect things in their respective kingdoms, so is art the greatest thing in civilization. Let us remember that in our humanity we must show the greatness of the flower, we must attain the greatness of the jewel, each in its own kingdom, and express this greatness in terms of understanding, in terms of kindness, in terms of beauty in everyday living. Remember that every single individual is an artist. There is no barrier in art. Let us bring the materialistic happiness and the contribution of technique of the West to the spiritual ideas and philosophy of the East. Let us combine the two, and thus we shall have true art and true greatness in civilization, and then only will the Message of Beauty have its fulfilment.

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

By GEORGE S. ARUNDALE

The President gave the following introductory talk at a Question and Answer meeting over which he presided at Geneva, 2nd August 1936. Dr. Arundale's answers to questions are appended.

WHAT is Theosophy, and what is The Theosophical Society? It is as well to be clear as to the nature of this Theosophy and this Society, the Fourth World Congress of which we are holding here in Geneva. Fortunately for members of The Theosophical Society, we have no official dogmas or doctrines, no creed to which any member of The Society is required to subscribe. Hence each one of us has his own conception of the nature of the work to be done by The Theosophical Society and of the Science of Theosophy itself. Therefore when I speak of Theosophy and The Theosophical Society I give my own personal interpretation, by which no member can in any way be bound. If, of course, I speak officially as President of The Society, then it is an official utterance, but fortunately those are very rare utterances, and always in connection with the ordinary everyday business of The Society. Beliefs, opinions, views, are entirely free; and it is largely through the exchange of these free opinions, beliefs and convictions that The Society gains its truth, for on the platform of The Theosophical Soci-

ety all views and creeds, or the absence of them, meet on a common footing, receive the respect that is their due, and by mutual exchange one with another every member is immensely benefited, and his outlook is finely enlarged.

Friends of All Humanity

Our Society has as its first object Universal Brotherhood irrespective of all those differences which separate us down here in the outer world. We say there is a Brotherhood of Humanity, of Life, however different may be its expressions as we see them in race, in religion, nation, faith, sex and colour and all those other differences which distinguish one individual from another. There is a universal brotherhood which we strive to live, not merely in terms of its international aspect, but no less in terms of those smaller aspects which contribute towards it. So each member of The Society lives a more complete life, a richer, freer, happier and more peaceful individual life because he realizes that brotherhood and strives to apply it not only in small areas but in the largest circumference which it is possible

for him to reach. Every member of The Theosophical Society, belonging to this or that nation, must inevitably be a friend to all other nations; belonging to this or that faith he must inevitably be a friend to all faiths and to those perhaps who have no faith at all.

People Who Understand

Friendship is a characteristic of the individual who is fulfilling his membership of The Theosophical Society. He is an understanding friend, a wise friend, an appreciative friend, and while he may not agree with that which is being done by other individuals, by other nations, by the authorities in his own nation, and while he may have his own unique and perhaps distinctive point of view, none the less in the magic of that First Object which declares the Universal Brotherhood of humanity he understands life wherever he meets it, and causes that other life to enrich his own, and may perhaps enrich that life himself with those experiences which every day and every month and every year he should be gleaning.

Think of the other two Objects: the Second declares the need for the sympathetic study of the great religions and philosophies and sciences of the world, while the Third Object makes imperative a constant and ardent search for truth, so that we realize that the less that we know today is as nothing to the more which we shall know tomorrow. He studies to become wise and seeks in order to become free. And thus living as best he can the brotherhood he knows, he seeks to make that brotherhood wiser and truer through

study and through a constant search after truth. I do not think there exists a society in the world in which the great purposes of life are more splendidly expressed than in the Objects of The Theosophical Society.

The Eternal Science

What does the adjective "Theosophical" mean? It means that running through the whole of life there is a great unchanging, though growing Science of Life, with no beginning so far as man's perception can follow, and with no end of which man today at least can dream. There is that great and mighty science of life reflected from time to time in the great religions, each one succeeding the one before it, each one contributing its own special bit of truth to a world expectant. It is that which is behind the philosophers, it is that which is the very heart and life of the sciences. It is the end, it is the beginning, it is the very essence of life as life evolves. We perceive it in every kingdom of nature, that science of life eternal which is more than any individual religion because it existed when religions were not; which is more than any individual philosophy, for philosophies come and go; which is more than any individual science, for sciences themselves must grow from ignorance to wisdom. That is why Theosophy—*Theosophia*, the Wisdom of God (for we happen in our modern Theosophy to use a Greek expression, though you must not imagine for a moment that Theosophy itself comes from Greece or Egypt or Persia or even from the most ancient country, India)—is

eternal. It is the Brahmavidya, the Wisdom of God. It is the science of life, the science of evolution, greater and more extensive and more comprehensive than any religion can ever be, for a religion is for the time, Theosophy or Brahmavidya is for eternity.

You will find, of course, this Eternal Science reflected in Christianity, in Buddhism, in Hinduism and all the great religions. You will find the Eternal Science in every science. It runs through every philosophy. It runs in every individual, in every living thing. This Theosophy was known in the most ancient days, and was given to mankind in order that man might gradually understand and know the whence, the how, and the whither of him. You have in it, therefore, a splendid answer to every problem, to every question, to that insistent demand for knowledge which today has become more and more widespread throughout the world.

A Way of Life

You may say: If that be so, cannot Theosophy solve our problems immediately, those problems in which we find ourselves so incompetent to discover the way out? The answer to that is that such a science as Theosophy has not merely to be known, to be believed, to be understood; it has to be lived. Mere intellectual knowledge is not enough to solve any problem. It is not enough to bring to any problem the solution of the mind, the power of the will or the power of the heart. All three are necessary. We must will, we must know, we must become one with life around us if we would solve life's problems.

First of all we must dedicate ourselves to the living of what we may certainly call the Theosophical life, the life of eagerness for knowledge, for an exulting expression of brotherhood, eager for sacrifice, for understanding, passionate to give and long-suffering with all doubt and misunderstanding. Every problem in the world today is the result of ignorance and must be solved by knowledge and by wisdom, and that knowledge and that wisdom must incarnate in the individual who would seek to solve the problems. You cannot be aloof from a problem, or look at it from the standpoint of the mind. It is useless to imagine that by changing economic circumstances you can all at once make people happier, more peaceful, free. These outward conditions are but an expression of the life which they enclose, and it is only as each one of us changes his life and seeks the truth as fully as he can that he is going to solve any problem which lies before the world today. There is not the slightest doubt that the study of Theosophy, so full of wisdom with regard to every circumstance of life as it is, helps one to understand what is the heart of every problem.

Working for Peace

Then comes the problem of all problems: how to stir the hearts of people to cause the problems to cease, how to stir the minds of people, how to stir their wills, so that they determine that the problems shall cease. What we need in the world today if we are, for example, to abolish war is that every single individual should have

a positive, constantly increasing will-to-peace. It does not matter if it is impossible for him to understand how peace can be achieved, if he feels helpless before the complications which exist between us and the achievement of peace, if in him there is the will-to-peace, the heart-to-peace, the mind-to-try-to-understand-the-problem-of-peace. This indeed is working for peace, and all of you know perfectly well that if there were present among the majority of us the ever-growing will for peace, war would soon cease to exist. If there were in increasing measure in each one of us the ever-growing will to abolish poverty, poverty would soon cease to exist. It is where the will is substantially wanting that the way is unable to be found.

The Divinity That Awaits Us

I know full well myself, as all students of Theosophy know, that the more they study the Science, the more they try to understand the circumstances of life, the more do they realize that they are not bolts from the blue, but sparks of life gradually expanding into flames which will some day expand into mighty fires. We have to realize that there is a science of the fanning of these sparks into flames. We are beginning to know, and as soon as knowledge begins to illumine us, then arises the will, for we realize not merely that life has a purpose but that that purpose is irresistible, is magnificent. Sooner or later we perceive that we are gods in the becoming, and that it is only a question of time for us to achieve our divinity.

Such is the Science of Theosophy. I cannot, of course, go into

details. We have a great literature, I might say a classic literature, which gives us in these modern days some reflection at least of the eternal science, which states in terms of the universal that which is so individual to us all, which shows us something of our nature, something of our origin, and something no less of our divinity and of the future which lies before us. The more we study Theosophy the happier we must necessarily be, the surer we must be, the less obstacles, failures, and difficulties can matter to us, for the end is sure, because that end was seed in the beginning, is bud today, and in the days to come will be a mighty and eternal flower fragrant with the most marvellous perfumes of divinity. For the Theosophist takes life lightly and happily. There may be things around us which must be in darkness, yet is he happy, for the dark clouds have yet their silver lining, which some day will disperse the cloud, and therefore he will always look for the silver lining.

A Philosophy of Fulfilment

That is our Theosophy, which brings us all together, which gives us our membership, and which causes us to be among the happiest and I hope the most peaceful people in the world. We Theosophists are the links in the world between race and race, between people and people, between faith and faith, indeed between difference and difference. We are the people who understand, who are friends, and even though sometimes from our individual standpoint we may not agree with this

or that or the other opinion or policy, friendship comes first with us, and no difference can antagonize us, or be allowed to disturb that friendship which is the very breath of our living. Make your lives happier by studying this Science, not by leaving your faith but by fulfilling it, not by abandoning your nation but by fulfilling your nationality, not by ignoring yourself but by making yourself beautiful and strong and wise.

The Spirit of Reverence

No one who joins The Theosophical Society is asked how he comes into it or what opinions he brings as he comes into it. Of course we ask him to believe in brotherhood and to try to practise it as best he can, to study in order to become wise, and to seek truth. There is an infinitude of truth about us, and the more truth we have the happier and more powerful we shall be, and the more we shall achieve our destiny, so splendidly reflected as that destiny is in the lives of the great. "Lives of great men all remind us we can make *our* lives sublime." And whether it be the mighty Saviour of mankind or the lesser hero, the

genius, the saint, the martyr, their spirit is unfolding in us, their greatness is ours. To be that which they have been, to achieve that which they have achieved, to conquer that which they have conquered, is our destiny, for we are gods in the becoming. The pages of history remind us that in spite of our ungodliness yet are we gods, though we may hardly be able to believe it. Theosophy is optimistic. It is more than that; it is certain. And I think that the more you study this Eternal Science, which belongs to all, the more it will help you, whatever your religion may be. Theosophy will illumine your faith and will show you how magnificent, even more than you think, was the life of the Founder whom you adore. For running throughout the whole of Theosophy is the spirit of reverence. The more we know life, no matter how humble its forms, the more do we appreciate life, reverence it in that divinity which is everywhere, and the more do we realize the unity, the solidarity of life, moving forward together to the common end, where we shall know ourselves as one with all that is most splendid in life, and shall enter into eternal peace and happiness.

THE PRESIDENT ANSWERS QUESTIONS

THE FASCIST MOVEMENT

QUESTION: *What was the aim and object of the spiritual impulse shewing itself as the Fascist movement in a number of countries, and in what way did it go wrong?*

ANSWER: Please remember that I am not the Deity and that I do not know everything. I have opin-

ions which I hope I shall change as time goes on. In fact, if we were to have another World Congress next year I might contradict every opinion which I hold this year. Consistency is the hobgoblin of little minds.

I think Professor Marcault explained most of the nature of the Fascist Movement. Every movement

always has both its light and its darkness, both its strength and its weakness. There is not a single movement which is entirely good or entirely bad. We have our weaknesses, the Fascist Movement has its weaknesses. The Fascist Movement is an interpretation of a particular spirit which has need of release. Has that Fascist spirit been guilty of excess? Of course it has. That is inevitable. We have been guilty of excess. That is partly the reason for the work of Mr. Krishnamurti. There was an excess of blind devotion to authority. That excess is being corrected and purified largely by the fine power of Krishnamurti, and we are grateful to him for it, and even if he sometimes chastises The Theosophical Society, it is a very good thing for us. We need whippings sometimes. It is good to be wakened up. And though, for my own part, I cannot possibly agree with all of the work of the Fascist Movement, neither can I agree with what is being done in Germany at the present time, nor with all that is being done in Great Britain. Nevertheless, I think I perceive the good and right amidst these difficulties which are practically inevitable. I trust to the fineness of the German people and of my own people to see the way out of the darkness in the long run, and I think we should help by trying to understand and not to criticize. In India I have been imprisoned by the Government when our opinions came into conflict. They said, "Off you go," and off I went. They were doing their duty and I was doing mine. "Let Understanding be the Law." Let us everywhere intensify the good

and minimize that which may be weak. There are plenty of people to criticize. Anyone can criticize, but how many know how to build up? I wend my way respectfully everywhere, not agreeing sometimes, but not condemning, and above all trying to help where I can. Remember we are all Gods in the Becoming.

IS THERE A PERSONAL GOD?

Theosophy leads us to the conception of an impersonal God: Why do we in moments of great suffering feel the need of a personal God? How are we to harmonize these two conceptions?

Of course there are two kinds of Gods. There is the universal and the particular. There is that which is universal; there is that which is individual. Everywhere universality exists and everywhere individuality exists. There is that divine fire which is beyond all forms. There is that divine force confined within the human form. There is God in the human, there is God released or beyond all human form. Everywhere is God, in Nature, in the world. Everywhere divinity expresses itself. We are gods and there are greater gods than we are, and perhaps greater gods still who have no form such as we know.

Of course we have the need of the help of a personal God. We are persons and we need the comfort of the person. I believe in the comfort that prayer can give. I believe in the comfort that one can gain from putting one's troubles and one's unhappinesses at the feet of some great person—the Christ if you like. The Christ is

not dead. The Christ is the heart of Christianity today. He was the founder of Christianity two thousand years ago, and everyone who is a Christian or who calls himself a Christian today is the subject of His personal care. It would be good if the Christian would try to get nearer to the Christ and His compassion, and bother less about forms and more about the person of the Christ Himself. We need the Christ as man just as much as we need the Lord Buddha as man, or any other great teacher. Theosophy presents the impersonal in the personal, and perhaps the apotheosis of the personal in the Impersonal.

SPIRITUAL REVOLUTIONARIES

The President in the opening lecture said we ought to be revolutionaries. I quite agree; but does he realize that revolution brings reaction? How have we to stand and face this opposition? What in that case about the neutrality of The Theosophical Society?

The individual who desires to be a true spiritual revolutionary is essentially an evolutionary. If you want to be a good revolutionary you must revolutionize yourself, and everyone needs a revolution in himself.

We ourselves must change first. Unless we are constantly changing ourselves for the better, we have no right to demand of others that they change. When we ourselves are changed, when we are trying to refine the dross in us into pure and beautiful gold, then perhaps we may begin, but otherwise not, to suggest to others that they

should enter upon the same process. Everywhere there is dross and ignorance. It is well for every individual to be a protagonist of some great cause which he holds with dignity, with enthusiasm, with fire but without hatred, so that he expresses his views for his part in vibrant sincerity and with the recognition that every endeavour is divine and therefore has its own right to move to perfection. There is no absolute right or wrong. We none of us know the nature of the Absolute, so relative is each one of us. We can know but a part, our knowledge can be but feeble, therefore the more that knowledge is ours the less shall we seek to impose our less upon others. Each individual of The Society should be a pillar of fire and should be sending out sparks which cause others to become alight. But he must not expect others to be of the same kind of fire as he is. We are the collectors of differences. The more differences we have in The Theosophical Society, the wiser we are likely to become. The differences are beautifully adjusted, though at the same time we must not forget to safeguard the Brotherhood which through membership of The Theosophical Society permeates each one of us.

THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY

Mr. Jinarajadasa in THE THEOSOPHIST condemned the ill-treatment of the Jews by Nazis. Was he not betraying the neutrality of The Society?

In the first place, The Theosophical Society has no part in party

politics as such, no part in all those differences which separate us. The policy of The Theosophical Society towards any individual or any nation is that of brotherhood. We are above all differences, working for solidarity. We are not working to get rid of differences, but to resolve them into mutual understanding. It is not the business of The Theosophical Society to make pronouncements on the activities of nations or individuals, but it is the business of every Theosophist to try to put his Theosophy into practice; and when he does that he is not compromising the neutrality of The Society. When he expresses his views, the Theosophist is merely doing so as a person. We should have a healthy exchange of views, never going beyond the decencies of conflict; we must try to fight generously in a brotherly spirit. I do not think "neutrality" is a very happy word. I should rather substitute universality. We include everyone—in our universality. We exclude no one from our universal brotherhood, and leave all free to pursue their own way. Other members need not agree with them, and may oppose them. There is a Theosophical opposition, and in all friendship we are endeavouring to discuss much of the harm done in the world, not because of the differences but because of the hatred that accompanies differences.

Therefore I say that Mr. Jinarajadasa is perfectly right in writing an article in THE THEOSOPHIST criticizing the treatment of the Jews in Germany. If anybody else wants to write an article showing that Jews are not ill-treated in Germany we shall be just as happy to

put it in THE THEOSOPHIST, which is the President's personal organ; and not an official publication. Everybody is free to express his own opinion there.

KARMA AND SUFFERING

How does Karma explain the sufferings imposed by man on innocent animals?

In the first place, what is the Law of Karma? Why do we call it Karma? We happen to use the Sanskrit name and it means "cause and effect." This world is a world of law and justice.

Every act must have its result and therefore good acts bring good results and bad acts bring bad results.

From my own particular point of view and personal understanding, I have realized that suffering is not quite what we commonly understand suffering to be. One feels that suffering is relative. As a matter of fact, pain leads as directly to the goal as joy and happiness, and those who experience the most pain and suffering most know the value of suffering and are able to appreciate its purpose. You will even find among those who suffer a joy in life far more beautiful and intense than you find among those who are carefree. Both pain and suffering on the one hand and happiness and joy on the other have their value, and if only each one of us could look upon our adversities more understandingly and realize their purpose, then we should have a deeper conception of the value of pain, and we should see that we have no right to take into our hands the imposition of suffering upon our younger brothers.

Let us realize our own responsibilities, our own duties, and try to bring joy and peace and concord to all who now suffer, so that we shall pay with love and justice for the wrong we have done in the past.

VEGETARIANISM AND NOBILITY

The fact that a person is a vegetarian, does that imply that he is a noble character?

No, not particularly. He may have other weaknesses which counteract the strength of vegetarianism.

Many members of The Theosophical Society are not vegetarians, and I should not like to say that there are two kinds of people—the noble and the ignoble. All that matters less, it is the spirit and the intention and the will that matter more. While one individual may express his compassion through vegetarianism, another may express it otherwise and may be no less noble. Probably a vegetarian may have some other difficulty which some non-vegetarian does not possess.

FAMOUS HOUSE FOR ANIMAL DEFENCE

Under a charming picture of the Duchess of Hamilton, with two favourite dogs, appears the following special in the "Christian Science Monitor" (Boston), September 21, 1936:

LONDON—Up a side street in the west end of London is an unpretentious house where Nina Mary Benita, Duchess of Hamilton, wife of the premier peer of Scotland, is working to promote kindness to animals of every kind.

The house is the "Animal Defence House" of 15 St. James's Place, S. W. In it is established the headquarters of the Animal Defence and Anti-Vivisection Society, of which Miss Lind-af-Hageby is Founder and Director, and the Duchess of Hamilton is President. Animal Defence House contains a Humane Exhibition, in order to demonstrate by pictures and models practical methods of animal protection.

The *Monitor's* representative found the Duchess in a room filled with a remarkable series of exhibits, each designed to show how cruelty of one kind or another can be avoided, without necessarily incurring any serious loss to anybody. A model cattle-shed in miniature gave a life-like representation of a dairy farm conducted under conditions calculated to produce clean milk

with the maximum of comfort to the animals concerned.

Vegetable substitutes for furs, feathers, and even for leather were also there, so nearly resembling the articles they have been designed to replace, as to render it easy for many purposes to dispense with the use of substances involving suffering to the helpless creatures that produce them.

Practicable harness and tethering ropes suggested means for avoiding discomfort to horses and other beasts.

Humane instruments of slaughter and of trapping were on exhibition for use in cases where reasons either of necessity or of custom unlikely to be modified, create demand for such appliances.

A grim section of the exhibition showed stuffed animals of various kinds set up to show how living creatures ought not to be treated.

This section is intended, in particular, to serve as propaganda against vivisection, a practice to which the Duchess of Hamilton is strongly opposed.

MAN'S INHUMANITY TO THE ANIMALS

A GREAT FIELD FOR APPLIED THEOSOPHY

A world view of animal protection was visualized in addresses delivered at Geneva, the occasion being a luncheon given to the President and delegates of The Theosophical Society by the International Humanitarian Bureau. Dr. Arundale urged that there cannot be a real brotherhood of humanity unless it includes all life. Here is a field in which all Theosophists can work. But what about those who are not vegetarians?

International Co-operation

MISS LIND-AF-HAGEBY: Let me first, on behalf of the International Humanitarian Bureau of Geneva, express the pleasure which we feel at the presence here of the Delegates to this most important Congress. It is curious and not perhaps without meaning that the Animal Defence Society of London, which founded this International Bureau, has throughout its life had very particular associations with Theosophy and Theosophists. Dr. Annie Besant has spoken again and again from our platform in London; my very great friend, Mr. A. P. Sinnett, was closely connected with the work of our Society and when he wrote for the London papers was always the first to welcome any publication we brought out, however peculiar it might seem to others. Then, of course, the friend who has inspired us, the late Anna Kingsford, was at one time closely associated with The Theosophical Society. And I should like also to mention my friends, Mr. and

Mrs. Baillie Weaver and Lady De La Warr, as well as Mr. Robert Logan, while here in Geneva we have the friendly help and interest of Dr. Anna Kamensky.

A Basic Movement

The International Humanitarian Bureau here was established with the object of emphasizing the idea that international peace and co-operation are intimately associated with the treatment of animals. You can only have peace in the world by changing human conceptions and human character, and we contend that the treatment of animals is not only a gauge of civilization itself but is a vitally important part of the progress of the movement for international peace. In 1933, when the Conference for the reduction and limitation of armaments met here in Geneva the Bureau organized a deputation to Mr. Henderson, President of the Conference, supported by no less than 1,400 societies in different parts of the world, with the claim

that our movement was of basic importance to the movement over which he presided. I am glad to say that his reply was very sympathetic. I would remind you, however, that we have had thousands and thousands of years of war and only about twenty years of trying to organize peace, so that we need not be disappointed because we have not yet succeeded.

Work at Geneva

The League of Nations has a humanitarian and social department, and I am glad to say that we have succeeded in getting the League to take up two aspects of animal protection: first, transport of animals, and second, the pollution of the sea by the discharge of oil so that thousands of seabirds die a lingering death.

Here in Geneva we have a permanent exhibition relating to slaughter reform, protection of birds, humane education, pit ponies, vivisection, etc. Our work is to try to promote international co-operation between the world societies. We give advice, issue publications, organize congresses and so forth. We register new legislation and compare the laws of the different countries. I regret that Mme Christine Geirsvold of Norway has not been able to come, for Norway has recently passed the most advanced law in the world. Animal protection has become a part of the duty of the State. It is obligatory in every town, village or community to have a committee occupying itself with the care of animals.

The Humanitarian Bureau also gives prizes for literature and for the best practical work during the

year, which may go to a society or an individual, and also for the best work in humane education. I am glad to say that we have one of the recipients of that prize with us today, Miss Nina Halvey of Philadelphia, who works ceaselessly to bring humane ideas into schools and to turn the child's mind towards kindness to animals. Another recipient of one of our prizes is Dr. Pole Thorin. In 1933 we organized a dental competition. The International Dental Federation had offered a prize to any dentist who wrote an essay on a certain cruel experiment on dogs. There was great indignation throughout Europe. So we organized a counter competition and offered a somewhat larger prize for an essay on the futility of the experiment on dogs. As many as fifty-two dentists, representing sixteen nations competed. A Frenchman won the first prize of £300, while one of the other prizes went to Dr. Pole Thorin.

The Universal Kinship

We have never held that the protection of animals is a movement which thrives on lack of sympathy for human beings. We look upon sympathy as one continuous vibration, and we regard this work as part of the higher civilization which some time will be built on compassion and understanding.

How is it so many bad and cruel things go on? It is because people wish to avoid the unpleasant. The good people do not see the slaughterhouses, the cattle-ships, the vivisection laboratories, the manner in which animals are kept and killed for the adornment of women. It

is a great pity we cannot get the good and the bad to mix more in this world.

All the great religions have taught the mystic side of this universal kinship in which we believe, and the great names in literature and art have held the views which we express here today.

Finally, we study here in Geneva the mind in animals, and there is growing up a very interesting science of animal psychology.

My last suggestion is that our treatment of animals is of infinite importance to ourselves. We cannot really draw a line in morals between what we do to animals and what we do to human beings. We cannot sin in this way without paying the penalty. Take the ceaseless experiments on animals to put an end to disease. I have studied this matter for thirty years. More and more animals are being made the subject of experiment, and no blessing is resulting or will ever come.

Film and Stage Cruelties

THE DUCHESS OF HAMILTON spoke of the work of the Animal Defence Society in London, which has worked for thirty years finding out practical ways of doing away with cruelty, and mentioned that a model slaughterhouse had been set up by The Society. This sounded an extraordinary thing for vegetarians to do, but it must be remembered, she urged, that large numbers of people in all countries cannot conceive a state of life in which meat is not eaten, and even those who consume milk, butter and cheese are not detached from it, for inevitably they feed the slaughter-

house with the unwanted calves. During the great European war the Animal Defence Society maintained three veterinary hospitals for the sick and wounded horses, and under the guidance of Miss Lind-af-Hageby the organization of the Red Star was formed for the protection of horses in war.

Much of the work for animals, the speaker said, is international, for example, transport of animals from one country to another, film and stage cruelties. Whether we approve of films or not, they are having a great effect on the character of all countries. This matter was brought up before the League of Nations, and a resolution that the showing of such films should be suppressed was unanimously accepted. Her ladyship contended that not only is condemnation necessary, but also tact and understanding. There are difficulties of race and country, sacrifices in religious ceremonies, Jewish slaughter customs. On the other hand each country has its special achievement. Switzerland was first with slaughter reform law; the United States leads in the matter of humane education. "We are here to do our bit towards international friendship and co-operation."

Ethics of Vivisection

DR. BEDDOW BAYLY said the principal point he wished to stress was the aphorism that that which is morally wrong can never be scientifically right, so that there is no conflict between what is right and what is useful, between ethics and utility, they are twin aspects of one truth. As to vivisection, then, whatever appearances may be,

the inevitable law of Karma must bring evil results from it. All the so-called benefits are illusory. It is impossible, he said, to go into details, but the Animal Defence Society has issued a publication giving the case against vivisection. What we do not always realize is that truth is known by its ripened fruit. We must know the whole story and not just the opening chapter; the effects of vivisection may take years to develop, even lives. What are we to do? We cannot demonstrate any particular experiment as wrong. We must fall back on the principle we first enunciated: that which is morally wrong can never be scientifically right according to the laws of the universe. Therefore we must look after the causes and leave the effects to look after themselves.

The New Pathology

DR. THOMAS ROBERTSON, speaking on behalf of the Health Education and Research Council, dealt with the question of bodily health and its importance both personally and internationally. People did not realize, he said, the appalling amount of illness which exists in civilized countries. He gave numerous examples and statistics, in particular quoting the recently published book by Sir John Orr. Dr. Robertson showed that the next step could not come from legislators, but must come from people choosing the right way to live. The Health Education Council was charged with the special duty of trying to show people how they ought to live, not only the lay public, but also the medical profession, so that osteopathic treatment

and such like methods might be employed instead of animal experimentation, while the medical man should have freedom to use any method of treatment he chooses. He regarded surgery as sometimes necessary, but, he affirmed, sera and drugs were of no use.

Dr. Robertson, referring to Justice as the keynote of the Fourth World Congress of The Theosophical Society then in progress in Geneva, said that what he wanted was justice for the form side of life, so that the body should be a vehicle for the Ego. We cannot build a new world order out of the present material. If we as Theosophists are builders of the future we cannot overlook the building of purer and better bodies. Therefore attention should be devoted to the question of the mother and the woman.

Essentially Theosophical Work

DR. GEORGE S. ARUNDALE: I am sure I am voicing the feelings of all my fellow members of The Theosophical Society when I say how grateful we are to the Duchess of Hamilton and Miss Lindaf-Hageby. Not only are we enjoying their delightful hospitality, but we are fortifying ourselves in what I should like to call practical Theosophy, Theosophy applied.

The First Object of The Theosophical Society is stated to be the formation of a nucleus of the Universal Brotherhood of humanity. Sometimes those who criticise us naturally say: Why have so narrow a word as humanity; surely you mean a universal brotherhood of all life. My reply is that we cannot have a real brotherhood of

humanity unless it includes all life. It is impossible for us human beings to form a real brotherhood unless we include those who are our younger brothers and in reality part of our own family.

The splendid work which our hosts are doing should be more widely recognized in our Society than it is already. It is brought home to me how important the whole problem of the treatment of animals is and how much we owe to our younger brothers. I am glad that our hosts in their various movements realize that you must take people where they are. I do not entirely approve of humane slaughterhouses, yet while I am myself very definitely a vegetarian I entirely realize that you cannot expect everybody to be vegetarians. People will not move me to lead a better life until they put me on the next step of my own way. It is no use holding up an inaccessible ideal. Once you have led them one step ahead, they will begin to get the habit of taking other steps, and may finally reach what you think to be your own exalted position!

We have all of us a very great deal to learn so far as humanity and humaneness are concerned. We are none of us perfect in this world. Some see one road to perfection, others another. We must be decisive with ourselves and everywhere seek for means to release ourselves from our ignorance and to expand our wisdom. It is wonderful that there should be societies in the world to call our attention to the difficulties and the ignorance and to suggest a way out in front of us. I feel that this

work which is being done is essentially Theosophical; it leads to the quicker unfoldment of the great evolutionary plan. Not that every member of The Theosophical Society is vegetarian or can regard himself as being free from the accusation of some kind of inhumaneness, but we all stand for brotherhood, each in his own way, the best he can, working for the universal brotherhood which some day shall be a fact. Believe me, I am in the most entire sympathy with the work which our hosts are doing, and this luncheon reminds me that I must try to give more attention, more time and more space in our international magazine than perhaps I have given to it up to the present time.

A Star in Geneva

MISS CHARLOTTE WOODS said that she had noticed at the new buildings of the League of Nations a large map on the wall in which Geneva was exactly in the centre—a centre from which a star radiated to all the countries of Europe. She believed that the rays of light radiating from Geneva were very real rays, and for herself she would place the centre of that star in the little square in Geneva in which is the Cathedral, where the Humanitarian Bureau carries on its work so magnificently.

Miss Woods talked of the three aspects of the humane movement, first the heat rays, felt but not seen, which may be taken as love; second, light rays, seen but not felt, which represent energy; and third, the actinic rays, neither felt nor seen, symbolizing the most important vital function—life. There is the

compassion which has its hidden source in the invisible worlds, and which manifests itself outwardly in knowledge on the one hand and vital activity on the other. There is a marked difference between the humane movement as we see it today and the general movement of evolution which has been going on during the past hundred years. People say we are sentimental and should not look after animals while people suffer, but humans are being looked after. Then why not the animals? We are experiencing a change over from the particular to the universal. We no longer regard life as exclusively appertaining to the human kingdom, but regard it as sacred wherever it exists, and those possessing life have certain rights of their own, the rights of living creatures.

The idea of animal rights had come to her quite with astonishment and conviction, said the speaker. Yet it must be so if we are believers in the universality of the Divine Life. Offences against the law of compassion arise in two ways: first there are the gastro-nomic proclivities of the male, and secondly the love of adornment of the female—palate and sex attrac-

tion—both perfectly natural instincts, yet we allow them to stand in the way of the manifestation of that greater life which emanates from the very heart of God Himself, is centred in the heart of each individual, and radiates from him if only the individual will let it shine forth.

Another obstacle has been the attitude of religion, and Christianity unfortunately has never played an important part in the protection of the animal world. However, there is one quotation from the Bible which deals with this question: "Are not two sparrows sold for a farthing, and not one of them is forgotten before God?" The original has the meaning of "face to face with"—the sparrow face to face with God; that is the relationship between the animal world and the Divine. But we need not go to Christianity, we have the scriptures written in our hearts.

Miss Woods concluded: "Because we are assembled here in such numbers this afternoon I take it as a sign that The Theosophical Society will do very much more for the humane movement than it has done in the past."

*Lord Christ, renew the Vision
That brought our hearts release,
Till the cries of all Thy creatures
Shall turn to songs of peace.*

M. FRIDA HARTLEY

YOUNG THEOSOPHIST SYMPOSIUM

Dr. Arundale's message to the Young Theosophists of the world on Youth Day at Geneva was to "honour the Masters who gave us Theosophy and our great Society, and be true to them both." M. Francis Brunel offered a constructive plan for the World Federation, which should command their attention in all countries. Following is a full report of the Symposium on "The Value of the World Federation of Young Theosophists to The Theosophical Society." Geneva, 3rd August 1936.

SHRIMATI RUKMINI DEVI presided over the Young Theosophist Conference, and conducted a Symposium on "The Value of the World Federation of Young Theosophists to The Theosophical Society."

M. FRANCIS BRUNEL, the first speaker, made the following constructive suggestions :

La Theosophie et le Monde Moderne

Une large place, qu'elle n'avait jamais occupée jusqu'alors, vient d'être attribuée à la Jeunesse du monde entier.

"Si l'on voulait consulter l'avenir sur son contenu prochain, obtenir une intuition commune sur la direction de l'avenir et de l'évolution, c'est chez les jeunes qu'il faudrait effectuer cette consultation. C'est en eux que l'avenir, descendant en manifestation, entre en contact avec notre présent. Et s'il est vrai que spontanément la jeunesse a revendiqué et jusqu'à un certain point obtenu une place plus large dans la vie nationale et internationale, que celle qui lui

avait été antérieurement réservée, il était juste que dans la Société Théosophique elle fût systématiquement organisée et consultée," déclarait M. le Pr. J. E. Marcault, Secrétaire de la Société Théosophique de France, à la Convention Jubilaire d'Adyar—December 1935-January 1936.

Si la Société Théosophique existe pour diffuser dans le monde contemporain la Théosophie de tous les temps et réaliser l'unité humaine, l'on constate dans le monde entier que la Jeunesse s'est isolée et se constitue une société à soi, elle est devenue une réalité existante : un intermédiaire est de ce fait rendu nécessaire, un moyen de communication spécial entre la Théosophie, la Société Théosophique d'une part, et la Jeunesse du Monde d'autre part.

Cette Jeunesse s'est organisée dans le monde extérieur en de nombreux groupes selon les différentes lignes d'activités qui l'intéressent, sociale, politique, religieuse, scientifique, artistique, littéraire, éducative, etc. Des organismes vivants existent, mais comme ils

sont à leurs débuts, leurs relations réciproques ne sont pas encore en harmonie, et il est certain qu'ils n'auront jamais trop d'inspiration : c'est ici que les Jeunes Théosophes, individuellement et collectivement, peuvent trouver un champ d'action merveilleux parmi la mouvante et active génération de leurs camarades. . . .

Il s'agit pour eux de *créer des ponts* entre la Théosophie et la Société Théosophique d'une part, et la Jeunesse d'autre part. Il s'agit pour les Jeunes Théosophes de *pénétrer* tous les mouvements de Jeunesse et d'y *apporter l'inspiration*, le dynamisme de la Théosophie : leur rôle est par rapport aux Jeunes ce qu'est celui des Théosophes pour le Monde : réaliser l'unité et l'universalité. Pour cela il faut qu'ils soient des chefs et qu'ils réalisent leur mission merveilleuse d'inspireurs et de héros.

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La Programme Pratique

Permettez moi de vous présenter, pour plus d'objectivité, quelques réalisations pratiques accomplies par des Jeunes Théosophes—aidés, bien-entendu, de beaucoup d'autres jeunes de toutes tendances—en France ; Des tentatives intéressantes ont été faites par des Jeunes Théosophes avec la collaboration de quelques aînés et de la jeunesse, dans le sens que nous avons indiqué :

Par delà les frontières des partis politiques, il nous paraît indispensable de signaler l'expérience, sur vastes échelles, qui a été tentée en France depuis 1934, par les "ÉTATS GÉNÉRAUX DE LA JEUNESSE," dont les promoteurs sont des Théos-

ophes. Les États Généraux de la Jeunesse qui, au cours de leurs réunions préparatoires et plénières, *ont réuni presque intégralement toutes les tendances, sociales, politiques, culturelles de la jeunesse française*, préfigurent une sorte de PARLEMENT DE LA JEUNESSE.

A. *Leur But*—Respectant et cultivant les diversités, les singularités juvéniles qui tendent à se noyer dans les fonds aujourd'hui en présence, Les États Généraux de la Jeunesse ont pour but de provoquer le *contact et le travail en commun* de tous les porteurs de vérités nouvelles, en vue de rechercher l'identité des résonances et des réflexes et de déterminer, si possible, la ligne axiale qui orientera un jour toutes les effervescences dispersées.

Cette libre confrontation demeure ouverte à tous ceux qui rejettent les sectarismes, les préjugés, les vocabulaires anciens, à tous ceux qui ne craignent ni de soumettre la fermeté de leurs convictions à l'épreuve des contradictions et des rencontres, ni de se placer avec d'autres en face des réalités contemporaines, et d'affirmer leur communauté de sentiments et d'aspirations. Les jeunes ont compris qu'en face d'une civilisation construite sur des contradictions inhumaines, *en dehors et au dessus des partis, en hommes libres*, ils avaient à mûrir les directives essentielles de notre génération et à préfigurer la nouvelle civilisation de l'Occident.

B. *Leurs Travaux*—Il serait trop long de vous donner dans cet exposé une vue, même générale, des discussions qui firent l'objet de ces premières assises ainsi que de celles qui eurent lieu en novembre 1934,

en assemblée plénière. Bornons nous à quelques indications essentielles : Les Etats Généraux de la Jeunesse tiennent des séances de travail qui permettent de déterminer les grands courants d'opinion déjà existants et, *par delà les nuances*, les grandes formules sur lesquelles tous les jeunes peuvent s'accorder. L'une des affirmations majeures de la jeunesse française a été la reconnaissance et la volonté de garantir la liberté individuelle, travailler à l'édification d'un monde nouveau, basé sur la primauté et le respect de la personne humaine.

Pour permettre plus d'aisance et de plénitude dans l'expression des diversités qui sont le fait même de la jeunesse, ainsi que pour apporter plus d'ordre et de clarté dans les délibérations, les Etats Généraux de la Jeunesse se sont organisés en Sections dont la nature des travaux est nettement définie :

SECTION D'ORDRE CULTUREL,
SECTION D'ORDRE POLITIQUE,
SECTION D'ORDRE ECONOMIQUE,
SECTION D'ORDRE SOCIAL,
SECTION D'EMPIRE.

1. Des réalisations acquises

(a) Signalons tout d'abord la DEMIE-HEURE RADIOPHONIQUE DES JEUNES qui a été inaugurée le 18 Juillet 1934, pour le service et l'expression des jeunes. Elle fonctionne régulièrement au Poste National Radio-Paris, chaque mercredi entre 18 heures et 18 heures 30. Elle est relayée par toutes les stations du réseau d'Etat français. Elle permet à de nombreux jeunes de se faire connaître. Elle concerne les sociétés, les groupements, dans tous les domaines de la vie sociale, politique, littéraire,

artistique, mondaine, sportive, touristique, etc. . . . Sont diffusés également les essais de jeunes, oeuvres poétiques, récits, documentation pouvant intéresser la jeunesse.

(b) En ce qui concerne LA PROTECTION DE L'ENFANCE les idées qu'ils ont préconisées ont trouvé un heureux écho auprès du Ministre de la Justice.

(c) Dans l'ordre de la COLLABORATION AVEC L'ETAT M. Louis Rollin, ministre des Colonies, a invité quatre jeunes délégués des Etats Généraux de la Jeunesse—deux indigènes et deux métropolitains—à participer officiellement aux travaux de la Conférence Economique Impériale.

Les quatre délégués ont, dans leurs interventions, défendu une conception large et humaine, insistant sur la nécessité d'une collaboration et de compréhension mutuelle. Cette attitude nouvelle, fortement affirmée, devait amener le Ministre à déclarer à la séance de clôture de la Conférence Economique Impériale, la nécessité d'une coopération loyale, amicale et compréhensive, entre les peuples d'outre-mer et la France.

(d) Enfin a été créé aux Etats Généraux de la Jeunesse un CENTRE DE DOCUMENTATION POUR LES JEUNES.

2. Les Réalisations en Cours

(a) CAMPS DE JEUNESSE.—Le problème angoissant du chômage des jeunes a vivement préoccupé les jeunes des Etats Généraux de la Jeunesse qui ont apporté aux Pouvoirs Publics leurs solutions. Entre autres un projet de Camps de Jeunesse qui va bientôt recevoir

un commencement de réalisation.— Monsieur Justin Godart a présenté et défendu ce projet au Bureau International du Travail. Une prochaine expérience va être organisée avec 200 jeunes spécialement affectés à des travaux forestiers. Ces camps ont pour but de remédier aux conséquences du chômage des jeunes ou de leurs parents en les mettant dans les meilleures conditions physiques et morales, où, par un travail à la mesure de leurs forces, ils puissent assurer leur subsistance.

Le recrutement se fait par appel à tous les jeunes de 16 à 21 ans, sans travail. Il s'adresse indistinctement aux manuels, aux intellectuels, techniciens, artistes, sportifs, agriculteurs etc. . . .

Ces camps ont pour but de développer—par l'intermédiaire de nombreuses activités—la libre coopération des jeunes, se groupant sans distinction d'opinion ou d'origine, par affinités de goûts, de sympathie, de recherche.

(b) MAISONS DE LA JEUNESSE.—Dans le même ordre d'idées, des efforts ont porté sur la réalisation d'une Maison de la Jeunesse qui sera contruite en 1937 à l'occasion de l'Exposition de Paris. Elle est conçue comme un centre de ralliement et de coordination pour toutes les activités des jeunes dans une ville ou une région donnée. Elle doit être un centre de documentation dont les services pourront renseigner les jeunes sur tous les modes de leur activité.

Il s'y trouvera un Centre de Liaison et de rencontre des jeunes nationales et internationales.

- Un centre de travail
- Un centre de Jeux et Fêtes

Un centre artistique—avec exposition permanente d'oeuvres des jeunes de partout, théâtre, cinéma, danse etc. . . .

Un centre social, pour la santé des jeunes, comprenant un dispensaire gratuit, des terrains de jeux, stades, piscine si possible.

Un centre d'orientation professionnelle, avec Office de Placement.

(c) ETATS GENERAUX DE LA JEUNESSE EUROPEENNE.—C'est dans cette Maison de la Jeunesse, dont Paris doit fournir le modèle, que seront convoqués les Etats Généraux de la Jeunesse Européenne.

Le 24 Juin 1934, les Etats Généraux de la Jeunesse votaient cette motion à l'unanimité: "Les Jeunes se déclarent favorables à tout contact avec les jeunesses des autres pays, sans s'arrêter devant les régimes intérieurs de ces pays. En outre, toujours désireux de rapprochements avec les jeunesses étrangères, ils estiment pouvoir prendre toutes initiatives destinées à hâter la possibilité de réunir les Etats Généraux de la Jeunesse Européenne."

L'idée de ces assises européennes de la jeunesse fut portée à la connaissance des jeunes des diverses nations à l'Ecole de la Société des Nations à Genève par un normalien, membre de la Délégation Permanente des Etats Généraux de la Jeunesse. Elle fut accueillie avec enthousiasme.—Par ailleurs Monsieur Lothian Small, organisateur de l'Ecole de la Société des Nations, proposa d'établir à cet effet, dans le parc de l'Ariana, un Camp-Auberge spécialement réservé aux Jeunes, en tous temps, et affecté aux réunions et rencontres.

Ce camp doit être subventionné par tous les gouvernements européens, chacun en ce qui concerne le pavillon érigé pour ses jeunes nationaux.

D'autre part, à la même époque (c'était en août 1934) les congrès Espérantistes de Stockholm, reprenaient la motion votée en Juin et la jeunesse espérantiste accueillait avec joie cette proposition.

En Avril 1935 Les Etats Généraux de la Jeunesse reçurent les délégués officiels des Jeunesses Hitlériennes et proposèrent aux jeunes allemands de faire leurs principes d'une méthode de rapprochement et de compréhension mutuelle, à savoir :

1. Respect de la personnalité nationale dans l'égalité des droits
2. Recherche loyale des bases de collaboration constructive entre les jeunesses
3. Recherche des bases d'une nouvelle Europe.

En mars 1936 a été fondée une Section Européenne Internationale aux Etats Généraux de la Jeunesse—centre d'études, de documentation et de diffusion de cette documentation pour une meilleure connaissance des peuples.

*
* *

Organisation

Ces expériences nous montrent la valeur très grande que peut présenter un corps bien organisé de Jeunes Théosophes, permettant d'influencer ainsi la vie de notre temps, à-travers les véhicules de cette vie. *Ce qu'il faut :*

1. *Une organisation* parallèle aux mouvements de jeunes, s'adaptant à ces mouvements et ayant en son sein

2. *des groupes spécialisés* préparant son action dans des voies particulières, développant ainsi

3. *des compétences* dans les diverses branches de l'activité, pour "Théosophiser"—sans l'étiquette—pour vivifier le monde extérieur.

Par rapport à la Société Théosophique, la Fédération Mondiale des Jeunes Théosophes peut constituer le lien

(a) entre le passé et l'avenir.

(b) entre la Société Théosophique et la Jeunesse du Monde extérieur, étant la *phalange de Jeunesse de la Société Théosophique*.

Comprenant que la même Lumière éclaire tous les hommes, nous devons puiser cette Lumière à sa source même, auprès de ces forces glorieuses que sont les Maîtres. Il n'y a pas de création soudaine, ni de séparation brutale entre le passé et l'avenir. Toute évolution est le résultat de l'expérience passée. Cette expérience, c'est auprès de nos Chefs que nous la trouverons. Ce sont eux qui peuvent nous donner la *Technique et la Science* qu'ils ont acquises, et c'est à nous d'exprimer alors la conscience nouvelle en termes de Vie, de Jeunesse et de Beauté.

Les Jeunes apporteront alors la pleine mesure de leurs capacités et de leur enthousiasme, vivants "ambassadeurs" qu'ils sont du monde de demain.

C'est à l'intérieur de la voie que nous avons choisie que nous devons apporter de façon continue l'inspiration que nous donne la théosophie : que ce soit dans l'art, la politique, l'économie, le droit ou la

science. Si l'on donne à l'esprit de la Jeunesse la possibilité de s'épanouir pleinement, alors les générations qui viennent et passent *garderont cette vraie jeunesse de l'esprit*, et réaliseront ainsi plus parfaitement l'Unité humaine profonde.

Pour cela, et pour la Théosophie, la Fédération Mondiale des Jeunes Théosophes dans le monde peut devenir l'organe spécial et inestimable, intermédiaire entre passé et avenir, et entre la Société Théosophique et la Jeunesse du Monde.

Notre Président, le Dr. George S. Arundale, ne nous donne-t-il pas le plus magnifique encouragement lorsqu'il dit :

"Notre espoir est dans les Jeunes, encouragez-les et donnez-leur la liberté!"

The "Flying Squad"

MR. JOHN COATS: We have been asked to speak, according to the programme, on the value of Young Theosophists to The Theosophical Society. I would like to go back to the beginning of the present stage of Young Theosophists in The Society. In the past the majority of Lodges throughout the world were composed almost entirely of older people, and the one or two young members very often found it quite impossible to be heard in the work of the Lodges. It was in order that these young people might get together to find friends in different districts and different countries that the Youth Centres were formed, and the World Federation was incorporated at Adyar last Christmas. Youth all over the world was anxious to unite. Some people have thought that the World Federation might cause a break

with The Society, but our aim is to support and strengthen The Society, and I fail to see how any break can occur. The ideal, they said, is that we should work together. I quite agree. We need the advice and wisdom of the older members, so in this way we shall work together in a practical manner. A great many people hold the erroneous idea that because a person is younger in body he is younger in wisdom, and others, also, make the mistake in thinking that older people are all rigid in their views, and until we have got rid of these ideas and meet on a more reasonable basis we cannot work together.

I maintain that the existence of the Youth Federation is necessary in the work of The Theosophical Society. Of course it is not to remain in existence only so long as the present state of affairs exists—there will always be work in The Society which young people can do better than their elders. In Scotland Yard there is a body of detectives who are called the "Flying Squad," and when some very urgent and risky work has to be done they are sent to do it. Young Theosophists can be a "Flying Squad" to The Society. Then, of course, of chief importance in the work they can do for The Society is their work among young people. I think young people will listen and accept truths more readily from other young people than they will from their elders. Post-war youth is entirely different from pre-war youth. In Theosophy, for instance, many converts have been lost because stereotyped individuals have not been able to explain things so

that young people could understand. We can approach the older members on their own ground. In Amsterdam the Group has on different occasions invited people with all sorts of political opinions and they have spent an agreeable evening in discussion in a friendly way. That is quite amazing because of their previous differences.

Another thing that the Youth Federation can do is to prepare a field of training for those duties which the older members must, one day, relinquish. I think it is easier for us, generally speaking, to discuss our problems among ourselves. We have to learn to be chairmen, presidents, secretaries and so on, and we like to do so among ourselves.

Our President of The Theosophical Society and our own President, Shrimati Rukmini Devi, have both laid great stress on Theosophy as Beauty and I would like to end with the hope that our Young Theosophists will do all they can to bring beauty to The Society.

Youth Seeks Independence

REPRESENTATIVE OF SCOTLAND: I am going to claim certain qualities for the young people, and I am sure each one of you will think, "We also have the qualities which you claim for the young." That may be quite true. I would like to speak today not only as a Theosophist, because I know little of Theosophy, but as a young person. I am talking of the physical plane, and it is only on the physical plane that the difference is. There is a certain difference in our physical bodies. Young people have a greater awareness of the physical plane; they are quicker to sum up a

situation; they perceive more than they hope for. They make up their minds as to what they want. They are searching for some sort of formula which will sum up the significance of life. It is chiefly for young people as a whole that I am talking. It is the tendency of the young to generalize from their particular experience. To young persons, activity is absolutely essential whatever their particular sphere of interest is. It is necessary for them to go to this or that place, to meet people and to travel. It is not necessary to stand and watch others in sport, they should take part. It is not only necessary for young artists to study the examples of other people's genius in our galleries, they must express and do things for themselves. So in politics, for example in communism. Also in Theosophy—the Young Theosophists are building their own Headquarters with their own hands.

The youth of today are not passive, but active. Their only instinctive attitude is friendliness to everybody. It does not matter what their religion, race or sex is; their natural instinct is to be friendly to everybody, in fact, to live the First Object of The Theosophical Society, particularly to their own generation. Young people have more in common with the young people of other countries than with the older generation of their own country. The world of the young people today has always been a unity, because they do not remember the time when the world was not a whole.

Travelling is so much easier; it is easier than it was for our parents. When you think that it is a

common experience for us to tune in to a foreign station on the radio, you realize how near we are to the rest of the world. Yet youth as a whole are in a state of helpless dependence, because economically and politically they are dominated to a great extent by their elders. They feel they are just tools; they are led by the elder people to further the ends of the old. They are hoodwinked by the old. Youth as a whole is keen to change this, to get more power so that they can express their own ideals. They do not want to be lured into a cause in which they are not interested, or into a war engineered for selfish ends and merely to gratify the economic and political satisfactions of their elders. Constructive ideals are essential to young people, this is true of all nations without exception. You will see an example of this a month from now, when the youth of very many countries are gathering here for the World Youth Congress. All shades of opinion will be represented. It will be an opportunity for the youth of all countries to exchange ideas on national affairs and to reach a common ideal for the prevention of war.

Of course it cannot be good for a real cleavage to occur between the young and the old. The Federation of Young Theosophists can shew in its own way on the physical plane how its own aims can be represented in a spirit of concord with those whose physical bodies are, perhaps, a little stiffer.

Be True to Theosophy!

DR. GEORGE S. ARUNDALE: I bring to the Young Theosophists

here on the platform and in the hall and in every part of the world, the greetings and the hopes of those older friends who have made it possible for them to be Young Theosophists, who have shewn them the way, and who now hope that they are treading the Eternal Way not in the manner of the old but in the spirit of their own youth. I bring the greetings of one whom I, myself, knew when I was far younger than anyone in this hall—of H. P. Blavatsky. I knew and loved her, I cannot say I revered her, because I was only about five or six years old, but we loved each other, and she, apparently, had some idea as to the future which might be lying before me. She was magnificently young, and if all Young Theosophists can grow up young as she was young, they will render her true homage, and they will serve the world as Theosophists alone can serve it.

I bring the greetings of Colonel Olcott. I also knew Colonel Olcott. He and I had delightful times together. Times, perhaps, at which some of the older generation might wonder, so far as the President of The Theosophical Society is concerned. He was very young and very joyous and humorous, and very loving.

I bring the greetings of one who has been very close to the Congress during these last few days—our President-Mother. If anyone was young, she was young. It was her belief in youth that really brought the Theosophical Youth Movement into existence.

And I bring the greetings of another young friend of youth, my beloved elder brother C.W.L. I

do not know whether many of you knew him, but probably some of you were with him at the last Congress held here, and did you not glory in the fact that you had such leaders as they?

And I would, in bringing the greetings of these earlier pioneers, remind you of the qualities which made them leaders, not only of The Theosophical Society, but leaders of the world. If we are loyal, if we are selfless, if we are wise and restless seekers after truth, we are expressing their qualities, qualities which the young and old need alike. I should like to see in every Young Theosophist and every youth a spirit of deep reverence, a burning fire of enthusiasm, keen spirits, a natural and eager enjoyment of life, and a constant spirit of brotherly and compassionate understanding. That is what we want. It is not so easy to sparkle when you have to go through the difficulties of life, and if by chance some of us older ones do not appear to be so light-hearted as we used to be, we look to the young to give us back that light-heartedness which perhaps is falling away from us. But I hope most of us older ones are light-hearted and playful, and take pleasure in our Theosophical activities; and if I am to be, in my turn, a link between these older great ones and the Young Theosophists who are going to take their place to secure a better and happier world, I would say at least to some of them, even though it might not be possible to say it to all of them—I would say for the sake of the continuance of The Theosophical Society: *honour the Masters who gave us Theosophy and our great*

Society, and be true to them both. And I conclude with a little verse which was part of a musical comedy a few years ago in London which gives to the young people that spirit which I am sure they already feel:

“I want to be happy,
But I can't be happy
Till I've made you happy too.”

GREETINGS FROM MANY LANDS

Before the Symposium, greetings were delivered by representatives of the following countries:

CANADA (Mr. Alex Elmore): As Joint General Secretary of the World Federation I have been asked to bring greetings from the Young Theosophists of Canada. They are doing good work, and I am happy to bring their greetings to you.

CUBA: Friends, I represent Young Theosophists in Cuba. At the moment our organization has about twenty-seven members. I have great pleasure in bringing their greetings even though they could not come.

AUSTRIA: Friends, I bring the greetings of Austrian Young Theosophists. There are not very many, about twenty-five, but we all feel very keenly that Theosophy should be brought to young people.

Greetings from BELGIUM and FRANCE were spoken in French.

HOLLAND: Greetings from Holland. Our own section has forty members. All of these would have liked to have joined the Congress, but it was not possible. I am sure they are with us in heart and mind this day.

POLAND sent a written message. Representatives of PORTUGAL and SPAIN spoke in their own language.

RUSSIA: I have pleasure in bringing you the greetings of Russian Young Theosophists, I could say dispersed throughout the world; nevertheless we correspond continually, and so keep the bond of friendship strong.

SCOTLAND: I have great pleasure in bringing to the Congress the greetings of

Young Theosophists in Scotland. Other members here have said their particular groups are not very large, but you never measure enthusiasm by numbers. The Lodge which has been formed in Scotland during the last year asked me to convey their greetings to you, and they are sorry they could not all be here today.

WALES sent cordial greetings through Mr. Freeman. YUGOSLAVIA sent cordial greetings, but was not represented. The representative of SWITZERLAND spoke in his own language.

SOUTH AFRICA (represented by Mrs. Ransom): I have been asked to represent the young people of South Africa because I was once General Secretary there, and I deeply and greatly love the country. The population of South Africa is a mixed one of black and white peoples, which means that there are very big racial problems to be solved. The Young Theosophists have great work to do in South Africa to try to bring about friendly relationships between the two races.

ITALY: Greetings in Italian.

FINLAND: sent a written message: "The Finnish Group of Young Theosophists sends most hearty greetings to all Young Theosophists at the World Congress. We are living in our far away country at the vicinity of the North Pole. The severe nature of our country has made us rather silent, serious-minded people, but we love Theosophy and The Theosophical Society and we are earnestly seeking our place in the Great Plan. On Youth Day, the third of August, when the question of the Young Movement will be discussed, we shall be with you in our innermost heart and we shall pray the Masters to give Their Blessings on your work. We send our love and respect to our President, thanking her most heartily for the happy days at Kauniainen. Signe Rosvall."

GERMANY: As you know, at the moment, Germany has no existing organization, but I am very happy to bring you, very privately, the greetings of all my friends. The Youth of Germany are now working in national organizations and I think they will have a good opportunity of bringing practical Theosophy to their comrades. We try to give our best as Young Theosophists,

JAVA: Friends, I am glad that a telegram has come from Java, because it must seem strange to see a man with grey hair representing the Youth of Java, but it is a far-off land and it is difficult to send representatives. There is in Java a Young Theosophist Movement, it has about fifty members. There is strong co-operation between the young members and the older ones. I hope the young people will grow more and more in wisdom. They are not lacking in enthusiasm. There is great work to be done in the world, and I am convinced that it must be done by young and old together. I hope they will shake hands cordially all the time.

INDIA: I bring the greetings of Young Theosophists in India. Although they are not with you physically they are with you in spirit, and they hope this World Congress will work together for true Brotherhood.

AUSTRALIA AND NEW ZEALAND (Miss Clara Codd): I bring the greetings of Young Theosophists in Australia and New Zealand. I happened, a little while ago, to be General Secretary in Australia. We have a very big Lodge in Sydney and a wonderful group of splendid young people. I wish they were here today. One accompanied me to the Adyar Convention—the Diamond Jubilee—and only the other day I received a letter stating that he had been elected President of the Brisbane Lodge. They have a practice in Australia of getting Young Theosophists to be Presidents, Secretaries and officers of Lodges. I would like to tell you that these young people have a great many artists among them. When I was General Secretary one of the youth magazines was devoted to pictures and poetry by Young Theosophists and there were some really talented young people among them. At the last Convention I attended, the Young Theosophists of Sydney dramatized George Russell's "Avataras" and another member arranged simple dances and beautiful lighting, and it was the "high-light" of the Convention. Mr. Jinarajadasa asked for it to be repeated, and I hear they have done something similar in Melbourne. In Sydney they publish a paper called *Zest*, and the very name shows the enthusiasm of Young Theosophists in Australia.

AN EXPANDING THEOSOPHY :

THE PRESIDENT'S CLOSING ADDRESS

(Geneva, 4th August 1936)

RUKMINI DEVI :

I for one consider this a very fine Congress, and I think there has been a wonderful spirit of happiness in the Congress in spite of the fact that we have had very many meetings. I thank Miss Dykgraaf for the kind words she has spoken.¹ It is always wonderful to come to a Congress such as this : even if you do not care for listening to addresses, at least you meet your friends and make new friends ; and in this Congress, age and youth, East and West, all have met together in great happiness. You see in the form of Monsieur Tripet a Young Theosophist with the maturity of age. You see what a success he has helped to make the Congress. And you can see in Miss Dijkgraaf a non-Young Theosophist with all the energy and enthusiasm of a real Young Theosophist. For youth and age have met together, and I as Head of the Young Theosophists say that that should be the keynote of all our Theosophical work, both for young and old and for people of all nations.

Monsieur Tripet is insistent that I should speak to you in French. I promised that I would, but I

¹ The General Secretary's Valediction, November THEOSOPHIST, pp. 142-3.

was hoping he did not mean what he said. So I end up with these words : *Au revoir mes chers amis.*

DR. ARUNDALE :

Happiness and Courage

Very dear brothers, I should like to say that I have enjoyed myself immensely at this Congress, and I hope each one of you has also enjoyed himself. I hope you have been smiling and happy all the time, and that you are going to take away with you everywhere you go happiness and courage, the two qualities which we all need. I do hope very much that even though you do not take away with you from the Congress much wisdom—though we have given you some very excellent lectures—or much inspiration—though I think there has been a good deal about the place—at least you should say when you get home, with a great sigh of contentment : It is good to be a Theosophist and to be able to go to Congresses like the one we have just attended in Geneva.

I should like to add my thanks to the thanks that have already and rightly been given to those who have helped us, first to those representatives of the Swiss Government who have made us feel so

much at home here from the beginning. I think you will agree that the Swiss Government is a very good host. We are very grateful also to the Government and to the representatives of the State of Geneva, who made us feel very specially welcome at the tea they so kindly provided. Then there was the fine visit to the new League of Nations building, where such a splendid speech was given. And we are grateful to the Duchess of Hamilton and Miss Lind-af-Hageby for the delightful luncheon and their talks on brotherhood. They are two of the finest workers for brotherhood who live in the world today. They have been working for the Animal Cause for more than thirty years and have achieved splendid results.

I want to thank, of course, all those mentioned by Miss Dykgraaf, who have made the Fourth World Congress a great success. First of all, Miss Dykgraaf herself. She has been dreaming about the Congress every night and working for it all day. And then Madame Tripet and her husband. Madame Tripet has made this Congress a financial success, and has even, I believe, made a little profit. And there are Miss Selevér and Mrs. Kern and Mr. Cochius and Mr. and Mrs. Severs of the T.P.H., London, as well as our restaurant helpers, and those responsible for the daily newspaper; also the artists we must thank for their beautiful and most helpful music, for music when it is beautiful and is beautifully played is the soul of Theosophy. And my thanks too to those who lent things to the Exhibition opened by Rukmini.

The Elder Brethren Use the Congress

What has happened to all of us since we have been attending this Conference, to all without exception? We have received, partly of course from round about us, but far more from the First Section of The Theosophical Society, more light; each one of us, even though he may be unconscious of the fact, has become endowed with more light, especially because the Congress, thanks to our beloved workers, has been so magnificently organized and has thus been so great a success. The Elder Brethren have found to their hands a well-established, well-mechanized organism. They have found as cells in that organism a large number of members of The Theosophical Society, devoted to The Society and to Theosophy, and representing very many countries, very many fields. So They have been able to use this Congress to those great ends for which They designed its holding here. Each one of us has become more than ever before the agent of the Inner Government of the World and of the Elder Brethren, to help Them, to co-operate with Them in that magnificent work which They are constantly doing unceasingly, without any thought of recognition, in order that Their younger brethren may some day stand where their Elder Brethren are standing today.

You and I, having had the immense privilege of attending this Congress, have had great responsibility thrust upon us. Not one of us dare be as indifferent either to Theosophy or to The Theosophical Society as possibly he may have been. Each one of us must feel that

as never before he must work for Theosophy as best he can in his own way, according to his own understanding, and must loyally support at all times that great Theosophical Society—the greatest society or movement in the world—to which he has the privilege to belong.

The University of Life

There is no greater privilege for any individual throughout the world than to become a member of The Theosophical Society. It is a graduation in the University of Life. He has had in life after life, in experience after experience, his sorrows and his troubles and his difficulties. He has passed through innumerable births, through innumerable baptisms, innumerable transfigurations, innumerable crucifixions of greater or lesser degree. He has passed through resurrections and even has entered into small ascensions, again of greater or lesser degree. He has life after life echoed as it were the life of that great Teacher who displays in a short span of years the whole span of evolution. Now at last has come to every one of us who is a member of The Theosophical Society a splendid, a magnificent reward. It is indeed an ascension to be a member of The Theosophical Society. We must not fall from that ascension; we must not ignore it or forget it; we must not abuse it. We must use it for further growth for ourselves, and even more that others may come to that ascension in which we have found eternal peace and happiness.

I only wish that these words of mine could almost physically reach every member of our Society in

every part of the world, that each might find in him his faith renewed, his enthusiasm stimulated, his courage enlightened and strengthened, and the certainty of the future become built upon imperishable rock. I always hope whenever I meet members of The Theosophical Society in all parts of the world—and I am always meeting them—that each one of them is a well of enthusiasm, of courage, of peace, of happiness and of understanding, so that the surroundings in the midst of which he lives are the better, the happier, the more peaceful, the more purposeful because he is in their midst and is the link between them and the Eternal Wisdom of which he, as a member of The Theosophical Society, is a trustee.

Lighting the World

But you and I who have come in this year 1936 into the very centre of Theosophical life, who have been privileged to be drawn by the Elder Brethren Themselves to this great Congress, you and I have the duty of leading the way, wherever we may be, wherever our life may be appointed to be lived, and as I see six hundred of us present here I say to myself: "What a magnificent force for peace has been released through the Congress by the Elder Brethren." I am perfectly certain that Europe will be infinitely the better, that the whole world will be the better for our convention here. I know that each one of us is the better, the stronger, the happier, the clearer-visioned, and each one will find it easier to communicate all that he has received here to those other members who have been

somewhat less privileged. The whole world should be streaming with more light because more light has been released for the service of the world by those Elder Brethren who have been constantly with us day after day. For, remember, They look upon this Congress while it lasts as a great tool in Their hands, as a great means of building something more for the helping of the world, and so They have been in our midst.

Splendid Egos Present

And of course there have been in our midst more especially those who have gone before us. Do you suppose that in their higher bodies H.P.B., Colonel Olcott, Dr. Besant and Subba Row, A. P. Sinnett and Judge and all those who have preceded us, as well, of course, as our beloved C.W.L., are not with us as we try to serve their Cause? In this particular world we may not know what they are doing, some of them in the new bodies which they may have acquired, but they are still in fact members of The Theosophical Society, and wherever there is a great gathering you may be sure that many of them will be present to give good advice.

Thus has this hall of the League of Nations been peopled by splendid egos, entirely apart from ourselves. You may well imagine that the great Representative of the Hierarchy for Europe and the Deva of this great country have been watchful of this Congress, hoping that it may be helpful to both of them in their work. I think we may say, as we offer ourselves to these great Servants of the world,

that we have done on the whole well. Of course there have been from time to time little difficulties, little obstructions, little misunderstandings, possibly an explosion or two, but those amount to nothing. That is just a release of the pent-up steam which perhaps does more good than the little harm it might possibly perpetuate. No Congress is without its difficulties; there must sometimes be a little friction so that we may be sure that the machine is working more and more smoothly day by day. At a Congress like this you can feel immensely satisfied and loyal, even if you have felt a little dissatisfaction now and then. You go a little way down, but it is only temporarily, in order that you may ascend to higher levels still. I am perfectly certain that every General Secretary here, every representative, will say that he is going home strengthened for Theosophy and The Theosophical Society in his country, not because we may have opened immense vistas of peace, not that we have been given something new that has never been given before, but because this Congress has been drenched with light, and we have been drenched with it.

Onwards to the Centenary!

We have to move on towards the next great World Congress. But not only have we to move onwards to that great congress, but we have to move onwards through a marvellous forty-year period which is going to take us triumphantly to the Centenary of The Society in 1975. How many of us will be alive in 1975? Most of us, I think, in one-size body or another,

either young or middle-aged or old. But if we are not, it will be easier for us to attend the great Centenary gathering of The Theosophical Society on some other plane. Today in fact there is less than forty years between us and the hundred years of the existence of The Theosophical Society. No Theosophical Society in the history of the world has ever lived for a hundred years. Theosophical Societies have been before this Society, but no Society such as ours, following the great tradition to which we are dedicated, has lived to the period this Society is going to live, for that period is going on into the second century.

As for the membership, though it is but a paltry thirty thousand at the moment, I do not know how many times it will be multiplied by the time 1975 comes. We must plan for 1975 from now. Why should we not have a Forty Years Fund to prepare for the Centenary of The Theosophical Society? It would interest each one of us enormously. Each one of us must remember that he is a trustee of the great truths of Theosophy; he is a trustee of The Theosophical Society. We must make The Society safe in the outer world for as long as the Elder Brethren wish it to live in the outer world, and we must make an expanding Theosophy ever more accessible to humanity, and beyond to the sub-human kingdoms, so that they may rejoice and delight in Theosophy as they profit from it.

The Masters' Society

So my closing note is the note of forward-looking with enthusiasm.

I think of myself. I am the third President of The Theosophical Society. How many Presidents are we going to have between now and 1975? What a fortunate set of people they are and will be! Look at those who have preceded me, at Colonel Olcott and Dr. Besant, what magnificent persons! Could there be any more magnificent people than they with that mighty, marvellous background and inspiration given by our real founder in the outer world, H.P.B.? And yet here am I standing in their place as President, standing where they stood. Am I worthy to succeed them? Of course not. They were the greater gods, and perhaps we have only the lesser gods now. But that has not to do with me; it is the Masters' business. It would be wrong if I were to be complaining and wishing there were someone better than myself. There is no one available so far as that particular work is concerned. So I must carry on the Blavatsky-Olcott-Besant-Leadbeater tradition. They were four great pillars of our Society's temple. I shall carry on as best I can. If only I can remember every day that it is the Masters' Society and not mine or yours, then perhaps I shall gain sufficient contact with Them to guide it forward as They wish.

It is the same with each one of you. Each has his own individual responsibility as a member of The Theosophical Society. You have to challenge yourself as I must: What am I doing to justify my membership? What am I doing to justify the selection by the Masters of myself for admission

into the ranks of Their army? They admit us, although we must be free to join. They choose us. We are worth while to Them. We must discover and fulfil our worthwhileness. We have no reason to be ashamed of ourselves. We need not be unduly humble about ourselves. They have chosen us. We who represent Them in the outer world, we are agents of the Inner Government. Let us fulfil that agentship with dignity, with enthusiasm, with sincerity and with a steadfastness that never falters.

The Blessing

And as we have received from the Elder Brethren so much during the whole of this preceding week, so may we give out. As I close this Fourth World Congress it is permitted to me to invoke upon you all and upon all members of our Society throughout the world
 THE MIGHTY AND COMPASSIONATE
 AND UNDERSTANDING BLESSING OF
 THOSE ELDER BROTHERS WHOSE
 GREATEST HAPPINESS IS EVER THE
 SERVICE OF THOSE WHO ARE FOL-
 LOWING AFTER THEM. Remem-

ber that when Their blessing is invoked, as it is invoked today, and in the atmosphere in which it is invoked today, it descends upon us all, upon each one of us, so that he becomes filled for a while perhaps as he has not so far been filled with Their force, with Their will, and is drawn nearer to Them. He realizes his divinity; he realizes his beauty: he realizes his privilege, and his opportunity. And with the world in its present stage of indecision and turmoil may each one of you so use that blessing which comes upon you that our Elder Brethren may have good cause to be glad that through our freewill They were able to admit us to the ranks of Their army in the outer world. Their blessing is with us now. They look upon us now, and know that each one of us lifts his arms to Them eager to serve, eager to be worthy. So in closing this Fourth World Congress I do but open the way in fact to further service to our Elder Brethren in the outer world on the part of each one of us who has been privileged to attend.

JUSTICE POUR LA JEUNESSE

PAR GEORGES TRIPET

M. Tripet's address to the Geneva World Congress is completed from our October number, p. 53. After deducing from statistics that religious and political organizations are mutually antagonistic, and affirming that members of religious associations, lacking knowledge, are guided by intuition, he proceeds :

QUANT à l'autre camp, ses membres ont certainement conscience qu'il existe "quelque chose, car si ce n'était pas le cas ils ne pourraient pas supporter la vie." Cependant, ce qu'ils voient, cette petite portion de la vie qu'ils aperçoivent, leur paraît trop odieuse et injuste en elle-même pour qu'ils n'essayent pas de l'améliorer et pour cela de combattre. Et c'est ainsi que même ceux qui ont l'intuition de ce qui existe ou en ont vaguement conscience se rapprochent, s'identifient presque avec ceux dont la logique les conduit à des expériences que nous voudrions meilleures.

La Théosophie et l'Evolution

Le théosophe ne peut voir d'antagonisme entre les associations, entre les gens. Peut-être n'approuvera-t-il pas, sur le moment, un homme qui demande, par exemple, la suppression du service militaire, mais il ne pourra pas le blâmer parce que la paix est un idéal que nous devons un jour atteindre. De même, il ne pourra blâmer celui qui s'acharne à défendre l'armée. Cette attitude est basée sur le fait que dans son esprit il a une vue

d'ensemble de l'évolution et comprend que tous les stades sont nécessaires. Aux uns et aux autres, il donnera son soutien en leur montrant le côté négatif de leur point de vue, en exaltant en eux le côté positif et en les rapprochant.

De même, il tendra à comprendre, il tendra à faire la synthèse entre les différentes religions, parce que toutes pour lui sont nécessaires à une certaine partie de l'humanité, à un moment donné.

Une Nouvelle Formule

Le Dr. Arundale nous disait un jour qu'il voudrait que l'on trouvât une nouvelle formule remplaçant la formule de la révolution française : Liberté, égalité, fraternité.

Un jour, nous trouverons un nouvel idéal à présenter au monde, mais lorsqu'on voit que *la liberté* est bafouée, qu'on la supprime ou qu'on l'utilise pour avoir plus de jouissances personnelles et non pour s'épanouir et devenir un meilleur serviteur, que *l'égalité*, on veut l'établir en supprimant ce qui est élevé, ce qui est noble, ce qui est le plus haut dans l'échelle intellectuelle, morale, spirituelle pour l'abaisser aux bas niveaux, au lieu

SUMMER SCHOOL ON ART AND BEAUTY

RUKMINI DEVI'S OPENING ADDRESS

(Geneva, 5th August 1936)

DEAR FRIENDS, I am very happy to open this Summer School, dedicated to Art and Beauty. I am sorry, being the President of Honour, that I am not able to do more than open it, because I am leaving Geneva, but I shall be in spirit with you and will think of you. You have a fine organizer in Dr. Kamensky, who planned this Summer School. I appreciate her very much personally, and also as a lecturer. In Paris she gave a talk on the Yoga of Beauty, in which she showed perfectly well the need of a union between East and West and what the East can bring to the West. The artistic activity is a kind of Yoga, for true art is a continuous meditation.

The Soul of Music

I have been happy to listen to Grieg's music.¹ While in Norway, I visited the house in which Grieg lived. I have been in the room where he used to work and compose. I bathed in the atmosphere left by his genius and I found the room filled with music. That can be said of many artists who have felt the sense of unity which gives the power to create. No immortal

¹ Grieg's "Spring Song" was played by Fr. Siemens.

chef-d'oeuvre can be created without it. Do not judge an artist by his outer appearance, which is often fantastic and neglected, yet his soul may be reaching the summits of the universal consciousness. We cannot, perhaps, create as he does, but we can be artists in our daily life, for it is possible to make of life itself a work of art.

You have here Dr. Kamensky, who unites in herself the eastern and the western soul. Russia is the home of a very beautiful art, full of real mysticism and of a great purity. The real artist is pure, he is humble, he feels he could do so much more, his dream is too great for any expression. I have often admired the simplicity and humility of Anna Pavlova, another Russian who was a great artist and for whom I had a deep affection. In the present world it is difficult to enter into contact with beauty, but there will come a day when we shall be able to meet beauty face to face, to recognize greatness in others and realize it in ourselves.

Reawakening India

A friend said to me the other day she thought there was nothing more to do in this world. She asked me whether I wished to revive ancient forms of art or create something

new. But can you create a new art without understanding the ancient art? Therefore I am trying to revive in India all the arts. Not that I wish to renew what is dead, but I want to reawaken in Hindus the appreciation of the beautiful and through this ancient art to enter into India's soul. Very humbly am I trying to do this, as well as I can. I could not do what Dr. Besant did: she made India conscious of her greatness. But I wish to do through art something of what she did by means of politics and philosophy.

Art and Nationalism

Theosophists ought to try to express what they can of the Real in the light of Theosophy. Sometimes Lodges ask the help of outer artists. But the present art in the world does not satisfy me, although we often find valuable things done by great artists. A great artist is not always appreciated by the crowd. We must be on our guard with regard to those who have great success, also with regard to the amateurs. The technique of the artist should be combined with the teachings of Theosophy. Feeling alone or technique alone is insufficient, we must unite both. In our highest state of consciousness, our Self enters into contact with that which is eternally great and pure in the past, the present and the future, and this is art.

In The Theosophical Society we try to enter into contact with the souls of all countries and to express ourselves through our own medium. I use India's medium because I

am a Hindu. Each country has its own individuality. India is the mother-nation of our race; she has to give something to her children. Try to find the real and the true before you undertake any piece of work, and try to combine a perfect technique with a perfect inspiration. For me, in India, dance is the best means of expression and I wish to acquire a perfect technique; I wish to learn before I create. Then people will believe in my art. This is the way in which I understand art for my country and also for other countries in the world. Be national, but be true.

Fleeting Fashions

I find it very ridiculous that all the women in the West obey the fashion, which often is not beautiful at all. Look at your own photo taken twenty years ago and you will find it very funny! Why not be true with your dresses? Why not try to be beautiful? As to me, I wish to be perfectly Hindu, but I do not imitate everything in India. Some traditions are beautiful, some are absurd; I do not follow those which are not beautiful. It is the same with narrow orthodoxies. We can follow a religion in all that is really beautiful and leave alone human deformations. Thus we shall act according to the spirit of truth, which illuminates us sometimes in our meditations, when our consciousness is at its highest, at its Everest, and we can express afterwards something of what we have seen and felt, we can express it then in the material world, without partiality and with great courage.

LA BEAUTE DANS LA VIE QUOTIDIENNE

PAR ADRIEN GOGLER

NE vous attendez pas à une docte conférence—quelques expériences dans lesquelles nous pourrions communier, car tous nous passons par les mêmes expériences, les mêmes événements et nous en tirons nos conclusions. Si la leçon est apprise on passe plus loin, sinon on revient dans la même classe.

Le thème de la beauté est très délicat et très subtil aussi. C'est un sujet très curieux d'actualité ; dans tous les milieux vous rencontrez des gens qui vous parlent de la beauté à différents points de vue. Mais la beauté est un sanctuaire où l'on ne pénètre qu'après une longue marche. Vous pouvez parler de la beauté, et avec une bonne mémoire et une certaine conception de votre sujet vous encadrez vos phrases et arrivez à faire un tout agréable. Ce n'est pas ce que je vais rechercher. Je vais partager avec vous des choses rencontrées à différentes étapes de la vie. Certaines ont de la beauté, d'autres pas du tout. Et je vais vous montrer les étapes par lesquelles on passe sur le chemin vers la beauté.

D'abord c'est la recherche de la beauté extérieure. Puis c'est la recherche de la beauté autour de soi, cette beauté devenant un besoin. En troisième lieu c'est la recherche du contact intérieur qui nous révèle la beauté et nous per-

met de la *vivre* naturellement, comme une fleur donne son parfum. On a pénétré dans le sanctuaire.

Le sentiment de la beauté est-il inhérent au cœur de l'homme ; est-il instinctif ou vient-il de l'extérieur ? Prenons l'exemple de l'enfant quand on lui met un nouveau costume ou une jolie robe. Il se regarde dans la glace et ne veut plus enlever le nouveau joli vêtement. On ne réagit pas à une chose qu'on ne connaît pas. Les plus belles choses dites en langue étrangère resteront lettre morte.

On un autre exemple, celui du sauvage, qui, bien qu'il vive en contact avec la nature, il aime à s'entourer le cou de coquillages, à s'orner de colifichets ; il se peint le visage et il a alors le sentiment de son importance—déformation de la lèvre par un anneau chez la femme ; l'homme admire la femme et la femme admire et aime l'homme. Vous voyez la réaction immédiate à la beauté.

L'homme civilisé est aussi sensible à la beauté extérieure, c'est l'appel de l'extérieur qui cherche à éveiller l'appel intérieur—reconnaissance de la beauté intérieure. La première étape est franchie et on passe à la seconde, celle où il devient nécessaire d'avoir de la beauté autour de soi, expression consciente ou inconsciente du désir de la beauté. Prenez votre propre

exemple et pensez au moment de transition où vous avez éprouvé le désir de rendre votre intérieur plus beau. Vous aviez ce sentiment que la beauté facilite la vie. Vous avez reconnu que l'ordre est un équilibre. Ruskin disait : 'la beauté c'est la reconnaissance extérieure d'un équilibre intérieur.' Votre milieu était banal, quelconque ; vous vous apercevez que l'ordre crée la facilité de vivre, et le besoin de la beauté s'établit. L'homme transforme son bureau, on supprime des bibelots, ou en ajoute d'autres, on a supprimé ceux de mauvais goût. On éprouve le besoin de changer le papier du mur, de disposer les meubles autrement. Il y a des lignes qui s'opposent, des lignes qui s'harmonisent ; l'équilibre est nécessaire et il ne peut vivre que quand les deux extrêmes se balancent. Et ceci ne s'applique pas à une chambre seulement ; vous êtes en train de reconquérir l'équilibre intérieur, vous réalisez la beauté par l'emploi des objets ; vous ne supportez plus les dissonances et le désordre, choses banales en apparence mais qui sont l'expression de l'équilibre intérieur.

La sur-activité du temps présent détruit l'équilibre ; vous êtes de par votre travail ou trop assis, ou trop longtemps debout. Vous avez le désir de faire de grandes choses, vous voulez vous donner, vous passez d'une activité à l'autre et c'est ainsi que se détruit la beauté. Les paperasses s'empilent, vous laissez traîner vos lettres, vous n'avez pas le temps de les mettre au classeur. Et les signes de cet énervement vous les portez à l'intérieur et à l'extérieur, votre voix est dures, vous êtes impatients, surexcités.

Nous allons lentement et procédons par étapes et un jour vient cette merveilleuse expérience du contact de la beauté intérieure et alors nous changeons. D'où vient ce contact ? Il vient tout naturellement lorsque l'homme, comme tout dans la nature, a grandi, comme le bouton devient fleur. Vous réunissez alors en vous les trois aspects de la beauté : beauté, vérité et bonté.

Le beau, le vrai, le bon, sont la manifestation du divin en nous. Le divin porte différents noms suivant les religions, mais quand il est réalisé par la conscience les mots deviennent des obstacles. En entendant Krishnaji j'ai compris que les mots étaient des obstacles. Il faut des mots nouveaux car le sens des mots a été dénaturé.

Quand le contact intérieur est établi et que la beauté se réalise, parce qu'elle est au Centre de la Vie elle s'exprime sur tous les plans spirituels, moral, mental, émotionnel et physique. Dans les activités du monde vous percevez le sens de la vie. Peut-être la machine est laide, peut-être le bruit du forgeron dans sa forge vous ennuie et vous assourdit, mais vous comprenez le sens de la vie, et quant à vous, vous ne pouvez plus vous permettre une laideur, sur aucun plan. Votre attitude, vos gestes changent, et même si vous vous laissez aller votre abandon sera naturel parce qu'il vient de l'intérieur. L'être est alors pénétré par le soleil de beauté intérieure qui rayonne. Et si vous avez éprouvé ce contact ne fût ce que pendant quelques instants, je vous souhaite de ne pas le perdre. Attisez ce feu et vous vous sentirez animé d'une force inouïe. Et il vous sera tout naturel de la donner

autour de vous, vous ne pouvez vous empêcher de la donner.

C'est ce besoin qui a donné naissance à l'oeuvre des 'Intérieurs Gais,' un groupe qui s'est formé pour introduire de la beauté dans les foyers pauvres.

Quand la reconnaissance de la beauté intérieure est éveillée vous ne pouvez plus supporter la laideur autour de vous et vous considérez comme un impérieux devoir de la faire disparaître du monde où vous vivez.

CAUSE OF CANCER

THE cables from Paris of September 29th announce :

Professor E. L. Kennaway and Professor J. W. Cook, of the Royal Cancer Research Hospital, London, have been chosen from cancer research workers in 45 countries to receive the first international prize of £350 and radium worth £300. They stated that they thought cancer was caused by a chemical change in the body and not by a living organism.

"We have converted some normal constituents of the body into cancer-producing productions," they declared. "We have reached a working hypothesis that the disease may be caused by a biochemical process taking the wrong turning and creating a product which acts on the cells and forms cancer. If we could find why, then we probably could prevent it."

Both professors emphasize that a cure for cancer has not been found.

In 1907 Bishop C. W. Leadbeater investigated the cancer cell by clairvoyance. Mr. C. Jinarajadasa made a memorandum at the time, which later was published in

THE THEOSOPHIST. Bishop Leadbeater found on examination that the cancer cell is exactly like the normal cell except for one difference, that it is a looking-glass image of the normal cell; in other words, as a right-hand glove by being turned inside out can be made into a left-hand glove, so the cancer cell has undergone a complete reversal. He was not able at the time, however, to follow up the matter further and investigate what caused the reversal. These right and left-hand groupings are well known in chemistry, and it would appear that the reversal happens also in living organisms. Most sea shells which have a spiral formation have the spiral turning from left to right, but it is known that in very rare cases the reverse takes place. Such specimens are so rare that most museums have not this abnormality. When the normal cell thus transforms itself into a looking-glass image formation of itself, it seems to have a terrific disruptive force somewhat akin to the explosive force of a bomb. All other cells nearby are affected to form a similar looking-glass image formation of themselves, thereby producing toxins which are dangerous to life.

BEAUTY IN LIFE

By MARY GRAY

(Geneva Summer School, 6th August 1936)

THE dawn of a new age is upon us—an age which must be shaped by Beauty. Already a new race is coming to birth which must have beauty in its environment, in its education, if its beauty of soul is to flower in fulfilment of the plan.

Safeguard Beauty

At this time when we are in transition between two eras, when the power of government is passing into the hands of the working man, it is especially important to safeguard beauty lest it be lost. For it is the tendency of revolutionaries in their first intensity to lay all emphasis on the importance of the so-called necessities of life—food and lodging. That is, after all, only natural. But not only do they not value beauty, they actually consider refinement and the cultural arts as being at war with their creed. This was demonstrated in the French Revolution and in the Russian.

The creed of materialism decries beauty, since it is the expression of the radiance of the spirit and cannot be understood by an attitude towards life based on materialism. At present there is a cult of ugliness in music, in art, in architecture. This reflects the destructive forces at work preparing for the new age. But these prepara-

tory forces must not be allowed to destroy that beauty upon which the fulfilment of the new age depends.

In every civilization there are two types of beauty—that in the environment, and that in man himself. In each case the expression is threefold, covering the three phases of mind, evolution and form. Yet we must never forget that although the expression is threefold, the essence is one, like the three Persons of the Trinity, different in attributes but none the less one in essence. However much we may analyze the different vehicles, power comes only through a sense of unity within ourselves and with all life.

Cultivate the Devas

If we would develop beauty in the environment, we must draw ourselves close to the Deva Kingdom, which is ready to co-operate with man at this time in helping him to find his heritage.

In America today most of our national parks are brooded over by great Devas, so that all people coming there are cleansed and purified unknown to themselves. Because of the ugliness, noise, dirt and confusion of our cities the Shining Host cannot reach us there, but wherever man offers conditions of beauty and peace, there they

come to bless the race. Not only in the places of natural beauty, but in gardens and in great cathedrals, there the influence of the Devas is found.

It is a hopeful sign of the new order in America today that beauty is becoming available to the poor man as well as to the rich. All the common utensils and fabrics of daily life are being found in lovely colours and in charming patterns and shapes available to the poorest people.

Blossoms of the Spirit

In keeping with the creed of materialism we find the cult of ugliness fashionable in many lines, in architecture, in the arts, in music, in dancing, in literature and in psychology. It is customary to point out the imperfections in all things and in all leaders rather than their beauties and their achievements. It lies with us to emphasize the idea that as the race moves forward into the new age it must dwell on constructive thoughts of beauty and of harmony. We should turn our attention to those blossoms of the spirit which appear on every side in the very midst of evil, as from roots buried deep in the mire the lotus brings forth its shining blossom. If we are attuned to it, we shall see beauty springing up on every side, and if we would have it grow it is on beauty we must dwell in thought.

In considering the development of individual beauty of body, mind and heart we should turn for a moment to the Greek conception that beauty of body reflects beauty of soul. Surely this holds some truth. For although a beautiful

form unlighted by the radiance of the soul within is but an empty shell, yet a beautiful body can certainly give better expression to beauty of soul. If we would have really beautiful children they must be the product of true mating. They must come into the world by the road of love.

We are bringing to the birth a very lovely race of children in California. Perhaps it is due in part to the sun and to the freedom and to the joy of life there, but perhaps it is due also in part to the fact that many people consider it wrong to bring forth children unless they are happy in their mating and in harmony in mind and body. I do not defend the many divorces, but I know there is great harm done to a child who is brought to birth unwillingly by its mother because of her marriage obligations. Not only should mothers be happy in their marriages to bring forth fine children, but while they are carrying the child they should be encompassed by peace and joy and beauty.

Steps to Beauty

To express beauty in the individual the first step lies in the purification of the vehicles. This must be accomplished not by repression, nor by starvation, but by letting the stream of life pour through in such overwhelming measure that all the faults of the personality—jealousy, fear, hatred, anger—are swept aside in a full tide of love and joy and friendliness. We should not wrestle with our faults, we should sweep them aside by the uprush of indwelling power of the spiritual self. We should

feel not less but more, we should love not less but more, we should enjoy not less but more. The purification of the vehicles is like the building of strong embankments along the borders of a river in order that even at flood its waters may flow onward to the sea without the danger of harm or of destruction. So the increasing life must pour through the vehicles without destruction or harm, and the purification is the eliminating of blocks or of obstacles in the channel. The flood of waters must not be dammed up lest disaster come; nor diverted lest the stream become thin and weak. Nor must we repress our powers in seeking purification, for these powers are the source of life and progress when wisely directed.

Beauty Which Is Joy

There is another point to be emphasized: the vehicles themselves should not be starved. They have each certain needs which must be fulfilled if they are to be harmonious and healthy. The physical, the mental, and the emotional body must each have joy. Let us, however, distinguish carefully between our desires and those of the vehicles, and give them the joy they require only in the way which

is beneficial to us as well. If we become ascetic, we warp the vehicles so that they cannot function properly. Back of all manifestation there is joy, an impersonal and spiritual joy which seeks to express itself in all life. It is this which the Devas know, and which we must contact if we are to know health. This joy wells up within each one of us from the centre of spiritual Being. As we pour more and more of love and radiance and power through the vehicles to the world, so shall more of that spiritual beauty which is the Christ spirit within us manifest. Only as we pour it out can it rise within us, for if we are inward-turned and concerned about our own progress and our own development, we close the channels, and the stream of life can flow neither in nor out. Then we starve to death for lack of spiritual food, so that our vehicles shrivel. The secret of the attainment of beauty manifest in us lies in the opening of ourselves to the full force of the Cosmic Christ light, that it may sweep into us and through us to the world. As we become channels for this great power, the light of eternal beauty glorifies us and pours out in ever increasing measure to the service of the world.

It is beauty that will save the world.—DOSTOIEVSKY.

LA PHILOSOPHIE DU BEAU

PAR ANNA KAMENSKY

JE ne pourrais avoir à ma causerie une meilleure introduction que ce qu'a dit Rukmini. Elle a fait ressonner la note fondamentale de ce que j'ai l'intention de vous dire. Nous avons eu alors la conférence du Professeur Marcault qui nous a exposé en quoi consistait l'action créatrice. Le Président aussi nous a dit quelques mots de l'art et de la beauté. Nous avons aussi eu la belle musique de Mademoiselle Simons, et tout cela constitue la plus belle des introductions à ce que je vais vous dire.

L'Universalité de l'Art

Platon a dit : " La Beauté s'est la splendeur du Vrai." Elle est plutôt, et c'est bien le sens que Platon attachait à cette définition, la splendeur du Réel. Il disait que la vie divine présentait trois aspects : Le Bien, le Vrai et le Beau. Seule, l'harmonie de ces trois éléments pouvait donner une idée de ce qu'était la Vie divine.

Pour Pythagore, la musique était soeur de la philosophie. Voici ce que Platon entend par 'musicien' : " Ce n'est pas celui qui est musicien, qui sait accorder sa lyre avec son chant, mais bien celui est le vrai artiste qui sait accorder ses pensées et ses émotions et ses paroles avec les actions de sa vie."

Nous voyons tout de suite la façon dont ces grands penseurs traitent de la Beauté. Ce n'est

pas une chose à spécialiser dans un domaine ou l'autre ; elle pénètre tout l'Univers. L'art vrai est universel. Ruskin appelle Dieu 'Le Grand Artiste.' Les anciens ne séparaient pas la Sagesse, le Vrai, de la Beauté. Nous modernes, nous séparons, nous analysons, nous disséquons tout. Le Dr. Cousins, quand il était à Genève, nous rendait attentifs à ce fait que l'esprit de synthèse et l'esprit d'analyse étaient utiles tous deux, mais que l'analyse empiétait trop sur la synthèse. Le bonheur était réalisé quand il y avait équilibre entre ces deux tendances. L'analyse divise, l'analyse disperse ; la synthèse unit, rassemble, concentre. Au point de vue théosophique ce n'est que par le mental illuminé qui donne la synthèse, qu'on peut étudier les problèmes à fond.

Ses trois Aspects

Nous connaissions les trois aspects de la Vie Une : Le Bien, le Vrai, le Beau. Notre Président, cherchant à analyser ces notes fondamentales, arrive à la constatation que dans notre Société nous avons eu des phases distinctes, et la Beauté occupe dans notre histoire la cinquième place. Avant cela nous avons eu quatre phases. Avec H.P.B. et le Colonel Olcott nous avons eu l'esprit cosmique et éternel de la Sagesse divine mis en évidence. Puis vient Annie Besant et c'est la Volonté illuminée par la Sagesse.

Puis c'est l'aspect scientifique, mis en relief par C. W. Leadbeater. M. Jinarajadasa y ajoute l'aspect de la Beauté. Il y a aussi l'Unicité que nous a fait concevoir Krishnaji. Et maintenant c'est Shrimati Rukmini qui met en mouvement cet aspect de la Beauté, par le travail qu'elle accomplit dans l'art de la Danse. Elle nous a dit que la conception de l'art était très différente en Orient et en Occident. La technique est plus développée en Occident tandis que le côté vie est la note prédominante en Orient où souvent la technique manque. Shrimati Rukmini pense que ces deux tendances doivent se rapprocher, et que l'art qui est une expression de la Sagesse Eternelle, doit mettre en première ligne la vie qui est la note fondamentale. L'Orient et l'Occident doivent se compléter et ainsi amener la synthèse des deux tendances. Il y a évidemment de grands artistes en Occident, compositeurs et autres, mais il est ici question de tendances générales. Et dans l'art moderne il y a beaucoup de laideurs et de déformations. On veut produire du nouveau, n'importe comment, et on oublie la chose essentielle. C'est l'essentiel, c'est à dire le spirituel, qu'il faut chercher dans le beau, et pas seulement la tradition ou la nouveauté. Une chose n'est pas nécessairement belle du fait qu'elle est très ancienne. Quand on demande à Rukmini s'il faut étudier les anciens ou créer, elle répond qu'elle veut d'abord bien connaître ce qui a été fait avant de créer. Rukmini a dit qu'on ne voyage pas seulement en déplaçant son corps physique, mais aussi en étudiant—spécialement l'histoire de l'art. Les chefs d'oeuvre doivent

être précieusement gardées. Toute l'histoire de l'humanité aurait pris un autre tour, si tant de chefs d'oeuvre n'avaient pas été détruits par l'ignorance et le fanatisme. Et elle nous parle d'une qualité de la beauté qui est la joie.

Jinarajadasa dit aussi : 'la Beauté qui est joie.' Ruskin emploie un autre terme "diletto" (jouissance exquise, délicieuse). Pendant sa maladie il a eu des extases en contemplant des beautés de la nature et il en a gardé un souvenir inoubliable.

La nécessité de la Beauté

Le Beau va devenir un élément nécessaire dans la vie de demain et la vie en sera illuminée. Il faut amener le bonheur à la pauvre humanité ; il faut lui rendre ce qu'elle a perdu. Un autre grand penseur, Plotin, dit que regarder le beau c'est devenir meilleur. Pour les Grecs la jouissance esthétique était regardée comme une purification car le fait de l'éprouver nous détache des intérêts personnels inférieurs et par là nous élève à une sphère plus pure et plus élevée.

On peut juger une oeuvre d'art intellectuellement sans nécessairement éprouver de jouissance esthétique, celle-ci dépasse le mental. Il faut donc développer notre culture afin de développer de sens de la beauté. C'est une vraie science, mais je préfère l'appeler la 'philosophie de la beauté,' parce que philosophie veut dire 'sagesse' ; le mot science est plus académique mais un peu sec et abstrait. D'un autre côté, il n'y a pas de philosophie sans sentiment.

Ruskin déplorait qu'on ne fasse pas admirer le beau aux enfants et

qu'on ne s'attache pas à leur donner la capacité d'admirer. Car on doit apprendre à admirer. Nous apprenons fort bien aux enfants à critiquer et nous croyons que la critique est un signe de leur développement. Mais la critique développée en l'enfant lui coupe les ailes et pour très longtemps, car il arrive que, plus tard, il ne peut plus se réjouir ni admirer quelque chose de beau parce que la critique est toujours présente à sa pensée et l'empêche de reconnaître ce qui est grand. Ruskin avait raison. Apprenez à l'enfant à admirer et ne critiquez pas son admiration, même s'il admire un caillou ou un brin d'herbe; s'il se réjouit à sa vue, laissez-le se réjouir. Il est de même pour nous adultes vis à vis de ceux qui sont plus grands que nous. Sachons reconnaître leur grandeur. Cultivons en l'enfant ce culte des héros dont nous parle Carlyle, car ce culte jouera un grand rôle dans l'éducation. En contemplant le beau, nous nous identifions avec lui et c'est pourquoi on finit toujours par ressembler à celui qu'on admire. Le rôle de l'idéal est donc très important. La 'Table Ronde' s'inspire du Culte des Héros. Chacun choisit le nom de son Chevalier préféré (un grand artiste ou un grand Saint, peu importe). Ce qu'on cherche c'est à éveiller un dynamisme dans l'âme, et le désir de ressembler à ce qu'on admire.

L'Esthétique et la Morale

On a dit souvent que l'esthétique n'a rien à faire avec la morale. Elles ne sont pas reliées directement, c'est vrai, mais c'est faux quand on déduit de cela que celui qui cultive l'esthétique peut se passer de

morale. En ignorant la morale, on peut arriver à une grande laideur. Néron s'est cru un artiste et avant de mourir il disait 'Quel grand artiste le monde va perdre'. On peut être un dilettante en esthétique. On va tellement loin dans la recherche des effets extérieurs qu'on arrive à des choses absurdes et laides. Un héros de Guy de Maupassant ornait la carapace de sa tortue de pierres précieuses et s'extasiait des effets qu'elles produisaient. Nous qui recevons d'un artiste le don de son oeuvre, nous n'avons pas le droit de nous immiscer dans sa vie, mais si l'artiste n'a pas vécu une vie très pure il ne peut être un canal pour la vie divine, cet influx supérieur qui aurait fait de lui un plus grand artiste. C'est pourquoi la purification à une si grande valeur. D'après la philosophie orientale, il faut être bon pour être beau. Nous devons montrer un grand respect pour la beauté présente dans tous les êtres que nous approchons, même si cette beauté est encore voilée, car, nous le savons, en chacun dort la Divinité.

Pythagore avait proclamé l'unité de la Beauté avec la Sagesse. Il est un grand exemple de ce que doit être la vie de celui qui cultive la beauté. Il faut cultiver le divin en nous, purifier nos principes et ainsi ouvrir un canal pour la vie divine, car elle est la 'Splendeur du Réel'.

Les Lois de l'Esthétique

Il y a des lois, dans le domaine esthétique, qu'il faut connaître: c'est la loi d'harmonie et la loi de l'ordre. Il faut le rythme, il faut la connaissance des rythmes, pour passer d'un rythme à l'autre d'une façon

harmonieuse et faire l'ascension d'un rythme inférieur à un rythme supérieur, et opérer le rythme des Gunas en Sattva que les paires opposées ne donnent jamais. Il faut les dominer pour être dans le domaine de Sattva. Il faut acquérir la capacité de nous harmoniser instantanément comme au contact de la nature. Quand nous sommes las, fatigués, c'est à la nature que nous allons ; nous cherchons à nous accorder à ces rythmes et ainsi nous nous apaisons, nous nous purifions, nous nous consolons, et nous revenons de ce contact, rafraîchis et avec une inspiration nouvelle.

L'art est, comme la nature, une source d'inspiration. L'art vrai n'est pas simple imitation ; l'élé-

ment véritablement humain c'est la création. Le beau de la nature est humanisé et divinisé par l'inspiration de l'artiste. La magie d'un rythme supérieur vient de cette vie qui vibre dans la conscience supérieur, à part de ce qui est exprimé. Le simple contact avec le rythme supérieur dans un rituel religieux peut nous aider à nous libérer d'un fardeau et à entrer dans une sphère supérieure. C'est ainsi que les textes sacrés ont plus qu'une valeur spirituelle et morale. A part de leur appel à notre justice, à notre bienveillance et à notre compassion, ils possèdent autre chose encore ; l'occultiste comprend la magie du rythme supérieur qui vibre dans ce texte.

HOW THOUGHT AFFECTS HEALTH

Envy, hate, fear, when these sentiments are habitual, are capable of starting organic changes and genuine diseases. Moral suffering profoundly disturbs health. Business men who do not know how to fight worry, die young. Emotions determine the dilation or the contraction of the small arteries, through the vasomotor nerves. They are, therefore, accompanied by changes in blood circulation. Pleasure causes the skin of the face to flush. Fear turns it white. The affective states stimulate or stop the gland secretions, or modify their chemical constitution. It has been proved that a moral shock may cause marked changes in the blood. Thought can generate organic lesions. The instability of modern life, the ceaseless agitation, create states of consciousness which bring about nervous and organic disorders of the stomach and of the intestines, defective nutrition, and passage of intestinal microbes into the circulatory apparatus. Various kidney and bladder infections are the remote results of mental and moral unbalance. Such diseases are almost unknown in social groups where life is simpler, where anxiety is less constant. Likewise, those who keep the peace of their inner self in the midst of tumult are immune from nervous and organic disorders. Man thinks, invents, loves, suffers, admires and prays with his brain and all his organs. ALEXIS CARREL : "Man, the Unknown," as synthesized in "The Reader's Digest."

YOUTH AND THE NEW WORLD

By GEORGE S. ARUNDALE

THE work of the young world, as it seems to me, is to draw nations and faiths and diversities of all kinds into a common understanding and spirit of mutual appreciation. I think it is on the whole a pity for those who belong to the new world to adorn themselves, or rather should I say—to disfigure themselves, with the labels of the old world: calling themselves Conservatives or Liberals, Monarchists or Republicans, Fascists or Communists, Nationalists or Internationalists. Can they not, should they not, be learning to be the good that is signified by each of these labels—on the one hand avoiding the extravagancies, on the other hand avoiding the narrownesses. Too commonly we see a future designed to be full of originality degenerating into the commonplace, either by violent and artificial dissociation from the present-past, iconoclastically damning it and all its works, or by seeking to accommodate what should be new wine within the enslaving compass of old and outworn bottles.

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Youth All-Inclusive

It seems to me that the work of the young world is to learn to be all-inclusive as to the good that is everywhere, and all-exclusive as to that which has ceased to belong to the world in its present stage of evolutionary progress. Why should

young people ally themselves to existing political organisms, or if they do, why should they be content with the antagonistic separateness into which each such organism is not slow to fall. Are there not young people in the world today ready to sum up the whole of the achievements of the old world in new, original, virile, and universalizing activity, not breaking away but fulfilling and giving new impetus?

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The Old World Exclusive

Is it not the task of the young, therefore, to take stock of the good which, with their young and crystal-clear eyes, they should be able to see everywhere, and to create such stock into their capital or stock-in-trade for the spiritual financing of the new world it is their happy privilege to set on its unfolding way? The old world has lived itself into a series of incompatible compartmental rigidities. It lives in opinion-tight compartments, each assured of its own supreme integrity, each convinced that within it dwells truth and without it falsehood. For the most part the old world consists of "either-or"s. It is impossible for a denizen of the old world, unless he has learned to be free in all worlds—old and new—to be inclusive, for the motto of the old world, doubtless for sufficient reason, is exclusiveness, the carrying of opinion, conviction,

belief, to extremes of dogmatism and self-assurance.

See how in the old world opinions, schemes, policies, beliefs, convictions, are held in a spirit of their absolute infallibility and all-inclusive truth. So old has the world become that people in it have forgotten that it is their task to learn, and remain content to bury their intelligences in the sands of ignorance, ostrich-like, and cry out that their knowledge and their way to knowledge alone are truth and power. Is the new world to be but a continuation of Fascism, or of Bolshevism, or of Communism, or of Monarchism, or of Republicanism, or of any of the existing forms of world-structure. Is the new world to become a Fascist State, or a Communist State, or any other kind of State such as we know them now?

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Youth Must Be Free!

Is not the genius of youth, the spirit of youth, a venturing forth into a conception of life which embodies the good in all existing diversities, and shapes such good anew in forms the like of which the world has not so far seen. Yet such is the pressure of old-world orthodoxy and staticism, such are their insidiously widespread ramifications that even youth has become infected by them and tends to add its own orthodoxies and staticisms to all the rest. Youth, for the sake of the young world, must become free, free because it knows how to be nobler, more full of a true understanding of life and the living, more reverent, more splendid, more expressive of life's solidarity and

essential singleness of purpose. It is the function of youth to set, even if not to attain, standards which seem to be new simply because they are so much more true; and to this end youth must break away from the old, not in a spirit of refusal, nor in a spirit of destructive iconoclasm, still less in any spirit of hatred, but in a spirit of refashioning, using the eternal materials for soul-building differently, taking the world as it is and setting it to new music.

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Where Are Youth's Leaders?

How I look everywhere for young people who show forth the larger consciousness, not hating but loving, not destroying but more truly shaping to that End and Purpose and Design which have been from time immemorial, and which await their transmutation by consummation into a new Beginning.

I look for young people who are divinely discontented because they are universally appreciative, because in the very discords which afflict their ears they perceive the essential ingredients of concord and harmony, because in the midst of an all-pervading chaos they perceive the shadows of an all-embracing cosmos. I look for young people who know how to perceive light amidst darkness and the diamond amidst the dust. I look for the young spiritual osteopath who knows how to take distorted structures and manipulate them into purposeful agencies. I look for the young who, while accepting the principle of the rainbow, are rebellious against the man-made muddiness of its colours, demand

that it shall more truly reflect that sunlight in which it lives and moves and has its being, and seek to blend in more glorious hues the varied richness of the indivisible One.

In the old world the mind has too often trampled underfoot the soul, and the servant has become the tyrant, spreading injustice and desolation far and wide. In the new world the mind must learn to serve once more, and the soul must radiate its kingship over all. Character must not lag behind intellect, but must at least keep pace with it.

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Youth's First Work

What have youth to do? First, to learn to seek the good everywhere and to appreciate it for what it is worth, learning to use it for what it is worth. Then to discard the worthless. What is the good? Obviously the beautiful and the true. But then what is the beautiful and the true? The gracious, the reverent, the helpful, the understanding, the appreciative. Of course, all life is beautiful and true. Truth and beauty are as universal as life itself, and they enter into all the ramifications and forms of life, into all its moods and fancies, flooding every stage and diversity of life with their light. But beauty and truth unfold to life's recognition, and are to be increasingly perceived, as graciousness, as reverence, as goodwill, as compassion, as understanding cause life to live in its gradually ascending individualities with and in and for the life around it, and not against and apart.

Breaking Youth's Fetters

Nowhere do I see the older generation seeking to help the new to tread a new way, a way different from that which the old are treading, a different way, a young way, a broad and inclusive way, a way which pieces the world together instead of breaking it into pieces. But everywhere I see youth being imprinted with age, young people being made young old people, the young world being impregnated with the diseases of the old world; and the young world, not yet awake or conscious of its mission, servilely submits, hugging to itself the illusion of youth in doing the things of the old world somewhat differently.

Thinking they are paying homage to youth, the young discard religions, but remain nonetheless religious in the old-world sense of the word. Thinking they are paying homage to the spirit of the new world they discard the forms of the old world, but retain the essence of its living. Thinking they must be different, more individual, more natural, they rebel, they cast off forms, they denounce, yet they remain the same even though differently. It is not their fault that they do all this. The majority of them cannot help themselves. Where are the leaders of youth who have in them the fire of youth so splendidly burning that theirs is the power to fulfil the spirit of youth in the midst of age, to carry on the youth of the old world into the youth of the new, to perceive what youth really is, not merely today but eternally, and to sound its potent harmonies amidst those discords which creep disastrously in as youth forgets its youthfulness,

suffering what we call age to be old when even it might have its youth, though otherwise? And the old who are old, being themselves slaves to the static forms of age, bow down before forms and demand that youth shall do likewise. Thus do we see the young performing variations on the themes the old have petrified.

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What Is Really Wrong

I have said that youth should seek everywhere the good, and discard the worthless. I have ventured to define the good. What is the worthless? That which in effect sows seeds of discord, of hatred, of suspicion, of distrust, of antagonism, of sense of superiority. It is not religion which is worthless, but that which mankind has made of it. It is not the economic system which is worthless, but that which mankind does with it. It is not nationality which is worthless, but that which peoples do with it. It is not orthodoxy which is worthless, but how the orthodox employ it. It is not life which is wrong, but how we live. Forms are not wrong, but their shapes may be wrong. Opinions, beliefs, convictions, may not be wrong, but we may hold them wrongly. And when I use the word "wrong" I mean that which breeds the discord, the hatred, and all other prisons from which the world at its present stage of evolution should in large part be free. And the very people who are loudest in inveighing against dictatorship and tyranny, against persecution and enslavement, are themselves often most tyrannous, sternest of dictators, insidious per-

secutors and slave-drivers, in their own individual lives.

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Youth Must Create Happiness

It seems to me that the first work of youth is not to see what is the matter with the world in every department of its life, but rather to see what is right with the world everywhere, so that as against the avalanche of condemnation it may send forth steady yet potent waves of appreciation. Let youth be busy carrying on the good into the new world—the good which it has discovered and which it delights to proclaim far and wide. I see real youth vocal in its enthusiasm for all the wonderful and splendid things of life, and busy everywhere putting wrong right, not in a spirit of hatred, for surely hatred is utterly foreign to youth, but in a spirit of justice and brotherliness. I see real youth discovering how wonderful the world is, how worth while it is to come to live in the world, even though it is by no means blind—it could not be blind—to all the misery. Indeed, youth's very *joie de vivre* compels it to seek to share universally that which it treasures with such happiness.

Unless youth knows how to be happy in the world while it is yet young, it will never know how to help to make the world happy. Unless youth perceives that there is occasion for happiness in the world, and for plenty of it, it will not know how to help the unhappy to change their unhappiness into happiness. Unless youth knows from experience that there is happiness in the world, finds happiness in the world, it will not know where

to look for that happiness which so many have failed to find.

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The Glories of Life

I should like to see the young admiring everywhere the good, the beautiful, the true, the joyous, the wonderful: admiring these in the lives of nations, in the characteristics of races, in the revealings of faiths, in the discoveries of science, in the creativeness of industry, in the glories of the arts, in the birth, unfoldment and regeneration of the myriad lives in every kingdom of nature. There ought to be no nation, no race, no faith, no individual even, in which youth can find no occasion at the very least for understanding, and almost without exception for praise.

Not for a moment would I say that there is not everywhere occasion for condemnatory judgment. Youth must judge. Youth must praise or condemn. But let youth first lay as its foundations for the new world the power to perceive everywhere the praiseworthy. Thus will its duty to condemn be robbed of that hatred and crude vulgarity which is so universal among those who are slaves to bitterness and whose only weapons are violence and cruelty.

Let not youth perpetuate the hatred, the cruelty, the violence, the wanton destruction, the selfish pride, which remain characteristic of the old world as it goes down to its dying. Let youth leave all these behind, because it knows there is never real occasion for the expression of any one of them.

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Measuring up to Greatness

The most precious gift youth can offer to the world, or age for the matter of that, is an individuality of the utmost fineness, an individuality sparkling with all that makes it individual, and sparkling no less with the universality of which it forms part. It must be finely alive with its own "partness," with its own particular universality. It must be finely alive with the spirit of the whole of which it is part. In other words, it must be vibrant with the spirit of relationship and all that relationship involves—the relationships within its own particular universe, and those between itself and the larger universes to which it belongs.

The purpose of education is to establish such relationships, discovering each individual *motif*, each individual note, harmonizing its constituent elements and stirring them to constructive self-expression, and harmoniously relating the complex smaller universe to the multifarious organisms of which it is a member.

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Youth at Its Highest Power

A youth must first of all be himself to his utmost, his joyous self, his eager self, his reverent self, his tender self, his fiery self. Neither nations nor faiths nor communities are strengthened if each constituent individuality is but a kind of gramophone record of some conventional theme. Doubtless, through individualities belonging to the same groups, as in the case of races, nations, faiths, and so forth, there run certain similar strands of life. Yet each individual has his

own uniqueness, causing him to unfold in a way in which no other individual unfolds, and causing him to react to the common strands in a way in which no other individual reacts. Each child is a separate problem for the teacher and for his parents. Each youth has his own life to lead and his own original contribution to make to his surroundings, of whatever nature these may be. However much sameness may appear to characterize us, in fact we are different one from another, and it is only fleeting ignorance and faulty education which hide the wealth of difference under the shadow of indistinguishability.

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Youth's Second Work

This brings me to the next work of youth. Becoming and being himself, he must be true to himself in race-expression, in nation-expression, in faith-expression, in his expression of, in his relation to, the many organisms to which he belongs. He must be finely racial, finely national, finely religious, fine in every expression of himself whether directly as a unique individual or indirectly through the circumstances of his birth and upbringing. If he be Aryan he must be a great Aryan. If he be Indian, or English, or American, or German, or French, or Italian, and so forth, he must be great in the life-mode of which he forms part. If he be Hindu, or Mussalman, or Christian, or Jew, or Buddhist, or Parsi, or Jain, he must be great in the life-mode of which he forms part. He must express each life-mode to its highest

power, that is to say to its noblest, its most beautiful, to its most brotherly, capacity. In other words, he must fulfil his setting to the utmost, gaining all he can from it, giving all he can to it. But what, you will say, if he find himself out of tune with one or more of these life-modes? May he not find himself cramped by faith, by nationality, even by race?

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Why Youth Rebels

My own general answer to these questions is that the sense of being cramped, or out of tune, is due in part to the fact that the uncongenial life-mode is wrongly presented to him, or is wrongly expressed round about him, and in part to the fact that he does not really understand its true significance. I do not wonder at youth's rebellion from existing forms, from existing life-modes, for so many of them are prisons when they ought to be gardens. It may by no means be beautiful to be a Christian, or a Hindu, or a Mussalman, or a Buddhist, in the way in which so many express these various revealings of the One Light, or in the way in which these revealings are presented by the orthodox and conventional. It may by no means be beautiful to be a member of a nation in the way in which the majority of the nationals are members, or in the way in which nationality is expressed by the nation's temporary chieftains. And it is thus the line of least resistance for the weaker among us to run away, to take refuge elsewhere, rather than to set their own, let us assume clearer, realization

of the glory of the life-mode, in the midst of the more restricted realization.

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The Splendours of Relationships

I hold that it is a glorious privilege to belong to a race type, to belong to a nation type, to belong to a faith type. It is to bathe in one or in another of the rainbow colours of the universal Light. But it is the way of the strong and the true to know the splendours of their race, of their nation, of their faith, as these are, as these are more truly than actually conceived by their average membership. The crowd tends to drag down. The individual has the opportunity to lift up. Surely is it far more beautiful to fulfil than to escape, far more beautiful to be loyal than to desert, far more beautiful to purify than to abandon, far more beautiful to find occasion to exalt than to descend to vilify. Some people say: Abandon your prisons. I would rather say: Turn them into gardens. For every prison is in truth a garden in the becoming, even though every garden is potentially a prison if it be not tended with loving reverence.

I hold that as we grow we take the less with us, for it is indeed part of the more we periodically achieve. It is not a case of "away from" but of "away with." As we ascend rung after rung of the evolutionary ladder it ascends with us, for each rung below is in truth part of the foundation of the rung above.

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Sublime Purposes

I hold that it is finer to become a great Christian, or a great Hindu, or a great Buddhist, or a great Jew, or a great Mussalman, not after the manners and customs of those who for the moment are the recognized interpreters of their respective faiths, but after the individual's own deepest insight into the faith, after his truest perception of the nature of its Founder's living, than to reject the faith as a whole because its present surfaces do not correspond to what may be assumed to be its eternal depths. It is, I hold, finer to seek to fulfil the purposes of the Christ than to desert the stream of His forthgoing because through the agencies of man and time it has become muddied. We have to learn to be true Christians, true Hindus, true Buddhists, true Mussalmans, true Parsis, true Jews, accepting the label, not as the crowd or the priests may interpret, but as we ourselves know for ourselves. Above all, youth should be at work bringing faiths back to their Founders, exalting the life and purifying the forms.

It is the same as regards nations and races. It is finer to be beautifully national than to abandon nationality because we think it to be ugly as it is ordinarily expressed. By abandoning nationality we by no means become what is called international—a word which has no meaning save as it expresses the consummation of nationality. We simply become anti-national, and therefore really anti-international, for internationalism is nationality achieved, fulfilled and therefore transcended without ceasing to be

lived, and nationality is individuality achieved, fulfilled and therefore transcended without ceasing to be lived. Indeed, if individuality be not fully lived, nationality is shorn of its vitality. If nationality be not fully lived, internationality is shorn of its vitality. The greater includes the less, it does not abolish it.

Above all, again, youth should be at work bringing nationality back to its high purposes, for only as nationality be pure and true shall internationality be achieved. Internationalism is the flower of nationalism and individuality, and needs the pure fragrance of both for its glory.

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“ Let More of Reverence In Us Dwell ! ”

But to these sublime ends youth must contribute its happiness, its

joyousness, its tenderness, its fire, its eagerness, its confidence, and above all else, I conceive, its Reverence. REVERENCE is the purest spirit of youth. Reverence, not blind but seeing, is the Light whereby the individual sees himself, knows himself for what he is, knows himself for the universe he is, and knows himself for the part he is of ever-widening circles of life about him. Reverence is the very heart of the sense of true relationship, the fulfilment of which is the supreme objective of life. As we learn accurately to relate, so do we learn truly to become. The science of relationship, or, as the Hindus would say, the science of Dharma, is the science of evolution ; and only as we fulfil the less do we accomplish the more.

THE STAGE IS SET

To the World's Youth, by M. Avenol, Secretary-General of the League of Nations.

“The drama which is now being played on a world stage in various acts and in many scenes is a drama which began quietly less than forty years ago and it will continue in other acts and in other scenes for a long time yet. It is Human Society at work changing its very foundations. It is Human Society changing its foundations from the basis of national competition

—the basis for centuries—to international co-operation, which is based on the belief in the brotherhood of man. But all this great change is bound to be a trying experience for us all, a big and painful process which is going to take time. It cannot be unduly hurried. If by your thoughts and deeds you can all help the idea of international co-operation to triumph over international competition the future that awaits the world is that splendid future of which others have dreamed but which you will have won.”

“WHO WROTE THE MAHATMA LETTERS?”

THE EVIDENCE AT ADYAR

Mr. Jinarajadasa has communicated the following letter to the Editors of “The Observer” and “The Spectator” (London):

SIR,

Owing to my absence from India it is only now that I can comment on the review in your columns of the book of Messrs. H. E. and W. L. Hare, *Who Wrote the Mahatma Letters?* with a so-called exposure of Madame Blavatsky. The existence of the “Masters” is not to be disposed of so lightly as they propose. There are letters from six of the Adepts, in six distinct handwritings; to suppose all these were forged by Madame Blavatsky is a “tall order.” The letters are from the Adepts known by the designations Serapis, “the old gentleman,” Morya, Koot Hoomi, Hilarion and Djual Kool. I have given reproductions of the scripts in my work *Did Madame Blavatsky Forge the Mahatma Letters?* and transcribed the letters in my two books *Letters from the Masters of the Wisdom*, First and Second Series. The first of the letters was received by Madame Blavatsky’s aunt in 1870 in Odessa—five years before The Theosophical Society was founded or there was any mention of Mahatmas—when her niece had been absent on her travels for two years and there was no news of her. It is in the Koot Hoomi

handwriting. The letters of Serapis and the “old gentleman” were in the year 1875, received by H. S. Olcott in New York. Letters in five of the scripts are at the headquarters of The Theosophical Society, at Adyar, Madras, in my custody. The sixth script, that of Djual Kool, is among the group of letters now with the legatee of the late A. P. Sinnett.

Madame Blavatsky died in 1891. Nine years afterwards, in 1900, the late Dr. Annie Besant received from Koot Hoomi a letter of warning and guidance. A Bombay correspondent wrote to her in London asking for elucidation on a matter of Theosophical import. Koot Hoomi wrote, in transit, in his characteristic handwriting, on the vacant two pages which composed the back of the letter, so that when Dr. Besant opened the letter in London, the familiar handwriting was there. The letter is in my possession as her successor in the occult department of her work. On my return to India, I propose to reproduce such parts of it as I can, without infringing the trust of confidence reposed in me by her regarding her occult life, which is referred to in the letter.

In the year 1897, two of us in London (one then a boy, and I then twenty-two) received from Koot Hoomi two identical miniatures on ivory of himself. Since the death of the other recipient, both miniatures of Koot Hoomi are with me at the time of writing.

The testimony of H. S. Olcott and D. K. Mavalankar, who saw Koot Hoomi, not in astral form, but as an ordinary physical individual, in Lahore, and conversed with him, in 1883, and that of S. Ramaswamier, who saw Morya

over the border of India, near Darjeeling, and conversed with him, is already on record, for such as care to examine it. What is necessary is to examine, not some evidence, but all the evidence.

Yours faithfully,

B. Jinarājadāsa

Past Vice-President of The Theosophical Society (1921-28).

September 28, 1936.
Sydney, Australia.

THE MASTERS' SIGNATURES

By ERNEST WOOD

Who Wrote the Mahatma Letters? is the title of a book by H. E. and W. L. Hare, published by Williams and Norgate at 10s. 6d. net.¹ Though the title is in the form of a question, the book has the form of an answer to it—namely, Mme Blavatsky herself wrote *The Mahatma Letters*. The efforts of the authors to substantiate this answer fail miserably—must do so in the eyes of all who are acquainted with all the previous literature on the subject.

H.P.B.'s English

One of the points emphasized by the authors is the similarity of phraseology between Madame Blavatsky's writing and that of the Letters, and they bring forward twenty or thirty instances. It happens, however, that Mme Blavatsky herself disposed of this difficulty long ago

¹ See "The Blavatsky Riddle Again" in the November THEOSOPHIST, p. 152.

when she explained that she knew little English at the time she was being taught by the Master, and from him she picked up many phrases, for example, the use of "you better . . ." instead of "you had better . . ."—I have certainly found this expression very common among my Indian students and friends. In any case, two persons talking together in a foreign tongue imperfectly known to both very soon pick up phrases from each other. And with all that, it still remains true in the greater part of the hundreds of pages of letters, that they "are perfectly unlike her own style," as Mr. Sinnett wrote.

If the authors of the criticism had read widely enough on the subject they would have found a statement by Mme Blavatsky herself, written as far back as January 1886, that many of the

less important letters were written by chelas having instructions to do so in specific cases, and she herself had acted in this capacity occasionally. Sometimes the pupils made mistakes, as in the cases of writing "ingenuity" for "ingenuousness" and "carbolic acid" for "carbonic acid," which could not have happened, writes Madame Blavatsky, "if I had been commissioned to write or precipitate the letter in question." She added: "It is very rarely that Mahatma K.H. *dictated verbatim* . . . He would say—write so and so, and the chela wrote often without knowing one word of English, as I am now made to write Hebrew and Greek and Latin, etc." Sometimes, she explains, letters were precipitated in her presence by chelas "who could not speak English, and who took ideas and expressions out of my head."

Statement by H.P.B.

Certainly all the wind is taken out of the sails of the present criticism by Madame Blavatsky's own statement that she might be reproached with having "PERHAPS . . . insisted that such and such a note was from Master, written in *his own handwriting*, all the time thinking, *Jesuitically*, I confess, 'Well, it is written by *His* order and *in* His handwriting after all, why shall I go and explain to those who do not, cannot understand the truth, and perhaps only make matters worse.'" The Masters would deal directly only with questions of really universal importance; other points they would entrust to chelas, who were authorized to use their handwritings—"a form of

writing adopted for the T. S. and used by chelas only NEVER *without Their special permission or order* to that effect." (See the entire letter of Madame Blavatsky, reprinted in THE THEOSOPHIST H.P.B. Centenary Number, August 1931, pp. 617-620).

Criticisms of the substance of the letters, as to whether, for example, a certain concept comes within the term Vedantism or not, are in order, of course, but they easily degenerate into puerility, for there are very many varied and sometimes quite inconsistent claims put forward in India in the name of Vedanta. The complaint about varied spelling of Indian names comes under this head, for it is usual in India; only a few days ago I had a letter from a man who signed himself "S. N. Moorty," and added "Please address your reply. S. N. Murti . . ."

Where the Critics Fall

Turning to the handwriting the authors put forward a theory, and on the strength of it declare that the testimony of handwriting experts may be ignored; they henceforward maintain that Madame Blavatsky wrote all the letters, assuming for those of Master K.H. a careful form of writing which resembled her own probable writing of girlhood days, and for those of Master M. a deliberately careless and degenerate form of her already far from tidy middle-aged script. One oversight of the authors is that the first letter in the K.H. script was one addressed to Madame Blavatsky's sister, assuring her of the safety of her sister travelling in wild places. How strange the

sister would have thought it to receive this letter signed by a Master, but written in Madame Blavatsky's own girlhood style, which she must have known so well! That surely would have been the last style of writing to adopt if Mme Blavatsky had wanted to deceive her sister into believing that a letter written by her was written by somebody else. Another thing which the authors omit to mention is that there are instances of letters in the Masters' scripts being received by people in steamers and trains, at Adyar, etc., when Madame Blavatsky was far away.

The Devanagari Signature

There are other points I wish to refer to—the stationery and the Devanagari signature. As the correspondence proceeded rice-paper ran out, say the critics, and so the writer was reduced to the necessity of using various kinds of paper picked up here and there. I can only say that when I arrived in Madras many years later (1908) there was still plenty of this thin rice-paper available, and it was frequently used by Indians for the light-weight half-anna (halfpenny) postage letters then current.

The authors have ten faults to find with the signature of the Master, as Koot' Hoomi Lal Singh, appearing in Letter IV. "The first and second names should not be joined." The answer to this is that they should be joined, if it is Sanskrit, for the name is probably one word. As the letter *th* is *one letter* it cannot be divided, though it must be pronounced with a distinct *h*—as, for example, *th* in the English word "hothouse."

Many Europeans would no doubt pronounce it as in "farthing" or in "ether"; it is probably to avert this error that we find the name written Koot Hoomi, with an apostrophe, however—Koot' Hoomi—to indicate an intimate relation between the *t* and the *H*. This is further in evidence by the complaint that the *H* is not well written and rather like a small *h*. Afterwards the initials K.H. could easily become adopted by an Indian temperament, without caring whether they were strict initials of the name or not, if they served their purpose.

Secondly, "The long vowel \bar{o} requires the sign ◌ under the sign for K, thus क̣ , not क , which is the sign for short ṛ ." But whoever said that long \bar{o} should be used? Formerly, short ṛ was not very rare. And I find in the use of this name in connection with a certain recension of the Rig Veda (the only place in Sanskrit literature where the name occurs, as far as I know) the spelling is क , and not क̣ . *Oo* is permissible as a transliteration to prevent the English from pronouncing the word like "cut."

Thirdly, *there should be a virāma (◌) after the letter त (t), to prevent it from being pronounced "ta."* Not so, for in practice, among people who use the Devanagari script in Hindi, Mahrathi, etc., and for the writing of their names, it has for hundreds of years been the custom to omit the virāma. In general it is omitted in writing in Hindi even ordinary words.

Three letters are not quite clear and classically formed, and they have a somewhat Tibetan look. I

would forgive this in a signature, in which we often find a certain amount of illegibility, even among the more precise-minded English. As regards the *th*, I find a resemblance to *tth*, a grammatically optional form, more frequently made use of in the north than in the south of India. As to the *s*, it is in a cursive handwriting form I have often seen; our critics make a mess of this, for they say it should be सि, instead of सि। But श sounds more like *sh* than *s*—though it is between the two, somewhat like *s* in “sure,” not as much as *sh* in “shovel.”

There is a complaint also about a little sign written over the *s*, which the critic mistakes for an *r*. *R* is usually written exactly the opposite way round. This is evidently a roughly written dot or “anuswara” (which the Indian pundits usually write by rotating the pen point in a circle, not by pressing heavily to make a dot, as I would do, in my foreign way) which means *n*, and makes the *n* required in the word. The last letter I do not recognize, but in

view of the great variety of ways of terminating the name in the Punjab and Kashmir today—(sing, singh, sinha, etc.)—we must allow the signatory a little latitude.

There remains one point: the signature should contain मि mi, not मी mī. Well, I cannot say. It is possible that the vowel should be long, and should be pronounced long, in which case it is rightly written. Or, I have heard of latitude rarely allowed in the matter of this vowel, as a reversion to an older form, though, having no works of reference by me, I cannot confirm this point.

Fallacious Criticism

Anyhow, the Sanskrit criticisms of the authors are practically *all and entirely wrong*.

In conclusion I would say that after reading this book we stand exactly where we did before with regard to the controversy as to the origin of the Mahatma Letters. It adds no new thought or material, and, even so, does not bring in all the evidence already available.

*There is only one test for membership of Our Society—
a recognition of the truth of the Brotherhood of all life and
an earnest desire to make such recognition effective. It
matters little, at the stage of most of you, what are your
beliefs, provided Brotherhood is their chief cornerstone.*

THE CAMPAIGN FOR UNDERSTANDING

THE NEW GROUP OF WORLD SERVERS

Among the many international bodies, political and non-political, whose purpose is to promote goodwill and understanding—Rotary, Freemasonry, the P. E. N. Club, the International League for Peace and Freedom, the League of Nations itself—has emerged a new body called the New Group of World Servers, whose origin and purpose tune in well with the Campaign for Understanding which the President of The Theosophical Society is inaugurating. The programme of the World Servers is outlined in the following excellent article from the News Digest :

THE work of the New Group of World Servers undermines and attacks no authority or government. It is not interested in the overthrow of rulers or the downfall of any political national party. It calls for intelligent and practical effort. It will call for the co-operation of many types of mind and many trained executives. The men of goodwill in every country must be discovered, and all who respond to these ideals must be gathered together through mailing lists. Their co-operation must be sought and systematized. This programme will call, eventually, for the assistance of many lecturers and writers, who will work along the same idealistic lines but with differing methods. Through their knowledge of their own country, and of the best way to bring these basic truths home to their own nationals, they must be left free to work as they see best for their particular nation. They, and all men and women of goodwill, constitute the New Group of

World Servers. A central group, chosen from among them, should synthesize this work and co-ordinate it, whilst giving the widest latitude to individual servers and workers.

Balancing World Forces

This programme will require patience and much co-operative work. The members of the New Group of World Servers must be discovered through their reaction to these ideals; they must be trained in the new policies, and educated in the technique of right thought, non-aggressive action, and the elimination of antagonisms of every kind; they must be taught the manner by which these basic ideals of world unity, economic synthesis and religious co-operation are to be expressed and attained. The law of Love expressed intelligently must be applied to all human relationships.

This work of educating the men and women of goodwill in the world must be proceeded with

as rapidly as possible. The work must, however, be carried on with no infringement of harmony. There must be no interference with national preferences and programmes, and no belittling of national governments, no matter what they may be. No political activity must be carried on in the name of the New Group of World Servers. Such action would continue the old methods and perpetuate the old hatreds. There must be no attack upon any party or group, and no criticism of any leader or national activity. Such old methods have long been tried and have failed to bring peace on earth. The members of the New Group of World Servers, and those associated with them, stand for no party, neither for nor against any group or form of control. This is their imperative position. For attack or counter-attack they have neither time, energy nor money. Yet their attitude is not one of "passive non-resistance." They are at work balancing world forces, and fostering the growth of that group of men who stand for goodwill, understanding and brotherhood.

Men of Today

The world of men today can be divided into two major groups. There are those who are fighting for some political party, some form of national government, some religious, social or economic attitude. There are those who are ranged against them. Partisanship, fighting for or against, and party spirit distinguish the modern world of men. For these activities which lead to separation and division and strife, the New Group of World

Servers have no time or interest. They stand for those attitudes which will eventually produce a third group, free from political and religious hatreds. As yet they are unknown, unrealized, and relatively powerless to make a definite impression on world thought. If, however, there is skill in action and an adherence to the principles of harmonious co-operation, they can, in a very few years' time, demonstrate real power and influence.

The work can then swing into its second cycle of pronounced and definite influence. This will be possible only if those of you who have this vision will make every effort and every possible sacrifice of time and money to bring it about. Between the exploited and the exploiting, the warlike and the pacifist, the masses and the rulers, this Group will stand, taking no sides, demonstrating no partisan spirit, fomenting no political or religious disturbance, and feeding no hatreds, either of individuals, nations or races. They will stand as the interpreters of right human relations, for the basic oneness of humanity, for practical brotherhood, for positive harmlessness in speech and writing, and for that inner synthesis of objectives which recognizes the value of the individual and at the same time the significance of group work. The propagation of these ideas and the spread of the principles of goodwill will produce this third group in world affairs.

Future of the Movement

In five years' time, if the work is carried forward along these lines, public opinion will be forced to

recognize the potency of this movement towards peace, international understanding, and mutual goodwill. Eventually, the numerical strength of the men and women of goodwill in the world will be so great that they will be able to influence world events. There will then be enough people enlisted in the cause of goodwill definitely to affect the trend of world affairs in sound directions.

This is no idle pacifism which will be taught. It is no mystical dream which waits for God to take action and which relies on the future to straighten things out. It is no impractical idea, incapable of application. It is a plan for the development of a group of people, gathered out of every nation, who are trained in the spirit of goodwill, and who possess such a clear insight into the principles that should govern human relations in world affairs, that they can work with power in the field of world peace and understanding. It is a systematized process of education. By its means, men and women everywhere are to be trained to live as exponents of goodwill in every department of life, and the power of intelligent goodwill to adjust difficulties in every department of human affairs is unbelievably potent. But, as yet, that growing spirit of goodwill has not been intelligently developed, applied and systematized. Thousands of men and women throughout the world are ready today to be so trained and to be brought into co-operation with each other, that there can eventually be unity of effort in the cause of peace and harmonious relations. The New Group of

World Servers seeks to discover these people, and unify them into a coherent group.

Stabilizing Public Opinion

The New Group of World Servers seeks to help in the restoration of world balance and peace through the activity—co-ordinated, definite, and applied—of this emerging group of people who can constitute a third group or “middle party” (to borrow a phrase from the field of politics) between those who are fighting for and those who are fighting against any group, religious organization, political affiliation or form of government.

Through their work, the consciousness of humanity will be steadily evoked on the side of righteousness and peace. Righteousness will be regarded as the conscious establishing of right relations with one's fellowmen. When the mass conscience is evoked and functioning, a stabilized public opinion will be possible and will be so strong that, in every country, acts of cruelty, of oppression, of enforced obedience through penalizing, of selfish aggrandisement at the expense of the helpless, of personal ambition, and of war will no longer be tolerated. The time must come in the history of humanity when so large a number of people will have been awakened to the finer spiritual issues and values that the old attitudes and activities will be rendered eternally impossible on a large scale.

Ideals of Brotherhood

One of the main functions of the New Group of World Servers is to bring about these changed attitudes,

to foster the growth of a true public opinion through the education of the thinking people in the principles of goodwill and right relations. They in their turn will educate the masses. Thus it will be possible to profit by the emerging tendency towards righteousness and goodwill which is today most definitely present, even if weak and as yet but little realized.

The second function of the New Group of World Servers is to interpret the ideals and objectives which should govern the race and to familiarize the public with the immediate possibilities. By these means they will eventually awaken in the masses an intelligent response, an ardent desire and a right activity. In this way the idea of the few will become the ideal of

the many, and will finally make its appearance as a working fact in human consciousness. The new compelling inner impulses must stand revealed to the human intellect. The growing tendency towards brotherhood (of which our modern philanthropic enterprises are an illustration), the ideal of group welfare in contradistinction to individual aims of a selfish and ambitious kind, and the enunciation of those principles which must and will govern the next world cycle—these interpretations and their right and intelligent application must be carried forward. Through this form of mass education the new age will begin to make its potencies felt. ("The Next Three Years," and "The Functions of the New Group of World Servers").

THE ARCHETYPAL LEAGUE OF NATIONS

By ADELAIDE GARDNER

WHATEVER may be the actual result of the Theosophical World Congress held in Geneva in 1936, those who have attended will return to their homes with renewed conviction that human brotherhood is a fact and not a theory.

As for the League, its present form may go upon the scrap-heap, like the patterns of the early automobiles or the first clumsy radio sets, admittedly a trial only of a new and ill-comprehended idea. But if our Congress meant anything it meant that the pattern of a League that will work does exist, and that it is intended to become evident and potent in the world of practical politics. The Theosophical Society at this meeting in Geneva was a focus of the new world mind, in which differences are more tolerated and perhaps better assimilated

than hitherto. As we go back to our Sections we need to continue to bring the synthetic aspect of mind to the fore. This means constructive insight and generosity in personal relations, in our Lodges and Sections, so that these qualities permeate our environment, our country and all the countries of the world.

Living constantly and persistently within this new mind we may perhaps be able to do more than we now realize to influence the work of the next very difficult session of the League of Nations. Its problems are not merely those of peace and war. Its true function is to find some means whereby effective expression may be given in the political world to the still unpopular truth of human solidarity.

KARMA

By ETHELWYN M. AMERY

"I am the master of my fate, I am the captain of my soul." In his splendid poem "Invictus" Henley expresses what every man is meant to be. Miss Amery shows not only what he is meant to be, but by a knowledge of Karma how he may become that ideal man who is the archetype and objective of every individual's most holy and forward-looking aspirations.

A Parable from the Nilgiris

IT is only in very recent years that scientists have admitted that life exists in mineral forms. One manifestation of it, however, fatigue in metals, has long been well known to all who have to do with engines and machinery.

Wherever life exists, the three attributes of life—will, emotion and intelligence—must show themselves, no matter how faintly. It seems probable that the valency of chemical atoms is one of the earliest forms of the manifestation of desire, and if Ruskin's *Ethics of the Dust* is a vision of reality and not merely a pretty fancy, we can find in the behaviour of the crystals he describes something that seems to be the dawn of intelligence.

In the vegetable kingdom all three attributes are quite recognizable. Will in its rudimentary form, the will to live, is a marked characteristic of some plants. There is a little creeper that grows wild in the Nilgiri Hills, well known in the West as a foliage plant (*Tradescantia axillaris*), to which the

Tamil people have given the name "When God dies, I shall die," because it is almost impossible to kill it by neglect or unsuitable conditions, or anything short of actual destruction of the whole plant, root and all. Many plants, especially ferns, show indications of emotion, responding to loving and careful treatment even in otherwise adverse circumstances, while intelligence is shown, not only in the way plants stretch out towards the light, and arrange their leaves to receive less or more of it as they require, but also in the way some change their position from a place they do not like to one more suitable. Hollies cease to protect themselves with spines on their upper branches, which are above the reach of animals, and many other phenomena, classed by botanists as selection and variation, are also due to rudimentary intelligence.

In the animal kingdom, will and emotion are much more developed, and intelligence is clearly seen, while some of the higher animals are capable of reasoning.

Turning Outwards

The newly individualized man, therefore, has all these three aspects partially developed, and has to increase, and later on to control them. He begins by being utterly selfish, and in his selfishness he injures without remorse or pity others who are weaker than himself. At a later stage these emotions begin to manifest themselves, but only in a selfish form; he knows remorse when the effect of an action brings harm to himself or those who belong to him, and he pities those for whom he feels affection, because his own feelings are hurt through them. As his circle widens, from himself to his family, from his family to his tribe, selfishness is still predominant, and he lives by taking, giving only when he sees some hope of return. During this period of his evolution he inflicts wrongs on many and is wronged in his turn; often he takes revenge for the wrong done, often his wrongs are turned back on his own head by the vengeance of the wronged, and his emotional body learns to vibrate to the emotions of anger, hatred and jealousy, while his mental body is quickened by planning vengeance and escape from vengeance.

Life after life these aspects of will, emotion and intellect increase and strengthen, but after a time the gentler emotions control the fiercer to some extent; will is directed to the good of a greater number, as reason shows that the individual can prosper only as part of a whole, and man henceforward becomes a civilized being with his powers more or less controlled, and his outward expression of them

conformed to the usages of his age and nation.

So far he has been turned outwards, reacting to stimuli from all things outside himself and acquiring for himself a store of knowledge and experience. This is the path of forthgoing, and he treads it until he has acquired all that it can give him.

Gradually the gentler emotions begin to predominate over the others. Occasionally a purely altruistic deed is done, and the man derives a new pleasure from the action, one that is not entirely selfish, for the action was spontaneous and the feeling of pleasure unexpected. Now also weariness and satiety sometimes attack him and he begins to realize that life lived for self is after all unsatisfying, even when the desires are most perfectly satisfied, and he begins to seek for some other path where he may exert his faculties to the utmost without any succeeding disappointment. He turns from the outward things to the inward, and begins to walk to some small extent as his Higher Self directs. He has had a brief glimpse of the path of return, the path on which he must give and not take, and he begins to think about treading it.

The Return Path

On this path he finds at first but little satisfaction. for it is one of constant struggle against all the inclinations and tendencies that he has been developing along the whole line of his past lives. At this stage also the wrongs he has done to others begin to claim reparation. Life after life he is born in circumstances which bring him

in contact with those whom he has injured and they in their turn injure him. At first, having no memory of the cause of the injury, he retaliates, as he has done many times in the past, and the scale turns against him once more, but gradually he perceives that "hatred ceaseth not by hatred at any time, hatred ceaseth but by love," and so he learns to return good for evil.

On this path too he has to break old habits of evil thought and action, and he encounters many failures; many times he will find himself saying: "The good that I would I do not, and the evil that I would not, that I do," but so long as he continues the struggle, the victory comes nearer in spite of failures, for at the end of each life-period the permanent atoms, strengthened in their dislike of certain courses of action—not as in the earlier lives merely by their unpleasant consequences, but by the far stronger pressure of mental reaction from what is now seen to be wrong in itself—return with increased energy to the task of conquering and casting out evil and developing all that is now seen to be good.

What "Karma" Means

The difficulties of circumstances and of character which beset the man on the path of return are usually denoted by the word *Karma*, but the word includes much more than is usually understood by those who use it merely in the sense of fate or destiny. Karma implies, first of all, the re-establishment of a perfect balance between the man and his fellows, all debts must be paid in full, all sense of superiority

or inferiority removed; it implies also the perfecting of character, all weaknesses must be got rid of, all evil tendencies eradicated, all good qualities strengthened and confirmed; and lastly, it implies training—long ages ago the Monad chose his path, his career for the future, and the experience necessary for his equipment for that chosen task can only come to him through the successive lives of the individual for whom he is responsible; and so these lives are directed by him into circumstances which will bring him exactly what he needs.

In all this there is nothing vindictive, nothing penal in the sense of an unrelated penalty for misdoing imposed from without—"Each man is . . . the decreer of his reward, his punishment."

There is a sense, however, in which Karma is regulated from without, and that is with regard to the amount and nature of that portion of it which is to be worked off in any particular life. Much of our Karma can only be accomplished by meeting again and again those whom we have met before. But as the intervals spent in the heaven-world vary according to the individual life, it is not possible always to bring a group of people who have inter-relations with one another back to earth together in consecutive lives. The adjustment of Karma is then spread over a longer period. The fact that we do not remember our past lives also makes adjustment necessary.

The Karma of Cruelty

To take one example only—the Karma of cruelty is physical

suffering, not necessarily inflicted by the person injured, for the injured usually develops more quickly than the injurer, and is the sooner ready to cause hatred to cease by love. Now physical suffering, apparently causeless, coming to one whose mind is still capable of cruelty and other low passions, breeds vindictiveness, and though to our limited vision this very often seems to happen, yet it happens far more often that this particular Karma is delayed until the lower passions are conquered, and we find that the sufferer is one whose nature has become gentle, and who takes the suffering meekly and patiently. So we are told that often physical suffering is the last Karma to be worked off.

This adjustment is brought about by the Great Ones whom we call the Lords of Karma, and to them it is due that the weight of suffering in each life is measured to the strength of the individual, and calculated to give him the greatest

possible chances of development, if he faces his difficulties bravely.

And this brings us to another aspect of Karma, one which is very often overlooked—Karma is opportunity. It is not only an expiation of the past, but a factor in our development. Good Karma, so-called, ease and comfort, favourable opportunities of all kinds, may breed sloth and self-indulgence and leave us with less of emotional and mental strength than we had before, while what is considered bad Karma, difficulties in the way of the success we aim at, may, if faced bravely and perseveringly, develop in us greater qualities of mind and heart than we should have been able to acquire in many lives of ease.

Man is meant to be master of his fate, or his stars, or his Karma, by whatever name it is called. He has brought about his circumstances and surroundings by his own acts, and it is in the way he reacts to them that his nearness to the stature of the perfect man is shown.

THERE IS A PLAN FOR SCIENCE

*The lightning is his slave. Heaven's
utmost deep*

*Gives up her stars, and like a flock of
sheep*

*They pass before his eyes, are number-
ed and roll on!*

*The tempest is his steed, he strides
the air*

*And the abyss shouts, from her depths
laid bare,*

*"Heaven, hast thou secrets? Man
unveils me; I have none."*

SHELLEY

SCIENCE is not in itself and by itself a complete interpretation of reality. It is the peculiar contribution of our age to the meaning of life and the understanding of the universe,¹ a kind of knowledge which gives descriptions and laws reached by observation and experiment. It is not the only pathway towards truth, but it is indispensable.²

¹ The foot-notes are at the end of the article.

Science since its beginning has travelled many paths and explored many territories. It has asked many questions, seeking to sift gold from dross, truth from illusion, and by its quest has brought to light many wonderful and precious things from the storehouse of nature. Now the wheel seems to have come full circle, and modern science, face to face with the mystery of the act of creation, finds no words more appropriate than those of the Hebrew poet, "And God said, let there be light: and there was light."³

The Periodic Law

The Occult Doctrine teaches a cyclic never-varying Law in Nature, action on a uniform plan that prevails through the whole world-period and deals with the land-worm as it deals with man. Neither the one nor the other has sought to come into being, hence both are under the same Evolutionary Law, and both have to progress according to Karmic Law. Both have started from the same Neutral Centre of Life and both have to re-merge into it, at the consummation of the Cycle.⁴ Law is dominant. But law is inconceivable without intelligence. Law is omnipotent and omnipresent. Intelligence, the inevitable antecedent, must be omnipotent, omnipresent and omniscient.⁵

Evolution

Evolution is *one great scheme from bottom to top, from first to last*. And since mind at its best is the highest term in the course of evolutionary ascent, it may well be said that the evolution of mind reveals the agency of Mind.⁶

The Mind responsible for creation is still active today, and we

have no reason to suppose that it has changed in the least. The material universe has evolved, and has rendered possible a fresh influx of spiritual reality as it attained greater complexity, but the Creator must be the same yesterday, today and forever. His design and purpose in bringing the universe into existence may not be apparent to us; but we may form some hazy conception of it.⁷

The design is there. The designer works according to definite rules, and these rules we call evolution, whether we mean by this word the growth of nebulae or of living beings.⁸

Unity of the Universe

The conception of the universe as a unity is comparatively recent in the history of scientific thought. It is difficult to assign a date to its origin, but it would be safe to say that it has been growing steadily ever since the overthrow of Aristotelian physics by Galileo and Newton. But there is another universe, the world of the infinitely *little*, the microcosm, whose atoms we must no longer refer to as composed of "inert matter." The atoms are far from being inert because, according to the modern conception of them, each is a miniature solar system with one central proton and a number of satellites, the electrons, revolving round the central sun. The plan of the infinitely great is reproduced in the plan of the infinitely little. There is uniformity of method and consistency of plan, whether the scale is in millions of miles or in millionths of a millimetre. Nature's mode of working is the same, whether she is dealing with atoms or with stars. The

universe is a self-consistent cosmos. The same serene design pervades equally the vast and the minute; it is as though, to some transcendent intellect, absolute size was a matter of no consequence.⁹

Lifting the Veil

Step by step science is pushing its way inward, using first the factual mind, analysing and dissecting, later the intellect, integrating and building mathematically. Now, as a new faculty dawns on the horizon, we find the intuition being called into the service of of Science. The scientist has a much more mystic conception of the world than he had in the last century, and although, for the most part, our inquiry into the nature of experience ends in a veil of symbol, there is an immediate knowledge in the minds of conscious beings which lifts the veil in places, and what we see through these openings is of a mental and spiritual nature. I am not sure that the mathematician understands this world of ours better than the poet and the mystic. Perhaps it is only that he is better at sums.¹⁰

The spiritual world is the great reality. All else, however beautiful and interesting, is temporary and evanescent. The universe is ruled by mind, and whether it be the mind of a mathematician, of an artist or of a poet or all of them and more, it is the one reality which gives meaning to existence.⁷ God is not mind, but the cause that the mind is; not a spirit, but the cause that the spirit is; not light, but the cause that the light is. God is the One Life, eternal, invisible yet omnipotent, without beginning

or end, yet periodical to . . . regular manifestations.⁴ Something *Spiritual*, then, penetrates nature and manifests itself in the universe.¹¹ For Matter is crystallized spirit.⁴

Science and Religion

Science, and the intuitive method (expressed most commonly in art and religion), the analytic and the integral approaches, these may now hope to combine to make at last a fully valid natural philosophy. If we cannot make a consistent meaning of what we find, if we cannot decide whether Life has purpose or direction, if we fail to conclude whether the universe is friendly or hostile or indifferent, then we are done. If we cannot find out what the world now means in this bigger focus that science has given to us, we shall go on using the new powers for the old aims and we shall smash civilization. The only thing which can make man safe against himself, armed as he now is with superhuman power, is to discover superhuman purpose.¹ Once let Science again be the material side of Religion, once let the school of Science be again a part of every temple, as it was in the ancient days, then everything that is discovered, that conduces to human happiness, will be shed abroad to all who can appreciate it, while destructive discoveries, that might be used by the undeveloped for the injury of man, will remain in the safe custody of the Guardians of Humanity and Their servants, until mankind develops sufficiently to be fit to be trusted with that knowledge.¹²

(References on page 277)

THE MEN OF THE TREES

A Society of Tree Lovers who are working to create a universal tree sense and encourage all to plant, protect and love trees everywhere.

BY RICHARD ST. BARBE BAKER

IT is asked at times what work each individual member of The Men of the Trees can do towards the cause of forestry? There is a large amount of tree-felling being done, and less planting than before. Various causes, not entirely avoidable, have led to this. Most of the highly populated countries of the world have been losing their woods and forests far too rapidly. Strangely enough the process of destruction has been speeded up in recent years, just when there has been a notable advance in the general appreciation of natural scenery.

We, The Men of the Trees, can make our influence felt by creating a Tree sense in the whole population. We must guard against the merely sentimental. Individual trees and avenues sometimes reach a stage at which felling or replanting may be the only cure, and the appeal of the beautiful must not lead us to neglect the economic aspect of timber growing, observing the fact that large areas of commercial timber are essential for public utilities.

The motorist of the present day must have his requirements under our attention, and wooded hedge-

rows or bad corners must not obscure his view of the road and crossways. A farmer struggling through bad times should not be too severely judged if he fells for cash, but he must be induced to plant; his crops need protection, and a suitable place for a woodland belt can be found on many farms, which he might plant with profit.

We must support private and government afforestation, and insist that more hardwood trees should be planted as borders or groups to break the monotony of the conifers, to provide food and shelter for game and supplies of the very necessary but slower growing timber. Experience has proved that mixed woods are best, and it should be our purpose to insist that the best systems of planting are adopted.

What is needed is an energetic campaign to enlighten public opinion. We must awaken a general interest, and build up an intelligent tree-sense. There is work for everybody. If you can plant even a single tree and especially a hardwood tree, do so; but in any case, take every opportunity of bringing your influence to bear, talk about our very real dependence upon

trees and the importance of scientific management. Extend the membership of our Society, keep up your own subscription, introduce the *Men of the Trees Calendar* to your friends, also the *Tree Lover* quarterly, write to your paper and ask your Member of Parliament to further the cause of Forestry in the House, appeal to your local authorities, make yourself familiar with the work of the Forestry Commission: explain to landowners, farmers and cottagers that tree-growing is a duty both to themselves and to the nation; urge the planting of trees along the roads when they are being newly made; suggest that ugly buildings may be screened by quick-growing trees, and advocate and plan for the reclamation of waste lands by planting; seek avoidance of unnecessary tree destruction when new building is proceeding; spread the knowledge of fire danger, in spring from dry bracken and old gorse, and in summer from campers and discarded bottles; especially hand your information on to your local Scouts, Guides, hikers and nature-lovers, and bring them within our circle of influence.

Most people are tree lovers at heart and they need only to be reminded of these things to become active Men of the Trees, and help safeguard our tree heritage which is now threatened.

The creation of a universal tree-sense will eventually lead to action which will evolve a progressive forest policy and will provide immediate work for thousands. In Great Britain two million idle acres could be made productive by afforestation. This work would provide re-

lief to many, who, since the conclusion of their education, have never been afforded the opportunity of employment. Such a progressive forest policy would endow the whole country with increasing wealth and beauty for generations to come.

Let us respond to our aim: "To develop a tree-sense in every citizen and encourage all to plant, protect and love trees everywhere."

The Men of the Trees,

10, Victoria Street, London, S.W.1.

CORONATION TREES ACROSS BRITAIN

A chain of trees may be planted across the length and breadth of Britain to commemorate the King's coronation.

The suggestion comes from The Men of the Trees, guardians of Britain's forests and woodlands. Mr. Richard St. Barbe Baker, founder of the guardians, told *The Star* (August 3) that a meeting of societies will be held shortly to consider the scheme. The plan is to plant saplings in town, village and countryside from Land's End to John o' Groats," he added.

"Each group, within sight of the other, would consist of nine trees—an oak to represent the King; eight others to indicate that he is King Edward VIII. The trees—millions of them—would be planted, it is hoped, by local authorities, assisted by scouts, guides and school-children. The cost would be borne out of special local funds. Thus the whole nation would join in a thanksgiving memorial, which would last for all time.

"The first planting would begin in the extreme south-western corner of the Duchy of Cornwall, and continue northwards and eastwards, spreading out in a series of chains linking county with county."

Mr. Baker thinks such a plan will appeal to the public imagination and serve the dual purpose of reafforesting and beautifying the countryside.

WORLD THEOSOPHY CAMPAIGN FUND

Mr. Peter Freeman, General Secretary of the Welsh Section, has planned in preliminary draft a scheme to provide our Society with the funds it urgently needs for the carrying out of its work in these days of the world's insistent demand for Theosophy as the Way Out from the existing intolerable situation.

HE submits it for criticism and for any modifications which may seem desirable. In fact, he sends it out in order to draw attention to the need for funds and to a way in which such funds may be forthcoming with a minimum of inconvenience to the membership. As at present advised his scheme seems to be particularly good, and worthy of very careful attention, even though modifications may be necessary, and even though some Sections may be quite unable to do more than help in a very humble way.

It is true, of course, that ours is a spiritual Society in the first place, and finance must be a secondary consideration. In fact, as many of my fellow-members know, I hope the time may come when all dues are abolished and the financial side is entirely voluntary from beginning to end. But this utopia seems to be still in the distance. For the present we need money, and we have to see whether we can place our Society upon a stable financial

basis. This would be a wonderful gift from the present generations to those yet to come, and a magnificent example of our ardent devotion to the cause of Theosophy.

As for the dinner in 1975, Mr. Freeman offers to be the host and to pay all expenses. I hope that the 1975-ers will remember this offer and either seek him out in his present body, or ferret him out in another. How he is going to manage if he does not happen to be in incarnation I do not quite know, but possibly by that time the doors between our two adjacent planes may be open instead of closed as they are at present, so that he will be able to place his superphysical hand into someone's physical pocket.

Anyhow, I hope that his ideas will prove interesting and productive of valuable results. His scheme is published here as a tentative proposal for discussion. In December it will come before the General Council for opinion. We shall be glad to have the views of members and Sections.

“WIN THE WORLD FOR THEOSOPHY”

£100,000 WORLD THEOSOPHY CAMPAIGN FUND
 (“WORLD FUND” for short).

PURPOSE

1. To inaugurate the work of The

Society for the next 40 years until it completes its Centenary in 1975.

2. To support inter alia :
 - (a) The Seven Year Plan.
 - (b) International Theosophical Propaganda.
 - (c) Revival of Dormant National Societies.
 - (d) Starting of Activities where The Theosophical Society does not exist.
 - (e) Activities and Developments at Adyar.
 - (f) International Centre at Geneva.
3. To help to secure a Membership of 100,000 F.T.S. throughout the world.
4. To provide travelling and other necessary expenses for the President and other Officers and Workers for The Society.
5. To provide pensions for Theosophical workers who have given a life's service to The Society.

PROPOSED METHODS OF COLLECTION

1. (a) *A Donation of £1 per Member* (or Promise) to be paid before the end of 1938. Promise forms to be collected during 1937 along lines similar to the "Wesleyan Fund."
- (b) *Larger Donations.* A Personal letter from the President and General Secretaries to all possible subscribers.
- (c) *Social Events.* Each National Society and each Lodge to be invited to organize some social event on Adyar Day or some other suitable occasion each year, and to send proceeds to the Fund.
- (d) *Bequests.* Every Member to be invited to leave some definite amount to The Society. Suitable forms to be issued to every Member.
2. An Effort to be made to complete £100,000 in Donations or Promises by 1941, when the next Presidential Election takes place.

ORGANIZATION

- (a) A specially appointed person to be in charge of the Fund at Adyar.
- (b) Each National Society to be invited to appoint an individual or Committee to popularize the Fund.
- (c) Each Lodge to be invited to appoint a Collector and Organizer.

(d) Outline of Scheme to be published in THE THEOSOPHIST and *The Theosophical World*.

(e) Record of Receipts and Promises, and notification of Bequests (without names) to be given each month in *The Theosophical World*. Annual Report to be issued each year.

(f) Methods of collection, allocation of funds and other details to be reviewed by the General Council following each Septennial Election of the President.

(g) The Fund to be mentioned by the President, General Secretaries, International Lecturers and others whenever practicable and convenient.

GENERAL

1. *Centenary Roll of Honour.* The name of every Subscriber of whatever amount to be recorded, together with the name of his Lodge and National Society, and placed among the Archives at Adyar. This record to be available for inspection at the Centenary Celebrations in 1975. A list of names of Subscribers, but no amount, to be given in *The Theosophical World* each month.

2. *Incorporation of Funds.* THE WORLD FUND to incorporate the Adyar Day Fund, the World Congress Fund, the President's Travelling Fund, the Diamond Jubilee Fund and the Faithful Service Fund, but donations may be specially earmarked for any of these purposes. Each Member to be invited to make suggestions as to how the Fund can be augmented and extended.

3. *Dinner.* All Subscribers to be invited to a Dinner to be given at Adyar on December 25th 1975, when a Report shall be presented and a Statement made on what has been done with the Fund.

4. *President's Travelling Fund.* A first charge on the Fund to be the payment of £1,000 per annum to the President of The Theosophical Society for his personal and private travelling expenses in carrying out his duties for The Society. This to be paid in four equal quarterly payments of £250 each on January 1st, April 1st, July 1st, and October 1st each year. The receipt of the President to

the Treasurer to be the only acknowledgment required.

5. *Control of Fund.* Appointment of Collectors, Organization, Allocation of Funds, Investment of Receipts, etc., to be under the control of the General Council of The Theosophical Society.

6. *Matters to be Arranged.* Letter to General Secretaries inviting support. Draft letter to all F.T.S. together with suitable forms. Appointment of Organizers. Brief summary of the Seven Year Plan (What has been done, and what might be done).

THERE IS A PLAN FOR SCIENCE

(From page 272)

REFERENCES

- ¹ Gerald Heard.
- ² Sir Arthur Thompson.
- ³ James Arnold Crowther.
- ⁴ H. P. Blavatsky.
- ⁵ Bailey Willis.
- ⁶ Lloyd Morgan.
- ⁷ Sir Oliver Lodge.
- ⁸ Frances Mason.
- ⁹ F. Fraser Harris.
- ¹⁰ Sir Arthur Eddington.
- ¹¹ Hans Driesch.
- ¹² Annie Besant.

BOOKS TO READ

- Creative Evolution*, H. Bergson.
The Great Design, edited by Frances Mason.
Holism and Evolution, F. C. Smuts.
Life and Matter, Sir Oliver Lodge
Man and the Universe, H. Driesch.
Mechanism, Life and Personality, J. S. Haldane.
New Pathways in Science, Sir Arthur Eddington.
Science in the Making, Gerald Heard.
The Secret Doctrine, H. P. Blavatsky.

INTERNATIONAL CONVENTION AT BENARES

DRAFT PROGRAMME

The General Secretary and his colleagues at Benares are doing all in their power to make the International Convention, the sixty-first Convention of The Theosophical Society, and the first to be held at Benares for many years, a great success. The opening day is Saturday, the 26th December, and the Convention proper closes on Tuesday, the 29th. The following is a draft programme, subject to alteration, and the titles of some of the lectures have yet to be announced.

24th December, Thursday.

4-30 p.m. Children's Day.

25th December, Friday.

10-0 a.m. Dedication of Indian Bookshop.

2-00 p.m. Indian Section Council (Old Council).

4-30 p.m. Lecture on "LIFE AND LITERATURE" by DR. J. H. COUSINS.

26th December, Saturday. (First Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Common Prayer of All Religions.

9-30 a.m. Young Theosophists Convention.

11-0 a.m. Lunch.

1-00 p.m. Meeting of the General Council of The Theosophical Society.

2-30 p.m. OPENING OF CONVENTION.

3-30 p.m. Tea.

4-30 p.m. First Convention Public Lecture. THE BLAVATSKY ADDRESS: "THEOSOPHY AND PSYCHO-ANALYSIS" by DR. BHAGAVAN DAS.

6-30 p.m. Dinner.

7-30 p.m. Entertainments.

27th December, Sunday. (Second Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Common Prayer of All Religions.

9-45 a.m. Opening of Art Exhibition.

11-0 a.m. Lunch.

2-00 p.m. Indian Section Convention. (Nominations for New Council.)

3-30 p.m. Tea.

4-30 p.m. Second Convention Public Lecture. THE OLCOTT ADDRESS: "THEOSOPHY, THE LIVING TRADITION," by MRS. RANSOM.

6-30 p.m. Dinner.

7-30 p.m. Entertainments.

28th December, Monday. (Third Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Common Prayer of All Religions.

8-30 a.m. The Indian Section Public Lecture, by MR. N. SRI RAM.

9-45 a.m. Young Theosophists Day.

11-0 a.m. Lunch.

2-00 p.m. Question and Answer Meeting.

3-30 p.m. Tea.

4-30 p.m. Third Convention Public Lecture. THE BESANT ADDRESS: "SCIENCES, HUMANITIES, AND BRAHMAVIDYA," by DR. SRINIVASA MURTI.

6-30 p.m. Dinner.

7-30 p.m. Entertainments.

29th December, Tuesday. (Fourth Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Common Prayer of All Religions.

9-45 am. Fourth Convention Public Lecture. THE LEADBEATER ADDRESS: "DR. BESANT'S GREAT MESSAGE AND OUR HERITAGE," by MR. JAMSHED NUSSERWANJI.

11-0 am. Lunch.

1-00 p.m. Indian Section Council. (New Council).

2-30 p.m. Indian Section Convention, closing.

3-30 p.m. Tea.

4-30 p.m. FIFTH CONVENTION PUBLIC LECTURE. MR. C. JINARAJA-DASA.

6-30 p.m. Dinner.

7-30 p.m. CLOSING OF CONVENTION.

30th December, Wednesday. (Fifth Day).

6-45 a.m. Bharat Samaj Puja.

8-00 a.m. Common Prayer of All Religions.

8-30 a.m. International Academy of the Arts.

9-30 a.m. Young Theosophists Meeting.

11-0 a.m. Lunch.

2-00 p.m. Meeting of the Besant Memorial Trust.

3-00 p.m. At Home to meet the President. All Delegates. (Public by invitation.)

4-30 p.m. Public Lecture on "ART IN EVERYDAY LIFE" by DR. J. H. COUSINS.

6-30 p.m. Dinner.

31st December, Thursday.

Excursion to Sarnath, Hindu University, Ghats, and other places.

3-30 p.m. Volunteers' Day.

INFORMATION FOR DELEGATES

The General Secretary for India supplies the following information for delegates to the sixty-first Annual Convention of The Theosophical Society to be held at Benares, commencing 26th December 1936:

1. Delegates will be received not earlier than 25th December, i.e. a day before the official opening, and the arrangements for accommodation and food will hold good for seven days, i.e. till 31st evening.

2. Delegates should arrive at the Benares Cantonment Station and will be received at that station only. Previous intimation will help us greatly.

3. All members of The Theosophical Society in good standing are eligible to be delegates and should register their names on payment of the required fee before 1st December. No accommodation can be guaranteed for those who fail to register by that date.

4. Non-members can join with previous permission on payment of Rs. 3 as registration fee. Every effort will be made to accommodate such non-members, if they register before 1st December, and subject to the requirements of members.

5. A certain number of separate rooms meant chiefly for families will be available and will be reserved on extra payment, to

be decided in each case. Cooking is not allowed in these rooms, but an effort will be made to provide special kitchens on additional payment. Please communicate your requirements as early as possible.

6. The fees fixed are: Registration for delegates, Rs. 2; for non-delegates with previous permission, Rs. 3; bonafide members of Youth Lodges, Re. 1; general accommodation, Rs. 2 in addition to registration. Special accommodation—on application. Meals: one meal Indian, As. 6; both meals on one day Indian, As. 10; five meals European style, Rs. 3 per day. Accommodation cannot be guaranteed to those who fail to register and pay for the accommodation before 1st December, nor can food be guaranteed to those who do not purchase their food tickets the previous day or in the morning for the evening meal.

7. All intending delegates are reminded that Benares is apt to be very cold at Christmas, and they should bring plenty of warm clothing, also mosquito nets, towels, soap, drinking vessels, and a torch.

8. All delegates on arrival should obtain from the Inquiry Office their badges and copies of programmes, as well as detailed instructions.

WHO'S WHO IN THIS ISSUE

ARUNDALE, George S., President of The Theosophical Society and Editor of this journal, lately returned to Adyar after a six months' tour of Europe.

RUKMINI DEVI, Founder of the International Academy of the Arts and President of the World Federation of Young Theosophists.

NINA, DUCHESS OF HAMILTON is President and MISS LIND-AF-HAGE-BY Founder and Director of the Animal Defence and Anti-Vivisection Society, which has headquarters in London and Geneva. A gracious gesture of theirs was the complimentary luncheon to the President and delegates of The Theosophical Society at Geneva. They are strongly supported by DR. THOMAS ROBERTSON and DR. BEDDOW BAYLY.

BRUNEL, Francis, leader of Young Theosophists in France; student of law and politics.

TRIPET, Georges, General Secretary for Switzerland, and Young Theosophist leader.

GOGLER, Adrien, a Geneva artist who organized the exhibition of paintings at the Geneva World Congress.

GRAY, Mary, frequent contributor to Theosophical journals on art and philosophy.

KAMENSKY, Dr. Anna, General Secretary of the Russian Section outside Russia; has a lecture course on "The Philosophy of Beauty" at the University of Geneva, and arranged the World Congress Summer School on Art and Beauty.

JINARAJADASA, C., formerly Vice-President of The Theosophical Society and author of many volumes on Theosophy.

WOOD, Ernest, author of numerous Theosophical books, specializing in the practice of Yoga.

AMERY, Ethelwyn M., has appeared in several recent issues of THE THEOSOPHIST expounding "Simple Fundamentals of Theosophy."

FREEMAN, Peter, promoter of the "World Fund," is General Secretary for Wales, and formerly member of the House of Commons. Is President of the Vegetarian Society in England.

FORTHCOMING FEATURES IN THE THEOSOPHIST

THE WAY OF HOLINESS: III. FINDING REALITY. George S. Arundale.

PRISONERS OF CHILLON. Iris Reeves.

A SIMPLE APPROACH TO THE SECRET DOCTRINE. Josephine Ransom.

DOWN THE AGES: A REINCARNATION STORY. Jean Delaire.

LORD BYRON: THE SPIRIT-PEOPLES AND THE SPIRIT-PLANES. S. Mehdi Imam.

A SYNTHESIS OF THEOSOPHICAL LAWS. Gaston Polak.

TONAL PERSONALITIES. Warren Watters. PHYSICS AND METAPHYSICS. J. W. A. Croiset van Uchelen.

OUTSTANDING ARTICLES IN NOVEMBER ISSUE

(Second World Congress Number)

JUSTICE POUR L'ESPRIT CREATEUR DE LA JEUNESSE. Par Serge Brisy.

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It is an unsectarian body of seekers after Truth, who endeavour to promote Brotherhood and strive 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.

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