



THE THEOSOPHIST

ADYAR

MARCH 1941

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

Vol. LXII

(Incorporating "Lucifer")

No. 6

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 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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The 65th International Convention of The Theosophical Society, Benares, December 1940



ON THE WATCH-TOWER

BY THE EDITOR

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

BENARES

I AM very happy to record the holding of two very fine Conventions—one the International Convention on the occasion of the 65th Anniversary of The Society, the other the Golden Jubilee Convention of the Indian Section. I had the privilege of opening both Conventions which were not only attended by a large number of delegates from all parts of India but also by a number of other visitors to Benares including the general public. Mr. G. N. Gokhale, the General Secretary of the Indian Section, had made as usual the most admirable arrangements not

only for the comforts of the delegates but also for the various gatherings. The principal lectures were given in a very spacious pandal or tent close to Dr. Besant's old home, Shanti Kunja, while other gatherings were held in various other parts of the Indian Section's estate.

On the 23rd December S'rīmatī Rukmini Devi consecrated the new temple built by the General Secretary for the Bhārata Samāj worship. This temple is situated opposite the Shiva Temple built by Dr. Besant many years ago close to Shanti Kunja. On the 25th the special event was a public Dance Recital by S'rīmatī Rukmini

Devi to an overflowing and most appreciative audience. In fact, so impressed were all by this recital that she was prevailed upon to give a second recital on the 31st which was also very well attended. On the 26th the Convention proceedings officially began with the Opening by myself at 2.30 p.m. of the International Convention. My Presidential Address was published in the last issue. At 4.30 p.m. there was the First International Convention Lecture by the Vice-President of The Theosophical Society on "What Is True Yoga?"—a most beautiful and scholarly address, also published in the last issue. In the evening there was a most delightful and artistic entertainment by a number of students of the Vasanta College for which I believe S'rīmati Visalakshi Ammal, Rukmini Devi's sister and Vice-Principal of the College, was responsible.

The next day I gave the Indian Section Lecture under the title "The India of My Dreams," after which S'rīmati Rukmini Devi presided over a meeting of Young Theosophists. In the afternoon I opened the Golden Jubilee Convention of the Indian Section over which Mr. Hirendra Nath Datta was unanimously chosen to preside. Later on during the same day Mr. Jinarājādāsa gave his first lecture on "The United States of the World." He was most heartily

welcomed back again to India and to Benares after a long absence. In the evening there was an excellent entertainment by the students of the Besant Theosophical School.

On the 28th in the morning there was held the Ritual of the Mystic Star, after which there was a Symposium on Peace and Reconstruction presided over by myself at which the speakers were Mrs. Lavender, S'rīmati Rukmini Devi, Professor D. D. Kanga and Mr. Sri Ram. This was followed by Mr. Jinarājādāsa's second lecture entitled "Plato's Solution of the Problem of Immortality." This was very highly appreciated by the audience as being both scholarly and beautiful. In the evening the local Arts Circle produced "I Have Lived Before," by J. B. Priestly. This was a very creditable production indeed.

On the 29th Mr. Gokhale spoke on "Theosophy in India: Whence, How and Whither." The lecture was an admirable survey of the growth of Theosophy in India, and has also been published in the February issue. The lecture was followed by a Round Table Ceremonial and also informal meeting conducted by S'rīmati Rukmini Devi. In the afternoon S'rīmati Rukmini Devi presided over an Art and Education Conference, while later on Mr. Jamshed Nusserwanji spoke on "The Theosophical Society and Its Role in

World Reconstruction." As recent Mayor of Karachi and having held many public offices of importance, the lecturer was particularly well equipped to speak and fascinated his audience with his practical suggestions. In the evening there was a Question-and-Answer Meeting at which Mr. Jinarājadāsa and Mr. Hirendra Nath Datta answered a number of questions.

On the 30th the Indian Section Convention was closed and the last Convention Lecture was delivered by S'rīmati Rukmini Devi on the subject "India and the New World." This address was particularly appreciated as both original and constructive. In the evening the Young Theosophists staged a variety entertainment, which was preceded by the showing of a number of films in which Dr. Besant and Bishop Leadbeater appeared.

On December 31st I closed the International Convention with an address which is published in this issue, and this was followed by a very interesting and practical meeting dealing with Publicity and the Presentation of Theosophy. In the afternoon the Indian Section was at Home, and in the evening S'rīmati Rukmini Devi gave her second Dance Recital.

I gave two dinners during the course of the Convention—the first to Members of the General Council and to the Executive Committee of the Indian Section, and the

second to the workers who had so splendidly helped to make the Convention the success it was. I have very specially referred to all the volunteers who made us all so happy. There were also, of course, a number of business meetings of various kinds, the daily Bhārata Samāj Puja, and the celebration of the Holy Eucharist and the Ceremony of Solemn Benediction. While most delegates had to leave immediately after the closing of the Convention, S'rīmati Rukmini Devi, Mr. Jinarājadāsa, myself and others stayed on until the 5th January when some of us returned to Adyar and others went to Allahabad for a couple of days' lecturing.

I may add that there was a very successful meeting of the New India League in the course of which the following resolutions were passed:

"The New India League feels strongly the disaster to the future of India in the present divisions of political parties which are mutually exclusive and antagonistic to each other; and appeals to all parties to come together and create a platform to which all of them can subscribe."

"This League is completely united in its support of Britain and her Allies, whose victory it considers to be essential to the welfare of India and all other peoples throughout the world."

A plan for more intensive organization was also approved.

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A very welcome visitor to the Convention was Dr. Taverø, the newly appointed Consul-General for Colombia, who came as a special delegate from our fine Colombian Section. Mr. Jinarājadāsa told us how Dr. Taverø had helped him during his Colombian tour and how fine a worker he has been for many years for Theosophy and The Theosophical Society. After a short tour in the North Dr. Taverø is now making his first acquaintance with Adyar to which he had been looking forward immensely.

I had the very great pleasure of seeing again some of those great workers who helped Dr. Besant so wonderfully in her work, Mr. Upen-dranath Basu and Dr. Bhagavan Das, who were good enough to come to see me, and their presence at Shanti Kunja was quite like old times. I am sure that our beloved President-Mother must have looked upon the little gathering with very much happiness. I also renewed acquaintance with a number of old pupils who seemed very glad to see me again. I was also happy to see our new Benares Theosophical School beginning to flourish under the guidance of Mr. Gokhale, its Principal, and Mr. Kanitkar, its Headmaster. I was also very glad to see Rai Iqbal Narain Gurtu, Mr. Shiva Rao and Mr. Sanjiva Rao—all of them, of course, very old friends. On the 4th January we had the great

pleasure of taking tea at Rajghat with the workers there of the Rishi Valley School.

TWO RESOLUTIONS

The following two Resolutions were passed by the General Council of The Theosophical Society at their last meeting held at Benares on 25 December 1940 :

"1. Resolved that the General Council of The Theosophical Society is emphatically of opinion that in the present war the very existence of The Theosophical Society and the spreading of the Light of Theosophy are menaced as they have never been menaced before in the history of The Society, and therefore urgently calls upon every member to help by all means at his disposal to guard them from the menace, more especially by himself more eagerly spreading the Light of Theosophy and becoming increasingly virile in his membership of The Theosophical Society.

"2. Resolved that the General Council of The Theosophical Society is of opinion that the fact of Universal Brotherhood, to form a nucleus of which The Theosophical Society was primarily established, inherently involves the concept of Universal Peace ; and in declaring, therefore, that Universal Peace is vital to the fulfilment of Universal

Brotherhood, calls upon every member to do all in his power, without delay, to help in planning for such a Peace as shall, when the war is over, restore throughout the world, both to nations and to individuals, their birth-right of Freedom and Justice."

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HIGHLIGHTS OF 1940

(From an Address delivered at Benares)

Let me call your attention to some of the outstanding features of our work at the present time.

THE INDIAN SECTION'S JUBILEE

First of all, of course, I must congratulate the Indian Section on having attained its Golden Jubilee, or is it its Diamond Jubilee? In many ways our Indian Section is the heart of our Theosophical work throughout the world, for Theosophy is but the reincarnation of the eternal Brahmaildy which has had its noblest exposition in this ancient land. I feel sure the Indian Section is about to rise to new heights, so finely strengthened as it has been especially at its Headquarters by one of the greatest of its General Secretaries—Mr. G. N. Gokhale. With the vivification he has effected throughout the national Headquarters, and with the most necessary and happy re-establish-

ment of Theosophical education in the very centre itself, I look forward with very great confidence to the renaissance of the soul of Theosophy in India both in its life and in those forms through which it reaches the outer world. But I do most earnestly hope that every member of this premier Section will realize that he must do all that lies in his power to justify the honour of his membership and of his access to the Truths of Theosophy by making Theosophy and the Indian Section and his Lodge a living force in his Motherland. This is a time for action and service. Who shall give service and action if not members of The Theosophical Society? India calls to them to fulfil the honourable obligations of their membership, and so must they do, or lose, perhaps for many lives, a priceless opportunity.

RUKMINI DEVI'S MISSION

Let me now say how happy I am that through the great facet of Theosophy—Beauty—the Light of Theosophy is beginning to shine with such added power and purpose, as Rukmini Devi enters upon her great Mission to the world. We have just completed a tour of Bombay, Ahmedabad, Bikaner and Delhi, during the course of which she has given seven Dance Recitals, each of which has been enthusiastically acclaimed by the public with full houses on each

occasion. These are the beginnings in the North of her great successes in Southern India, and many of you witnessed her exposition of the Indian classical dance on Christmas Day here in Benares. I regard her work as opening a new and vital era of activity in our Theosophical work—an era of stress of culture essential to the right advent of that new world which is slowly beginning to take the place of the old.

Rukmini Devi's International Centre of the Arts, Kalākṣetra, is most appropriately housed at Adyar and she is gradually gathering about her a group of artists and pupils, which will have, as it grows, a deep and a most necessary influence upon Indian life. So far, the growth of India into her freedom has been far too little permeated by cultural influences, with the result that there has come about a most unfortunate hardening of political life. It is high time that there shall be a cultural awakening *pari passu* with the purely political awakening, and such awakening Rukmini Devi is leading today, for it should be clearly understood that her work and interest is by no means confined to the Art of the Dance, but covers the whole field of Culture in all its aspects. Thus does our understanding of Theosophy widen as the years pass, and I confidently predict that in 1975 there will be available to the world a Theosophy such as we cannot

even dream of today. But I no less confidently predict that in all its essence it will be as given to us from the beginning in our great classical literature.

THE BRITISH SECTIONS AND THE WAR

A wonderful highlight of our movement may be watched in the quiet steadfastness of our Sections in Britain, and especially of the English Section, as the people are constantly being subjected to the horrors of the present war, largely through bombing and all its attendant atrocities. These British Sections of ours carry on, and their members perform their duties, often dangerous and always onerous, in a spirit of calm fortitude worthy of the highest admiration. It is not too much to say that the war has spiritualized Britain to an extraordinary degree, and that in the course of such spiritualization Theosophists have become Theosophized as never before. I think this is true of us all. I know that the war has caused me to enter far more deeply than I could have thought possible into the realities of Theosophy and into the power and purpose of The Theosophical Society. And if this can happen to me in comparative ease far away from the ghastly conflict in Europe, how much more must it not happen to our brethren who have been called to bear the brunt of the fight

on the physical plane? All honour to them, and all congratulations, too, for are they not sure that Theosophy and The Theosophical Society in Britain will, when the war is over, enter upon a very splendid period of life and activity?

AMERICA'S MAGNANIMITY

Another fine highlight is the very great generosity shown by our American brethren towards our Society as a whole and to our International Headquarters in particular through the Adyar Day Fund, to which they contribute so largely. If we have been able to place in good financial standing a number of our European Sections which have no means of giving their dues, so that now all their arrears have been discharged, it is because of our American brethren. If the annual deficit of The Society has been substantially diminished, it is because of our American brethren. If The Society is able to contribute largely to funds for the relief of our war-distressed brethren, it is largely because of our American brethren. If our Headquarters work can be carried on without anxiety, it is largely because of our American brethren. And if various charitable activities of our Headquarters, especially connected with the helping of the poor people who live in the vicinity, can be carried on as usual, it is largely because of our American brethren.

I am sure that Mr. Sidney Cook, the great President of the American Section, happily acquiesces in this diversion to the general work from local needs of the monies that have thus come to us. Only gain can come to the American Section from all this sacrifice. It is indeed an investment from which the Section will derive abundant interest in increased spiritual power.

PLANNING THE PEACE

And then I think of the Peace and Reconstruction Department which has been established with its centre at Adyar to help to plan for Peace in the very midst of the war itself. I hold it is urgent that Theosophists throughout the world shall without delay begin to apply the light of Theosophy to the problems which the war has caused and which the Peace must of a surety solve. I hold that Theosophists have a vital contribution to make to the nature of the solution of these problems, and I have addressed my fellow-members everywhere urging them to study in the light of Theosophy the nature of the Peace that shall bring the world nearer to the practice of Universal Brotherhood, and to co-operate with all movements which work to the same end. It may be that as a result of such studies in every land we shall be able to outline the principles of a Charter of World Liberties which shall be the keynote

of the details of the Peace on which the new order of the world's living is to be based.

PUBLICITY

The Society's Publicity Department has been another highlight of activity. The Campaign booklets, *Theosophy Is the Next Step*, have been sold to the extent of over 58,000, not including the issue of over 6,000 free. And the booklets are still selling. The *Theosophy and War* leaflets have circulated to the number of 55,000 during the last nine months, while the new Correspondence Course booklets, *Theosophy at Work*, have been sold to the number of nearly 1,000 sets of ten study courses. Thousands of the President's War Letters have also been issued, as well as the booklet on *The Neutrality-Universality of The Society*, applying the views of the Founders of The Society and of the various Presidents on this important question especially in relation to the present crisis.

The Theosophical Publishing House, under the very able direction of Bhikkhu Arya Asanga, affords yet another highlight.

A DARING EXPERIMENT

I certainly include among the highlights the daring experiment by the Eastern Tamil Federation of the Indian Section to make, for a limited period, free membership

within their area to all sincere applicants, and this without any financial detriment whatever to the Indian Section itself. So far the experiment has worked exceedingly well, and well over 200 new members have been added to The Society's rolls. I am most thankful that the experiment is being made, for I am clear, as my great predecessor was clear, that membership of a spiritual Society such as ours ought to be free, though for the moment the difficulties in the way may be insurmountable. The experiment by our Eastern Tamil brethren is being continued, and maybe it will be the beginning of free membership throughout The Society—a consummation devoutly to be wished.

DR. MONTESSORI

A very obvious highlight is the hospitality The Society is able to offer to that great educationist, Madame Maria Montessori, and to her adopted son, at Adyar. There will hardly be any question that Madame Montessori is the most distinguished scientist in education now living, and I am hoping that after her second training course, now just completed, she will be able to consider the ways and means whereby her system may be most suitably applied to India. As a matter of fact she proposes to do this with the help of some who are very specially

interested in Indian education, and I am sure that her presence in India is proving a great benediction to the cause of the renaissance of Indian education—urgently needed indeed.

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FROM U. S. A. TO HIMALAYA

By the outgoing mail from Chicago, dated October 20th, I have just received from Mr. Sidney Cook, the President of our American Section, some most valuable and splendid material for propaganda and study work.

In the first place, Mr. L. W. Rogers' admirable booklet *Theosophy* has been issued in a new and attractive format and is the very thing to send out to enquirers. Then Miss Henkel's well-constructed study course on Theosophy, entitled "Theosophy at Work," prepared at Adyar, is being issued free to every new member. This is a most enterprising piece of work, and I am hoping that many other Sections will get into touch with Mr. Cook for copies of the course, where the language is English, or will translate the course and similarly distribute it. It is, of course, being issued in instalments and should do much to intensify the new member's interest in the exploration of Theosophy

and in finding some special feature of the Science for intensive study. I think that members who are not "new" would do well to take the course, and might find it useful for study circles which they might lead. With the usual American efficiency an attractive cover is supplied with the first instalment "as an incentive to the member to gather them into book form, for which purpose he receives them already punched to fit the cover."

Then there is another course entitled "The Art of Friendship" which is furnished free to Lodges and to study groups. This is also an excellent course and has, I understand, been warmly welcomed.

But this is not all. There is yet another course entitled "The Laws of Manu" based, of course, largely on the great work of Dr. Bhagavan Das. I have not yet had time to examine it, but Mr. Cook writes that the demand has been "tremendous" as well it might. Furthermore, Mr. Jinarājadāsa's *The War—and After* is being distributed both free to members and at a small cost to the general public, for which it has been somewhat modified.

All this is just the kind of work we are thankful the United States is able to do through our Section to spread the Light amidst the prevailing darkness, and I feel very sure it will do much to help the American people to fulfil the dharma to accomplish which their

nation has been fashioned by the Elder Brethren.

Mr. Cook writes to me of the wonderful weather they are experiencing at Wheaton—the National Headquarters. He says that “one does not ordinarily write about the weather, but in this part of the world we are in the transition stage in which the various greens turn to the multitude of autumn shades. There is no period of our year in which Nature displays her colour glories so magnificently. Our Estate—and indeed the whole countryside—is beautiful in reds and golds and coppers in all of their myriad gradations of hue.” A beautiful description of an estate in a periodical autumn of its life, and the estate is our National Headquarters.

May I also follow Mr. Cook's example and write about our weather here in the Himalayas where we have an unsurpassed and unsurpassable view of a great Himalayan range with Kinchenjunga,¹ the mountain next to glorious but misnamed Everest in height, as its apex surrounded by a court of snow-clad peaks? Not every day—perhaps we are not worthy every day—but now and then the Mother mountain shows herself with her court, sometimes early in the morning when the roseate blessings of the Light of our Lord the Sun descend upon

her and upon all her court as His ray-messengers bring the morning to the mountain, or sometimes about half-past three in the afternoon, when in the winter as now the sun almost begins to set, and she shines resplendent as the ray-messengers of the light of our Lord the Sun cast their evening blessing upon her. Beneath Kinchenjunga and her court, and round about her, are tier upon tier of lesser Himalayan dignitaries, unbemantled in the regalia of snow, and so stretches into all the distances of the compass the mighty northern fortress guarding Mother India from all aggression from the north. For a million years the fortress has been on guard, and India, despite invasion after invasion, has preserved even to this Day of Judgment her fundamental integrity.

Awe-inspiring indeed is this catastrophic conglomeration of gigantic uprisings from the plains and valleys of Hindustan to the greys and purples of the lesser embattlements and so to Everest, Mother of the world as the Tibetans call her, with Kinchenjunga only a fraction less in stature.

And here we are for a few days' re-creation at Kalimpong, a little town situated about four thousand feet up this Himalayan fortress, in the streets of which we meet Bhutanese, Nepalese, Bengalis, and most interesting of all, Tibetans—monks and laymen, who speak of

¹ From Kāñcanas'rūga, meaning Golden Peak.

Lhasa and of Shigatse as we might speak of any towns in our immediate vicinities. It is cold now in the winter—between the forties and the fifties Fahrenheit, a great contrast to Madras where the range is between the seventies and the eighties. But the air is amazingly clear and a tonic to the jaded brain as well as a splendid medium for gazing into those distances whereby the consciousness on all planes is so exhilaratingly stretched.

It is thanks to the Vice-President of our Society, Mr. Hirendra Nath Datta, that we are here, for he had most graciously placed his beautiful house at our disposal, from some of the windows of which there is unrestricted view of Kinchenjunga and her snow-clad sattelites.

* * *

FINLAND

In addition to the letters I have received from the General Secretary of The Theosophical Society in Finland, Mr. Jinarājadāsa has also received a letter full of confidence and indeed encouraging to us all. Mr. Rankka writes :

On November 17th, The Theosophical Society in Finland had a public entertainment with a Theosophical lecture, the subject being "The Path to the Masters and Human Spiritual Struggle."

The Lodges in our country are working as before. A new form of practising brotherhood is the following :

Certain Lodges have agreed to collect a monthly sum of money among their members, and the Lodges have adopted some refugee children, the number being dependent on the amount of money raised. There are very many—some 15,000 or so—children who have lost their fathers or their homes during the war and who are now in need of relief. In order to help these children many associations and private persons have adopted the above method, or have engaged themselves to pay a fixed sum as relief for a special adopted child, who, however, is staying with his or her mother.

We are living in depressed times with restrictions for food and clothes. In our country, however, the idea of brotherhood and causality is growing, bringing people of different classes and social positions near to each other. This, too, is one of the good results of the war during last winter. Every one is trying to understand his fellow people.

I wish you and friends in Adyar a Happy Christmas-time. May Light soon conquer darkness.

* * *

ISLAM

I was very glad, during the course of the Convention, to have some talks with a number of Muslim brethren who are keenly interested in Theosophy and in its spread throughout the Mussalman community in India. While Hinduism, Buddhism and Christianity have

been immensely helped by members of our Society, especially by Dr. Besant, Colonel Olcott and Bishop Leadbeater, Islam has had but little attention, and only a few pamphlets are available dealing with the relation between Theosophy and Islam.

In the course of a letter these Muslim friends write :

In order to bring the message of Theosophy home to Muslims it appears necessary to us to translate the important Theosophical books in Urdu using Islamic terminology as far as possible.

In official Theosophical publications and also in other Theosophical books as far as possible more frequent references to Islamic Teachers and teaching should be made.

The Muslim Association founded twenty years ago by Mr. C. Jinarājadāsa should be fully and earnestly revived and officially recognized by The Theosophical Society, and you as President should kindly request Mr. Jinarājadāsa to organize, with himself as chairman, a committee to produce the right type of literature and doing such works as shall be considered right and expedient.

The signatories to this letter offer themselves for service on that committee or as may be advised by that committee.

It is certainly high time that both Theosophy and The Theosophical Society gave whatever help is possible to Muslims especially in India, and I shall do all I possibly can to further this much needed work. But we shall require the advice and guid-

ance of all Muslims who are well versed in Islam, in Islamic culture and in all that pertains to the Muslim community generally. At our International Headquarters the place of Islam in our movement is fully recognized. In the Great Hall all honour is done to Islam as to the other great faiths, while Mr. Jinarājadāsa was instrumental in the erection of a beautiful little Mosque on the Adyar estate, at which worship is often offered. During the course of the recent Week of Remembrance and Self-Dedication held at Adyar prayers were offered every day by a Muslim priest, and were attended by many of our residents.

There is no lack of will, therefore, on our part. There is only a lack of ability to choose the best way of helping, and to receive the very necessary help from the Muslims themselves. However, it looks as if the difficulties in the way are in process of being removed, and I do most earnestly trust it may soon be possible for the same service to be rendered to Islam as has been so happily and usefully rendered to the other great faiths of the world. And the service consists in strengthening in every possible way not only the attachment of Muslims to their own faith, but also of gaining from members of other faiths a deep appreciation of and reverence for Islam.

A BIRD SANCTUARY AT ADYAR

I am very happy to reproduce in full a notification of the Government of Madras regarding the Islands on the Adyar River adjoining our Headquarters. I wrote to the Government in the beginning of last year requesting that the Islands be made a bird sanctuary, and the Government has been pleased to accede to my request as will be seen. I am sure Theosophists all over the world will feel very grateful to the Government of Madras for so graciously acceding to the request I made.

GOVERNMENT OF MADRAS

DEVELOPMENT DEPARTMENT

*Memorandum No. 1472 C/40-13 dated
22nd November 1940.*

The Superintendent, Government Press, is requested to publish the appended notification in the Fort St. George Gazette and to send two copies of the notification to the Chief Conservator of Forests and to this Department after publication.

S. CHAKRAVARTI,

Under Secretary to Government

To the Chief Conservator of Forests.

To the Board of Revenue.

To the Collector of Madras.

To the Chief Engineer, General Buildings and Roads.

To the President, The Theosophical Society, Madras.

To the Superintendent, Government Press, Mint Buildings.

Forwarded/By order/
Y. SIVA RAMAN, ESQ.,
Superintendent.

Appendix

Notification

In exercise of the powers conferred by clause (f) of section 26 of the Madras Forest Act, 1882 (Madras Act V of 1882), His Excellency the Governor of Madras is hereby pleased to make the following rules for the prohibition of shooting, trapping and snaring of birds in the Adyar Islands forming part of R. S. No. 4593/4 of Mylapore "Adyar River" in the city of Madras.

Rules

1. No person shall, at any time of the year, shoot at any bird, in the Adyar Islands forming part of R. S. No. 4593/4 of Mylapore "Adyar River" in the city of Madras, provided that the prohibition shall not apply to genuine natural history collectors authorized in this behalf by the Collector of Madras.
2. The trapping and snaring of all birds in the said Islands is prohibited.
3. The removal of the eggs of all birds in the said Islands is prohibited.
4. Any infringement of these rules will render the offender liable to imprisonment of either description as defined in the Indian Penal Code which may extend to one month or to a fine which may extend to two hundred rupees or to both.

*
* *

MR. REDFERN

I have been reading with great interest the bulletin of the President of the North-Western Federation of The Theosophical Society in England, dated October 1940, which has just come to me. A number of points have been set forth by Mr. Redfern as follows:

Following a careful review of the desirability or otherwise of continuing to be a member of The Theosophical Society, and if so, what work I should seek to do in or through it, I have come to certain decisions which will in all probability govern my T.S. work for some years to come at least; and as I shall pursue this policy in any official positions to which I am appointed, I do not want to be elected to office except by voters who clearly understand what I seek to do and approve it. Hence this summarized explanation:

1. The Theosophical Society as it is today is an unsatisfactory institution.

2. As originally conceived according to the early literature of The Society it was admirable in its purpose, which is still worth attempting to achieve.

3. There is no other more suitable institution available for this purpose.

4. The true character of The Society combines an unlimited range of brotherhood with complete freedom for honest thought, questing, and questioning enquiry.

5. It is a Society for those who know and those who are ignorant and want to know.

6. Any limitation of prejudice upon the universal range of brotherhood brings a distortion of vision which precludes the possibility of true insight.

7. Any fixity of doctrine imposed or assumed for acceptance destroys the possibility of true brotherhood, for it brings an artificial differentiation between the "orthodox" and "heretical."

8. Those in The Society who have knowledge are entitled to expound their knowledge as amongst brothers who seek to learn.

9. Those who do not know should not be expected to accept what is taught by others; and indeed they would be wise not to do so, except as a working hypothesis if they are convinced in their Reason.

10. A working hypothesis is proved true or false by its fruits in action; such demonstration is knowledge. ("What he knows, he knows is so because it works; and he proceeds to put it to work.")

11. The acceptance of something as true without knowledge is presumptuous and leads to fanaticism; equally the adoption of a belief not based on reason is a hindrance, clogging the mind.

12. Therefore no speaker's pronouncements should be considered unquestionably authoritative; for otherwise how shall we find out who speaks from knowledge and who from speculation or imagination?

13. This applies irrespective of any exalted position the speaker may hold. As Joan Grant aptly says in one of her novels:

"That is what authority is for. To be questioned and questioned, and

always to be able to give the true answer. If it can't, it is no longer an authority. . . ."

14. If we do not exercise our own best judgment on every issue presented to us we are in danger of the unfortunate state described by a writer in the August *Canadian Theosophist* :

"Aside from the loss of intuitional guidance, we seem to have lost the guidance of our reason too, because very often we consent to worship people of lesser intelligence than ourselves."

15. This basing of Theosophical work upon Reason and deprecation of irrational hero-worship is equally in accord with the advice of The Buddha, the Founders of The Society and H. P. Blavatsky.

16. It involves frank facing up to the difficulty ably posited in THE THEOSOPHIST by Mr. Ernest Kirk in September 1939 and September 1940 :

"If . . . the overwhelming majority of the members of The Society have approximately . . . the same ideological background . . . is it not inconsistent to go on doing what is virtually propaganda of these views while at the same time stoutly maintaining . . . that The Society has no creeds of any kind? . . . I am very much concerned about . . . the professed broad catholicity of the T.S. platform . . . and the way this platform is used and preserved for the virtual propaganda of a definite ideology and set of beliefs . . . this is demoralizingly inconsistent."

17. In a remarkable address to the Adyar Convention in 1931, which was her last message to The Society, Dr. Besant gave a solemn warning against crystallization of thought into a creed.

I agree with Mr. Kirk that this process has been and is going on, is harmful to The Society and inhibits its usefulness : and I am willing to co-operate with other members throughout the world who seek to introduce into T. S. work, a new or revived current of intelligent and humble enquiry and to discard propaganda of doctrines.

18. With Mr. Kirk and others I ask :

"Will The Theosophical Society rise to the occasion and insist on the preservation of this liberty of research and study and examination and honest expression of views and opinions? Will it preserve its avowedly creedless and doctrineless platform to that end? If it will, it seems to me that nothing can prevent its expansion and growth and usefulness."

19. Should The Society then cease from public work? Certainly not, but a new kind of publicity is needed—not proclaiming the supposed truth of certain ideas, but the importance of them if they are true, and therefore the advisability of investigating them.

20. Lodge study work can likewise advisably be based on careful investigation of ideas which members deem important, and the conclusions reached could well be submitted to each new member for his consideration and amplificatory or corrective contribution.

If you want a President who, whilst affording full opportunity for those pursuing a different policy to work in their way, will be active in co-operation with those who seek to develop Lodges on the above lines, I shall be willing to serve again in this capacity. In any case I shall be working in this

way, and whether I hold any office or none is completely unimportant; but if I *do* hold office let it be with a clear mandate to carry on this work whilst in office.

With regard to No. 1 I am afraid I can only agree insofar as our Society is necessarily far from being able to achieve the purposes for which it was given to the world by the Elder Brethren, but I do honestly feel that there is on the whole reason to call The Theosophical Society as it is today a satisfactory institution rather than the reverse.

I entirely agree with Nos. 2, 3, 4, 5, 6, 7, 8, and also 9 except that I would regard conviction as not only a matter of reason but also as a matter of the emotions and the intuition too.

I agree with No. 10, but I wonder who is to judge as to whether the fruits of a working hypothesis are true or false. I think our own judgment in these matters is exceedingly limited and that we have every reason not to trust our own judgments too far.

As regards No. 11 I would demur to the conception that reason is the final arbiter. I think that the intuition may sometimes be a truer arbiter than the mind and that there may well often be occasion for the working acceptance of something as true even without knowledge. Of course, I recognize the danger of fanaticism.

I heartily agree with Nos. 12 and 13. As regards No. 14, the word "judgment" seems to rule out the intuition or any other inner faculty. My criticism is the same with regard to No. 15. Man does not live by "reason" alone.

As regards No. 16, it seems to me that every member is entitled to express his own individual views provided that at the same time he stoutly maintains that The Society has no creeds of any kind. It is, of course, true that The Society may come to be associated with some particular view held by a particular member or group of members. I do not think this can be helped. But whenever a member speaks, be he who he may, I think he should assert the broad catholicity of The Society and declare that the views he expresses are his own individual views, for The Society has none save those contained within its Three Objects.

I agree with No. 17. As regards No. 18 I sincerely trust that The Theosophical Society does rise to the occasion, or if it does not will make every effort so to do.

I also agree with Nos. 19 and 20. Thus, on the whole, if I were a member of the North-Western Federation of The Theosophical Society in England I should be prepared to vote for Mr. Redfern.

NEWS FROM FRANCE

The splendid news of the resurrection of the French Section has come in the following cable from our General Secretary, Professor Marcault :

Travail repris zone libre . . .
Amitiés.

I have immediately replied :

Overjoyed to receive your splendid cable. What can we do to help ?

This is the best news I have received for a very long time and it emphasizes the conviction our great Leaders have had, quite recently reiterated by one of Them, that a great man or possibly a woman,

will come to lead France to a great revival in the mighty spirit of Jeanne d'Arc. It was necessary for France to pass through terrible crucifixion in order that she might be purged and purified for her new birth. General de Gaulle's stand for a free France has, of course, very greatly helped, and the time will soon come when France will be free and strong with her youth renewed. Already a sign of the awakening is this splendid revival of Theosophical work at least in unoccupied France. There can probably be no hope for such revival at present in the occupied part of the country. Vive la France!

George S. Arundale

SONNET ON FIRST SEEING ONE'S POEMS PUBLISHED AS A BOOK

(Non sum qualis eram)

Beyond the form, beyond the frailty
Of pen and parchment, in my hands I hold—
More filled with awe than Midas at his gold—
The consequential evidence of Me.
Though revelation but illusion be,
And vain the hope that truth alone is told,
(Whose breast but must its traitor-twin enfold ?)
I clutched at wisdom here, ere It could flee.
These are the sum and substance of my worth ;
Proof and reproof, with a lost world between.
Recalling those bright hours that gave them birth,
Ah ! what dark shadow falls athwart the scene !
From brave, high goals whereto the siege was laid,
How desolately far my steps have strayed !

—MARY CORRINGHAM

THE PEACE AND RECONSTRUCTION DEPARTMENT

QUESTIONNAIRE

sent to all affiliated Societies of the N. Z. National Council of Women.

WHAT do you and your organization consider should be included in the settlement after the war?

In the political area (possibly boundaries, colonies, armaments).

In the financial area (probably debts, regulation of credits).

In the social area (protection and freedom of religion, etc.).

In the economic area (migration, tariffs, access to raw material).

(In the United States these are being considered by the Commission to Study the Organization of Peace. The discussion is broadcast every Saturday evening at 6.30 E.S.T. over the Columbia Broadcasting System.)

More important to us is your opinion and that of your organization on problems connected with and growing out of the dislocation occasioned by war in every country in the fields of our/your immediate interests and objectives. We do want your answer, in whatever form you choose to give it, to these questions.

What inviolable opportunity should a just peace provide for the protection of children, their health, their nutrition, their housing, their education, their nurture in homes?

What assurance must the coming peace give to women of their rights of

citizenship, of the franchise, or moral protection, of freedom to enter all trades and professions?

What protection to arts and letters and the accumulated culture of past and present, what safeguarding of the freedom, justice and decency in the new implements of transmitting culture—cinema, radio, television and the press?

What guarantee of the use of the peace-loving instruments of arbitration, conciliation?

We urge you to answer these questions in a way easiest and most sympathetic to you and your organization—by direct answers, by general exposition of your point of view, or by a discussion of varying intellectual positions in respect to any, or all of them.

Add to the queries, if you wish, or omit some of them if it seems best, only let us hear from you soon.

THEOSOPHICAL WOMEN'S ASSOCIATION'S REPLY

to Questionnaire sent out by the International Council of Women throughout the World, and distributed in New Zealand by the N. Z. National Council of Women.

The Questionnaire is divided into two parts, each of which is subdivided into four sections. Part One asks what should be included in the settlement after the war in the fields of (1) Politics, (2) Finance, (3) Sociology, and (4) Economics.

Part Two asks what women think should be secured, in the coming era of Peace and Reconstruction, to provide (a) welfare of children, (b) rights of women, (c) safeguarding of culture, and (4) maintenance of peace.

* * *

The Theosophical Women's Association wishes to draw attention to the fact that students of Theosophy—"the Science of the Divine Wisdom"—may be found to hold a concept of the powers and importance of the individual which is very different from any materialist or mechanistic concept.

One of the greatest boons conferred by the study of Theosophy is a deep and broad outlook, and a comprehensive viewpoint of the constitution of the Individual, of the function and purpose of the individual life, and of the evolutionary field. Theosophy affirms that man is inherently a spiritual being who has a physical body, which is at the opposite pole to the commonly held view that man is a physical creature possessing a soul. The Theosophical viewpoint, therefore, will always stress the necessity for a spiritual outlook in arts, science, politics, and other manifestations of the community life.

The Divine Wisdom affirms the Fatherhood of God and therefore the Brotherhood of Man; that man, being in essence divine and eternal, evolves in space and time, developing of his own free will and self-consciously the attributes which best reflect the ultimates of Truth, Beauty and Goodness, Wisdom and Power. For this spiritual evolution not one but many lives are required, each life being to the Ego what a day in school is to the human child.

The Divine Wisdom further affirms that a Law of Absolute Justice rules the world, and that man is in truth his own judge, and the decreer of his own reward or punishment. It follows, then, that at the heart of any schemes or plans for the solution of the world's problems, must be the law that "As a man sows, so shall he reap." Spirit, which is Life, is everywhere in the universe, a Unity manifesting in countless diverse forms, and who injures one portion of Life, injures all including himself. This Law of Consequence is immutable and automatic, and is impersonal because cosmic in its scope and purpose.

It follows, therefore, that the ideal social system for the majority of mankind is one which will give the maximum scope for the working of Natural Laws such as this one of Consequence—that is, a loosely knit, liberalistic framework in which any individual can rise through his own endeavours, or fail to rise if he be apathetic or is content not to. Any form of Collectivism under which individual responsibility is denied or may be evaded, is a denial of the Truth that a nation is a living organism which lives healthily only as all its parts are actively in co-operation with its progress and with each other. It is a living body and not a machine.

Now with regard to the answering of the sections of this Questionnaire. The success of any plan, panacea or agreement will ultimately depend upon the fidelity with which it mirrors the Divine Wisdom operating through Natural Laws. Under these Eternal Laws, Life precedes conditions, and survives material forms. Peace plans therefore, which are based on materialism, such

as the various arbitrary or mechanistic social schemes deifying the state at the expense of the individual, or so-called "peace" plans involving class division, hatred or greed—we hold these must be strongly opposed. Instead, a World Consciousness of Brotherhood must be cultivated, and present and future problems viewed in the light of that World Consciousness.

The President of The Theosophical Society, Dr. George S. Arundale, M.A., LL.B. (Cantab.), D. Litt., famous international lecturer, author and educationist, has recently put forward a formula of Ultimate Principles based on the Unity of Life manifesting through Individuality. These he calls the points of a Five-pointed Star of Peace, its points comprising actually :

UNITY	UNIVERSALITY	PURPOSE
BROTHERHOOD	INDIVIDUALITY	

While in the world of action it manifests as a Triangle of Conduct :

	REVERENCE	
FELLOWSHIP		COMPASSION

These form imperishable, because spiritual, foundations for a Temple of Peace, and the Points may be used as a standard of comparison as applied to human plans, events and institutions. Where these Ultimate Principles are applied, Freedom and Justice will follow. All treaties, sanctions or agreements must be based upon these Ultimates, or they will fail as have their predecessors.

If the world is to survive as an evolutionary field for the individual, nations and peoples must freely and voluntarily accept the creation of some world

machinery that will give expression to the increasing World Consciousness of Humanity. This may take the form of a World Economic Council, to secure the equitable distribution of the wealth of the earth and the products of civilization, a World Parliament for social reconstruction and discussion of mutual interests, and a World Court of Justice and Conciliation.

We hope and believe that the end of the war will see the British Commonwealth of Nations and the Pan-American Alliance in a position to call peoples to a settlement of the past disputes and a plan for the future which will be based on the Ultimate and Fundamental Laws.

Answer to (1)

Boundaries, Sovereignty, and the individual rights of Nations will cease to be so important, and therefore potential causes of conflict, when the World Machinery is created to give adjustment from time to time, impersonally applied, and in accordance with universally recognized principles. In the meantime, the principle of Sovereignty is to a nation what enlightened free will is to a person, that is, the right and ability to make up his own mind and do what seems wisest and best.

World Machinery would be all the more effective if a World Language were adopted by agreement. The language now used most widely in literature, commerce, the telegraph, and most widely accepted as a necessary second language for people who use another tongue, is ENGLISH. *Basic English*, consisting of about 500 words which are easy to spell, to say, and

which will express all the fundamentals of verbal intercourse, is already recognized as the world's best Universal Language. It seems the ideal language for this present Aryan Race as many of its roots come from the mother-tongue of the Aryan peoples, the Samskrit.

Answer to (2)

We believe that the adoption of a Standard World Currency and Standard of Credit Value should follow a freely negotiated and accepted settlement of all indebtedness now existing as between nations and incurred under the present chaotic financial system. This would *give a fresh start to all*, whether apparently in the right or the wrong, and it would then be up to each nation to strive to keep intact from corruption this machinery for World Co-operative Life and Trade relations. Surely this present war will teach that "honesty is the best policy."

Answer to (3)

We believe that the growing World Consciousness will, in course of time, demand and evolve a World Religion based on the teachings, methods and ethics of all the great historical religions. Indeed, there is already a well-defined movement usually referred to as the *World Fellowship of Faiths*. At the World Congress of Faiths, held in London in 1936, Professor Emile Marcault, prominent Theosophist, referring to the object for which the Congress was called, namely, the Problem of Human Peace, said :

Peace can never be a *modus vivendi* between particular rights. Fellowship will

never result from a mutual promise of conflicting interests not to come to a conflict. Fellowship must be incarnated in a common aim, in a positive universal object, whose right supersedes in the minds of the contracting parties their own particular rights. Our time is struggling towards that common aim for all nations, in whose universality their fellowship can be based and a new jurisprudence sanctioned.

It was realized that the only sound basis was self-determination allowing every member of a racial or ethnographic group freedom of religion, expression, to earn a livelihood where and when he wishes—always respecting the similar rights of other men.

The individual must be left free to choose his own religious path. In most cases it will be realized that the religion into which a person is born is the one most suited to his needs and present stage of development. Religion reminds man of his divine parentage, points a path by which the physical man may contact his Higher Self, and unfolds the teachings of Laws other than human, and of an ideal greater and more lofty than the thoughts and desires of the mind and physical body. *A person who rejects or is deliberately deprived of contact with a religion is unable to share in the group-thought of the great Democracies whose history contains a large measure of religious tradition and whose culture systems embrace the discoveries of religious experience.*

We believe that the development of faculties at present dormant in the majority of mankind will enable people increasingly to obtain direct perception of the super-physical worlds and their laws. "When Faith is lost in Sight, and patient Hope is crowned."

Answer to (4)

The development of space-destroying forces such as the Radio, and Aerial Travel, is already leading to a diffusion of cultures such as has never before been experienced. This certainly results in much confusion at present, because of the struggle for domination of certain Ideologies, but it also results in a levelling up of living standards which affects even the most primitive peoples, and creates a demand on a world scale for necessities and luxuries alike. While we believe that the principle of sovereignty should obtain in the meantime within the boundaries of a nation, yet problems of migration and the like will increasingly become less matters for arbitrary enactments than voluntary agreements supported by courtesy and common sense. There seems every reason to believe that the principle of World Free Trade would accompany a system of World Currency and Credits.

All this presupposes that humanity is definitely out of the "law of the jungle" stage, for if one or more sections of the world community cheat or fail to keep their agreements, the whole scheme is imperilled.

It presupposes on the other hand that having glimpsed ideals we should at once try to put them into action. Without waiting for the end of the war or looking to any other country to give a lead, each nation should try to set its own house in order as far as its domestic affairs are concerned. While we may not be able to effect changes involving co-operation with other nations, such as in trade or currency, we

can try to right social wrongs, to banish ugliness, dirt, overcrowding, disease, cruelty, and moral and intellectual ignorance.

The simple application of the Golden Rule is really all that is required to make a start, beginning with the individual. And the direction in which the Golden Rule must be used is to build up to a high level and not to tear down to a low one. Remember our aim is spiritual quality and a high degree of material culture: If persons really KNEW with an utter certainty of knowledge that destructive interference with the equilibrium of the lives of others, or failure to live up to the responsibilities of their position, would recoil on themselves eventually, they would soon have a changed outlook and motive: Similarly with good and constructive actions which might bear fruit in ways undreamed of, now or in the far future.

**PART TWO OF QUESTIONNAIRE:
THE DISTINCTIVE VIEWPOINT
OF WOMANHOOD**

Answer to (a)

The last century has seen a vast and idealistic structure organized to secure the protection and nurture of the Child. The standards tolerated as average for the environment of the child are in all civilized countries now in advance of that tolerated for the adult. The core of organized national life must be the child, the citizen of the future. Signatories to any scheme of World Peace and Reconstruction must also be signatories to a universally-operating CHILDREN'S CHARTER. We advocate

the extension of the Plunket system to all countries not at present enjoying it.

Answer to (b)

"No nation can be greater than its Womanhood." Women should exercise equal suffrage and citizenship rights throughout the world, have the right to enter trades and professions, as they wish. The status and work of woman must be the result of her own choice and discrimination based on trial-and-error methods, and not on imposed and artificial restrictions whether on religious or sociological grounds.

Nonetheless, the highest calling of woman is MOTHERHOOD, and it is in exercising that sacred creative function that woman will rise to her most lofty stature of spiritual development.

Prostitution and degradation of the spirit of Womanhood, effronts offered to the spirit of Motherhood by physical lust and the cruel slaughter of her children in war—these constitute a barrier which keeps all humanity back in evolution. No nation can be great that does not protect and reverence Motherhood.

We firmly believe that a study of the *occult aspects and effects* of Motherhood and the importance of pre-natal influences before Motherhood would lead to far-reaching reforms.

Status

The remarkable differences in the status of women in the chief countries of the world, disclosed by the enquiries of the League of Nations special commission during 1936-37 and published in the form of a sectionalized summary,

should be studied anew by thinking women in view of approaching social reconstruction. Certainly any world organization then set up should make fullest provision for the wishes and ideals of women, whether in the home or working outside of it.

Answer to (c)

The personal equation will be the deciding factor here. Surely if women were fairly agreed upon what constituted beauty, artistry, liberality of spirit, graciousness, decency and idealism, they would by combined moral persuasion and as members of the buying public be able to reject the mediocre, ugly and degrading, or frankly indecent. In the meantime, women of taste and discernment must assert and keep on asserting the highest standards they can envisage, in their own homes and through their organizations and societies, which should radiate culture and refinement.

Much instinctive good taste and appreciation of beauty is lost when a nation becomes mechanized. To restore the balance to some degree a Renaissance in Artistry and Individual Craftsmanship must be demanded and planned for, as a factor in national culture and in education. Incidentally, the good craftsman or craftswoman is practically always a Good Citizen. The consciousness, in exercise of an art or craft, touching the creative levels of Beauty, is refined and moulded by that experience, and the character permanently enriched.

Answer to (d)

Arbitration and Conciliation are forms of justice which should not be

minimized because they are often misused now. We feel that the whole development of the individual will be in the direction of obtaining social cohesion through recognition of the Universal Brotherhood of Humanity. The adjustment between individual and social rights needs some form of machinery to settle difficulties, and arbitration must be its keystone.

Law

We think that women should study legal codes and systems very searchingly, and that no new legal code, national or international, should be ratified until organized women's approval has been given.

Organization of Women's Opinions

It is our opinion that the National Councils of Women, and their synthesis, *The International Council of Women*, is the best universal expression of the highest ideals of womanhood. We advocate the speedy extension of the present World Standing Committee into a permanent Women's World Council, to receive and circulate recommendations and opinions between all countries supporting it. The utmost care should be taken to see that the machinery is not "captured" by materialist or totalitarian forces, but is kept on a high spiritual basis. We should like to know whether it would be possible to have the services of many expert women linguists, jurists and sociologists formerly working on the League of Nations staffs, but now disbanded with the virtual break-up of the League mach-

inery at Geneva. We think the centre of such a World Council should be in London or in the United States of America—we believe the International Labour Organization of Geneva is already transferred to McGill University—and that the freest use should be made of such a Council and staff for expert study and co-relation of women's problems.

RESOLUTION

AT THE MEETING OF THE THEOSOPHICAL WOMEN'S ASSOCIATION at which this present Reply to the Questionnaire was compiled, a resolution was unanimously passed as follows:

"New Zealand women, who were among the first to obtain the vote, should now demand that a percentage of one-fifth of the seats in Parliament be allocated to women, so that they may take a practical and honourable part in the reconstruction of their country after the war; such allocation not to debar any woman from contesting any general seat. This system operative in India has resulted in much benefit to the communities."

* * *

We heartily approve of the spirit which prompted the sending out of the Questionnaire, and while the circumstances under which its answers might be translated into action are in the future and therefore uncertain in detail, we trust and believe that the thought force evoked by it will play a vital part in the shaping of *The New World Order*.

BRITAIN AND INDIA IN PERSPECTIVE

BY JEFFREY WILLIAMS

FATE, in the days of Queen Elizabeth, drew British merchants to India. Two years after the Queen had very reluctantly chartered the East India Company, the Dutch East India Company made its appearance, and, since the latter was powerful enough to dictate to the State the terms on which it was to be aided, was able to compete successfully with its London rival for the control of the Spice Islands. It is said that the failure of James I to provide adequate protection for, or to avenge the massacre of English traders at Amboyna in 1623, resulted in the restriction of the London Company to the Indian Peninsula, "with decisive results for the future of British rule.¹

For nearly 350 years, Britain and India have been linked together. The history of that association has inevitably been chequered. In the long history of India, however, that is a comparatively brief period.

India, at the end of the sixteenth century, had fallen upon less glor-

ious, and less happy, days. The expanding, powerful, selfish nations of the West came to the East, and gradually conquered and plundered. India became in time a subject nation—a Dependency. It may well be that if Britain had not assumed overlordship of India, some other contemporary western nation would have done so. Britain remained in India, and still remains. In many respects it is not the same Britain, and in many respects it is not the same India.

Britain today is the centre of a Commonwealth of free and self-governing nations. It is the birth-place of parliamentary and representative institutions. "The Mother of Parliaments" is not a meaningless phrase. Britain is also the head of a vast Dependent and Colonial Empire, towards the various peoples of which she is pledged to undertake a sacred trust of civilization, which means in effect not only the progressive improvement of native economic and educational standards, but also helping them gradually to attain self-government. Today Britain has a special relationship to India. India

¹ *A Constitutional History of India*, by A. Berriedale Keith, page 3.

is virtually a Dominion in status, but unfortunately has not the powers and functions of an unfettered Dominion.

India has also a considerable history behind her where modern democratic and representative institutions are concerned. Under the Fiscal Convention she has the right to decide her fiscal policy entirely as she wishes, free from British control; a decision of 1921 entitles her to buy stores without regard to British interests. India is represented in London by a High Commissioner, as in the case of other Dominions, and has separate and distinct representation at the Conventions of the International Labour Office. India is a separate member of the League of Nations, and the Indian delegation to the League Assembly in 1929 was headed by an Indian. India was fully represented at the Imperial War Conferences during the Great War, and is again represented in the Imperial War Conferences of the present day. She was represented with the Dominions on the Imperial Conference to discuss legislation to secure the status of the Dominions after the Great War. The Labour Government of 1929 sanctioned the announcement by Lord Irwin (now Viscount Halifax) of their view that it was implicit in the Declaration of 1917 that the natural goal of India's constitutional progress was the attain-

ment of Dominion Status. Soon afterwards there followed the Round Table Conference and the Government of India Act, 1935.

In very rough outline, such appear to be the present political relations between Britain and India. I would, of course, accept the Indian view that such relations are not yet satisfactory.

The Britain that is concerned with immediate political issues and relations necessarily looms large and is supremely important. That, however, is not the whole of Britain. That is a snapshot of the present moment. There is the Britain which abolished slavery over one hundred years ago; the Britain which has been in the vanguard of European freedom, which has established individual freedom throughout the Commonwealth in spite of all that may be said in criticism in other directions. There is the Britain of representative institutions, and also of true, if imperfect democracy. I mean by democracy that which Professor A. J. Toynbee describes as the "political expression of humanitarianism." It was the democracy which put an end to slavery, that has built up the vast educational, health and other social services in the Britain of the present day, that cares for the young and provides pensions for the aged, and spends, in times of peace, nearly one-half of its annual revenue on these vital services.

Partly as a result of bitter internal conflicts Britain has learned that tolerance, and even appreciation, of religious differences are things well worth while. Within the British Commonwealth and Dependent Empire religious tolerance is extended to all, even to those who may sometimes forget the rule of "live and let live." In our Britain of today, India and China, as the outstanding representatives of great eastern cultures, are making their influence felt in many directions. Britain, taken for a moment as representing western countries, would be incalculably poorer if the profound thought and spiritual apprehensions of India, and the art and poetry of China, had not so intricately and powerfully permeated its cultural life. This influence is—as is natural—apparently imperceptible, but is a potent force that must always be taken into account. Evidence in support of this need not even be adduced. It is something that is now taken for granted.

There is, too, the Britain that stands for justice and the "rule of law" in international affairs. It may be that excessive caution and myopic circumspection have characterized British foreign and imperial policy since 1931, at the time when Britain "went off the gold standard." It seems to have deviated from other, and more important, standards (for a while at least) at that time. It "went off" the League of Nations

standard, and there followed the sorry chapter of her excuse of the Japanese invasion of Manchuria, the half-hearted attempt to thwart Italy's aggression in Abyssinia, the condonation of the annexation of Austria, the sacrifice of Czechoslovakia, and the ignoring of the conquest of Albania. We seem to have returned to the League "standard" in the case of Finland and her fight against Russian aggression. Be all that as it may, Britain and her Allies are now fighting a tremendous war against mighty forces of evil as at present organized in Germany's vast military power in Europe. Here is a Britain that has regained her soul, that has regained the world's respect by taking up the challenge against ruthless might and organized unrighteousness.

At the same time, truth compels the statement that from 1931 onwards the nobler ideals which inspired Britain in the Great War, and in the building of the League of Nations, were, in the main, supported tenaciously and consistently by the working classes of Britain. That is a fact of some importance and significance. Mr. J. L. Hammond, one of our enlightened and human historians and writers, in *The Political Quarterly*, October-December 1939, said :

Nothing is more striking in recent history than the contrast between the ruling classes and the working classes

in their view of European questions. One might have supposed that the most bitter differences at a time of widespread unemployment would be over domestic issues, but the question of our obligations in Europe has divided rich and poor more bitterly than any question of wages or houses or taxes, or even questions that affect dignity and pride as well as comfort.

Mr. Hammond goes further and says that "throughout the nineteenth century a European sense has been much more active in the working classes than in the ruling classes" of Britain. He reminds us that the American Civil War impoverished the Lancashire working classes, "but they only remembered that it was a war of liberation" of the slaves.

I venture to put forward these considerations to friends in India who may be anxious to understand our Britain of today. I am not necessarily drawing attention to any political party or section, but

I do point to where ready sympathy and real understanding of India's cause will be found.

By way of conclusion, I return once more to a pressing political consideration in a quotation taken from a leading article in *The Manchester Guardian* of 20 December 1939, entitled "Our Indian Problem":

Our vested interests no doubt give us ground for anxiety. But that is perhaps a reason for choosing this moment to come to an agreement with India, when India is unusually friendly disposed to us and when she feels that in these dangerous days she may need our support no less than we need hers. The present danger may teach her, too, to approach the problem of defence with caution, but surely it must remind us also that India can never be a trustworthy and efficient Ally till the people of India can feel a pride in their own Army, their own Government, and their own policy. That will be "Independence" or "Dominion Status," call it which you please.

India is more like a continent in space, though a country in atmosphere. . . .

The needs of India are, among others, the development of a national spirit, and an education founded on Indian ideals and enriched, not dominated, by the thought and culture of the West.

—ANNIE BESANT

DEMOCRACY IN FINLAND

BY ARMAS RANKKA

General Secretary of The Theosophical Society in Finland

Written as a greeting to The Theosophical Societies in Europe, on the 13th March 1940, the day on which the peace treaty was signed after Russia's war on Finland.

PEACE is a wonderful and liberating word after the fierce war and after perpetual danger of air bombardment. Nevertheless at this moment the word means agony and disappointment to the Finnish people. We have been humiliated. We feel that we obtained an unjust peace. But we have to accept the action of Karma in the recent war as well as in regard to the severe terms of peace. If we have strength enough to be unanimous and to bear without a word of complaint and with united forces the great losses and abasements, we shall benefit from this lesson. This will become a blessing to us, and then we shall have conquered in spirit. The pendulum of fate has cut off the past behind us. This was necessary before we could achieve further development. How much positive credit may be noted in the books of the Rulers of Karma after this, depends upon how we are able to pass our great test. We are grateful that the most precious gifts of our nation—independence

and freedom—were preserved at this conclusion of the war. If we think of the hard fate of the Polish people, we understand what our fate might have been.

Our fight has shown that real democracy, to be enduring, must be based on the freedom and prosperity of a nation. Democracy allowed us economic satisfaction and free possibilities to earn our living. Good circumstances gave our nation the feeling of satisfaction, and because of that a desire to defend our social order and our country. The defence of our common cause developed unanimity and the feeling of common responsibility. The war showed distinctly that unanimity is power. From the depths of the nation's soul came the persistent will to defence, that burst forth as a mutual will to sacrifice and an unutterable bravery at the front.

At present the Finnish nation has a chance to build a State still more prosperous than ever, the essential of which will be a unanimous people—a State that attends

to every one's benefit, a real democracy of the future, where the common brotherhood of the nation is made real. To a certain extent this characteristic has been already perceptible during the last war in Finland, and there exists an attempt further to support it with all our strength.

Then universality is true in regard to our nation. The universality on which the form of social life of the future is based provides for every nation an equal opportunity of earning a living with all the agreements and the keeping of them that are the result of it.

Consequently the recently-ended war of Finland was not only a war of defence of an independent and free Nation for her most sacred possessions against the ambitious and insolent aggressor, but it was also a fight between two different views of life, the imperialistic tendency of conquest representing force, and the democratic tendency representing the principle of righteousness, that holds the thought: "What is good to everybody is only a real benefit to me."

The Theosophical Society in Finland represents in miniature the common mentality of our Nation. It is characteristic of our Section more to attend to the practical realization of Brotherhood than to the researching and cherishing of religious and scientific study.

On behalf of The Theosophical Society in Finland I beg to send our affection to all the brother Societies in Europe, and sincerely to thank them for the sympathy and the signs of fraternity that were shown us because of the disaster that came upon us.

May the Theosophical Light bring more understanding and goodwill among the nations of Europe! Peace to all beings!

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* *

[Mr. Rankka adds a note that during the year 1940 the work of The Theosophical Society in Finland was largely limited to charitable work, but at present the meetings and the study work of the Lodges are in full swing. See also his letter to Mr. Jinarājādāsa quoted in the Watch-Tower, page 451.]

Our business in this world is not to succeed, but to continue to fail in good spirits.

—R. L. STEVENSON

FAILURE

BY GEORGE W. DEHOFF

If you can meet with triumph and disaster
And treat those two impostors just the same.

—“If,” KIPLING

THERE comes a time in the life of most men when, because of age or illness, they are no longer able to continue their labours. Forced into retirement they have ample time to review their past and to wonder whether this or that has been worth the while; whether life has been as successful and satisfactory as it had seemed to be while they were actively engaged in its adventure. At such a time the average man is eager to talk about his past. At first he reminisces about more or less pleasant events but, when talking with his God, or his Priest, or an understanding friend, his talk becomes a sort of confession.

It has been my fortune to be the recipient of many of these “confessions,” and curiously enough, I have never found one man who was at all satisfied with the results of life as he had lived it. There may be exceptions whom I have never met but I am rather inclined to believe that they would be classed among those who have never risen very high in the service of

the world or those who have lived a negative and colourless sort of life. “If I could only do it over again,” is a cry so often heard that it is surely a proof of the infinite wisdom of Providence that there is opportunity to “do it over.”

Failure to realize the pet dream of a lifetime is common. Frustration seems to be the customary reward for a lifetime of effort. Few men have lived up to the standards they had set for themselves. They have failed in their efforts to reach their chosen goal.

Is there one goal for all? There certainly is, but few there are who have been able to see it in all its purity; few there are who have found their way to it. These have not only found the way but have also taken time to mark that way and to leave full directions for the strong and courageous to follow in their footsteps. Their experience and instructions make up the life side of Theosophy. This Goal of Perfection is the Unity of all life, known to us in The Theosophical Society as “Brotherhood.”

But there are many, many goals, a series of them, just like the steps of a great stairway leading to the heavens. Each step is the ultimate goal for someone, even the lowest. The way to the Perfect Goal is up this stairway, and the traveller soon learns that each step as he climbs is the most important of all, for he is unable to progress to the next step until both feet have been firmly planted upon this one. He cannot leap to a higher level without a firm base from which to spring. Each step represents a stage in the evolution of the individual. Each may involve a lifetime or, perhaps, just an important event. Surely, by putting forth great effort, more than one step can be negotiated in the space of a lifetime.

The sense of failure that comes at the end of a busy life is probably due to a glimpse of the step just ahead, making the one just trod upon seem small and useless in comparison. It may be because deep down within the heart of each man there is engraved an image of the Goal of Perfection, out of his reach at this time but to be desired and worked for above everything else. But there can be no goal for him higher than the step upon which he now stands. Each step is a necessary one and has been trodden by those who have gone before and will be stepped upon by those coming after. A

life well lived, a task well done, gives him the privilege of moving on to another step.

Unfortunately, the great majority of children are taught to compete with one another in the various fields of life. They are given prizes for leading in their studies, prizes for winning in sports; and even in society there is competition. A man's success in life is judged entirely according to arbitrary standards of the day and little inquiry is made into the methods used. Why should success of this kind be necessary to the fulfilment of life? Our beloved Dr. Besant told us she achieved her greatest success through an apparent failure. Man sees little that is good in his failures but, unless he succumbs entirely to defeat, he builds into his soul qualities that could hardly have been put there in any other way—courage, self-reliance, endurance and the spirit to carry on to accomplishment, no matter how rough the going, qualities that are of the soul eternal, and firmly implanted in the man that is and the man that is to be. His sense of failure is in reality a mark of success for it stimulates him to greater effort in the problems to come.

Success as the world sees it is often but a shadow, unstable, impermanent and carrying with it a somewhat soporific atmosphere. One has to be strong indeed to overcome the deadening effects of

such success, while on the other hand, one is compelled to gather the good from failure or go down in utter defeat.

Do not fear failure! After all, failure is an illusion and one should not fear that which does not exist. "The greatest trouble I ever had never happened." The *fear* of failure is a greater calamity than failure itself could ever be. Face life here and to come, give it all you have and the outcome must be successful. It is impossible to truly fail. *All* experience leads to ultimate success—success that is real and permanent. Experience in good and evil, disaster and triumph, failure and success, is necessary for the fullness of life. Any experience that brings unhappiness and discontent is a success, for, after all, dissatisfaction with life as you are living it is a powerful factor in the building of greater capacity for a better one.

This dissatisfaction is the blessing of failure.

So, be fearless in grasping opportunity without too much thought as to the outcome. Know that true effort must be rewarded with nothing but good. You have the power to transform even your greatest failure into a glorious success. There is no failure. Your misfortunes and frustrations, your depressions and financial reverses, serve but to round out your character, making it strong and closer to perfection for greater things to come. Seek out your work, put all you have into it, recklessly disregarding results—for :

Life is an arrow—therefore you
must know
What mark to aim at, how to use
the bow ;
Then draw it to the head, and let
it go.

—VAN DYKE

The way a man faces failure is the best proof of him. What he has done before matters little, or only in a minor degree, if as the outcome of all, in the grip of final and irretrievable ruin, he retains the stature of a man. That places him far more truly than the verdicts of juries, or the judgment of contemporary society. Sometimes he may prove his worth more surely by failure than by success, sometimes may just manage to hold his ground ; but if he is able to do that without complaint or greedy self-justification, and without speaking bitterly of those who have compassed his downfall, even so something stands to his credit and there is a balance on the right side.

—LAWRENCE HOUSMAN

Every failure rightly seen is the seed of a coming success, and only by the failures that we make in our ignorance may the plant of wisdom be sown.

—ANNIE BESANT

EVER NEW THEOSOPHY

BY C. JINARAJADASA

IT is a very large claim which the Theosophist makes when he states that within Theosophy are to be found the explanations of all possible mysteries concerning : (1) the nature and the ways of God ; (2) the structure of the universe and the processes of evolution in it ; (3) and the complex constitution of man as body, soul and spirit. Incredibly great as is such a claim, nevertheless those of us who are old Theosophists have proved to ourselves that, after we became students of Theosophy, all the three factors of the problem of life, Man, Nature and God, have become to us not only more fascinating, but also more intimate to our thoughts, feelings and aspirations.

Those who were attracted to Theosophy joined our Society for one of several reasons. Some were attracted by our ideal of Universal Brotherhood and desired to join the small band of Theosophists working for Brotherhood ; some found the idea of Reincarnation worthy of deeper study ; some heartily approved the Theosophical attitude of religious tolerance and reverence to all religions ; some were fascinated by the statements

regarding the hidden powers latent in man.

Now, Theosophy is not a system of thought that is *concluded*. There is no textbook of Theosophy which can say : "All Theosophy is here." Because Theosophy is, by its very name, the "Wisdom of God," a declaration of the laws of the universe. But mankind so far has not discovered everything about the universe. The universe is still developing, and with its future transformations new truths will come into being. Some of those new truths may modify our old knowledge ; if in the future any new truth is discovered which contradicts an old truth, it merely means that the old truth was not a real and final truth, but only a temporary though useful hypothesis.

You will therefore note that our Theosophy of today is not final. Even the great Adepts will have to discover new truths about the universe, in the course of the millions and billions of years during which our universe will be in activity, before beginning its Pralaya, or periodic rest from action.

We, who are old students, must not imagine, because we have read

many books, attended many study classes, or even are Theosophical lecturers and authors, that we know everything about Theosophy. If we have studied well, we realize that there are innumerable new aspects of Theosophy awaiting discovery by us. It is just that fact of new discoveries in Theosophy which makes Theosophy so intensely fascinating. Because the more that one studies, the vaster becomes the problem of Truth; a thousand new mysteries concerning God, Man and Nature reveal themselves before our eyes, beckoning us to come and examine them.

Consider, for instance, the way our Theosophical knowledge has grown. The first study of the early Theosophists was to examine the reality behind Spiritualism; then followed the study of the truths which India revealed in her Vedas and Upanishads. From this followed the need to understand the truths of Buddhism and Zoroastrianism also. Followed then the activities of Hindu, Buddhist and Zoroastrian Theosophists to remove the dust of ages from the old truths of their religions, in other words, to restore certain ancient teachings which had been forgotten as the religions grew from century to century.

An important step in this line of work was the lectures given by Dr. Annie Besant on "Esoteric Christianity"; for the first time she ex-

plained to Christian Theosophists the occult basis of many Christian truths, especially regarding the Sacraments, which they had revered but had not understood, because there was no Christian teacher to explain them.

Then came an important body of truths discovered by direct observation concerning the states after death. This knowledge is one of the very especial contributions which modern Theosophy offers to the world.

Another group of truths deals with the growth of the various civilizations characteristic of the nations of the world. The story of the past and present races of mankind, their migrations, their religions and cultures, the story of the new races and religions which will appear later, all this unveils a wonderful panorama of history from a new standpoint. Political history as seen from the Theosophical angle becomes a study of God's Plan for men. Economics and politics, in the light of Theosophy, become deeply interesting aspects of human culture.

I will mention, only in passing, the researches of a few Theosophists into the inner structure of matter. The laws of the building of the chemical elements and of their combinations reveal fascinating truths concerning the operations of the Divine Mind which "geometrizes," as was taught by Pythagoras.

In addition to all these aspects of Theosophy, we have during the last few years discovered a new field for Theosophical research. It is the domain of Art. We are beginning to realize that, without an understanding of the inner meaning which underlies the creations of art, it is not possible for a student of Theosophy to survey accurately all the creations of the Divine Mind.

How many new and inspiring aspects of Theosophy, which succeeding generations of Theosophists will discover, who shall say? We are only at the beginning of the discovery of Theosophy.

In all these remarks of mine, I want to make clear my thought that Theosophy is not a philosophy which is *static or fixed*, but one that *grows*. And that therefore we who are old Theosophists must recollect that Theosophy is for us ever new. Though we have read Madame Blavatsky's *Secret Doctrine* a dozen times, we are only at the beginning of our Theosophical discoveries. For, there is another *Secret Doctrine* which many of us Theosophists have not so far learned to read. It is the book of Nature. The sea, the hill, the great mountain range, the cloud, the lake, the tree, the flower, the pebble, each one of these is one page of a new *Secret Doctrine*; we must learn to read those pages also one by one, by identifying ourselves

with them by our imagination and sympathy.

Those of us who are old in Theosophy have realized that true and lasting knowledge comes not solely by study, but also by action. It is only when knowledge is applied to human service, that our intellectual knowledge becomes an inseparable part of our inmost self. It is this truth which has been made the chief declaration about all Theosophical study, that all knowledge is transformed into true wisdom only after the student has given himself in service to his fellow-man.

There are two facts about the study of truth that many of us still need to understand. The first is that study is a dual process of studying alone by oneself, and of studying in company with others who are aspirants like ourselves. A fundamental truth—perhaps the most fundamental truth—of Theosophy is that the nature of God resides in the nature of man. If God is the Divine Wisdom in perfection, then, in some mysterious manner, each man is an embodiment of that Wisdom of God. It follows therefore that the complete *Secret Doctrine* which reveals all the secrets of the universe is composed not only of those truths which the Adepts of past and present ages have discovered by their researches, and are given to us in the Mystery teachings, but

is also composed of truths deposited in some secret recess in the heart and brain of every man. To study in fellowship with others means to seek to understand the *Secret Doctrine* which is everyman. That knowledge of man is essential, in order to understand the *Secret Doctrine* of the Sages.

Of course, knowledge finally becomes our own only when we ponder over it in seclusion, and apply it to explain our joys and griefs, and try to understand the Law of Justice which we call Karma. Knowledge finally must be transmuted into Wisdom by each, and for himself. But study in company with others is a preliminary step. That is why each of us must treasure the privilege of membership in his Lodge, and try to make the Lodge a part of that inner structure of his mind, where he dwells as a seeker and as a server.

The last thought which I want to leave with you all, whether old Theosophists or young, is this: that you must not only accept truth from others, who are the Wise, but must also *create* truth for yourselves. We must create, in order to understand. We must transmute our thoughts and feelings, our joys and griefs, into essays, poems, statues, dramas, paintings, songs, dances; we must transmute and sublimate our experiences into offerings of acts of renunciation or

creation (and creation is renunciation, as renunciation is a form of creation), offerings which we lay on an altar dedicated either to God or to Man.

No, Theosophy can never grow old. On the other hand, life offers each day to the wise Theosophist new and fascinating mysteries. Each day the Theosophist renews his youth; and, though his body grows old, he remains young in heart and mind.

Especially privileged and happy is the young Theosophist, young in body, who discovers Theosophy. Because his conception of what life should be—days full of joy and love and enthusiasm—becomes more intense as he realizes the nature of the Masters of the Wisdom, who are the Leaders of humanity, as he discovers that human love is one road to the Divine Love, that the beautiful in life is only a reflection on lower planes of the Eternal Beauty of the Divine Mind, and there is no joy in life so intense as that which comes from helping those who are in need of help. The enthusiasm of youth for all noble dreams and deeds is increased a hundredfold when once Theosophy is discovered and understood.

It is these truths about the Theosophy we love which we must pass on to the young Theosophists who are by our side, and who will take our places. We study for the sake of

God and man, but not for the sake of ourselves. And yet because we do try to serve our Brother Man, by planning and working to reorganize and beautify the world for him, we find a new joy in life. The exhilaration which Theosophy brings to all our faculties of heart and mind is something which we can hardly describe in words. But it is for us now inseparable from the wonder which all life reveals.

Though we live in mortal bodies, yet to feel as the eternal, undying

Gods; to know that though our bodies grow weak and our brains less active with age, yet we are eternally young; to look at all men's faces, even those of evil men, and yet to get a glimpse of a Divine Face behind each human face—it is these joys and wonders which Theosophy gives. What greater gift could life ever give to us? So, because we have received that gift from life, we are Theosophists now, and shall so remain in all our lives to come.

BROTHER LEADBEATER AS I UNDERSTOOD HIM

BY A. K. SITARAMA SHASTRI

A FRIEND suggested to me that I should write an article for THE THEOSOPHIST, on my remembrances of the great person, Bishop C. W. Leadbeater. I brooded over the suggestion, and suddenly an uncontrollable impulse arose in me, overwhelmed all considerations as to my inadequacy, and impelled me to accept the suggestion.

Bro. C. W. L. cast off his body on the 1st March 1934. He was

born a few months before Dr. Besant came into this world and died a few months after her death. To me, this means as though an agreement was made, between them, on the higher planes that they should live together in this world and work together in the movement known as The Theosophical Society.

Since March 1934, when Bro. C. W. L. died, many friends have written and spoken their ideas of

this great occultist, so that whatever I write here about him will perhaps appear as an unconscious plagiarism. Still I venture to write about him, very briefly and only touching one of the aspects I had the honour to contact.

Only his Gurudeva can understand him well ; next to that Gurudeva his compeers may understand him. One such peer was Dr. Besant and she is reported to have said that Bro. C. W. L. was standing "on the threshold to Divinity." Recognizing therefore my littleness of understanding, I make bold to write hereunder something of him that I could understand though it may be very little.

As for me, I joined The Theosophical Society in 1892. Then there were very few small books. So I had breathing time to read pamphlet after pamphlet and several articles that appeared in the magazines, various essays by C. W. L. among them. Before I met the author it had become with me a passion to read and study his lucid articles and pamphlets. These pamphlets and booklets cast a flood of light on obscure subjects, especially "death" and the superphysical worlds, and taught about hidden powers in man. He exercised powers of clairvoyance and psychometry freely and with scientific accuracy. These superphysical powers he is said to have acquired by hard patient work ; rewards came

to him and he was able to perfect each faculty on plane after plane, gaining nothing without hard work, as he would often say ; but he came surely and steadily to be trustworthy when examined by his superiors in these powers. His lucid writings show that he was a born teacher. He was unwearied in his efforts to enlighten the earnest learner and the world does not have another such teacher who would rather use more words to express his ideas than be terse, yet was free from superfluity.

To be brief, I came into direct relations with Bro. C. W. L. in 1909 when he came to Adyar for residence. My impression at the time was that he was not at all affected by any evil aspersions ; for just then against him were members of The Theosophical Society, but he did not mind them, and was as cheerful as a true Yogi.

Soon after he arrived at Adyar daily classes began and questions by students were regularly answered. These answers became the bases of *Adyar Talks*, Volumes I and II, and several other books. They were printed at the Vasanta Press and I was at that time supervising the work in the Press. Later on he temporarily settled in Australia. From there he used to send manuscripts of his books. One such occasion was when he sent "the copy" for the book known as *The Hidden Life in Freemasonry*.

I put the MS. in type and sent him at Australia the proofs quite expeditiously. The following letter was received from him wherein he acknowledged receipt of the proofs in very gracious terms :

THE MANOR, MOSMAN,
Sydney, Australia,
October 11th, 1927

DEAR BROTHER SITARAM,

I have just received your letter of September 15th and the really magnificent proofs of the second Edition of *The Hidden Life in Freemasonry*. I wish we could get such beautifully clear and neat proofs from these . . . Australian printers. . . .

I preserve this letter as a valuable blessing.

Once I finished a book in record time and received the following appreciation written on the fly-leaf of a copy of the book :

With cordial thanks
from the author
to the Master Printer :
May his Press run on unceasingly !
+ C. W. LEADBEATER

This shows that he was loving and courteous, full of appreciation for prompt and good work.

There have been more such occasions.

His last letter was from the sea near Fremantle. It was as follows :

S. S. MOOLTAN
Approaching Fremantle,
February 12th, 1934

MY DEAR SITARAM,

You will remember. . . . It is safer to manage the thing in this way, because of course at my advanced age I really cannot be sure of returning at all. . . .

With heartiest good wishes,
I am ever your most cordially,

+ C. W. LEADBEATER

Of course the above are examples only of appreciations of the work of the Vasanta Press where the present Manager, Mr. C. Subbarayudu, was my chief helper and the staff co-operated with me.

There are several other avenues where I served him and received very valuable help and appreciation.

I close this brief sketch of my items of understanding him. I only wish to quote what one of his students wrote about him. :

Ever kindly, a rigid task-master, training us to perform each task efficiently, inspiring us with lofty ideal of truth and honour, unsparing of himself in the Master's work, giving us an unforgettable vision of righteousness—these he taught me. . . .

These sentiments may be the experience of almost every one whom Bro. C. W. L. helped. My heartfelt Namaskars to him !

OUR PROGRAMME FOR THE YEAR

*The President's Closing Address to the International Convention,
Benares, 31 December 1940*

NOW I should like first to put to you what seems to me to be the programme for the Indian Section of our Society during the coming year, and then I should like to put before you what seems to me to be the programme for the whole of the International Society. I am only giving my own personal views and they are to be taken or left as may seem best.

STRENGTHEN THEOSOPHY

First, the strengthening of Theosophy everywhere, and of the membership of our Society. The slogan, I think, for our work along those two lines during the coming year is:

Theosophy simplifies !

Membership of The Theosophical Society fortifies !

I have been feeling very much impressed by the fact that Theosophy wonderfully simplifies all the problems of life, and causes us to perceive how tremendously life is worth living. In fact I have printed a little card which some may find cryptic :

Is life worth living ? Yes !

Is life worth leaving ? Yes !

And Theosophy tells you why.

That is perfectly true. Theosophy is simple, and gives what is a

much simpler teaching than perhaps we sometimes think it to be.

I should like to emphasize the insistence I feel we ought to lay on spreading Theosophy as widely as possible, and increasing our membership during the coming year.

As is the virility of the Indian Section, so is India's unity.

I think it ought to be very clearly understood that we, as a Section, collectively and individually, can definitely affect India, as India is in what we call the "outer world." We can do tremendously fine work to help India to achieve her solidarity and her freedom. We must do it. I do not think there should be a single member of The Society who is not hard at work trying to help India in every way he possibly can. India is *in extremis*, she is in great distress, and Theosophy, the Indian Section, and every member must come to her rescue. I think every individual member of the Indian Section must realize his responsibility in regard to his great Motherland.

THEOSOPHY AND ISLAM

Arising out of that is the work we have to do in connection with the relation between Theosophy

and Islam, and specifically Hindu-Muslim solidarity. What we need is publishable material, and I look especially to our Muslim brethren and all students of Islam to provide such material, material that we can send far and wide throughout the land. We have not enough literature dealing with Theosophy and Islam and that literature must become available during the coming year.

THE YOUNG THEOSOPHIST

Third, we want to stress the importance of the Young Theosophist. There should be Young Theosophists in and around about every Lodge exploring their own Theosophy and their own note of Brotherhood. The slogan here for every Lodge is:

Make way for Youth.

Wherever we can wisely put a Young Theosophist in authority, there we shall very definitely help the Lodge, the Section and The Society. We older people must gradually retire into the background. Speaking on behalf of many older people, I must insist that we are only too thankful to retire into the background. I am delighted to do so more and more as the time passes. We should like to see Young Theosophists coming forward to take our places with all their virile enthusiasm and fiery life. I put it to every single Lodge in our Society, that if there is a Lodge that

has no Young Theosophists round about it, there is something the matter with that Lodge. It is said that man cannot live by bread alone. The Theosophical Society cannot live by age alone. It needs youth and youth must be forthcoming. The acid test for the real worth of every Lodge is the extent to which there are round about it Young Theosophists interested in Theosophy and the practical and active work of Theosophy and The Theosophical Society.

OUR BESANT SCHOOLS

Another most important work to be done by members of the Indian Section is the support of the Besant Schools, one at Adyar and the other at Benares, and we have had evidence of keen interest in this work during the last three or four days. These Schools must in every possible way be made strong and lasting. As an astrologer of sorts I entirely disagree with the prediction that the Benares School's horoscope ends in 1943. I think the one who cast the horoscope made an error in one figure—it should have been 2943.

THE KALAKSHETRA SPIRIT

Then I have noted down what I have called the "Kalākṣetra spirit," a convenient expression. Though all of us cannot dance or sing or achieve some other form of artistic expression, we can all manifest the Kalākṣetra spirit, a spirit of culture,

of refinement, of grace, of dignity, of spiritual life, as Rukmini Devi told us yesterday. We can all be a little more busy about that than we are. We can try to bring that spirit not only into our individual lives, but also into our Lodges where very often the Kalākṣetra spirit is conspicuous by its absence, into our Lodges where there is so often dust and dirt and pictures askew, where there is more often the Kuru-kṣetra rather than the Kalākṣetra spirit. [Mr. Jinarājadāsa: It is the "crooked-ṣetra spirit."] We must substitute the one for the other.

The Kalākṣetra spirit represents, first, Culture—the truly spiritual life, Reverence; and second, Brotherhood—Goodwill and Compassion.

A DREAM

I have a dream which concerns the Indian Section, and in one way it is a dream which probably will not be realized in my lifetime, though it was realized by Dr. Besant in her lifetime. It is a dream of a daily newspaper in which we can give to India at least and perhaps to the world our great ideas and ideals. We would not only give our great ideals and the great spirit of our Theosophical conceptions, but would lead the way as very often a daily newspaper alone can lead the way.

THE BESANT TRADITION

I should like to say a word or two about my own political work.

Sometimes my friends feel that if I would place a little less stress on my political activities and a little more stress on what is called pure and unadulterated Theosophy, we could attract more members and so strengthen our movement. My presence is sometimes not desired in certain parts of the country, for there is the feeling that if I give a lecture on "India and the War," that type of lecture may not be appreciated by the general public, and I am sometimes recommended to confine myself to purely so-called Theosophical work. I regard my political activities as very purely Theosophical work. I consider them to be of vital importance to The Society. I do not think we shall have very much Theosophy, or much of a Theosophical Society or an Indian Section, or much membership of The Theosophical Society, unless India becomes free not only in herself but from all the terrible menaces which afflict her like every other country, on account of the spread of the Hitler spirit.

My position is clear. I am eager that India shall enter the war, shall make this gesture freely without any consideration of *quid pro quo*. I am anxious that Britain shall make her gesture of recognizing her duty to India, of not waiting until the war is over, but of declaring without delay India's freedom. I hope that when Britain's war aims are declared

they will include the Freedom of India. Those two gestures are vital and I try to lay stress on them.

I feel it is my duty particularly to carry on Dr. Besant's work. I must stand for truth in politics as I see it, at all costs, as I must stand for truth in every other department of life. I quite recognize the difficulty that to a certain extent in the view of our outer brethren The Society may be coloured by the views expressed by the President of The Society, and that these may be thought to be the views of The Society. I try at every lecture and in every article to make it clear that though I happen to be President of The Theosophical Society, these are my own personal views and that they are views that may not be held by a majority of my fellow-members. But every single member of The Theosophical Society has the duty to proclaim his truth, whether or not it is held by any other member. We can only strengthen The Society by each of us giving his own truth as freely, as impersonally, as courteously, as we can give it. I do not think as I try to follow truth in any department of life that I can thereby injure by any means The Theosophical Society.

Our motto says: "There is no religion higher than Truth." Our Society was founded on Brotherhood, and on what we are able to apprehend as Truth. Of course

we want members, good Lodges, study classes, good organization. But Truth is more vital than anything else—not any formal or orthodox truth but the Truth which wells up from the heart of every single member as he seeks Truth ardently.

That is my apologia for continuing what seems to me to be Dr. Besant's work in the political field which we must not allow to die down. We must try to carry on the Besant tradition.

A WORD OF ENCOURAGEMENT

Then I should like to say a word of encouragement to those members who think much of our work is futile, that we are making no impression, that nothing particularly is happening however hard we may work.

Dr. Besant has told us that it is far better that we should fail, as the world views failure, in the Masters' work, than succeed in our own particular work, whatever it may be. Quoting from an Elder Brother:

"There are those whom We appoint to fail, as the world judges success and failure. There are those whom We appoint to succeed, as the world appraises success. The world needs those who will be acclaimed by it. But it needs even more those who will be ignored, persecuted, crucified by it. There is no failure in Our work on the

part of those who strive their utmost for Us. In their very rejection by the world do they enter into Our freedom."

In the very rejection of such workers by the world as have been appointed by Them to fail, do they enter into the Masters' freedom and are admitted as humble members of the Masters' Brotherhood.

II

GUARDING THEOSOPHY AND THE SOCIETY

We have especially to do the work of guarding the brilliance of Theosophy against all the obscurity with which the forces of evil would surround it. And we must guard carefully the very existence of The Theosophical Society against its extinction by the foes of Brotherhood. If the forces of evil prevail, there may be no Theosophical Society in any part of the world. Theosophy can only be dimmed, not extinguished, but The Theosophical Society as an outer world organism might even be extinguished. We are in the midst of a Kurukṣetra such as the world has probably so far not experienced. We must guard both Theosophy and The Theosophical Society triumphantly. That is what we are appointed to do. That is the reason we have been born at this particular time in the history of the world—to join The Theosophical

Society, to be students of Theosophy, so that with our help both of them may become strong and impervious to all these outer attacks.

How can we guard them triumphantly? By living the spirit of both, as best we can, and then by spreading the spirit of both. That is the dharma to which every single member without exception is called at the present time.

We must be afire with the Truths of Theosophy, as we understand them, and with Brotherhood as we understand it.

There must be in us the recognition of the existence of one of the rare world catastrophes, the terrible clash between Truth and falsehood, between Good and evil, between Wisdom and ignorance.

There must be in us the resolve to range ourselves on the side of Truth and Good and Wisdom.

What right have we to know Theosophy or to be members of The Theosophical Society if we do not dedicate our knowledge and our membership to the service of our fellow-man? No one can know Theosophy save as he tries to express it. Sometimes I am asked by young people to write a little message in their autograph books. I often write: "If you want to be happy, give happiness to others." If you want to know Theosophy, spread it among others. If you want to be a fine member of The

Theosophical Society, try to show by your lives what membership of The Society means to you. The work of Theosophy and The Theosophical Society is vital throughout the world.

THE BRAHMAVIDYA ASHRAMA

Then I am anxious that before very long we shall revive the Brahmavidya Āsrama of which Dr. Cousins was the Principal many years ago, and which did very splendid work at least for a time. We must send out throughout the world trained messengers of Truth and Brotherhood. But they must be trained. They must know something of Theosophy. They must know something of The Theosophical Society and what it means, what its purpose and power are. They must know how to speak and present Theosophy as Theosophy may best be presented. In a word, again, they must be trained. We need a Brahmavidya Āsrama at Adyar for this purpose. Our lecturers are few and far between. There is far too much work given to the lecturers who are available in the field at the present time. We want younger people coming forward to move among the Lodges and to give them that which some of us older members are quite unable to give, not only because of advancing age but because of lack of time. We have a tremendous amount of other work that we alone can do.

So I hope soon we shall have a Brahmavidya Āsrama.

PEACE AND RECONSTRUCTION

Then there is the Peace and Reconstruction activity already existing in Adyar. It is said that "In the midst of life we are in death." In the midst of death, we can equally say, we must be vibrant with life. We must prepare from now on for peace and reconstruction for the new world-to-be.

How very much we can do in the light of Theosophy and in the power of the Brotherhood of our Society to see clearly to a certain extent at least what should be the fundamental principles of peace and reconstruction! I have already circulated our members on this matter, so that not only may they themselves work, but that they may work with other individuals thinking along the same line.

OUR WAR-STRICKEN BRETHREN

We have the duty of helping our brethren in the war-stricken Sections: Poland, Finland, Holland, Belgium, France, Norway, Denmark. We must prepare now for the rehabilitation of our Society wherever it has been crucified, so that when Peace comes, all the stricken Sections may arise in strength to do their work.

YOUTH

We have the duty of helping Young Theosophists everywhere.

I can conceive of no happier duty for any member of any Section throughout the world than to encourage youth to come forward and gradually to take the place of the older generation.

ADYAR CIVIC CENTRE

So far as Adyar is concerned, the ambition of some of us is that Adyar should become a veritable Civic Centre. Much of Adyar's reconstruction must be delayed until the war is over. Some day the cement roads must be completed. We must have a new Adyar Library building. The plans are ready but not the money. We were hoping to collect the money, but unfortunately the war intervened and we had to put the idea on the shelf. We want a new Dispensary and Baby Welcome. We want to equip the Besant Scout Camping Centre with many improvements. Thousands of Scouts come there and we need to encourage more and more to come by providing them with more facilities. We need land and buildings for the Besant School and College. We need land and buildings to establish as soon as we can the beginnings of a Besant University. We shall some day have that University, but when? Then there is the Adyar Theatre which should be coming up. About ten thousand rupees have already been left for this theatre but it will have to wait,

for that is not enough. Then there is the work of Kalākṣetra which I regard as part and parcel of our Theosophical Movement.

Then I am particularly anxious that in the not too distant future there shall be a number of Adyar Fellowships to enable representatives from all Sections in the world to come and stay at Adyar for a period of time to represent their Sections and to enter into the spirit of the Headquarters' work. I should like each Section, without exception, to be able to appoint whom it chooses as member of the Adyar Fellowship to come and reside at Adyar to be a kind of ambassador at the court of the International President. It would do the Sections, the President, and the whole Society a great deal of good. I hope this particular consummation will come even sooner than some of the others.

One particular actual achievement we are all very proud of at Adyar. In January last we approached the Government of Madras asking if the Islands on the Adyar River could become in general an animal and in particular a bird sanctuary. There has been a good deal of shooting on these Islands. We have been informed that our request has been granted, and though we have to pay a watchman in order to help in the enforcement of the order, we are very thankful that these Islands are now sanctuary.

THANKS

We cannot close this International Convention without telling our General Secretary Mr. Gokhale how grateful we are to him and his helpers for all the care he has taken of us during these Convention days. Mr. Gokhale is a very efficient man, and were he free I should like to have him for Adyar. But he has again been drafted for work at Benares, so I see less chance than ever of Adyar's appropriating him.

I have been particularly happy to see the Bhārata Samāj Temple and especially appreciated the *warm* water that Mr. Gokhale has contrived to flow over our feet as we go up the steps to the Temple.

Then we must thank the volunteers who do so much for us and whose work perhaps is so much in the background, though so exceedingly necessary.

How much we also think of the kitchen staff and all those lady helpers whom I should like to take down to Adyar for the next Convention, especially Mrs. Gokhale and Mrs. Phansalkar, who sacrificed themselves wholly for our comforts. They and their helpers have made the food perhaps even more palatable by their gracious service.

We are very grateful to Mr. Davidge for the Convention Bulletin that he produces by sitting up to all hours of the night. We are also grateful to our reporters who do very hard work indeed to

take down and transcribe what is so easy for us to talk.

Then I think of those who have entertained us on the stage to our very great satisfaction. We thank them all very heartily.

I also thank the Devas who kept the weather what it should be during all the time of the Convention.

COME TO ADYAR IN 1941

You must come to Adyar, as many as possible, in 1941. You will then have to greet your new President who will be by that time elected and possibly installed in the month of June. If you have any curiosity, come to Adyar in 1941 and you will know who has been elected. You will greet your President for the next seven years. You must rally round the new President with all your power, your force, your energy, and your enthusiasm, to speed him or her on his or her way. I can assure you that I will be there doing all that I possibly can to help, whether or not I am re-elected.

Finally, every one of us without exception in 1941 must be more than ever that which we are essentially dedicated and consecrated to be, namely, a bridge between all yawning chasms of misunderstanding. We must be a bridge, all of us together collectively, and each of us individually.

The particular bridges which it seems to me we have to fashion

are: first, the bridge between the Hindus and the Muslims, two splendid peoples that must come together for the unification of India; second, a bridge between the various political parties. There are too many political parties with too many divergencies of aim. Today we want solidarity, a common platform for all political parties, so that they may join together and give united service to the Indian people, so that the Indian people may be one people behind their leadership.

Then there should also be a bridge between India and Britain. Both countries are splendid countries. Both countries are needed together for the Masters' work in the future. Each country has great traditions. India, of course, in many ways is the older and the greater country, but Britain is also splendid and her splendour is intensified wonderfully by the war. She stands alone with some of her fellow-nations against the forces of evil which otherwise might engulf the whole of the world. That is wonderful karma for her. She must add to that karma the other karma of understanding India and of giving all she can to the helping of this great Motherland of ours.

India also must realize that this war is not only a world war, but is her war. If we can make a bridge between India and Britain our Society will have deserved very well of the Elder Brethren.

Such is part of our work as it seems to me, at least for the coming year. We are entering the year together. I look forward to it. It is in many ways a new year. It gives us new inspiration, new hope, new eagerness, new energy to do our duty to Theosophy and to The Theosophical Society, to do our duty to our Motherland, to do our duty to the world. We have to seek in performing those duties to fulfil the expectations of those Elder Brethren whose gifts of Theosophy and The Theosophical Society we are so fortunate to enjoy at the present time.

So through this period of turmoil and strife we shall issue triumphantly into Peace and Light, and the older amongst us will then be so happy to hand on our duty to the younger generation which shall come after us. And so The Theosophical Society will go from strength to strength until 1975 when there will be the great Centenary at which we all of us will be present in one body or another. Some of us may have quick reincarnations and get to the Centenary old enough, I hope, to appreciate its value. Others of us will be present otherwise. There will be a tremendous throng present at the Centenary in 1975. There will then be a very great President with great officers and a tremendous increase in membership. It will be the beginning of a new era, a new

hundred years of life of The Theosophical Society.

We are just at the beginning doing the best we can under difficulties. We have not yet achieved the triumph that will come. We are very happy to do all we can to assure that the Centenary Convention will be marvellous and from that Convention The Society will wonderfully go forward.

A LIVING ORGANISM

This morning we are supposed to close the remarkably successful International Convention of our Society which we have been enjoying at Benares. But I would tell you that we can no more close a Convention than we can abolish an individual. He can go out of incarnation, out of a particular incarnation, but his individuality remains indestructible. So can a particular Convention go out of incarnation, so does our Convention of 1940. But that which ensouls it and gives it life is indestructible, so that we have the Convention spirit with us throughout the year, though not the Convention body. Let us remember this throughout the year, so that we may be continually inspired by that which has been giving us so much life and energy and purpose during these last few days.

Let us remember, too, that The Theosophical Society itself is a

mighty, living organism in which each one of us is a cell. Wherever there is a member of The Theosophical Society he is within the pulsating life of The Theosophical Society to which he has the honour to belong. Let him take courage from this fact. Let him thus realize that the Brotherhood of our Society is very much more real, and affects him much more intimately, than may appear; and let him be at peace and strong in his membership, be he among fellow-workers or be he a lonely outpost holding a fort which the Masters need for the consolidation of Their great Kingdom of Love.

We have been very very happy together. We have had very brotherly times together. We have enjoyed each other's company. We have lived in Holy Kashi, and I am sure that those of us who come from other parts of India and other parts of the world will realize how wonderful is this Society with its International and National Conventions and will feel inspired to render more and more service, and so to give more and more happiness as the time goes on.

I therefore either suspend or in some way transform this International Convention so that it goes out of its present material Convention but remains spiritually with us until it reincarnates again in Adyar at the end of 1941.

SPIRITUALITY AND RELIGIOSITY

BY PIETER K. ROEST

RELIGIONS are cultural forms, patterns of group-behaviour on the three planes of thought, feeling and action. They meet a deep-seated need of Man. Human consciousness as we experience it is the consciousness of separated, isolated souls, of souls imprisoned in minds and bodies. Each soul in its loneliness cries out for contact with Life outside of its prison; hence the longing for reunion or *re-ligio*, not only with the life in his fellow-men, but also with the larger Life in which each soul is rooted. Religious ideas and attitudes and activities provide means for both, and are therefore means of supreme comfort to the soul on its bewildering pilgrimage through matter. Religious thought, however crude, points to a significance of events beyond themselves; it reveals to the intelligence, obscured by its animal dwelling, glimpses of a nobler, greater order of things than the physical eye can see; it assails the illusion of death; it provides common ideals and a common hope to members of the same group. Religious attitudes and practices, by arousing common feelings and providing for the sharing

of emotional experience, are an even stronger bond. Nothing, not even blood-kinship, ties men more strongly together than does a common faith, with a common practice. But by the same token nothing divides more deeply human groups with different religious systems than the incompatible elements in their religious thought and conduct. Hence every well-wisher of mankind has sought to unify the world by the elimination of religious controversy and conflict. Usually this was attempted by developing a new religion, destined to replace all rival creeds and to embrace eventually all men in one vast brotherhood. Invariably, this hope was dashed to pieces against the fierce tenacity with which men cling to their old gods, are caught in their own forms of thought and action. Hence, one more rival faith was ever the result!

The Theosophical Society attempted to establish the Universal Brotherhood of Man by a different approach: the study by men, drawn from all faiths, of those teachings which were common to all great religions. This sympathetic effort to understand another's "way to

God" is most effective in eliminating credal bigotry and rivalry. Undoubtedly an immense amount of good was thus accomplished; the lessening of "Christian" intolerance for other creeds, quite noticeable in the western world during the past half-century, may safely be attributed to the impulse given by The Theosophical Society to the study of comparative religion. But the tendency of comfort-loving minds to cling to an "authoritative" system of religious notions is not easily eradicated—witness the willingness with which nations now cut each other's throats under "divine" leadership or for the world-supremacy of their particular nationalistic cults! Could any organization dealing with not one, but many theological systems, escape from this very human tendency? That question was undoubtedly in the minds of those who founded this Society. They did not want to merely add another sect, distinguished from the great majority only by its eclectic character. H. P. Blavatsky clearly warned her readers that if this Society were to develop sectarian traits, it would then cease to navigate the world-currents of living thought to become stranded on some sand-bar of belief, a "carcass" left to moulder away while Life passed by.

In a noble effort to avoid such a fate for this new attempt at Universal Brotherhood, H. P. B., her-

self an initiate in the secret lore of Asia, was permitted by her Teachers to lift "a tip of the veil" that hid the occult Wisdom of the East from uninitiated eyes. By pointing to the deeper laws of nature, known to H. P. B. and to the "adepts" of the occult Fraternity of which she was a member, the eternal truths of which most religious teachings are distorted shadows would become perceptible to all whose minds had not been fossilized in some exoteric faith. This was a reasonable expectation. Nothing can separate minds utterly dedicated to the search for truth, once the universality of truth is seen. Not only would the students of the occult, the hidden side of nature, be beyond religious fanaticism, but the truths they found would link up with those discovered by the scientists of the West, thus filling many a gap, illuminating many darkened fields of thought, and last not least bridge the wide chasm between science and religion in which western civilization was about to plunge to death.

With these high hopes The Theosophical Society was launched; its platform being Brotherhood, supported by the study of comparative religion, philosophy and science, *and* by the study of hitherto unexplained laws of nature and of those latent powers of the human soul by which the eastern adepts had gained their knowledge of these

laws. No doubt the latter study presented a problem not inherent in the comparative study of the different ideologies of East and West. Occultism as understood by H. P. B.'s adepts was a vast Science, to which only the most elaborate and arduous preparation could give access. Only those who already had developed the soul's latent powers could gain first-hand, experimental knowledge of this hidden side of nature for themselves. All others could gain only a theoretical acquaintance with such teachings as initiates, pledged to secrecy, were allowed to give. For if the adepts' knowledge were fully given out—supposing for a moment it *could* be done—it would be quickly seized upon by the unscrupulous for their selfish ends, and it would stop much useful inquiry indispensable to the further unfolding of our intellect and intuition.

However, the advantages of a wider spread of even a purely theoretical acquaintance with some occult truths seemed to outweigh the disadvantages, inherent in this flow of information from those who *knew* to those who *wanted* knowledge but did not yet possess the means of getting it themselves. At least it could be tried; so several of the adepts' pupils were given the task of providing The Theosophical Society with a literature replete with occult information, simplified to meet the need of the

untrained. Besides, these pupils were assigned to give preliminary training to those among the members who were willing to live the life required for setting foot upon the road that leads to direct knowledge, and ends in adeptship. It was a noble experiment indeed, and none who had the privilege of contacting, directly or through their writings, the few great occultists of The Society, and had their minds enriched beyond their fondest hopes, would say that the experiment was a failure. Yet its effect on The Society as a whole can scarcely be considered a success, if we will only look facts squarely in the face. For in their zeal to give to *all* the illumination of their hard-gained knowledge The Society's occultists did two things which had unfortunate—and probably unforeseen and quite unwanted—results. One was the publishing of their individual systematizations of occult experiences and psychic observations; the other was their assumption that the attitudes and methods used in the preparatory stages of training for discipleship would be beneficial to every member of The Theosophical Society and every reader of their books. In this they did not count on the inherent weaknesses of "human nature," it would seem.

Almost universally members of The Society identified this systematized occult information with

"Theosophy," the ever-individual realization of Divine Wisdom. Few realized that psychic knowledge is, even more than physical knowledge, subject to unconscious influences of a personal nature; and in spite of many warnings by the occultists themselves they looked on everything said or written in "Theosophical" meetings or literature as gospel-truth which it was sacrilege to challenge or to doubt. But what is worse: even *if* this occult literature were flawless (which the authors would be the last persons to believe or to assert!), it would convey no more than a mere fraction of that Knowledge which is guarded so carefully by its custodians, the adepts; and even the whole of occult Science is but an *aspect* of that Divine Vision and Wisdom to which the name "Theosophy" properly belongs!

It is easy to see what would result from this attitude of the members of The Theosophical Society. The authors of occult literature became idolized authorities, monopolist-purveyors of truth, God-given "leaders." While honestly disclaiming such authority, the pupils in their eagerness to help all who possessed even a mere spark of aspiration towards the life of selfless service to which they were themselves dedicated, accepted the leadership so gladly offered to them. This might have worked with aspirants for discipleship who had

reached intellectual maturity, and could receive instruction openly yet critically, without losing their intellectual honesty and independence. But with the rank and file of readers it led to blind belief, fanatical personal devotion to the favourite "leader," and dogmatic repetition of things read as the gospel of "Theosophy" which must be preached to all the world because it was the ultimate of truth!

Thus The Society gradually became an army of devoted followers of religious leaders who—it must be said again and again—did not claim finality for their statements nor desire blind following in their fellow-workers, but who simply lacked the genius of H.P.B. for teaching occult truth by *challenging* rather than by *moulding* the thought of those she taught. So more and more The Society which H.P.B. had started lost its intellectual tone, and became an organization of believers in the creed that later pupils had promulgated, and that generally was referred to as "Theosophy." A noble creed it is indeed, and nobly lived by many who accept it! A creed, too, which demands a brotherly attitude towards all that lives, and so contributes to The Theosophical Society's great objective: to form a nucleus of Universal Brotherhood. But nevertheless a creed, distinct, methodical, detailed as any of the

hundreds that divide mankind. A creed unparalleled perhaps in intellectual breadth and moral beauty; but like all others a creed which offers ready-made answers to life's problems, answers different and better, probably, than those of any popular religion; but answers so completely systematized that the mind that *will* accept them is likely to accept them *all*, hook, line and sinker, and find . . . rest. Then comes the task of regulating conduct according to the new-found faith—a task of several years but by no means impossible, and the individual is "all set" for the rest of his incarnation! All "set" indeed; that's just the trouble! That is exactly what is making of The Theosophical Society a religious sect, which, however "good" its members may be, fails to do what it was meant to do: to lead and to spiritualize the world's thought.

This brings us to our title-theme, Spirituality and Religiosity. There is no question but The Theosophical Society fosters religiosity, in a very definite way and of a very definite kind. Regardless of the merits of religiosity—which are debatable but certainly not negligible—the point here is that religiosity is *not* the same as spirituality. The former implies belief in beings superior to ourselves, and a code of conduct which supposedly is pleasing to these beings; thus establishing a happy and beneficial

relationship with these wielders of superior powers. Whether those beings are called angels, gods or God, or Saints, or Masters, that is immaterial. The cardinal point is the establishing of favourable relationships with other, superior Persons. It is quite possible to develop a scheme of thought and conduct which guarantees the happiest and pleasantest results along these lines; in fact all genuinely religious people experience these results—almost regardless of the intellectual quality of their beliefs. The world of thought in which this religiosity abides is very actual, concrete, and very human. It does not really require the faculty of *thinking*; to be able to assimilate concrete ideas and to grasp a well-knit scheme of mental pictures, is all that is needed, intellectually. Once definitely embedded in the mind, conduct will gradually follow the pattern of these borrowed ideas, and one lives "the life" prescribed, as well as nature will permit. What is *spiritual* in all this? Unquestionably, nothing; unless the hunger for truth and righteousness which was experienced by some at the start of this process, has not abated, and the search *goes on*. But for the satisfied, religiosity is the very opposite of spirituality.

Spirituality is the stirring of the divine spirit in man. It is decidedly *not* static; on the contrary, its dynamic quality defies all efforts

to final definition. In the intellect, it manifests itself as restless search for deeper, ever deeper truth. In the heart, it brings a flame of ever-widening love and understanding. In the will, it is revealed as an increasing power to resist external pressures and live "from within." These are beginnings. Once the personality is disciplined and amenable to the inner light, that light begins to shine with growing power outwards. Into the brain-mind come intuitions of the vast and glorious truths to which even the cleverest factual intellect is blind; gradually the darkness in which men live is realized in contrast to the light that the soul can see; until the consciousness of the spirit itself is able to make itself felt, sporadically at first, at will after a while. In that consciousness the Maya, the illusory nature of the concrete world of time and space, is realized; *all* personalities are seen as forms of fragments of One Life, which is divine. That means it *radiates*, it is spontaneous, self-active, creative. It drives away all fear, it laughs at death, it finds bliss even at the heart of sorrow, it knows all pleasures as but feeble echoes of the Great Joy. Whoever has had a glimpse of this Reality, can no more abide in a neat scheme of thought than can the wind-swept ocean be put into a pond. He sees the absurdity of asking others for spiritual guidance; the self-

deception of working for one's pleasant future whether on earth or in some heaven. He sees that *all* forms are but efforts to express ideas in matter; that all beings are striving to express the Idea which lies at the heart of their existence; that Man himself is Life in search of self-realization by complete expression of a divine Idea, checked by Karma—the consequences of all inharmonious efforts in his quest.

The spiritual man fears no destruction, and himself is a destroyer of forms that have become a prison to the life within them, instead of revealing it. He may ruthlessly destroy thought-prisons which have become so dear to men that they believe their lives annihilated with that thought-cage gone. For the spiritual man is vividly aware of the deathlessness, the indestructibility, of the spirit of which each man is an unconscious manifestation, striving to be conscious. He knows that men need help; he also knows that they must learn to do without. Therefore he gives no final answers, but challenges such answers as men *think* they have; knowing that in their effort to find the deeper truth their own intelligence unfolds. For this is the essential work: to help all Life to *function* in its own inimitable way through every form. Comfort may be needed by the sick, the weary, for a while to recuperate

from their weariness. But the soul within requires not comfort, but *awakening*. In incarnation almost all men are asleep, spiritually. A mind filled full with someone else's thoughts is useless to the soul; the soul can find expression only in a mind that functions with its own energy. Not that another man's ideas are worthless; indeed they may be treasures of vast value, if the soul can seize them, use them as materials, work them over and transform them into creatures of its own life, love and understanding. But self-activity is the mark of spirituality; as conformity is frequently the mark of religiosity.

To the spiritual man life cannot be divided into good and evil; although he sees what leads to happiness, what to pain, he knows that both are servants of Life's purpose, to be dismissed when their

particular work—the awakening of the soul—is done. Thus spirituality makes the comfortable uncomfortable; to those who cry "Peace, peace!" on Kurukṣetra's battlefield it presents a sword; to those who follow leaders and worship gods it smashes the very idols of the heart. Such spirituality we see in Jesus, in S'rī Kṛṣṇa, in Krishnaji. Such spirituality we see in H.P.B., too; and in the virile "Brothers" whom she served so well. Read *The Mahatma Letters*, catch their spirit; study *The Secret Doctrine* by yourself; and be orthodox, if you can! But if you want to learn the joy of self-reliance, of intellectual straining into the unknown until it becomes known, of fearless, creative living—then seek these as your comrades and instructors. Then, maybe, The Theosophical Society will come to life again, and stir the world once more!

THE MARS-MERCURY PROBLEM

A New Approach to It

BY ERNEST KIRK

MAY I suggest the following as a more satisfactory approach to a solution of the Mars-Mercury problem (see August 1940 issue of *THE THEOSOPHIST*) than that of trying to reconcile the ap-

parently irreconcilable statements on the matter by the Master K. H. and Madame Blavatsky?

First of all to grasp clearly the fairly well established fact that our planetary system of physical planets

hangs together as one whole with the sun as the centre, round which they all revolve, and from which they all get their heat, light and life. Their respective distances from the sun is also scientifically established beyond dispute, Mercury being the nearest, Venus the next, our earth the next, and so on, to Pluto, the recently discovered planet, which is the most distant of all. Their approximate sizes and periods of revolution, both on their own axis and around the sun, are also fairly well established. On these points there is, roughly, a common agreement among scientists. I mean there is a common agreement (1) that they are all physical planets, in the generally accepted sense of that term, (2) that they are all parts of one solar or planetary system, and (3) that the sun is the centre round which they all revolve and by which they are sustained.

Second, there is also plenty of evidence to show that our earth was *not* inhabited by human beings until it was solid and ready. Indeed, all available evidence, offered for instance by geologists, goes to show that first came the minerals, then the vegetables, then the animals, and last of all, human beings. There is not a scrap of evidence to show that human beings pass or ever have passed, in the normal course of their evolution, from Mars to the earth, or from the earth to

Mercury, or vice versa. In fact all the available evidence points to an evolution of quite a different kind.

From an ordinary physical-science standpoint, we have, of course, no evidence to show where man came from before he arrived on this physical earth. Nor have we any evidence to show what becomes of him after he leaves it at death. For that kind of evidence we have to depend on revelation from some inner or occult source.

This is where the trouble begins. A mere statement from someone claiming to *know* is not sufficient of itself, unless it is supported by a weight of other collateral evidence that is found to be in harmony with the known laws and facts of life. And as it does not seem to be in harmony with the known facts of life, to speak of any of the physical planets of our planetary system as being on an etheric, astral or lower mental plane while being inhabited by human beings, I suggest the solution of the problem must lie in some other direction.

Much is made in Theosophical literature of "chains" and "rounds," the central idea being that the evolution of human entities goes on steadily through a "ring" or "round" of so many planets, only one of which is on the plane of dense materiality, such as we associate with the physical planets of our solar system.

But why should not each planet have a ring, not of globes, but of states and conditions, starting from the sun, the home and source of all life in our system, and passing downward from the zenith to the nadir, which, in our case, is our physical earth, and then progressing onwards and upwards with ever-increasing consciousness, back to the source or zenith? And why should not this apply to each of the planets of our system—a separate ring for each physical planet? In that case each planet would have its own seven states or stages at different levels of consciousness through which the human beings belonging to that particular chain or ring would have to pass, from the zenith (the sun) down to the nadir (the physical earth) and then back to the zenith (the sun). A completion of the round would of course mean a completion of the evolutionary course mapped out for all human beings making that round. Incidentally, it would also mean that no human being could be said to be perfect, as a human being, until he or she had gone the whole round and had reached that sun world stage where the consciousness would include “the whole of memory” for that round, the consciousness, in fact, of the whole planet and solar system, past, present and future.

That at least would be in harmony with evolution and the known facts or laws of life. It would also avoid the muddle and confusion that arises from the suggestion that in order to complete human evolution it is necessary for the *same* human beings to pass vast periods of their existence on several *physical* planets of our system, when those planets were invisible or less physical than they are now.

There are of course other solar systems or universes besides our own, and it is at least reasonable to conclude that what works in our own universe and on our own planet in the matter of universal laws, works also in all the other teeming myriads of universes in infinity. Evolution is one of these universal laws. And as this is applied to human beings on this physical planet we have good evidence from scientists like Darwin to show that our physical beginnings on this planet were very primitive indeed, going back to something very near akin to animals.

It is, I suggest, along these and similar lines, supported by science and in harmony with the known facts or laws of life, that a more satisfactory solution of the problem under consideration will be found than that of trying to reconcile two occult statements that appear to contradict each other.

STRAY LEAVES FROM THE ARCHIVES

XV. How the Founders and Damodar became Buddhists, and how a Buddhist King became a Theosophist.

BY ARYA ASANGA

EVERY now and then I have been asked for the correct data about the President-Founder's becoming a Buddhist, lastly by my colleague, Bhikkhu (or rather, to give him his full title) N. Somananda, Thero, Representative of the Mahabodhi Society at Perambur, Madras.

For there is some uncertainty and contradiction in the information supplied by the Colonel himself. Elsewhere I have already casually noted the discrepancy,¹ but my friend the Thero is not satisfied with those short remarks. He wants full particulars and an ample explanation. And it is perhaps well to conform to his wish, for the discrepancy is rather striking. The facts then are the following.

On 17 May 1880, H. S. Olcott, H. P. Blavatsky, Damodar Mavalankar and others arrived by steamer at Galle. Immediately on arrival they were conducted to the bungalow of Mrs. Wijeratne, where "3 chief priests welcome us at door," writes the Colonel in his MS. Diary.

¹ THE THEOSOPHIST, March 1940, p. 538; *The Voice of the Silence* (1939), p. 98.

One of these three Monks, to give them their more appropriate appellation, was "the aged High Priest Bulatgama Sumanatissa,"² about whom the President-Founder two days later wrote in his Diary, May 19: "Paid a dozen visits to Europeans and 'Burghers' at request of Sumanatissa, and sent 20 notes inviting persons to call and help organize the Branch [at Galle]. People coming in from all the country round about to pay their respects to us. Evening: H.P.B. rang bells, made raps, shook table, etc., to the astonishment of the old priest and everybody else."

The embarrassing results of the invitations sent out are thus recorded in the Diary, May 21: "A dozen notes received today from irate Burghers (Christians) in reply to my invitation to call and confer about organization of the Branch. Old Sumanatissa let me in for this rebuff. What a tomfoolery to ask

² ODL, II, 160. With Sumanatissa was another "High priest Piyaratana, and a dozen or more subordinate priests," wrote the Colonel in a letter of the 23rd May to *The Pioneer* (16th June), a cutting of which is found pasted in H.P.B.'s *Scrapbook*, vol. X, p. 381.

Christian Eurasians to help form an anti-Christian Society!" The anti-Christian character of The Society is of course only "anti" (against) orthodox, bigoted, boastful Christianity, not against the humble, tolerant, all-embracing love and wisdom of the Christ.

Notwithstanding the embarrassment for which the aged Monk in his childlike innocence had let him in, the Colonel has only good words for him: "Old Bulatgama was a particularly persistent disputant," H.S.O. writes, "very voluble and very kind," and H.P.B. also "thoroughly liked him."¹

In the evening of the 22nd, H.S.O. spoke in the Fort Barracks, and Sumanatissa among others was on the platform.

The next day a signal event in the history of The Theosophical Society took place of which I am not aware that mention has been made in public ever before. Discretion, because of the high personage involved, probably imposed the silence. But now that sixty years have passed since that day, I do not think that there is any harm in publishing that a Crowned Head was enrolled in the full glory of all his royal titles as a member of The Theosophical Society, namely His Majesty the then King of Siam. Though without direct connection with our immediate subject, I am sure my readers will

think the following quotation from the Diary, 21 May 1880, fully justified for its essential interest:

"Received visit from the Siamese Ambassador whose steamer touches here *en route* for England. He had with him a Cochin-Chinese interpreter—a very bright fellow and a Roman Catholic—and several young noblemen of his suite. The whole matter of our making his Majesty of Siam a Fellow [of The Society] was satisfactorily settled. The King's name is

"His Majesty Prabat Somdetch Phra Paramidr Maha Chula L. gkorn Phra Chula Chom Klaw, King of Siam; [and his Minister's] Chow Phya Bhanu Wongse Maha Kosa Thibodi, H.S.M.'s Ambassador Extraordinary and Plenipotentiary."

In the evening of the same day, to be accurate "at 3 p.m.," the Colonel writes in his MS. Diary: "I spoke to a native audience of 3,000 from a high balcony of a private residence. People in the compound and on hill-slopes adjacent. Priests recited the 5 Precepts. Most impressive ceremony. The responses were simultaneous. Megittuwatte was present and spoke. Sumanatissa presided."

In the printed book the more elaborate description runs as follows: "At 3 p.m. we were driven to a *wallawa*, or country-seat of a Sinhalese noble, where I addressed an audience of 3,000 from a high

¹ ODL, II, 161.

balcony overlooking a sort of natural amphitheatre. The multitude filled the plain and the hill-slopes adjacent to it. The considerable body of monks present 'gave *Pānsil*,' i.e., intoned the Five Precepts and with one mighty wave of sound, repeated them after them. It made a great impression upon us, for, after all, nothing in the way of sound is more impressive than the vibration of thousands of human voices combining into one rhythmic diapason."¹

This passage is of the greatest importance in our endeavour to fix the date, place and circumstances of H.P.B.'s and H.S.O.'s first taking Panchasila, and publicly professing the Buddhist faith. From the wording of the above text it is evident that they were still onlookers, who did not themselves join in the public act of worship. Otherwise the Colonel would certainly not have omitted to say so in as many words, as he did two days later.

The intervening two days are thus mentioned in the MS. Diary.

May 24: "Went to the coffee and cinnamon estate of Mr. Simon Perera in the country and ate such a meal that we were almost killed outright."²

May 25: "The whole day occupied in visits. Took chota hazri early. Latchkey³ bought finger-

rings to the value of Rs. 200. Went to a country place of Mr. Edmund Gooneratne, Mudeliar, to breakfast; returning stopped at a temple of Sumanatissa's where a collation was spread and a great crowd assembled. An arch bearing the words 'Welcome to the members of the Theosophical Society' was erected. H.P.B. and I formally and publicly worshipped in the temple, offering flowers and repeating the 5 Precepts of Buddha. People shouted applause. At request of priest [Sumanatissa] made a short address."⁴

In the printed book this is again more elaborated. I give it here in full as a fitting sequel and complement to the description of the meeting two days before: "On the 25th May, H.P.B. and I 'took *Pānsil*' from the venerable Bulatgama, at a temple of the Rāmanya Nikāya, whose [*read* of which the] name at the moment escapes me, and were formally acknowledged as

name for Damodar, because of his extreme leanness. At the conclusion of the Ceylon-tour he only weighed 90, against H.P.B.'s 237 lbs. (*ODL*, II, 205). But Mr. Jinarājadāsa informs me that H. P. Blavatsky is meant, and the Rs. 200 of finger-rings bought at one sitting is indeed more in harmony with her whimsical nature.

⁴The Diary continues: "Then to another gentleman's to tiffin. Then home and held meeting of T.S. Initiated first eleven Fellows, organized *Galle Theosophical Society*, and elected as Secretary P. C. Wijeratne, and as Treasurer Mr. S.P.D.B. De Silva. Received first Rs. 100 towards Publication Fund of the Buddhist Branch T.S., and handed it over to Treasurer. At 9 sat down to dinner with Mr. Wijeratne and his mother, and at 1 went to bed." From this moment then dates the birth of the Sinhalese Section of The Theosophical Society, whose Diamond Jubilee last year passed alas unnoticed.

¹ *ODL*, II, 166.

² Not by over-eating, but by the hotness of the food, which is indeed extraordinary in Ceylon.

³ I have thought (see *THE THEOSOPHIST* of March 1940, p. 538) that "Latchkey" was a nick-

Buddhists. A great arch of greenery, bearing the words, 'Welcome to the members of the Theosophical Society,' had been erected within the compound of the Vihara H. P. B. knelt before the huge statue of the Buddha, and I kept her company. We had a good deal of trouble in catching the Pāli words that we were to repeat after the old monk, and I don't know how we should have got on if a friend had not taken his place just behind us and whispered them *seriatim*. A great crowd ["several thousand persons, including many *Bhikkhus*"] was present and made the responses just after us, a dead silence being preserved while we were struggling through the unfamiliar sentences. When we had finished the last of the Silas, and offered flowers in the customary way, there came a mighty shout to make one's nerves tingle, and the people could not settle themselves down to silence for some minutes, to hear the brief discourse which, at the Chief Priest's [Bulatgama's] request, I delivered." ¹

At the time of writing the above, the Colonel did not remember the name of the Vihara. He had not noted it down in his Diary at the time. But two years later, on his second great tour through Ceylon in 1882, he revisited the place, and this is what he wrote in his MS. Diary :

¹ ODL, II, 167-8.

Aug. 6. "Back to Galle by coach. By invitation breakfasted at Gooneratne's house and tiffined there. Dined at home."

Aug. 7. "Lectured at Bulatgama's Pansala. Subscription Rs. 123. The old man made out a list of Rs. 77 more to collect and I got from Mrs. Wijeratne a subscription of Rs. 100 ; the whole making Rs. 300. बुलात्गमो वृद्धवचकः ²

Aug. 8. . . .

Aug. 9. "Lectured at Wijayananda Vihara—the temple where H. P. B. and I first took Pānsil and professed Buddhism. Had a good audience and got Rs. 178 for the Fund."

We see here the old characters and the old names reappear—Gooneratne, Wijeratne, Bulatgama—to prove that we are indeed on the same spot. In the printed book this second visit is noted only shortly : "On the 9th August, I lectured at Wijananda [*read* Wijayananda] Vihara, where H. P. B. and I first publicly took Pānsil and thus proclaimed ourselves Buddhists, in the year 1880."

This was written, say in August 1896 and published in THE THEOSOPHIST of the next month (p. 109). Up to now all is plain sailing, because evidently it was all written in close adherence to the MS. Diary notes. The confusion starts only when more than three years later,

² इदं तु नूनं ज्ञेहेन न त्वन्यथा ॥

that is, nearly 20 years after the actual event, the President-Founder, in the third volume of his *Old Diary Leaves* casually, and apparently from memory, mentions Dhammarama Terunnanse as the Monk from whom the party at Galle took Panchasila in 1880.¹ But it is clear that the accuracy of such a casual remark cannot be maintained against the sustained records of the older days. Evidently the Colonel's memory has here played him a trick. The event is here mentioned only incidentally, undoubtedly without consultation of his old MS. Diary notes, whereas in the previous volume the whole of the first and second visit to Galle are described day after day with great detail of circumstances and persons. Among the latter the Head-Monk, Bulatgama Sumanattissa, is one of the prominent, active figures, living and having his temple, where the admission ceremony took place, at or near Galle. Of the Monk, Dhammarama Terunnanse by name, not a word, neither here nor elsewhere, insofar as I have been able to ascertain. There is then, in my opinion, no room for doubt as to which is the accurate record.

But there is worse to face than only this casual remark of October 1899. There is in existence in the Colonel's own handwriting a curious document of the following contents:

¹ ODL, III, 430.

"This is to certify that on the 19th May 1880 the Founders of the

Theosophical Society

Madame H. P. Blavatsky and myself took the Panchasila for the first time at Vijayananda Vihara from Akhmemana Dhammarama Thera.

Henry S. Olcott, P.T.S."²

Unfortunately the "certificate" (*sic*) is not dated. When was it written? And what called it forth?

To answer the latter question first—probably in response to the reiteration of those doubts, already answered by the Colonel in the second volume of his *Old Diary Leaves*: "I believe that attempts have been made by some of my leading colleagues of Europe and America to suppress this incident [of their publicly taking Panchasila] as much as possible, and cover up the fact that H.P.B. was as completely accepted a Buddhist as any Sinhalese in the Island. This mystification is both dishonest and useless, for, not only did several thousand persons, including many *Bhikkhus*, see and hear her taking the *Pānsil*, but she herself boldly proclaimed it in all quarters."³

As regards the first question, I venture to say that the certificate

² A facsimile reproduction of this document is found in *The Golden Book of The Theosophical Society*, p. 50.

³ ODL, II, 168.

must have been written some time, and probably a fairly long time after the casual remark in the third volume, cited before, that is, when the Dhammarama-delusion—for as such I cannot but qualify it—had already become a fixture in the Colonel's mind. Significant also is the wrong date given for the event, 19th May, instead of 25th May 1880. We have quoted before the full Diary note of the first date, made on the spot, at the time itself. Yet no mention whatever there of the event, so much made of in later days!

Indeed, I think that by the above I have abundantly proved the fallacy of both—the so-called “certificate” and the casual “remark” in the third volume. We should not be led astray by them, they cannot shake the older “documentary” proof, made at the time of the happening itself, twenty long years before.

To complete the picture of these excursions into Sinhalese Theosophical history, here are a few more pen-strokes of the amiable old Head-Monk Bulatgama Sumanatissa.

When the party left Galle for Colombo on 26th May 1880, he soon followed them there, for on June 16 we read in the Colonel's Diary: “Had a long conference with Sumangala, Megittuwatte, Bulatgama and other priests in my

bedroom [Colombo].”¹ June 17: “At 1.30 to the Widyodaya College where I initiated Sumangala [the Principal of the College], Bulatgama and other priests. . . . Sumangala, Megittuwatte, Bulatgama and 2 other priests and I were photographed in a group.”

In 1896 the Colonel records, in his published Diaries, that among others on this photograph, Bulatgama also was already deceased, “so that the picture is historical and interesting to the Sinhalese people.”²

May 18: “Left Colombo by the 9 a. m. train for Moritu station. Many friends came to see us off. Mrs. Andrew Perera sent H.P.B. a gold and enamel locket. Sumangala, Bulatgama and other priests came and recited Pirit as a blessing, and laid their hands on my breast and Damodar's but not H.P.B.'s—she being a she-male.”

In *Old Diary Leaves* the picture is drawn in fuller lines: “We left Colombo by train the next morning for Morotuwa, many friends seeing us off. H.P.B. received from a Buddhist lady, Mrs. Andrew Perera, an enamelled gold locket, and Damodar and I something better, in the form of a blessing from the High Priest [Sumangala] and several other monks [among whom Bulatgama]; they reciting *Pirit*—

¹ Loc. cit., III, 430; THE THEOSOPHIST, October 1899, p. 3.

² ODL, II, 188.

benedictory verses—and laying their hands on our breasts. H.P.B. being (ostensibly) a woman, the celibates could not touch her. She was very jolly about this all throughout the trip; at Galle, after her admission into Buddhism, she used to tease the venerable Bulatgama—whom she nicknamed her Father in God—to smoke, and, rolling a cigarette, would pass it to him *on a fan*, so that he need not be contaminated by touching her, laughing all the while, and making the old monk share in her merriment!"¹

Finally, back at Galle again, on July 13, the last day of their stay on the island: "At 2 p. m. went on board in company with the Pereras and a lot of others. The old priest Bulatgama, though he had bidden us farewell at the house, came aboard and wept copiously at parting with us. He seems to have a sincere affection for us."

One point remains. Several times I have said that Damodar took Pānsil together with H.S.O. and H.P.B., though neither the MS. Diary nor the printed book make direct mention of it at the time itself. Yet there is in my opinion no doubt that Damodar joined in the performance. That he became a Buddhist during this first Theosophical propaganda tour through Ceylon, is a well-established fact, it is only the exact place and time of it which remains somewhat un-

certain. Wrote the Colonel in 1899 of The Society's "two Founders and Damodar having taken the Five Precepts . . . at Galle, in 1880, in presence of a great multitude of excited Buddhists."²

Why, then, was his name not mentioned in the other, earlier records? Probably because they wanted his conversion to be kept secret for family reasons. We have seen before that in the MS. Diary of May 25 the Colonel wrote: "H.P.B. and I formally and publicly worshipped in the temple," with the stress on "publicly." Yet there is no need for such stress. It is the ordinary and "customary way."³ The stress therefore points beyond itself, to some "private" ceremony having been performed at the same time. And this was probably Damodar's taking Pānsil, perhaps in a room at Sumanatissa's house.

But the secrecy was of no avail naturally, insofar as Damodar's family was concerned. By his act he had entirely lost caste, and that fact could not well be concealed from his parents and relatives.

But let the President-Founder himself explain Damodar's case. No better qualified to do so than he. "When this dear young man joined the Society and put his heart into the work, he got from his father permission to live with

¹ ODL, II, 188-9.

² ODL, III, 430.

³ ODL, II, 168.

us, irrespective of caste restrictions and as though he had taken the vows of the Sannyasi. The father and an uncle were also active members at that time. According to the custom of Guzerati Brahmins, Damodar had been betrothed in childhood, of course without his consent, and the time arrived when he would have to take up the married life. But his sole ambition in life was now to lead the existence of the spiritual recluse, and he viewed marriage with the greatest repugnance. He felt himself the victim of custom, and was passionately eager to be freed from the abhorrent contract, so that he might become a true *chela* of Mahatma K.H., whom he had seen in his youth, and again after coming to us. His father, a wise and high-minded man, at last consented, and Damodar assigned over to him his share of the ancestral estate, amounting, if I rightly recollect, to some 50,000 rs., on condition that his child-wife should be taken to his father's house and comfortably maintained. This arrangement went on all right for a time; but when Damodar had become completely identified with us, and had even gone so far as to become a Buddhist with us in Ceylon, the family revolted and began a persecution to compel the poor boy to come back into caste. This he would not do, and the result was

the withdrawal of his relatives from the Society, and their waging a not very reputable war against us, innocent objects of their anger."¹

Significant in this connection is the Adept Morya's commendation of Damodar's act of conversion. As dictated by that "Brother" to H.P.B. for A. P. Sinnett's information: People "join the Society, and though remaining as stubborn as ever in their old beliefs and superstitions, and having never given up caste or one single of their customs, they, in their selfish exclusiveness, expect to see and converse with us [the Adepts] and have our help in all and everything. I will be pleased if Mr. Sinnett says to every one of those who may address him with similar pretensions the following: 'The "Brothers" desire me to inform one and all of you, *natives*, that unless a man is prepared to become a thorough Theosophist, *i.e.*, to do as D [amodar] Mavalankar did—give up entirely caste, his old superstitions and show himself a true reformer (especially in the case of child-marriage)—he will remain simply a member of the Society with no hope whatever of ever hearing from us'."² I stop here for lack of space, but recommend the rest of the Master's letter as certainly not less instructive.

¹ ODL, II, 292.

² ML, 461-2.

INDIAN PHILOSOPHICAL CONGRESS

A Review of the 16th Session held at Adyar and Madras 20—22 December 1940.

THE sixteenth session of the Indian Philosophical Congress was held in Madras on three days, Friday the 20th to Sunday the 22nd December 1940. The Congress was founded in Calcutta in 1925 with Dr. Rabindranath Tagore as President; and Lord Lytton, then Governor of Bengal, opened the first session. From that time onwards the Congress has held its sessions regularly every year. Sir S. Radhakrishnan, Prof. S. N. Das Gupta, Mahamahopadhyaya Ganganath Jha, Prof. A. R. Wadia, Prof. A. B. Dhruva and many other distinguished students of philosophy have presided over the various sessions of the Congress in these years. This year Dr. N. N. Sen Gupta was the President.

When the University of Madras invited the Congress to hold its sixteenth session in Madras, the Secretaries approached the President of The Theosophical Society for co-operation by affording facilities at the Headquarters of The Theosophical Society at Adyar for the residence of the delegates and for conducting the meetings. Dr. G. S. Arundale, the President, readily extended an invitation to the Congress offering free accommodation to the delegates on the estate of The Society.

A very influential Reception Committee was formed and the President of The Theosophical Society was one

of the earliest to join the Committee. Dr. G. Srinivasa Murthi, Honorary Director, Adyar Library, and Prof. D. D. Kanga also joined the Committee from Adyar. Sir Mahomed Usman, K.C.I.E., Vice-Chancellor of the Madras University, was the Chairman of the Reception Committee. Dr. Kunhan Raja (Curator of the Adyar Library), and Prof. P. N. Srinivasachar (Retd. Principal, Pachappa's College), were joint local Secretaries.

Sir Mahomed Usman welcomed the delegates and opened the session of the Congress at the University Examination Hall on Friday the 20th December 1940 at 11 a.m. There was a distinguished gathering on the occasion. Messages were read from H.H. the Maharaja of Bikaner, H.H. the Maharaja of Sangli, Dr. G. S. Arundale, Sir S. Radhakrishnan, Sir Akbar Hydari, Sir S. M. Bapna, Sir Manubhai Mehta and Sir Mirza Ismail. Dr. N. N. Sen Gupta then delivered his Presidential Address. He was followed by Dr. B. L. Atreya of the Benares Hindu University and Mr. M. M. Zuhuruddin of Junagadh, who delivered their addresses as Presidents of the Indian Philosophy and the Islamic Philosophy Sections of the Congress, respectively.

In the afternoon there was a symposium on "Nationalism," in which Prof. A. R. Wadia of Mysore University, Prof. Rev. J. F. Butler of the

Madras Christian College, and Mr. J. C. Banerjee of Calcutta took the leading part.

Prof. Butler began his comments thus: "From one point of view, this symposium is most disappointing: there is so much agreement! It would have given spice to the discussion had our condemnations of unbridled nationalism been varied by someone who feels the ties of blood or of land so exclusively that he finds in his nation a higher self with a greatness above all restraints. Then we should have witnessed that clash of mind with mind which thrills the philosopher as war thrills the nationalist!"

However, there were noticeable differences of views even in fundamentals. To give an example, Prof. Wadia concluded his speech as follows: "We must not forget that behind and beyond all nations lies *Humanity*. Prophets of all ages and all climes have struggled to paint in bright colours the claims of man as man, of the brotherhood of men in the highest sense of the term. Narrower loyalties have always defied the hopes of the prophets. But in the course of our human evolution our narrower loyalties have been slowly but steadily overcome. The next step lies in the large federations I have been speaking about. Perhaps through such a step humanity will come nearer the ideal of the oneness of humanity. The international character of religion has come to nothing through the devilries of narrow politics. Through federations the human soul may come nearer the goal of humanity as just one."

Prof. Banerjee commented on this statement thus: "Prof. Wadia's re-

ference to 'Humanity' is, we are afraid, of little value to human beings at large. Mahatma Gandhi has asked Great Britain to ground her arms and fall out; and the world knows what fruitful effect this piece of advice has produced in the fighting world. It might move the heart of a particular soldier but it failed to reach the heart of the race—and why? It is on this earth that Buddha, Jesus and Chaitanya were born, but it remains the same old, old earth moving on in the same direction. Is there any way out of it?"

On Saturday the 21st December, there was the second symposium, at 8 a.m., the subject being "Causality." Rao Bahadur Prof. B. Venkatesachar opened the symposium and many delegates participated. The present position from the standpoint of Modern Physics was admirably summed up by Prof. Venkatesachar:

"(i) In microscopic phenomena, (atomic and subatomic physics), the law of causality as understood in classical physics becomes meaningless. The physicist is compelled to apply to these cases the calculus of probability.

"(ii) In macroscopic or large scale phenomena, for example, the motion of celestial bodies, what appear to us as the reign of the strict law of causality can be shown to be extreme cases of statistical laws: the accurate predictions are cases where the probability of occurrence differs from one, *i.e.*, certainty by a quantity which is vanishingly small.

"In classical physics statistical methods were also used, but in such cases it was presumed that the statistical methods had a causal background,

that is, the statistical methods of calculation could be replaced by deterministic dynamical methods provided our knowledge of the elements of the material system under consideration were adequate. But now, according to a school of physicists, the position is reversed: the law of causality has to be abandoned and all calculation predicting physical events is ultimately founded on statistical laws. This school may be called the indeterministic school.

"There is, however, another school of physicists who refuse to give up the principle of causality and hold that the aim of the physicist should now be so to modify the statement of the principle of causality as to meet the present situation; *i.e.*, the law of causality must be restated so as to meet the present situation. Prominent among physicists of this way of thinking are Planck and Einstein. In passing it may be noted that it is Planck's quantum theory that led Heisenberg to postulate his principle of indeterminacy, the sheet-anchor of the indeterminists. The position of Planck may be summarized thus:

"(i) It has been remarked that as a result of the quantum theory the apparatus used in the measurement introduces an error into the measurement, an error which no refinement in the instrument can avoid. Planck suggests that the law of causality and the consequent strict determinism can be maintained provided the experimenter and the apparatus employed are included in and taken account of as part of the physical system which is under observation and on which the measurement is made.

"(ii) In the above suggestion the measured description of an event in the objective world is not independent of the observer and his measuring instrument. Of this defect Planck is deeply conscious. To remedy this defect Planck introduces the concept of an all-knowing ideal mind whose knowledge is *independent* of measuring instruments. Let us quote his words. 'The most perfect harmony and consequently the strictest causality in any case culminates in the assumption that there is an ideal spirit having a full knowledge of the action of the natural forces as well as the intellectual life of men; a knowledge extending to every detail embracing present, past and future.'

"The present attitude of Einstein can best be stated in his own words: 'Some physicists, among them myself, cannot believe that we must abandon, actually and for ever, the idea of direct representation of physical reality in space and time; or that we must accept the view that events in Nature are analogous to a game of chance. It is open to every man to choose the direction of his striving; and also every man may draw comfort from Lessing's fine saying that the search for truth is more precious than its possession.'

"To appreciate the significance of the above passage we must remember that quantum physics 'makes no attempt to give a mathematical representation of what is actually present or goes on in space and time' and 'for the time being we have to admit that we do not possess any general basis for physics which can be regarded as its logical foundation.'"

Such are the views of the most distinguished and thoughtful among our Professors. How humble the statements read! Knowledge may be proud that it knows so much; but Wisdom is humble that it knows so little. Truly the most wise are the most humble, as a wise old saying has it.

In the absence of Prof. G. Hanumanta Rao of Mysore, who was the President of the Section on Logic and Metaphysics, his address was read by Mr. J. N. Chubb of Ahmedabad, who took the chair at the meetings of this Section.

The various Sections met separately in the afternoon and discussed the Papers submitted by the members. The number of papers totalled 65, distributed among the following Sections:

- Indian Philosophy (23)
- Psychology (10)
- Logic and Metaphysics (17)
- Islamic Philosophy (1)
- Religion, Ethics, etc. (14)

On Sunday the 22nd December at 8 a.m. Sri Kumara Swamiji of Navakalyana Mutt, Dharwar, delivered a very interesting and scholarly address on "Virasaiva Weltanschauung" with Prof. P. N. Srinivasachariar in the chair. Then Prof. M. Aslam of Lahore delivered his address as President of the Psychology Section.

The sectional meetings continued and closed their deliberations in the afternoon.

There were about seventy delegates from various parts of India. Nearly all the Universities in India and various educational Institutions had sent their representatives to the Congress. From

Madras there were about sixteen members. Thus altogether there were about 85 delegates present at the session. This is a record number for the Congress. The delegates were accommodated at Adyar in groups—some in the New Quadrangle and others in Leadbeater Chambers. Nearly sixty delegates stayed on The Theosophical Society's estate, and others had made their own arrangements in Madras.

The meetings were arranged in the various rooms on the ground-floor of Blavatsky Bungalow. The Congress split up into groups during the sectional meetings where Papers submitted by members were discussed. For the symposium, public addresses and entertainments, the Hall in the Bungalow—the Pavlova Theatre—was used.

The delegates were able to go to the Library and also to visit the various places of interest on the estate. The Scouts of the Olcott School acted as volunteers and rendered valuable and much appreciated service to the delegates. The vast extent of the estate, the shady trees and green vegetation, the serene and quiet atmosphere, the general spirit of the place which is so much suited for discussions of religious and philosophical subjects, the courtesy shown by the residents, and the personal interest which the heads of the departments, especially Leadbeater Chambers and Bhojanasala, took in the affair,—all this contributed to give the delegates a very happy time, and all of them uniformly testified to this session being the best success till now, and even may not be superseded in any future year!

CORRESPONDENCE

A SECURE PEACE?

DEAR DR. ARUNDALE,

In the September 1940 issue (page 464) you say: "No Peace can last . . . which does not conform to the Plan." In an excellent little brochure, called *Kurukshetra*, recently issued from Adyar, Dr. Besant is quoted as saying: "War is a recurring fact in evolution, in a world God-planned, and guided by the Great Teachers."

Both war and peace apparently "conform to" the Plan. But we seem to know so little that we cannot see the "issues" involved in the bringing about of the one or the other in the world! It is true that *we* have to work for peace rather than for war, and so much do we seem to take that for granted that we might be inclined to suppose that a long and secure peace will inevitably follow the present war. We also think, mistakenly in my view, that peace is the mere absence of war. You have often pointed out that war in many forms is always with us. The war on animals, on the birds, fishes, and even upon plants and trees, is always with us. We war upon the poor by keeping them poor, upon the exploited, backward peoples of the earth by keeping them in subjection and ignorance, and we war upon the spirit of man when we stifle freedom anywhere.

If we start the present discussion on Peace high up among the eternal principles (or abstract ideals) and mention

the Unity of Life, Universality, Purpose, and the rest, should we not bear in mind the opposites of all these things, and have regard also to Selfishness, Separateness, Hate, Chaos, Irreverence, Injustice, Cruelty, Oppression, and the rest, that are rampant forces in the world, and will be rampant forces for many, many long years to come? This darker aspect of the Plan should not be forgotten, surely, in our efforts to attempt to build a peace. And should we not talk about *a* peace, not the peace?

Will the forces of wrong and evil be completely overthrown when Hitler's Germany and Fascist Italy are defeated? Can we guarantee that these strong evil forces will never raise their heads again in Europe, in Germany, in Italy, or some other country? Are we quite sure that the countries now fighting for right and liberty in such a glorious fashion will not once again need to be opposed by wrong—as in this present war—because they so dismally fail to follow and do the right that the *Zeitgeist* demands? When a nation's idealists are ignored that nation is always in some peril! It *then* gives hostages to Fate and, in effect, takes risks where war and its lessons are concerned. It dams up the streams of progress—and one day the dam bursts.

If some of us are more inclined to take into account the "dark" principles and "dark" possibilities where our world and our present nations are

concerned, are we not also taking the Plan into account?

One must agree with you when you say in your article on "Hatred of Hitler" (September 1940 issue): "In the past, as now, there have been other such incarnations; some of them have been the descent of wondrous Beings to make the Supreme Sacrifice of embodying the evil forces that from time to time accumulate, so that they may be the more quickly destroyed and the more perfectly destroyed. Hitler cannot be classed among such, but he can be classed among those whose accumulated karma has caused them to become inevitable instruments for such embodiment, not because of their sacrifice, but because of their wrong-doing" (page 468).

Would you not agree that Hitler may be more than an "instrument" of *his own* accumulated karma and wrong-doing? Is he not something of an instrument—a magnet—for the karma of evil outside himself? Is not Germany's karma also to be seen in a similar light? If Hitler is such an instrument for the destruction of the accumulated forces of evil, we must also admit that he unconsciously does the world a service! Is the world so far advanced towards good, towards freedom, and right, that we shall never need such or a similar "service" in the future?

There is no royal road to peace! It may be that we shall have to police the world for peace for some years yet. The British Navy is obviously a police force for peace! The British Navy, plus the Navies of Free Nations, cannot fully guarantee peace. The combined

Air Forces of the Free and Democratic Nations, in conjunction with their Navies, plus strong and vigorous economic measures in support, may serve world peace in the near future—the while the world can learn to lisp the supernal verities of the as yet inaccessible Spiritual Heights.

D. JEFFREY WILLIAMS

8 November 1940

DR. ARUNDALE AND THE WAR

DEAR MR. PRESIDENT:

Your letter of July 8th in response to mine of May 29th was, of course, received "opened by the censor," as, doubtless, mine was. I had not really expected a reply, for my letter was really an expression of the joint ideas of Boulder Lodge, and we at that time fully realized that we were not with the majority opinion in The Theosophical Society, although, I assure you, we meant you no disrespect. We merely thought that we were entitled to our opinions, as we think you are entitled, even though you are International President.

It is not easy to switch over from an attitude of goodwill and universal love to one of warlike attack, great though the provocation has been. In addition, we were like the great majority of Americans—we felt that a series of supreme blunders on the part of Britain and France had led to the present war, and that Britain and France both had made it crystal clear that American opinion was despised and ignored ever since the ending of the last World War.

It took the downfall of France to change American opinion in general—and ours has changed with it. We always hated Nazi doctrines—being, as they are, expressions of separatism and the very antithesis of all Theosophical teachings—but it was hard to believe that Britain and France could so radically change as to be true exponents of the principles they now profess. We now know that France did not uphold them in reality—or the country would not have fallen—but were certainly mistaken in doubting Britain. We feel that too much praise and assistance cannot be given our mother country, splendid and sturdy and courageous as her people have shown themselves to be.

Let me say again that our position in May, my own position as well, does not agree with our position today. We feel that America should help Britain in every possible way and that, hateful as it is, we must fight as England is doing—to the finish, bitterly, powerfully, conclusively. May I also say that the plight of London and Britain in general has caused me such anguish and concern as I had not believed possible? Britain must be aided, soon, efficiently, and to the utmost of our power.

Furthermore, I do realize the burden you are carrying, and as a member of The Theosophical Society I thank you for bearing it. If you are willing to continue for another seven years, I thank you for that too, and will of course support you. May the love, gratitude and support of every member of The Society sustain and ease you.

MILDRED O. SMITH

3 October 1940

[Our correspondent's first letter appeared in THE THEOSOPHIST, September 1940.]

REWARDS AND PUNISHMENTS IN THE SOCIETY ?

I crave your indulgence for encroaching upon your precious time so unwarrantably, but as I am a member of The Theosophical Society in India I am sure you would be good enough to pardon my intrusion and enlighten me upon a subject which has long been engaging my mind and to which, unfortunately, I could not find a satisfactory answer in spite of the fact that I went through all the literature on Theosophy that was given to me by the Secretary of my Lodge.

It is needless to say that every Association, Society and Club has its own rules and regulations, some written and some unwritten, and all the members are bound to abide by them, but if any member happens to infringe any of these he is made to make up for it in a way that is in keeping with the seriousness of his diversion from the established code and custom of the Society to which he belongs.

I often wonder whether Theosophy and our Lodges have any system of rewards and punishments (reformatory not retributive) for their good and bad members and sympathizers; for instance, awarding badges and titles of honour to those who are doing and giving their best for the moral and spiritual amelioration of mankind and for establishing Universal Brotherhood throughout the world by breaking down racial and religious prejudices; or administering rebukes, votes of censure and even

expulsion from the fold of Theosophy to those defaulting members who have strayed from the right path; and whether such rewards and punishments are announced in the different Theosophical periodicals to act as stimulants or deterrents respectively.

If we have no system of this kind I shall feel obliged if you can kindly let me have your views on its introduction. To my mind some such system is an absolute necessity for every well organized Society or Association, and if the Society is one which deals with moral and spiritual matters as Theosophy and the Lodges of The Theosophical Society do, it is indispensable or there is every possibility of all kinds of hypocrites taking shelter in the fold of Theosophy and bringing disrepute to its fair fame and name by duping the world in different ways, as the reputation of Christianity, Islam and Hinduism has been sullied by defaulting Priests, Mullas and Pandits.

—F.T.S.

Dr. Arundale's Reply

DEAR FRIEND,

Your letter dated 9th inst.

I cannot think there should be any system of rewards and punishments for members of The Theosophical Society. I feel that this would be entirely demoralizing and degrading both to the members and the dignity of The Society, and in any case are we to set up an inquisition to pass judgment? Is there to be an appeal? How are complaints to be made? What is to be the procedure? Oh no! I am well aware that from time to time the fair name of The Society is brought into disrepute but it cannot be helped. On the whole I am sure that the honour of The Society is safe in the keeping of the members, and I could no more be in favour of your suggestion than I am in favour of rewards and punishments in an educational system.

24 December 1940

BOOK REVIEWS

Europe Must Unite, by Count R. N. Coudenhove-Kalergi, translated by Sir Andrew McFadyean. Paneuropa Editions Ltd., Glarus, Switzerland. Price 5s. 6d.

Count Coudenhove-Kalergi is the founder of the Pan-European Movement and is therefore very well qualified to write on the subject of the reorganization of Europe which will be necessary at the end of the present devastating war.

The author points out the absurdity of the European anarchy and "shows

that the true cause of this is the incapacity of Europeans to think of themselves as Europeans." He shows that a union of the states of Europe is possible, for all that is needed to bring it about is "a change of structure within certain states of Europe and a common desire for unification." He suggests that the Swiss Federal Constitution furnishes the model for the constitution of Paneuropa, and writes that "it is no exaggeration to say that the Swiss Federation has solved nine-tenths of all the problems which

Paneuropa must face today or tomorrow."

He touches the question of the construction of a European league and its relationship to the British Commonwealth of Nations and arrives at the conclusion that Europe must reconcile itself to the fact that Britain and Eire are European, but that the Commonwealth has an inter-continental character, and can therefore never form a constituent part of a European league.

This point of view has been shared by outstanding British statesmen such as Amery and Churchill, who have been in favour of a continental Paneuropa, allied but not united with a British Commonwealth.

The author thinks that a world-wide league of nations is at least a century in advance of its time, but that a European league (Paneuropa) is the greatest hope of our generation.

The book has an excellent "Annex" in which the fundamental objects of the proposed Federation are clearly stated.

—I.M.P.

Rose-Colored Glasses, by Ruby Lorraine Radford. Price 65 cents.

A series of stories about a little girl and boy to whom the fairies gave glasses which made them able to see the nature-spirits and talk with them about their work and play. The underlying lesson of kindness, even to insects and plants, is obvious, but not unduly stressed, and the children are very happy in their dream-world and bring back memories that they find useful in their everyday life.

The book was published in the autumn of 1940, and since then the Eugene Field Society, an American

national organization of authors and journalists, has conferred on Miss Radford an honorary membership of the Eugene Field Society for her book *Rose-Colored Glasses*.

Mary Ellen through the Ages, by Rona Morris Workman. Price 65 cents.

A little girl is shown by her grandfather pictures of seven of her previous lives, ranging from the Stone Age to America before the Civil War. The idea of reincarnation is familiar to her at the beginning, and the ideas of conscience and karma and kindness are taught by the incidents of the successive lives. One story—the Egyptian one—is spoilt by the horrible misuse of the pronoun *thee* for *thou* and *art* for *are*, a curious defect quite absent from the other stories where the second person singular is used.

These are the first two of the series of books for children being published by the Theosophical Press, Wheaton, Ill., U. S. A.

—E.M.A.

Vital Vegetables—How to use them, by Leslie Powel. The C. W. Daniel Co., Ltd., London. Price 2/- net.

An excellent, instructive and entertaining booklet on the subject of Vegetables—their dietetic value, and how to prepare them in the most attractive and nutritious manner. The book is well worth reading and keeping for reference.

—A.H.P.

A Map of Asia.

We have received from John Bartholomew and Son, Ltd., Edinburgh, a copy of Bartholomew's General Map of Asia, up-to-date (*Siam* is Thailand), good size, well printed and conveniently folded. The price is paper 1s. 6d; cloth 3/-.

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THE
THEOSOPHIST

A JOURNAL SPECIALIZING IN
**Brotherhood, the Eternal Wisdom,
and Occult Research**

EDITED BY
GEORGE S. ARUNDALE

President of The Theosophical Society

VOL. LXII

PART I. October 1940 to March 1941

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1941

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