



THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17 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 PRESIDENTIAL ADDRESS

TO THE 69TH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Benares, 27 December 1944

A CALL TO GREATNESS

BRETHREN: It is ordinarily customary to have a number of items on the agenda before the President delivers his Presidential Address, but I have ventured to vary that custom, so that I may give my Address at the beginning and have it followed by greetings and messages and announcements of various kinds. Now this is the first time that I shall have given a Presidential Address without having written it beforehand at inordinate length. Two reasons exist for this. First I have been on a very long and strenuous tour which has greatly preoccupied me; and in the second place I have not felt moved to prepare the Address until quite recently. I therefore felt I would risk waiting almost until the last moment to tell you what I so urgently want to say. But before I plunge into that let me also¹ welcome you most heartily to this 69th Convention, and let me say on your behalf to Mr. Jinarājadāsa how glad we are to see him back again in our midst. I feel sure he will be able to do much to

¹ The Vice-President had just made his welcoming speech; see page 113.

help forward the movement for Brotherhood in this unfortunately distracted country. I also want to welcome Mrs. Hirendranath Datta whom we are so happy to see among us. She is in her person a veritable inspiration to us and brings with her, I feel very sure, the blessing of her noble and great Theosophist-husband. There are others whom I might also greet. I think I might greet the Vice-President, because it has been practically certain only today that he would be able to be with us.

THE LARGEST CONVENTION

I want to say that this is, as probably all other International Conventions of our Society are, the largest Convention that ever takes place annually in the world. Why is this true? Because not only are we attending the Convention who are physically present here; there are thousands of others non-physically present who exercise as much influence on our proceedings as we here in the physical body. So I feel I am addressing a really vast audience of friends visible and invisible. I do not think it would be possible to gather a larger international gathering save under the banner of Theosophy. We

may be proud of that indeed, for we gather our membership of this International Convention from every country practically throughout the world, from all who have worked in the past who now are translated into other regions of consciousness, and from all the Great Ones who have helped us both physically and super-physically. Indeed am I certain that the Blessing of our Elders rests upon us as the potential channel in this year 1944 of a great outpouring of service, not merely to this particular country—this is just a nation among all others—but to every country throughout the world and to the world as a whole.

I want that we should feel that we are in intimate touch with every Section, that we are thinking of every Section, that we feel at one with every Section, and that we hope in all that takes place here we shall be able not only to represent every Section but spiritually to energize every Section no less. Every Section throughout the world needs energizing, it needs all the help it can get. And we, assembled here, are more than the Indian Section which is also assembled here—we are the International Convention which belongs to every Section throughout the world.

THE WORLD CALLS OUT . . .

Each one of us, as the difficult years pass by, is called to put life more abundant both into his realization of Theosophy and into his membership of our unique Society. Every year, and especially the consummation of every year as we have it in an International Convention, is a Day of Judgment both for us to see what we have been able to do and what we have been unable to do, and also for us to see what can lie before us as servants of Those who bless the world with this wonderful Movement. Let us pause to unify ourselves on this, a Day of Judgment.

Indeed does the world call out in its wilderness: Repent ye, for the New World is about to dawn. Prepare ye the Way of Brotherhood and make its paths straight. Repent: that means become renewed, recreated, energized, more full than ever both of wisdom and of truth, of enthusiasm and of active service. We must intensify all that is noble in us, so that we may the more clearly perceive the God in ourselves and the God in others no less, without distinction of sex or caste or creed or race or nation or colour. In our individual selves, however much we may belong to a particular faith, however national we may be, we must also be universal or we are untrue to the fulfilment of the First Object of our International Society.

MAKE YOURSELVES NEW

Repent ye! The Call is especially to Theosophists to make each one of themselves new. It is the hardest task of all. It is easy enough for us to tell other people what to do. It is easy enough for us to tell other people how to behave, to give advice, to be ethical, to be moral in our recommendations. But Theosophy and its application begins with us here individually first, whatever may happen to it afterwards, and in a very remarkable recent leading article in one of India's most important papers, if not *the* most important, *The Times of India*, it is said that "Materialism is at the root of the world's sickness today. . . . To conquer it is the hardest of tasks because it involves not the reform of others so much as the reform of one's self." So I would first say that the work of all of us during the coming year and during all the years that follow is to reform ourselves individually, to try to rise equal to the occasion which demands so much from us by causing the God within us to shine more than perhaps He has ever shone before.

The little leading article of *The Times of India* is only symptomatic of the general spirit which pervades real thinkers in all the world.

SO MUCH DEPENDS ON YOU

We may therefore say that the energizing so vitally needed at the present time of a nucleus of Universal Brotherhood depends upon the characters of those who are at present heralding that Universal Brotherhood, depends upon you and me. Most of us here are Indians. The regeneration of India depends upon our own individual regeneration, upon our taking advantage of the priceless gifts of Theosophy and of our membership of The Theosophical Society with which we have been blessed by the Elder Brethren.

We talk of India's problems. We are constantly quoting other people as to how they would solve these problems, and we are constantly telling them what to do. But all problems must first be begun to be solved in our own individual natures through that purification by Theosophy and our membership of The Theosophical Society. So if we see trouble and difficulty around us, if we see futility around us, as surely we do, then we must look at ourselves first and not first at others for the solution of those difficulties, those perplexities, and those futilities. The Hindu-Muslim problem: what are we doing in ourselves about it? The famine, the starvation, the political problems: what are we doing in ourselves about them? How are we affecting them with our characters and the powerful strengthening influence of Theosophy and our membership of The Theosophical Society?

THE BEST DEFINITION OF CHARACTER

Now what can we do to illumine our characters with the light of Theosophy,

with the light of our membership of The Theosophical Society? The very best definition of character I have ever seen anywhere is that character in its fineness is essentially constituted by an "habitual vision of greatness." If we have that habitual vision of greatness, if we are constantly in the atmosphere of greatness, if we are constantly contemplating it, if we are constantly striving to draw it down into our lives, then are our characters changing, then are we beginning to bring into our lives the spirit of greatness itself.

"The habitual vision of greatness." I am a little nervous about the word "habitual," because so many things become habits until we cease to think of them at all. So many of us rush from one lecture to another as a matter of habit. As automatic machines we go to this, that, and the other lecture and we say: "How inspiring, how wonderful the lecturer is." But what happens? I do not say that nothing happens but I ask the question, what happens as a result of our study, of our attending meetings, what happens as the result of our membership of various organizations? If we get into the habit of attending without endeavouring to draw inspiration of an active nature from those study classes, those memberships, and those attendances at meetings, our habits will do us much more harm than good. Sometimes I would like to change this quotation by taking out the word "habitual" and say an "ever-intensifying vision of greatness."

TWO GREAT WELLS OF WONDER

Now greatness is life, life abundant everywhere. Nowhere is greatness non-existent, nowhere is loftiness non-existent. And to the Theosophist, is this ever-intensifying vision of greatness at his disposal. Look at the splendid vision given in our magnificent literature as to the evolution of the world,

as to individual progress, as to the ladder up the rungs of which it is possible for us to climb. Look how magnificently inspiring and how wonderfully certain is this Science of Theosophy! Ought we not in our study of it to have an habitual vision of greatness, so that never do we desire at any moment to escape from it, but rather to baptize ourselves in it, to confirm ourselves in it, and to become ordained in it as priests of greatness, so that greatness grows in ourselves and spreads abroad because of us.

Does the average Theosophist identify himself with the greatness he can discern in Theosophy? Does he invite others to contemplate that splendid greatness and inspiration? Does he dedicate himself to the spreading of it? Does he make brotherly contacts because of it where others might make disruptive antagonisms? Does he try to embody the greatness he perceives in Theosophy and in his membership of The Theosophical Society in his action? Does he translate his vision into action?

Therefore, let us first seek the Kingdom of Heaven within us and indeed is it round about us in Theosophy and The Theosophical Society, and then our paths shall be made straight for the service of the world.

THE VALUE OF THE INDIVIDUAL

There are plenty of plans, plenty of schemes, plenty of panaceas for the regeneration of the world. But always remember that the plan ever matters less, and the planner matters more. Always remember that the magnificence of Theosophy as we have perceived it has largely depended upon the magnificence of Those who have given it to us. And if Theosophy is to remain magnificent and not to become merely an intellectual satisfaction, we must be in our own small ways as magnificent as we can, as fine, as great, as noble, as full of service and sacrifice as we can, in order to keep the

magnificence of Theosophy at its great level, in order that we may pass it on at no less high a level than it has heretofore attained in us. It is the majesty of Theosophy and the fiery spirit of our membership of The Theosophical Society which must dwell in us today in the urgency of the world's needs, they must dwell as they have never dwelt before.

We are called to greatness as our leaders were called before us, and as they achieved splendidly but which has never before been so insistently demanded from us. Therefore, there must be this ever-intensifying sense of contact with all that is great as we are able to perceive it in the Science of Theosophy and in our membership of The Theosophical Society, and indeed outside those two great wells of wonder.

All this intensification must begin with ourselves but it is no real intensification if it ends there. Of course, the flower of this character which consists in the permeation of it by the spirit of greatness lies in service and in sacrifice, that service and that sacrifice which have been characteristic of our Theosophical Society all over the world in varying ways, but which must become more and more characteristic in these days of greater and greater need. More service, more sacrifice, and out of these an ever-increasing greatness to enable us to serve more effectively the great Servants of the world.

A RAINBOW OF GREATNESS

How many movements there have been in which Theosophists have sought to express their sense of greatness in Theosophy and in their membership of The Theosophical Society! We have the Esoteric School, the Liberal Catholic Church, the Bhārata Samāj, the Golden Chain and the Round Table, Co-Freemasonry, the great movements in art and in education. We have had the

Order of the Star in the East and many other movements. Each movement is the endeavour of a group of Theosophists, or possibly in one or two cases, is the blessing of the Elders, to establish a facet of the diamond of greatness in order that a colour in the rainbow of greatness may shine, become visible, and actively inspiring. Each of these movements and activities have in fact as their purpose to give an ever-increasing vision of greatness. I may find the expression of my soul in one movement, someone else in another. There are Theosophists everywhere who find the expression of their souls in one or in another or possibly in all of them. All give us an ever-increasing vision of greatness, not merely for contemplation but for action. There is no real contemplation which has not action as its fruit, for the flower of the vision of greatness consists in the service and sacrifice that action denotes. It is wonderful that we have been able to join this, that or the other activity, and we are tremendously inspired and enthusiastic, because we are members of one or another organization. But we must not stop short at mere membership. We must pass on all or something of that which we have received to others who stand in need of that which has meant so much to us. The acid test of all of them lies in the access to greatness offered to and availed of by their votaries and in the service that results.

But let them all go. Supposing none of these movements continue, Theosophy and The Theosophical Society remain. Greatness ever remains though the vision of it may become less. I am certain that Theosophy can never die, nor The Theosophical Society in this form or in another. Our membership of The Theosophical Society is an anchor to which our souls are bound and Theosophy is our assurance that the whole world will rise into peace and happiness

when the time comes, as the time must come.

Theosophists are seekers of greatness, of nobility, of refinement, of beauty, of truth everywhere. What was Dr. Besant's supreme gift to The Theosophical Society? Her character, her splendour, her simplicity, her beauty—all that just made her Dr. Besant. She may have achieved this, that, or the other, but supremely she was Annie Besant. The same was true of Henry Steel Olcott. The same is true of every one of our leaders. It has been their characters which have made possible the phenomenal growth of The Society under their leadership. Dr. Besant's epitaph was: "She tried to follow Truth." If we try to have a constant vision of greatness, we also shall be following truth.

LET US EXERCISE OUR VISION

We must see greatness in ourselves, not as a matter of pride and conceit as if we were different from and superior to other people, but simply because there is the Oneness of all life and that which is in all life, the greatness of life, must be in us no less. Let us look for it, seek for it, energize it, make it alive in us by the light of Theosophy and our membership of The Theosophical Society.

Theosophy and our Society arouse in us a unique and all-embracing vision of greatness. But we must exercise our vision. We must see greatness everywhere—in all faiths, in all races, in all nations, in all living things, in the vanquished no less than in the victors, in those who work for evil no less than in those who work for good. There is no one who can be irretrievably lost. Every one must in all certainty be "saved," to use the Christian expression. So when we look upon a distracted world and look upon the Axis Powers and compare ourselves so favourably with them, as perhaps we have the right to do, for the United

Nations are working on the side of good and must and shall and will prevail, at the same time, those who shall become the vanquished, those who have allowed themselves to be overcome by and made the channels of evil, in them is the Godhead no less. They have to be saved and will be saved by the omnipotence of God. We must never forget that, even though we must fight to conquer as I sincerely believe we shall.

HOW TO BUILD THE FOUNDATIONS

We must see greatness in all, for only as we see the Light shall darkness disappear. But we Theosophists must build the foundations with all others like-visioned. You and I must be at the root of all that is moving forward in the world today. We must be at the root of all plans be they economic, industrial, educational, religious, social, scientific. With what? We must be at the root of all with our unfolding characters, with our increasing perceptions of greatness, of quality. Each one of us may participate in this, that, or the other plan according to his capacity, or his inclination, but he must never forget the foundations, and the foundations of every plan consist in character, in what is sometimes called the fineness of the soul. What is the soul but the repository of greatness? We must see to the foundations however much we may participate in the building of the superstructure. We must with our habitual vision of Theosophy-inspired greatness be one with that great Plan which is behind all plans --the making of men into Gods.

THEOSOPHY IS THE KEY

How marvellously Theosophy helps us! We belong to a faith. Theosophy tells us of its greatness. We belong to a nation. Theosophy tells us of its greatness. We belong to a race or to a caste. Theosophy

tells us of their greatness. We belong to the world. Theosophy tells us of its greatness in the pregnant words—*Universal Brotherhood*. We belong to a time. Theosophy tells us of its greatness. A time of war, of peace, of renaissance, of splendour, of decadence. Theosophy gives us the greater Light. We belong to a changing world. Theosophy tells us of its greatness.

Theosophy is the key to all locked doors. We must be happy where we are in our faiths, in our nationalities, in our races, in all that constitutes ourselves, but we become illumined by the deep study of the greatnesses in Theosophy.

LET US HELP THE YOUNG

But we must not only study ourselves. We must remember that there are those to come after us. We must incline youth to greatness as we are endeavouring to impregnate ourselves. We need youth in The Theosophical Society. Many of us who have borne in some small measure the heat and the burden of these recent days want to see youth growing up and taking our places and giving to the world a Theosophy and a Theosophical Society which perhaps we have not known how to give, or which it may not have been our Dharma to give during these particular times. Theosophy and The Theosophical Society call out for the young and every single Lodge should have youth in its midst. Every single older member of The Society, so eager with his Theosophy, so enthusiastic with his Theosophy, I was going to say so young with his Theosophy, must see to it that there are young people whom he can draw around him. Sometimes one comes across Lodges consisting entirely of older members. They are failing in their duty. I am not so particular that there should be Youth Lodges as that there should be youth in the Lodges. I challenge every one of us who belongs to

a Lodge as to how many young people are happy in the Lodge, are happy in their Theosophy without any imposition of his Theosophy upon them.

Theosophy expands in our understanding of it, changes, grows from more to more. We must allow to everybody his own Theosophy as best he can understand it, and especially must we allow this to the younger generation. Where are the young people in our Lodges? I say not only to you who are assembled physically here but to Sections throughout the world, though I know that many Lodges in fact pay special attention to youth, and the more we pay attention the more quickly do we grow and the more happy will the world become. And then the times change and instead of the gray hairs, with one or two exceptions, pervading this platform, there will be youth in the 20's, the 30's, and perhaps the 40's at the extreme, and we older people will be given nice and comfortable armchairs over there with rugs to support our failing circulation, and we shall be happy that these young stalwarts will have the life to do that which we have tried to do but which we must be re-energized to do before we can do it again on the physical plane.

Let us not despise greatness or a call to greatness. Only by studying Theosophy or the Science of Greatness and by inclining youth to study it, only by practising it, can we hope for a habitual vision of greatness and all which such vision means. But we must not miss the greatness. We must see the forest in the trees as well as the trees in the forest, and I should like you to feel that in yourselves as well as everywhere else there is a forest of greatness as well as the tree of your own individual growth.

THE BEST DEFINITION OF GREATNESS

I say to all brethren throughout the world, to brethren of every faith, in every land, of every shade of opinion and out-

look, I say to you that greatness lies about you in your countries, in your faiths, in all that constitutes your life, greatness lies about you waiting to be revealed in fuller measure, and that Theosophy and your membership of The Theosophical Society can reveal it to you. Let it be revealed, for out of the unfolding greatness in every land will come a Greatness for the whole world, and that shall mean peace and happiness and prosperity for all. True indeed, there is but one Universal Greatness, but there are many greatnesses.

Now I have not defined greatness. I wonder whether it is at all necessary to define it. You all know what greatness is in your own terms—a great man, a great woman, a great piece of architecture, a great painting, a great dance, a great song, you know what greatness is. But what is the best definition I can give to you? It is that which shows to man he is not so far from God after all. He may sometimes think himself very far from God and that it is impossible to reach God but greatness in all its innumerable witnesses makes clear to him that God is nearer than he thinks. If there are some to say there is no God, be it so. It does not matter. There is always Greatness left even if you deny the existence of God. And who dare say there is no greatness? Think of those who have borne witness to greatness—men, women, Rishis, Devas, Saints, Angels and Saviours. Think of them all as living witnesses to greatness in their sacrifice, their heroism, their beauty, their genius; the great periods of history. Receive this all-pervading presence of greatness. Theosophy bears compelling witness and tells man just in a single sentence: *You are God.*

LET US BECOME HERALDS OF THE COMING LIGHT

Therefore, let us know greatness in Theosophy, let us know the splendour of

greatness everywhere, let us try as best we can to reflect it, let us try as best we can to live it. That is the call of the world to Theosophists everywhere. You and I are among the heralds of the coming Light out of the existing darkness. Let us be heralds not merely by word of mouth but by action. We must have in us greatness of heart, greatness of head, greatness of will, and greatness of hand no less, and I earnestly hope that we may find as the coming year dawns upon us, a revivification of ourselves, a revivification of each along his own lines of growth, along the lines of his own individual unique genius. I hope that that may be the gift to us of this new year, so that not only may we go forward with an increased membership, with an increased devotion to the study of Theosophy, with an increased dedication to our membership of The Theosophical Society, but also with a realization that so much depends upon us which we must fulfil or it may not be fulfilled at all for many a decade to come.

We may not be adequate to give the service the Masters could render, or their special agents were they on the physical plane. But we do the best we can do and we have the Masters behind us. They realize our limitations and They will do all They can to see that those limitations do not interfere with the work. I have supreme confidence in our

Elders and those messengers They have sent into the outer world. I think of four of them particularly, of H. P. Blavatsky, of Henry Steel Olcott, of Annie Besant, and of Charles Webster Leadbeater. Of course, there are others. Add to these as you deem right. The Elder Brethren and their agents are with us, in fact, however much removed from us they may appear to be. The Society is one and indivisible from its very beginning and long before it may have been established in 1875. How wonderful it is to belong to such a movement, to have had and to have such leaders! We are safe. We must help to make the world safe. We are happy, I hope. We must help to make the world happy. We are at peace, I hope. We must help to bring peace to the world. We are confident, we are certain of victory. We must help to make the world equally confident, equally certain of victory. We are sure we can overcome all obstacles in the course of time. We must help the world to be equally sure. How wonderful a gift even you and I have to offer to the whole world, thanks be to the grace of our Elders and Their agents in the outer world. . . . Let us be prolific with our gifts. Let us rise equal to the need, wherever the need may be, and so give glad hearts both to the Elder Brethren and to those whom They have appointed as their immediate agents in the early days of The Society.

George Arundale

Nemesis is without attributes . . . the dreaded Goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel it to action and give the impulse to its direction. Karma-Nemesis is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel.

H. P. BLAVATSKY, *The Secret Doctrine*

THE VICE-PRESIDENT'S ADDRESS

[At the opening of the 69th Convention of The Theosophical Society, Benares, 27 December 1944.]

PRESIDENT and brethren : To all members of The International Theosophical Society and other brethren who are present here either in person or in spirit, I, as Vice-President of The Society, extend a most cordial welcome.

We met last year at Adyar, and according to our alternating rhythm we meet this year in holy Kashi. Each of these Centres has its own splendid charm, and I feel sure our deliberations this year will be no less fruitful than those of the years past. We have met at a very peculiar time when the war in Europe is still in its last lap and the problems of the post-war era are round us in tense and sickening array. We shall be able to discuss some of these problems but more than discussing them we shall be equipping ourselves during this sojourn to face them before we go, to train ourselves to look at them from a truer and deeper point of view. We shall not be benefited so much by what we may hear here but much more by the depth of the peace into which we shall allow ourselves to sink, by the quickening of our understanding and by the entry of our spirits into the sanctuary of truth, even though only for a moment, and even though we may not know when that moment has come. Again we have come here above all else to exalt with our own thoughts and attitude the banner of Brotherhood and to leave on that banner a new message, a new lettering from the golden rays of the risen Sun,

resurrected in its cycle. We come here for fresh inspiration, for new hope. For the time being we are the heart of The International Theosophical Society, and as we meet here in the name of the Great Ones to whom The Society owes its establishment and whom we honour, and for the sake of humanity whose interests we seek to advance, let our thoughts not be deflected from the Cause to which we are pledged, and let us go forward with courageous strength of purpose and with determination to face all difficulties and to solve every problem that may have hitherto confronted and baffled us. I feel sure that this Convention, like its predecessors, will witness a flood of blessing from the inner worlds which will renew our spirits, give refreshment to the weary, and illumination to those who have been groping in the dark. Every Convention of ours is really such a festival, but we must think only of the Cause which we have to serve, of the great Elder Brethren to whom so many of us are pledged, and of the great work we have come here in order to accomplish.

So I say to all the brethren, I wish you an extremely happy period of time here and I wish you all the illumination and strength that may come to each and every one of you, and I extend to you a most cordial welcome. I feel sure that the President will be able to give us present the lead, the light and the inspiration we may very confidently expect from him.

After Wendell Willkie made his trip around the world, travelling 31,000 miles in 160 flying hours, covering 49 days and visiting many countries, he returned home with an impression, not of distance from other people, but of closeness to them. It brought home to him the fact that there are no distant points in the world any more.—E. W.

A REVIEW OF THE CONVENTION

[From the notes of a delegate. The President has not been able to write his usual review of the Convention.]

I

THE story begins on Christmas Eve, for the President and Rukmini Devi with their party arrived at Benares late in the evening of 24th December. They were warmly welcomed by Mr. Jinarājādāsa, the residents, and delegates already assembled at Benares. No speeches were made but the President wished everybody a happy Christmas as it was so near midnight and Christmas Day.

II

Christmas Day began with Bhārata Samāj Puja at 7.45 a.m. in the Hindu Temple. Followed Prayers of the Religions in the Hall at 9 o'clock. The rest of the morning was free. Free to roam about in the beautiful grounds and welcome sunlight—Benares is cold in December—and get into the spirit of this very restful and recreating centre. Of course all the delegates had not yet arrived.

In the afternoon were “unveiled” the following “art additions”: First, the Hall which has been renovated and altered and has had added four paintings which illustrate the ideas of fire, air, earth, water. (As the Great Hall at Adyar is in the form of a T with the platform where the two strokes join, so this fine Hall of Benares is in the form of a U with a large rectangular platform at the middle of the base of the U.) Second, exhibitions of work by the Besant School, Adyar, and the Besant School, Benares, arranged separately and appropriately in two spacious corners of the Hall (the two arms of the U). Third, a group of statuary on the India Lawn. Fourth, a series of pictures painted, by the General Secretary himself, on the walls of the Bhārata Samāj Temple illustrating symbolically the Theosophical teachings of evolution by

Races, Rounds, Chains, etc. Mr. Gokhale described all these “art additions” and then requested Bro. Rāja to declare them open.

Mr. Jinarājādāsa recalled that he first came to Benares in 1911, and how this estate of Indian Section Headquarters was the gift of an Englishwoman, Mrs. Bright. Dr. Besant came here, saw that the Master had chosen the spot, and immediately she set about acquiring the property; she borrowed money from her old friend Mrs. Bright, who later made a gift of the loan for Dr. Besant's personal needs, but she spent it on this centre. He asked the Theosophists assembled to remember also India's debt to and bond with England. Referring to the large picture of H.P.B. which is such a treasure-feature of the Hall Bro. Rāja said that the artist who painted this picture had painted one before this and rejected it, but that first one was also very good, a little smaller than this Benares picture, and it now hangs at 33 Ovington Square. Mr. Jinarājādāsa was happy to be in “this beautiful Hall,” and congratulated Mr. Gokhale on its improvements. There were present at the meeting three poor Benares workers who had done not only the ordinary masons' jobs but had built the group of statuary, a beautiful piece of art that would have brought credit and praise to an “educated” artist or architect; and they received gifts with many words of encouragement and praise from Bro. Rāja.

In the evening there was a lecture illustrated by lantern slides on Science, in which theme and method Mr. Gokhale is quite an expert.

III

On the 26th morning, and every day till the 31st, Bhārata Samāj puja was held at 7.45, and Prayers of the Religions at 9. At 9.30 there

was a meeting of the General Council at Shanti Kunj, Dr. Besant's Benares home.

At 3.30 p.m. was performed the Ritual of the Mystic Star in the large pandal or tent just erected for the Convention meetings. Bro. Rāja was the Leader. In his address, Bro. Rāja said that this Ritual has now been working for 12 years, in Australia and New Zealand, England, Ireland and India, U.S.A. and Mexico. A new ritual book is in preparation (begun four years ago) with descriptions and illustrations. For newcomers it may be said that the Ritual expresses our conviction of certain truths—all paths lead to God, each religion is an aspect of the One Truth, and so none can give all. We commemorate all Teachers, but in order to maintain the brevity of the Ritual only the last, the Aryan Race teachers were selected for a candle offering; Islam and Guru Nanak are also revered with others though no candle is offered to them. All religions come from the one World Teacher, and He is even now planning to give a religion of Unity. To Him we offer a large candle and make the Invocation. The Mystic Star is only another name for God. In the Ritual ten persons symbolize ten kinds of work given to us by God. We dedicate our work and then there is no need for temples. We carve our way to God—that is the principle of dedication of work. The ancient phrase, "That Brahman that am I," may be adapted now: "That Karman that is my way to God."

The art programme given in the evening by Vasanta College was acclaimed as very beautiful and enjoyed by all.

IV

On the 27th was the opening of the International Convention. The great pandal was exquisitely decorated with garlands and great masses of golden flowers and greenery. The large permanent platform which also serves as a stage is part of the Bharāta Samāj Temple and the pandal is so erected that it becomes a great temporary hall of the Temple itself, in which are comfortably held the Convention gatherings of hundreds or thousands.

In this beautiful setting the President began the proceedings in his very happy way: "I call

upon our revered Vice-President to welcome us all, at inordinate length, to this 69th Convention of The Theosophical Society."

After the Vice-President (Mr. Sri Ram) had made his speech, Dr. Arundale delivered his Presidential Address—a very earnest and ringing Call to Greatness.¹

For lack of time at this morning session the usual reading and receiving of greetings were postponed to another occasion.

The President referred to the recent passing of three stalwarts, Mr. Bertram Keightley, Mr. N. P. Subrahmania Iyer and Dewan Bahadur V. K. Ramanujacharya, and to the messages of greetings usually sent to those stalwarts still on the physical plane. Especially did he single out Dr. Bhagavan Das, "the grand old man of Benares" who was getting younger than ever. He mentioned that the unanimous vote for the 1944 Subba Row Gold Medal was that it be awarded to Miss Mary K. Neff whose contributions to Theosophical literature have been so remarkable. A formal message of greeting was proposed from Benares to the Support Convention in Adyar, as well as a message to London where exists the great centre of reconstruction in Europe. The President referred to an airgraph from Mrs. Adelaide Gardner entitled "Keynotes for Reconstruction in Europe," "a splendid little note which I propose to publish in THE THEOSOPHIST² and I shall communicate to her how delighted I am that this broad vision has been envisaged by the Committee. I have entrusted to them all kinds of Presidential powers so that they may get on with the work without constant communication with us."

The President announced that there would be no chairman at this year's Convention Lectures. "Each speaker will introduce, speak, and thank himself." He adjourned the morning session with the words: "Sufficient unto the day is the programme thereof," when the Vice-President gently told him that so far he had not declared the Convention open, and so how could it be adjourned?

In the afternoon, the Indian Section Council held a business meeting. At 4.30 the First

¹ Both these addresses appear in this issue, (p. 105 and p. 113). ² Printed in this issue, p. 125.

Convention Lecture was delivered to a large audience of delegates and the public including many students of the Benares University. The attendance at our public meetings by a large number of college youth and professors is a feature of all our Benares Conventions.

Bro. Rāja introduced himself: "I am the lecturer—Jinarājādāsa; the title of my lecture is Whither the World: Its Destiny in the Balance." No leader in India seems to think of the World, began the lecturer, it is always India, India. But he had a home in London where he lived for the first eleven months of the war. Then he came to India and worked in a censor's office in Bombay. Then travelled again to Australia and in the U.S.A. and so to London again where for two years he was in the midst of bombs, doodlebugs, rockets, heard the guns and explosions of the battle front through the radio. Since the war began he had been on eight ships, crossed the Atlantic, Pacific and Indian Oceans, and had been round the world one and a half times. In London one sees soldiers in uniform of several European nationalities and tens of thousands of Americans; women in the uniforms of the army, navy, air force, Red Cross. "To me war and world tragedy are near and real."

The causes of our calamity are briefly (1) Need for more markets. (2) Rebellion of the masses (from 1799 in France, and manifest here in India today).

(3) Mysterious spirit of nationalism. In India it began with the National Congress in 1885; a hundred years ago in Central America when several States established their own flags and rights and became jealous of each other; China got its National Spirit because of the aggressiveness of the western nations. About 1925 a cartoon appeared in *Punch*: a Chinaman says to a westerner: "You chop-chop me now. Velly soon foleign devils chop-chop foleign devils." Fourteen years later it came true.

How the English came to Surat, how Japan organized herself on western lines and then passed into Army and Navy domination, the situation in Russia and China as to the people, Germany's glorification of war for 125 years, how the U.S.A. were slowly compelled from

isolation to co-operation, Russia's scheme of forced workers, farmers, factories—all these were graphically related. In brief these ideologies of nationalism and big business, of race and caste, had suppressed the individual ruthlessly. The way out, the great need today, is a recognition of the Individual. The obstacles are vested interests of "our race first"; of religion: "do not touch my religion"; of women: "do not touch my women." The world's destiny is in balance, for if the Individual recedes before other ideologies then there will be war after war.

A new man, a new woman must arise for a new era. What appeals to the individual today is that "each man is the way, the truth, and the life." We need to see that the greatest thing is in ourselves and in our neighbours too. When we see a new revelation in every one, whether a dear one or a foreigner, then will come Peace. A new value must come in religion, race, economics—of the Individual: the Ātman.

"Not for the sake of the son is the son dear, but for the sake of the Self is the son dear. . . ." Hinduism must regenerate in that light—only Ātman everywhere.

Christianity must realize: "Inasmuch as ye have done it unto the least of these my bretheren, ye have done it unto Me."

Islam which preaches Brotherhood among Muslims must go back to the Prophet who saw the vision of Universal Brotherhood.

Every one of us must take to heart all these ideals and make a sacrifice of some selfishness for the coming era of Peace, and dream of a future of the unity of the Ātman.

* * *

At 6-30 p.m. Rukmini Devi presented the dance drama, "Kuravanjee." The pandal was packed, every inch of floor space being occupied by sitting, squatting and standing humanity. And it was a great success.

V

The 28th was verily Youth's Day.

The Indian Section Lecture on "Whither India?" was delivered by Mr. Rohit Mehta, our young Recording Secretary. He described

India's situation or plight today clearly and comprehensively. But India's problem is the world's problem and vice versa. India is not pulling her weight in the solution of the national or world problem. Her destiny is "Spiritual Leadership." Towards this she has to set her house in order first: our great past, our great heritage, our great Rishis—all these to be translated into action today. We must widen our interests, our outlook, to include the world, and we need a new orientation to give ourselves faith in life. India's contribution to build the new era would be: Life considered as a whole (not departmentalized): the science of Life: the unity of Life—to be applied to every sphere of Life.

The post-war problems are three: (1) Poverty (unemployment); to the many schemes of socialism India's word is: "Add the family spirit." (2) Leisure (energy will be more and more released from labour); in the schemes for emotional sublimation, India says: "Remember that man is God in the becoming." (3) Inefficiency (waste and wrong employment: the ignorant in office and power); to this India's word is: "Let there be functional federation of society." (The Webbs in England have also said that the Parliament should be elected on a functional basis.)

Followed a great meeting of the Youth Federation, which was addressed by Rukmini Devi. (Business done and speeches made have not yet been released to older brethren.)

In the afternoon there was a meeting of the League of Parents and Teachers. Professor Kulkarni who for years has been the heart and soul and genius of this praiseworthy movement, passed away unexpectedly a few days before the Convention. But his daughter, Shrimati Prabhavati, came to Benares, and carried on the work. It was a fine meeting, blessed with a wonderful address from Bro. Rāja.

At 3.30 p.m. the President opened the Indian Section Convention, the 54th annual session. The President considered this a very important meeting, for every one of us is responsible for India—those born here and he, adopted, we can give our vital service to India. The Reports to be read are not important. What is more is to plan the work. India is the hope of the world.

India's freedom matters. We must help India. What are we Theosophists here for? Every Lodge should be a centre of influence. Round you are problems—the problem of poverty, the problem of famine, the Hindu-Muslim problem, and so forth. These keep India weak. Confront them, face them, solve them, with Theosophy. In touring one can see at once which Lodge is alive. Because of dead Lodges India suffers. The Lodges should become spearheads of Theosophy. See your Theosophical pathway straight. India needs you. The acid test of an active Lodge is its power to attract youth and to help the outer world with the light of Theosophy.

After this speech of opening, the President asked Mr. Sri Ram, as chairman, to take charge of the meeting. Mr. Gokhale's Report and the Financial Statement were considered and passed. Then nominations were received for the Indian Section Council, and scrutineers appointed. Mr. Mavji Govindji Seth, of Bombay, made an appeal to help the Besant School of Benares. The meeting ended in good time for another important item of the day's programme, namely, the Second Convention Lecture, by Rukmini Devi.

Rukmini Devi introduced herself: "I expect you all know me. The title of my talk is New India. I will speak as I feel, mine is not a prepared lecture."

First we must understand *India*. We are born Indians, but do we know the background of our civilization—what is the gold in it and what is the dross? What is India's contribution? To be fashionable, to be up-to-date is not our Dharma. In the past India was united in culture, in architecture, in music. It was and it is a land of unity essentially. Our many faiths are not a handicap, but an advantage. If we will understand all our variety of faiths and cultures, then India's contribution to the world will have been made.

The British Rāj may be our Karma, but let each one of us do our Dharma. Our great heritage, our great possessions, be sure they are well known, we need not write and fight for their recognition. India has given eternal conceptions of life. Ahimsa, such a great truth, came from here. Today, India has adopted western

cruelties and has its own! Whilst the West is becoming vegetarian, Indians are becoming non-vegetarian. When we have a National Government, one of its first duties should be to make cruelty to animals impossible.

Indian women in colleges waste their time, for they are taught not to remember India but to forget India. Do we know our own great persons? Rukmini would give degrees to "uneducated" people who know their Dharma and such old-fashioned women should have offices and rule India. No woman should be at the mercy of men for her own living and for the welfare of her children. "Let men be dependent," for mothers are more essential than fathers.

The message of India is to be Indian and spiritual: to be united in culture. The essence of Indian culture is simplicity and beauty pervading all spheres of life. The cinema and radio are ruining India's villagers, replacing classical arts by jazz expressing modern restlessness. Our National Government should control cinemas and radios and make them safe for our own arts which are so full of variety. We have lost the power to see, to hear, our own magnificent arts and handcrafts. Right education, right atmosphere, Indian environment should be stressed by our National Government. Years ago Dr. Besant said that when India becomes Indian, then the world will be happy.

The dance can express all the Vedas and philosophies. A spirit of consecration and devotion gave us creativeness in the past. Today we are caught in mediocre imitation. A change of attitude, a change of heart, is needed. Beauty, culture, spirituality will unite us: why think of differences? The Indian genius has no chance when Swadeshi articles are mixed up with a Videshi way of living. Let us not be afraid of being Indian. Our ideal is to be ruled not only by Indian people but in an Indian spirit. We have looked enough to the West, let us now look Eastward for inspiration—to China for example. The world will respect us when we are ourselves.

* * *

The evening's art programme was contributed by the Besant School of Benares.

VI

The morning of the 29th, after the usual Puja and Prayer meetings, was taken up by the Indian Section Convention, meeting no. 2. With Mr. Sri Ram in the chair, there was placed before the Convention by Mr. Rohit Mehta a very comprehensive scheme for a great reconstruction of the Indian Section and its Headquarters at Benares. The Scheme has been printed and circulated in India—3 copies to each Federation owing to the paper shortage. Included in the Scheme is the plan to start a Brahnavidyashrama at Benares by Dr. Taimini, who explained at some length this dream school of his which was to be realized.

In the afternoon there was a business meeting of the Bhārata Samāj organization, after which Mr. N. Sri Ram delivered the Third Convention Lecture on "The New Way of the World." Since there has been a global war, the end of which is now sure, there has to be a global peace, but this global peace is preceded by a global change in human life, in our outlook and thought. The great progress made in recent years by science has unleashed forces which have contributed to this global change which would have been impossible two or three generations ago.

The world is at the point where it is turning to new ways but what are the old ways from which it must turn away? In economics there is plenty and poverty. In politics Indians hanker after western ways of Government which have already proved such failures. The individual is caught up in complexities all self-made. There is increasing chaos apart from the war. There is increasing misery, the war is the effect of revolution as also the cause of revolution. The spirit of aggression is rampant throughout the world. As there is chaos outward in the world so there is chaos in the mind and heart of the individual—lack of ideals, lack of self-control, drifting away from old moorings, chasing after excitement and sensation, loss of happiness and dignity, we see on all sides. As there is increase of organization so there is decrease of freedom. With more control over nature's forces there is less security for man.

More rights, more assertion, more science, more knowledge, yet less self-sufficiency, less satisfaction in life, in a word restlessness.

In the new era there has to be a new way of peace : from war to a long period of peace ; from anarchy to control ; from man enslaved to man freed ; that is, increasing adjustment and increasing self-control. There has to be a great reconciliation of contending forces : a reconciliation between religion and science, between peoples politically opposed, between the East and the West which are two poles of human constitution different but complementary. Between the individual and the world there is a great gulf fixed now, but the two must be reconciled and harmonized in the new way of the world. We must plan for freedom, we must plan for understanding between peoples, nations, races. We must plan for more life, for release of greatness, beauty, all that is within the individual. The old ways of life have endured and endured. But now we should evolve a plan of life to include economics, politics, education, all the spheres of life. Freedom can only be within an organization that takes care of the individual. We do not want dead plans but a plan that considers every individual and provides for the release of his genius ; only then will emerge a happy new order. The plan must provide also for the bringing out of genius from every nation, people, race and faith. Our plan must be designed for freedom in the fullest sense and bring out all that is precious in every man and woman and child. There has to be not reconstruction but something entirely new. India is the most ancient land in the world, and so the most cultured, and therefore gives a message to the world of today : "Let there be a finer synthesis from a union of East and West." So far there has been much development of science, many conquests, now has come the time for harmonization. We are and have to be nearer to one another in innumerable ways. This synthesis of knowledge, of growth, obviously cannot be achieved in a day but it must be begun in the right way and straightway.

To this end Theosophists must preach and teach far and wide the truth of the unity of life, of the constitution of man, of the Plan,

that all works according to Law. The new way of the world is of return, reunion, harmonization, Brotherhood.

* * *

In the evening again Rukmini Devi and her pupils presented a wonderful dance programme to a full house.

VII

In the morning of 30th December there was a ceremonial meeting of the Order of the Round Table for members of the Order only ; and a meeting of admission when new members were formally admitted into The Theosophical Society by The Society's Vice-President, Mr. N. Sri Ram.

In the early afternoon was a very interesting meeting of the Mel Milap movement. The name does not mean anything to anyone outside the province where it works, so there was a proposal to change it. It is an excellent movement to tackle the Hindu-Muslim problem by bringing together the two communities in a variety of social ways. Dr. Arundale who presided said that from his recent tour he had very clear ideas of the outlook of the two communities, and in his opinion the problem was not deep ; he had talked it over with many and with leaders, and the general conclusion was that a little goodwill and sacrifice will easily solve the problem, so he was not going to say any more but would listen.

There were several speakers including Mr. Rohit Mehta and Dr. Bhagavan Das. There is a *Mel Milap* magazine and the movement has done good work in Behar and around. In Sind, a Sikh delegate said, the problem is deep, and he submitted that The Society has not done enough for Islam. Mr. Rohit Mehta in his speech suggested Hindu-Muslim Clubs, joint celebrations of Hindu and Muslim festivals, and joint work by Hindus and Muslims in citizenship activities.

Dr Bhagavan Das said he had been unexpectedly committed to speak on this occasion "but we expect the unexpected. I can only repeat what I have written on the subject." Rohit's joint clubs would be very good in towns. But

we must train joint lecturers, a Hindu and a Muslim, to go together in pairs all over the land, the two to speak on the same subject at each meeting. We believe we have souls and bodies; so we need both spiritual bread and material bread. There is much talk of a change of heart but we need a change of head too. We do not want communism or nationalism but humanism. In the Hindu-Muslim problem the Hindus are to blame inasmuch as they do not rationalize their religion to include the Muslims as was always done in the past. There are economic, political and also religious factors involved in the problem. There is resemblance in essentials as also in the non-essentials of the two communities. These in detail should be placed before the public by our pairs of trained lecturers. What is needed is a rationalizing of the situation.

The President agreed with a previous speaker that we were too Hindu in our forms and names, the Brahmavidyashrama, for instance, why should we not have an Islamic name for it? Dr. Bhagavan Das added that he had said the same when he was a minister in the Central Provinces and there was a discussion on starting a Vidya Mandir (why not a Muslim name?). Also he has suggested that whenever there is occasion to use the phrase *Bande Mataram* it should be *Bande Mataram plus* a phrase from the Quran. Ethical problems can be solved by Arithmetic.

The President concluded the meeting with the promise that they could count upon him for anything that he could do for them in his personal or official capacity.

The Fourth Convention Lecture was given by Mr. G. N. Gokhale who introduced his theme "Our Place in the Plan" in his own inimitable way: "Our Leaders have taken us to the Himalayas, but we shall all soon re-descend into our own valleys. . . . I have picked up a few berries which may be nourishing, and here they are." He then proceeded to read his manuscript interspersed with spontaneous comments. Mr. Gokhale was the one and only speaker in the Convention who had written out his address, so it will be printed in THE THEOSOPHIST.

The evening's art programme was to be a contribution by the All-India delegates, but Benares did most of it. The next evening's art programme (on the 31st) was contributed by the Benares workers, the retired General Secretary, Mr. Gokhale, also participated, and one of the items entitled "How we meditate" (a hundred distractions and the efforts to return to concentration effectively demonstrated) was universally appreciated as both clever and true.

VIII

Sunday, the last day of the year, was a great closing day.

First, the Indian Section Convention was closed at a fine meeting in the morning. Speeches of thanks and praise, mutual and more, were cordially made by Mr. Gokhale, retiring General Secretary, Mr. N. Sri Ram, and Mr. R. Mehta, the newly elected General Secretary. A resolution of honour and gratitude to the retiring General Secretary, who every one agreed had done wonders during his term of office, was unanimously carried. A gift of Rs. 10,000 from Mr. Jinarajadasa to Mr. Rohit Mehta to help his Scheme was announced; and a gift of Rs. 2,000 from a member for the improvement of the auditorium. And then the President made his closing address, a very encouraging and inspiring speech, little notes of which are as follows.

First congratulations to Mr. Gokhale on relinquishing his office, for that has raised him from "villain" to "saint" judging from today's speeches. Now it was the turn of the new General Secretary to become the "villain"; we shall miss him at Adyar, but the Indian Section needs him; let him follow his predecessor in courageous fighting, in loyalty, in organizing capacity, in devotion—four great qualities which Mr. Gokhale has so abundantly shown. "I am in a Yoga of Despondency, for I have still no time to reply to letters of criticism as Mr. Gokhale now has the time." But let us all remember that soft answers turneth away wrath. It is our business to draw both appreciation and depreciation. "When I became President, like Mr. Gokhale, no one gave me Rs. 10,000. I got nothing, but out of nothing God made

the world!" Our finances today are stable: out of nothing and with the aid of the U.S.A. we carry on.

"Rukmini and I have been happy touring among our members . . . what could we do without them . . . everywhere we have found warm-hearted and generous friends." This is an asset of the Indian Section and we must strengthen it. "Friendship is more than Mr. Rohit's Scheme." "My own 7-year plan (of 1934) never got fulfilled: Blessed is he that gets nothing fulfilled!" How much friendship there is at this and other Conventions—we bathe in it.

Of course active work is needed too. There is need for competent, virile lecturers, for Dr. Bhagavan Das's Hindu-Muslim pairs of lecturers, to travel throughout the Section—not just talk but show the Lodges what to do and how to do it. As to study classes and lectures, they can go on, they are good soporifics. There is need for the application of Theosophy. The relation of Theosophy to the problems in the environment of the Lodges—this must be seen and shown by the lecturers.

As to knowledge, we have enough to last for centuries. We must be nice people, kindly, friendly, generous, understanding, likable and liked. Dogmatic superiority is not wanted. Lodges there are with fine buildings and eminent Presidents, but asleep. Our lecturers must make them alive. The town must look to the Lodge for help, for advice, for inspiration. If Mr. Jinnah and Mr. Gandhī were ardent F.T.S. there would be no Pakistan, no "stans" whatever. "Theosophy makes all the difference (here is a slogan for Mr. Rohit)." We are fortunate: let us pass on our good fortune.

This is the last Convention of the old era. For our Adyar Convention of 1945 we may expect new ideas. We must learn how to serve the world and every nation. *Conscience* tries to show this, no one likes it but it is widely read.

There is Indian Education—four books of notes are ready to be printed under the title "Himalayan Background of Indian Education." (The book will be printed as soon as the necessary paper is secured.) The Indian people are not ready for Indian education—Krishnaji found

this long ago. But let us apply Theosophy to Education: read all the existing literature on it.

Let us make our Muslim brothers at home in our Society. Muslim names and forms are needed in our Theosophy.

One feels thankful for being a F.T.S. We are happy to be together, and that Youth succeeds age in the Indian Section. Let us look for young people, happy, eager, selfless, loving India, to serve India with the science of Theosophy. "Our Theosophist millionaire, Rāja, will provide the expenses of these youth. . . I close this Convention . . . which remains mystically open."

* * *

Another great meeting of the day took place in the afternoon—closing the International Convention. On the platform were gathered around the President—the Vice-President, the Recording Secretary and new General Secretary of the Indian Section, Mr. Gokhale, Dr. Tavera, Rukmini Devi and Mr. Jinarājādāsa. The proceedings began with the formal receiving of greetings from the Sections, Federations, Lodges, individuals—each greeting was given by a representative present or read by the Recording Secretary.

Then the speeches. Mr. Sri Ram said the Convention had been happy and inspiring. Let us carry the happiness and inspiration into our Lodges and homes. Usually we enjoy Conventions and return to dull routines. Let us turn over a new leaf and translate Theosophy from the realm of ideas into that of action—the only way to keep fresh.

Mr. Rohit Mehta said it had been a happy and friendly Convention. The keynote: Relate Theosophy to National life. How to make Theosophy practical? The public wants Theosophy and the Lodges are not able to give it. This is our task. As General Secretary, he extended a cordial welcome to all, and announced that as in Adyar there is at Easter a Conference of S. Indian workers, so at Benares there will be a Conference of N. Indian workers next Easter week.

Rukmini Devi gave the greetings of All-India Young Theosophists and endorsed the previous speeches. We all agree, but we do not know

how to practise our agreement. "I suggest a new kind of Convention programme." Let there be a dramatic way of showing how to conduct Lodge meetings and study classes in a new way. Attractive Lodges would attract many people. The world needs Theosophy more than ever before. Youth must come forward to present Theosophy to the world. We want attractive personalities in The Society.

Mr. Jinarājadāsa referred to how soon there will be a new Section in East Africa and Bolivia. So The Society expands. But there is another side. The message was written on paper but the ink has spread, obliterating so much in the East and in the West. Japan has extinguished the Lodge in Japan, the Lodges in Singapore, Shanghai, Hongkong, Philippines, Java, Burma, Indo-China. In Java they had built up 40 Schools, called Arjuna Schools. Such fine Lodges, such good work—all gone. In the West the European Federation had for 25 years held an annual gathering to which came fine workers from every European country—all of them in distress now. Work is extinguished in Norway and Denmark, Holland and Belgium, Poland and Greece, France, Czechoslovakia and Yugoslavia and the rest. In Finland our brethren have gone on working. Sweden carries on and helps Norway. Iceland goes on. Portugal has helped much, specially Poland. Switzerland goes on. Italy extinguished.

In London we formed a committee, said Mr. Jinarājadāsa, including the four British General Secretaries, Major van Dissel, Mrs. Gardner. We all met once a month regularly to plan the work of the rehabilitation of the Sections as soon as they become free. We have planned literature for them. Major van Dissel is now in the Dutch Government's service somewhere in Holland. So many of our Sections are extinguished in Europe and practically all our members there in distress. Eastward think of Java, Burma, Indo-China, Philippines and the rest. There is much and urgent work to be done to relight the lamps of Theosophy and resuscitate the Sections in all these stricken lands. More and more people ask for Theosophy now, and in the West in the free Sections there is an increase in membership. As country

after country is freed there should pour into it from Adyar and from other centres all the help possible—money, energy, inspiration, workers, literature and other necessities.

The President then gave his closing address. He was one with Mr. Jinarājadāsa as regards the stricken Sections and Lodges and members in the East and in the West. It is vitally important to renew The Society. As regards our members in the occupied countries, material help they need and will certainly be given, but of moral strength they have shown us a marvellous example. "I am in continuous touch with all the horrors." Theosophists have been weighed in the balance and they have not been found wanting. We look forward with confidence amid all darkness to the future. We must and will help all our war-stricken brethren, but we must help famine-stricken India also. We pay homage to the war-stricken as well as remember India's misery. India to the rescue of the stricken Sections, yes, but also India to her own rescue. Splendid work has been done and is being done by the European Federation, we have helped them and will help them. Blank charters for renewing the Sections and Lodges have just been issued. The European Federation will be the spearhead of a new Theosophical Society in Europe. We think also of the Sections in Germany, Italy and Japan. Because they rejected Theosophy and The Society, therefore they became so strong for war. We want a Chinese Section. They need us and we need them to strengthen the Masters' work.

There has to be reconstruction by the people, and not by official committees.

Rukmini's new ideas for the next Convention are welcome, and more new and practical ideas are invited for consideration.

Each of us must specialize in a Theosophical truth, and so become independent of "crutches"—prove Theosophy for ourselves. This may be rather dangerous advice. But we do need specialists in different aspects of Theosophy. Mr. Jinarājadāsa is a specialist in occult chemistry. (Bro. Rāja was asked to confirm this. He replied: "I do not deny it.") Rukmini Devi is a specialist in the occultism of the dance. What are we—each one of us? Our

study must be followed by experience. We owe so much to H.P.B. and H.S.O., to A.B. and C.W.L., for their experiences, for their specializations. They were fiery pillars. But we must blow our embers. We have to give a new presentation of Theosophy for the healing of the world's wounds and the vitalizing of the world's organs.

There has to be interdependence not independence. Youth must come forward to lead. The heart must guide.

Finally, all our world brethren, let us extricate essential truths from everywhere, let us clear the ground for Theosophy. Anyone who

subscribes to the Three Objects should be welcome and made at home in The Society. The newcomer must receive simple, direct, straight Theosophy. Do not crush him with all *our* Theosophy. Let him discover those truths himself. The President said he felt a tremendous wave of friendliness going through him and he ventured to hope it would make a channel to be used by the Great Ones. And he invoked on the gathering the blessing of those Elder Brethren who reincarnated Theosophy and The Theosophical Society, so that we may go into the new year with dedication to Them in the service of the world.

D. R. DINSHAW

WINGS

I. MORNING

Argent, upon the polished azure shield
Of England's Summer sky, you steer your course ;
Like young avenging angels of high Heaven
So far descending towards this troubled earth
As to present your aid to our dear cause.

With shining wings, and sound of mighty force,
You trace a pattern on the clean-washed sky,
And fill the empty silence of the air
With the strange vibrant music of your speed.

And then, as with our wondering gaze we strive
To follow, you wax pale like stars at dawn,
And disappear ; and there is but the wide
Deserted sky filled only with a sound
Of gentle humming as of swarming bees.

We turn again to our so varied tasks
Of home, of factory, office, hospital,
While you continue on those wings of light
To rain disaster on our enemies.

Young shining ones ! Gay, human, unaware
That what you do is more than just the work
In hand—another order of the day ;
For you, life is Today, this very hour,
And that next hour which is your coming home.

No further do you look, as in old days
Men looked to long safe years of toil and age.
You in your high and shining venture hold
Life lightly, as a bubble gaily blown

Upon your pipe of youth. And should Death break it—
Well—you will fly onward, upward still ;
Scaling new heights upon your spirits' flight,
In its eternal journey towards the Light.

II. EVENING

A yellow quarter-moon stands tip-toe on
A bank of cloud, and evening spreads her green
And primrose veil for night to tread upon.
The sky is empty, and the tall slim trees
Stand quiet and dark against the afterglow.
All life is still ; and England folds her peace
Across her tranquil softly-rounded breast.

But there are those who will not sleep tonight.
We see them first as tiny specks, and hear
The growing murmur of their far-off flight
Crescendo to a humming roar as they approach
In twos and threes, tens, hundreds, 'til the sky
Is one vast swarm of human bees, and we
Who watch them know it is to guard this peace
And sanctuary of home that they go out.

Our hearts and gratitude go with them though
Their prize is death, and their grim load despair
And desolation for another land.
Fly on, dark wings, against the dying day.
Death is abroad, yet 'tis a death that holds
The grain of life within his armoured grasp.
The old must die to liberate the new ;
Gaunt forms of hatred break for brotherhood's re-birth ;
Truth reign triumphant over lies and fear,
And Tyranny fall dead that Liberty may live.

III. MIDNIGHT. BRINGING HOME THE WOUNDED

The moon now hangs a battered lamp against
The spangled drop-scene of night's darkened stage ;
And you, like ghostly revellers returned,
With gaily coloured lights make carnival.

When you went out, you carried fire and death ;
Now you come home with hope of precious life
For those you hurry from the gates of Hell
To waiting help, which only your great speed
Can reach in time to stem Death's rising tide.

Like meteors of promise you dart on ;
Red lights for courage and supreme emprise ;
Green lights for sympathy, and those dear fields
Of England lying quiet and veiled below ;
Secure, through you, from grim Invasion's threat,
Offering up fragrant, grateful thanks to you,
Her sons, who bravely guard her safety yet.

ELWIN HUGHES

KEYNOTES FOR RESUMPTION OF WORK IN EUROPE

[Offered for consideration, comment and action, by the Executive Committee of The Theosophical Society in Europe, to all Sections of the Federation in liberated and neutral countries as well as to the four Sections in the British Isles.]

1. HEADQUARTERS

IT is very important for each Section and Lodge to have a vital and active Headquarters for the work. It is often helpful to have a residential Headquarters with some members always available because living on the premises. The most important thing, however, is that there should be a dedicated centre of activity for each Section which it is within their capacity to support financially and in regard to personnel.

2. LODGES

In resuming Lodge work the inner side of the Lodge life needs to be emphasized as well as its outer activities. Lodges have as one of their purposes the gradual education of members for a life of service. A conscious effort should be made to deepen the spiritual life of the individual members and to train them as all-round workers, while keeping a happy and friendly relationship amongst all. With very few exceptions it is best to have only one Lodge in a town and to make it a strong one. A special memorandum on this subject will be issued later.

3. THE PURPOSE OF THE THEOSOPHICAL SOCIETY

The Theosophical Society was founded as a group dedicated to the study and practice of genuine occultism.¹ In considering work in

¹ The word occultism has been used throughout this statement in the sense defined in section 5, that is, as the study of the hidden and little understood laws of nature, such as those governing spiritual evolution, etc., and as promulgated in the Theosophical tradition. It is not used in the sense of seeking for occult powers, phenomena-hunting etc., in which sense it was ridiculed and disowned by the Master K.H. in one of his letters to Mr. Sinnett.

post-war Europe this fact needs to be kept continually in mind. It is a great experiment on the part of the Elder Brothers in Their effort to help the world. The presentation of Theosophy, therefore, must be made dignified, never trivial, but such as will appeal to those who will dedicate themselves to the service of others. The Society has often fallen below this mark in the past, and in rebuilding its outer structure we want very much to restore its quality as a body of students of true occultism, dedicated to human service.

4. THE RESPONSIBILITY OF F.T.S.

The responsibility of members, individual and collective, for the work of The Society needs constant emphasis, both in Lodges and in Sections. Every member should do something for the movement, as a matter of habit and of devotion. The strength of a Lodge or of a Section depends not so much upon members as upon the life each member puts into it. Office-holding is of little importance in itself, but those who join need to feel that they are offered the opportunity to serve in some capacity, and each should be helped to give the necessary time and interest without grudging or putting less important matters first. If in each country and Lodge leading representatives of The Society can be filled with dedication, simple in life, humble in spirit, impersonal in their administrative work, other members will become imbued with a similar attitude. Members who join should from the first be made aware that they have joined not a Lodge, nor even a national organization, but an international body, formed to further the cause of international goodwill and brotherhood.

5. BASIC PRINCIPLES

To accomplish our high purpose it is important for each worker to make clear to himself just why Theosophy is so much needed in the world at the present time and in the near future. We know that war has come through ignorance of spiritual law, and through the indifference of mankind to spiritual values. The Society has been fostered to meet the present human emergency, foreseen by its Inner Founders, and to assist humanity to pass over the next bridge to a world based more genuinely upon brotherhood amongst all men. To this end we are here, to proclaim and to illustrate the basic truths of the Ancient Wisdom, or occultism, namely: that all life is one; that life is working out a benevolent plan of evolution; and that the future before mankind is full of promise, to be fulfilled as man himself comes to understand his own nature and his real relationship with his fellows. Co-operation between classes, nations, faiths, peoples of the world, can be soundly built only as these fundamental truths are understood and accepted by more and more of mankind. The usefulness of members in bringing about a wider and still wider acceptance of these teachings will depend in part upon their own realization of the interdependence of the unit and the whole, in every aspect of life, personal, economic, social and spiritual. The true nature of each unit, from the minute atom to the Arhat, and its relationship to its various "wholes" is one of the greatest things Theosophy has to teach, first to members of The Society and through them to the world at large.

6. STUDY AND PRACTICE

Theosophical publicity needs to be supported by deep study of the larger principles involved in our teachings, else it is shallow and does not do the work which needs to be done.

The Theosophical Society should be a spiritual spearhead in the world today, and have many members distinguished not only by their devotion and their enthusiasm but also by their insight into human needs and into the principles of occult truth. Devotion and enthusiasm are urgently needed, but so also is the illumined mind which has insight. *This can be trained by dedicated and disciplined living, combined with the right kind of study.* With insight we may find new ways of expressing the great truths, because we shall have some direct contact with them, and not merely repeat at second hand what we have been told. We must avoid imitations in The Society and in our public work, and carve out fresh methods of presentation. In many countries the old ways are no longer valid. Discussions, question-and-answer meetings, and other methods of arriving at deeper understanding of the teachings should be tried, both for members and for the public, together with the presentation of truth through drama and the arts. Yet the key to successful work, which means the fulfilment of our high mission, is the development of a body of dedicated workers and students, who are training themselves to live The Theosophic life of service, and to understand a little more deeply every day the philosophy and practice of genuine occultism.

* * *

[The Executive Committee of the European Federation hopes in due course to be able to assist in all this by providing the Sections with special material suitable for use in members' meetings and in study groups. Any experiment you may make in your Section will be of the greatest interest to the Executive Committee, so please keep the Federation office, at 50 Gloucester Place, London, W.1, England, fully informed in regard to your activities.—ADELAIDE GARDNER.]

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife.

H. P. BLAVATSKY, *The Secret Doctrine*

HOW A MASTER HELPED THE WORLD¹

PART II. THROUGH A WOMAN EXILE

BY KATE SMITH

THE tracing of this connection between the Master the Count de St. Germain and the Stanhope family throws an entirely different light from that of the usual tradition on the startlingly eccentric career of Lady Hester Stanhope, the daughter of Charles, the third Earl, of whom we have been speaking. If Lady Hester Stanhope followed the occult Path, one can understand at once that she had her very good and sufficient reasons for everything she did. It was the great fame of the intrepid Lady Hester Stanhope and her commanding position in Syria that first drew Mr. H. V. Morton's attention.

He writes:² "When I was travelling in Syria some years ago I became interested in the life of that extraordinary woman, Lady Hester Stanhope . . . who cut herself off from England and went to live in barbaric state in the hills of the Lebanon above Beyrout. . . Lord Stanhope was kind enough to say that, if I would wait until he could spare a day from his duties in London, he would show me the few relics of Lady Hester which remain in the family."

Mr. Morton writes of Charles, the third Earl, as being: "As entertaining a character as his daughter Hester, and from him she undoubtedly inherited much of her unusual temperament. . . With such a man for father and William Pitt's sister for mother, Hester Stanhope could not, perhaps, fail to be a vivid and unusual woman. She was born at Chevening in 1776."

When she was twenty-seven she became housekeeper and trusted confidante of her uncle, William Pitt the Younger. He found her a young woman of the most untameable spirit; but they were on the most lovingly affectionate terms. Three years later, her threefold tragedy began to descend on her, with the death of

William Pitt in January 1806. Her brother died, and the famous Sir John Moore, with whom she was in love, after a long, bitter, but very skilfully managed retreat of his army, met a hero's death, in the very moment of victory, on the field of Corunna in 1809. Lady Hester Stanhope withdrew from society and departed from England, on what was known among the fashionable people from whom she had parted for ever, as "a pilgrimage to Jerusalem."

Mr. H. V. Morton writes: "Lord Stanhope showed me the relics that came home after her death. They are not numerous, but one of them is interesting and pathetic: it is a pendant containing a lock of Sir John Moore's hair. . ." Lady Hester was 63 when she died in 1839 in her house in the Lebanon.

Meanwhile, to quote Mr. Morton again: "Every traveller who went to Syria in the nineteenth century sought an audience with her, which was not always granted; and nearly every book of travel or reminiscences written at that time gives an account of her strange receptions, her eastern dress, her pipe-smoking, her Arab guards, her belief in magic and prophecy. . . . She was a woman of great force of character. She possessed a remarkably acute mind and the tongue of a serpent, and she was for several years the most important person in Syria. Her spies covered the country. They told her everything, and she combined the airs of an oriental potentate with open-hearted generosity to the poor. The Arabs and the wild Druses of the Lebanon regarded her with a veneration that bordered on worship" (p. 26).

In order to understand this veneration it is necessary to have understood the little that Mme. Blavatsky was allowed to give out about the Druses of the Lebanon, among whom Lady Hester Stanhope made her home. We refer the reader to the pages 306 to 315 of the second volume of *Isis Unveiled*, including the letter

¹ Concluded from the last issue.

² Quoted by kind permission of the author from: *I Saw Two Englands*. The Record of a Journey before the War and after the Outbreak of War in 1939, by H. V. Morton (Methuen and Co., Ltd., 1942).

of Professor A. L. Rawson giving an account of his initiation into a secret order among the people commonly known as Druses in Mount Lebanon, with his references to rules in diet, ablutions and other matters, to the fact that the initiates include both women and men, to the type of clairvoyance developed in him after his initiation, to the absolute secrecy observed by all concerned, so that husband and wife may live for twenty years together and yet neither know anything of the initiation of the other, and so on.

The reader should consult also Mme. Blavatsky's article in *A Modern Panarion*, pages 375 to 386, "Lamas and Druses," reprinted from *THE THEOSOPHIST*, Vol. II, No. 9, June 1881, in which she tells us that these people

"are the descendants of, and a mixture of, mystics of all nations . . . who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then they have preserved the strictest silence upon their beliefs and truly occult rites."

Mme. Blavatsky shows the likeness, hinted in her title, between the Lamas of Tibet and the Druses, or Disciples of H'amsa as more truly they should be called, of the Lebanon.

"It was from the ninth to the fifteenth centuries that modern Lamaism evolved its ritual and popular religion. . . . It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon. . . ."

Elsewhere H.P.B. says:

"They are more Lamaists in their belief and certain rites, than any other people on the face of the globe. . . . Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists—or as that of the Sikhs, as it used to be . . . El Hamma or H'amsa came from the 'land of the word of God' . . . Tibet."

Then comes the explanation:

"The religious system of the Druses would then be found [to be] one of the last survivals of the archaic Wisdom-Religion."

If, then, Lady Hester Stanhope received a "veneration that bordered on worship" from these people, there can be little doubt in any unpre-

judiced mind that she herself must have been a high initiate among them. If this surmise is correct, then there is nothing surprising in this brilliant young woman of thirty-three having renounced her place in society, her friends and her country, and gone out into the wilderness in search of religious truth among those "who preserved the secret doctrines of Jesus as pure and unadulterated as they had been received."¹ She must have been one of those "who have begun this uphill work toward illumination several incarnations ago,"² and who was so far ready and able to "conquer base self" as to be able to "live to benefit mankind," one for whom "one single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveller, may quite as likely as not throw wide open to the zealous student the heretofore closed doors of the final mysteries."³

See what she did, in those thirty years that she stood like a pillar between East and West, between Asia and Europe. Every travelling statesman, every truth-seeking public man, who wanted to find out for himself how things stood in the cross-currents of the three ancient continents that meet in the Levant, Asia, Africa and Europe, could come straight to her for reliable information, could base his future action on the utter veracity of an occultist. As one of the initiated Brotherhood of the Lebanon she had no need of "spies covering the country" whether she had developed her own clairvoyant powers or relied on the occultist's "knowledge based on experience" of the clairvoyant powers of her teachers. Her "belief in magic and prophecy" would be based on the same practical experience. The suitors she rejected had no understanding of the dedicated seriousness of her mission in life. The visitors who partook of the hospitality of her household, without being admitted to her presence, would be all those men who could not make beneficial use of any of the things she had to say. Her information

¹ *Isis*, II, 307, footnote.

² *The Key to Theosophy*, 146.

³ *A Modern Panarion*, 54.

and advice were available to those only who could make use of them for the good of mankind. Such characters as she was are always misunderstood and derided, like our own H. P. B.

These teachers of Lady Hester Stanhope, these Disciples of H'amsa, so praised by Mme. Blayatsky, are the hidden religious rulers of the people of the Lebanon, whom the French have been forced to set free during the Second World

War. It is necessary that a people among whom any spark of the primeval archaic Wisdom remains should be free, unhindered by too intimate contact with more worldly-minded folk, whether in the Lebanon, or in India, for Nature punishes the rest of the world when "those who stir her soul and heart" by the holiness of their obedience to her Law are hindered in their work.

UNDERSTANDING

BY HENRY C. SAMUELS

(Based on the passage in Psalms 119-34.)

It is nice that we can understand
Something of the different animals as they play and run around ;
Both, wild and domestic creatures, with their grace and beauty,
And the wonderful friends so full of devotion to man and duty.

It is nice that we can understand
Something of the birds of the air, as they sing and fly around.
Also, the home fowls as they scout and scratch and play ;
As they fondle and guard their broods and announce the new day.

It is nice that we can understand
Something of the creatures in the waters, as they zigzag and swim around :
Creatures in brilliant glitter and those who pave their way up the stream.
The amphibia at its watch, and the shoals who dance as they swim.

It is nice that we can understand
Something of our other friends, of earth, water and air around ;
Of the great unseen hosts, angels, fairies and even Archangels,
Also the clouds, dew-drops and sunshine, and untold wonders.

It is nice that we can understand
Something of the vast universe, and the beauties of creation around ;
The trees, the plants, and blades of grass, the mosses and flowers ;
The plains, mountains and valleys, and blessed neighbour folks.

It is nice that we can understand
Something of human relationship to wondrous creation and things around :
Of the Brotherhood of all the living ; of life that is One, below and above,
And that rights are the servants of duty ; duty which is wisdom and love.

But even if we can find a way to understand
Why inhuman cruelty should still linger at human hands ;
Slaughter, vivisection ; hunting, killing and horrors just for coarse fun,
We cry to Thee : O Lord, help man to end those things real soon.

We pray for peace and fight so bravely under blessed command,
Help us no longer to sow the seed of strife and war.
Which all cruelty must bring, regardless of convention, creed or land,
May all men know true happiness which is life now and evermore.

THE BESANT SPIRIT AND PSYCHOLOGY

BY ADELAIDE GARDNER

WHEN Dr. Besant was a young woman and an agnostic, she did a most daring thing for those days, by studying the modern psychology of the times, and experimenting with mesmerism and the problems of dual personality, hypnotism and similar subjects. This is now very old material, but at that time it was looked upon by conventional minds in much the same way that Freudian analytical psychology was looked upon in the early 1900's. Always as we know she dared everything in the search for truth, and in writing her *Autobiography* she says that it was in part, at least, her work on psychology, and on trance conditions, mesmerism and other subjective states which made her realize that the materialistic hypothesis was no longer tenable. She sought further enlightenment, always bringing her insight, her penetrative wisdom, to bear upon the facts.

In the middle period of her life and work for The Theosophical Society she wrote perhaps the most important book on psychology which has been written in modern times, *A Study in Consciousness*. There is no other book like it; it is unique, and anyone who wishes to understand the mechanism of the mind from the occult viewpoint should study it carefully and often. In the World University of the future it will be one of the occult classics, because it is so complete, so full of insight and wisdom. In many other ways she wrote about psychology, for she wrote of the power of thought, and on the path of discipleship, which is so largely a matter of psychological training, and in her book *In the Outer Court* there is a chapter on spiritual alchemy which has no equivalent in western literature. It is searchingly psychological, and so sound that those who act on its suggestions will soon prove the truth of many of its statements.

About 1928 she gave a lecture in London on Analytical Psychology. She had had some very sad experiences with certain individuals who had

been analysed in an unfortunate fashion. Their psycho-analytical experiment had not been successful, but she was entirely unprejudiced and gave a very illuminating criticism of it, admitting that it had great promise if rightly handled. Dr. Besant may not have liked what she saw of it, but in spite of personal sadness she was able to stand back and give it its due.

It should be in something of her spirit of courageous seeking for truth, and with complete sincerity in facing the facts, that we want to consider what Western Psychology is doing in the world today, and where it differs from the occult tradition and where it supports it.

In the first place it is obvious that the occult student approaches the whole subject from a quite different angle to that of the western psychologist, for the latter sees man from below upward, as it were. They see man as evolving from the animal, and his physical, emotional and mental states are all that they observe. The Theosophical view gives an entirely different picture of man's essential nature. To the student of the Ancient Wisdom man is spirit, not even a spirit. His ultimate being is that which he shares with all, and this is his spiritual centre. The only thing which really matters for him is the nourishment, the growth and the expansion of this his deep spiritual consciousness.

Having his permanent roots in this one and common life, the spiritual centre of man is his home from which, from time to time, he sends a part of himself out to gain experience in the denser worlds, and particularly in the worlds of thought, of feeling and of physical action. The man we see is thus a thrice clothed spirit, incarnating on earth for the sake of additional experience, experience which will evoke from within him a further outpouring of spiritual awareness. This is the only reason for incarnation.

Thus our approach to the problems of psychology is that of interest in the spiritual man. Is

there anything useful in modern psychology for one wishing to live the spiritual life?

Neither in the East nor in the West can one generalize about psychology. There are many schools of thought in both regions. In the West there are at present two main fields of experiment and theory. These are the academic and the analytical. The academic is experimental, but has followers who vary in technique from the deeply materialistic, or the purely mathematical, on to the educationalist, and those seeking to prove the existence of higher powers of man, such as Aveling.

In experimental psychology on purely material lines, Pavlov has discovered what he describes as the conditioned reflex, which means in simple English that every time a thing is done it is easier to do it again, and that there is a tendency to call up with it all the ideas associated with it in the first case. Thus if a small child is fed at a time when a gong is sounded, the sounding of the gong will tend to call up the expectation of being fed. The two ideas are associated. The school which follows this line of thought also tends to emphasize the fact that a reflex once set up can hardly ever be altered—one is always conditioned by one's past. The occult student could not accept this as true, although he would certainly admit that conditioning takes place. Patanjali, one of the classic authorities on Hindu psychology, calls this conditioning the "automatic modifications of the thinking principle" (Yoga Sutras, Book I. 2) but he then proceeds to show how these automatic modifications can be subdued and eliminated by bringing to bear upon them the creative powers of the spiritual man. The science of Yoga is the name given to this process of deliberate re-conditioning and it makes a man master of his past, and not its slave.

Professor Aveling, late of King's College, London, and Professor Spearman, are two great psychologists of the experimental school who have worked upon quite different lines from the group headed by Pavlov, Rivers, and their like. Aveling and Spearman also used purely scientific laboratory methods, and through these arrived at something like proof of the existence of the subtle human faculties of free choice, or

will, and creative thinking which they call insight. Spearman is associated with what are known as intelligence tests, tests of psychological capacity which have been widely used in education and industry. Through many years of patient work with these methods he has demonstrated the existence of a "general factor" subtler than ordinary rational thinking, and it is this he terms insight. Aveling at King's College schemed a series of experiments which illustrated the mechanism of choice, and found that there is a level at which choice becomes "cold," without motive or desire, a pure act of will. So thanks to the work of these two famous psychologists there is today laboratory evidence for the existence of two of the subtler human faculties, insight or the higher mind in action, and will.

Life is always elusive, and so the third of the higher faculties has not been caught and demonstrated in a scientific laboratory! It would be in the nature of a spiritual joke if that exquisite, compassionate comprehension which is the buddhic faculty at work could be caught and chained to a scientific experiment. Yet the other two spiritual powers of man have been so demonstrated.

In the discoveries of analytical psychology there is very much with which the occult student would agree, because they have elucidated many facts about the automatic working of man's thought and feeling. Moreover Jung has accepted man as a spiritual being, and found much help in the recognition of man's spiritual powers of regeneration. Adler has shown that social adaptation, the recognition that human beings do not exist for themselves alone but are part of a social whole, is healing, and much of his work is directed to assisting his patients to realize themselves as an integral part of the human family.

The Freudian school has unfortunately had the greatest publicity. It is only just to give Freud his due, for modern psychology owes much to his initiative. He worked at first with just those experiments which Mrs. Besant found so interesting, mesmerism, hypnotism and the like, and he used hypnotism for healing. But although he soon found that he was not a

good hypnotist, he found also that he could do good work with his patients if he got them to talk freely about their early life, and soon he came to the interpretation of dream symbols, and the revealing nature of man's automatic thought and feeling as shown in the usual dream material.

But Freud saw man from the bottom upwards and found sexual distortion at the root of every neurosis. He built up an extremely elaborate theory of the cause of mental disturbance—based on the idea that all sickness of mind was due to distortion of the life force at the physical level. He called the life force *libido* and viewed it as sexual in essence. Certain of his contemporaries broke away from his school, one after another, and the Freudian school is now considered as less successful than some of the other methods of analysis, because the tracing of all difficulties to a sexual origin does not help to bring about a real cure in very many cases, nor a real integration to a disordered mind. From our point of view it was bound to fail, man being spiritual in essence, and not just a body. It is interesting that contemporaries realized this during the life time of the originator of the analytical method of treatment.

A high percentage of cures, or readjustment of the disordered mind to something like normal activity, has been secured by a group of analysts known as the psychotherapists. Their attempt is not to analyse man down to his animal instincts, but rather to give him some creative objective in social life to enable him to re-orientate his interests and build up a healthy personal outlook. Analysis is used to clear away difficulties, such as fixed ideas, ignorance, undue desire or aversions which lead to fantasy, undue self-esteem, or even the deep sense of insecurity which comes from clinging to personal existence with frenzy. The student of eastern psychology will recognize in this list of difficulties the "obstacles" enumerated by Patanjali as obstacles upon the path of enlightenment. The neurotic patient has one or another of these over-developed to such an extent that he can no longer handle his life effectively. The psychologist sits down with

him and gets him little by little to look back frankly over his early childhood, and to recall the days when his difficulties built themselves up through unfortunate circumstances, with which *as a child* he was quite unable to cope.

There are many ways of using this technique, but the important thing in analytical treatment is that the individual tells the psychologist everything, without any censoring of the material at all. The patient must undertake to say anything and everything that comes to his mind without arrangement or inhibition. This cannot be done at first because for so long the deeply unpleasant thing has been shut off, walled in, and one is horror-struck at the thought of mentioning it, fearful of looking at the things which have been buried, suppressed and literally often forgotten, so that it is only very slowly that these memories come back to the surface. Sometimes it takes many months for a patient to uncover the deeper material from which his difficulties in this life have seemed to spring.

The Buddhist monk is taught to do this same type of self-analysis in preparation for meditation and for progress along the path of enlightenment, and self-analysis is required in other occult schools as well. Actually this first period of analysis is like the first step on the path to enlightenment. It is a fearless facing of oneself as one, at that moment, is. Jung called this confession. He considered that there are four stages in the development of psychological treatment; the first is confession. Then comes understanding; third, education; and fourth, transformation. These may be paralleled by the four qualifications for discipleship. Jung is the psychologist who most closely approximates to the occult view of man and of the processes of transformation which can take place in him. In *Modern Man in Search of a Soul* he has outlined this series of experiences, which are a true cycle of successful analytical treatment. The first stage, confession, as we have shown, is the laying bare of the soul, the freeing of the mind from its old fetters, and may be compared with the first qualification, Discrimination; discrimination as to what is and what is not actually the fact. It is indeed a facing of the facts in regard to oneself. It takes insight, it takes

courage, to undergo analysis, because the psychologist is a ruthless friend. He does not let the patient escape. Whereas with an ordinary friend one may say: "I do not want to talk about that," the analyst, immediately realizing that the patient is holding something back, says: "Say what is on your mind," and if the patient has the courage to get it into words, out comes some tale of misery or perhaps of shame, or perhaps just some small matter which has been made into a mountainous bogey. The psychologist presses his patient back, and if he or she is wise will say: "Yes, just so. But remember that you were a child. You did not then understand. It was entirely natural for you to feel like that *at that time*."

And so the patient is led on to the next phase which is understanding. If and when the old miseries are really understood, their cause and nature, they cease to become shameful, and can be handled. There is nothing which we have ever done which at the time it happened did not have its reason. This needs careful thinking out, and a re-experiencing within one's own consciousness to become an effective cure. Yet no matter how stupid a thing may be, whether one has violently lost one's temper and wished to kill; or behaved secretly in a rather animal fashion; or hated an infant brother or sister; or despised one's parents, although they were really doing their best;—if the situation is understood it becomes clear that there were forces and facts in the environment which made that reaction entirely natural to the person in that position *at that time*, particularly for an ignorant and often frightened child. The fact or the behaviour or the experience was not so terrible considering all the circumstances, taking a new view of it, as from the present. So the patient begins to alter his attitude, to assimilate the old trouble.

Then he enters on the next stage, which is education. It is here that the technique of many psychologists is inadequate, and just here that some knowledge of occult teachings is very, very useful. To carry the treatment through to a successful ending, at this point—instead of letting the patient go on and on talking about past misery and failures, when

they have *really* faced them and have a little understanding of their nature—they should be led to build the opposite quality into their lives, quite deliberately and consciously, using for this the creative power of the spirit. The methods of doing this are widely known and written about in the West today, but have not been understood deeply by professional psychologists, who fear falsity and fantasy in their use. Yet a type of meditation and daily practice which genuinely build a new view of life exists, and could be much more used than it is, in connection with analytical treatments.

Even without the technical help such knowledge would give, it is possible for men and women slowly to discover within themselves the capacity to evoke their creative spiritual powers, and by means of this come to deal with their difficulties in terms of the fourth phase, that of transformation. This comes about through a closer link between the spirit and the personal life, the alignment of the personal nature to that of the spirit. Then in moments of difficulty and of depression or over-excitement, in the instant of hesitation between the old and the new way of action, knowing that one *is* spirit, it becomes possible to reach back into the real centre of being, and draw upon its powers to deal with the situation. If you see yourself only as a very limited and personal individual, you may say: "I know I am like that and I can't do anything about it." Often then there *is* nothing to be done. You feel tied, you remain tied to the past. But if the knowledge has been awakened of one's interior nature, of one's spiritual centre, if even a "memory" as Plato would call it can be evoked of that from which we have come, then there is hope, because there is a source of power within us upon which we each can draw, and so change ourselves, ultimately thereby changing the situation and becoming free.

So it will be seen that the essential nature of analysis has much in common with the methods used in occultism for training the personal life to obey the commands of the inner man. And we owe much to western psychologists because they have built up a terminology more comprehensible to western minds, more explicit and less moral. They encourage the student to

accept difficult situations and treat them creatively, not so much because it is a duty, because he "ought to," but because life is happier if he lives in it creatively, not repeating the old tiresome blunders over and over again. The importance of acceptance is great, both in occultism and in analytical treatment. In occult terms it means a humble appreciation of the real working of the Law of Karma—that what is experienced is created by one's own will or thought or feeling, and that no one else can be expected to alter it. So the best thing to be done is to change one's own attitude to the circumstance, not expecting other people to change first. In demanding that one changes oneself, one is invoking the will, and that means drawing on one of the great powers of the spirit, of the true man himself.

To the truncated picture of man current in the West—a body first, with mind and feelings attached—occultism adds a conscious knowledge of his spiritual nature and powers. In the West, reason is often felt to be man's highest achievement. The student of occultism has some quite definite knowledge of at least three creative powers, creative thinking, creative compassion, creative willing. This knowledge has an immediate social, as well as personal, value. The new culture of the "free" world can only be achieved if human beings can and will discover something about creative thinking and willing. If the old mistakes continue to be made, over and over again, in social life as well as in personal relationships, there is not much hope for the world. But if even a few thousands of people begin to understand that such repetitions are no longer necessary, and that there can be a release from the past, a definite lifting up of mankind into new ways of living by the right use of will and thought, the world can and will alter itself. A real peace of all the world becomes possible when a vigorous minority knows something about creative living. Creative compassion is another name for the experience of unity, by and through which world brotherhood is experienced and not merely talked or written about.

Our special contribution to modern "global" psychology, neither eastern nor western, is

the clear, constructive understanding of the spiritual man and of his powers, but to be effective it must be an experienced knowledge, and not just words out of textbooks. We shall not be able to convince people of the existence of these powers in man if we merely repeat to them the last chapters in *A Study in Consciousness*! We need to practise the right use of the will, and find out how it works.

The will is not desire, is not a compulsive drive urging one this way and then that. It is a very quiet interior faculty, making possible a deep changing of oneself, changing from within outwards. It is the most creative faculty man possesses. It is the point where the human spirit touches the power of God. As God, or the First Cause, was able from within Himself, by altering the rhythm of his own nature, to create or emanate a universe, so—inasmuch as the Monad is divine and ever lives in the bosom of the Father—every human being has the power, for no personal motive, but purely of his own "free" choice to choose to do the difficult task, to maintain serenity in spite of trouble, to create new beauty and peace, by building these within himself and spreading them outwards. That is the stupendous thing we have each to come to understand through experiment. When we have become convinced of it we can demonstrate it to the world.

Creative thinking likewise needs to be experimented with, to prove the truth of what is told in the textbooks. It needs to be exercised, so that it becomes a practical tool for daily use. And the third spiritual power, creative sympathy, or compassion, grows as it is used. By it one can draw near to those unlike oneself, and in the end enter into unity with all that exists. That is "liberation" from the personal nature, a becoming one with Life itself. It will need many lives of practice before one can learn to use it habitually, and so live in harmonious adjustment to circumstance at all times, under all circumstances. Meanwhile the key to wholesome growth in that direction is the right use of creative willing and thinking. These, used steadfastly and gently, lead to interior transformation and a constant increase in spiritual awareness.

1944—ADYAR SUPPORT CONVENTION

REVIEWED BY E. M. LAVENDER

POSITIVE joy in, and enthralled understanding of, the grand sweep of life, marked both the leader, and the group of some 160 delegates, meeting at Adyar to synchronize with the 69th International Convention led by our great President at Benares. The subjects for the various meetings had been chosen by the groups or speakers concerned; these, and the opening speech of Convention on December 27th, made by its Chairman, the Deputy for the President, Dr. G. Srinivasa Murti, showed strongly an inner union in the trend of thought. The sub-notes of that trend, that may be called simply, as by the Convention President, "Planning for the Future," were caught up and repeated by others in manifold and diverse ways, each according to his own kind. Dr. Srinivasa Murti pointed out in all friendliness that in the world-chaos and struggles the difference between the opposing factors was very little, that there was a little more of righteousness on the winning side, as in the great Mahābhārata epic, and as in the last World War. Professor Kanga responded to show how small, and how great, was the difference in emphasis needed to correct the mistakes in the world-organism. Dr. Srinivasa Murti reminded the delegates that Theosophists seemed to forget and lose faith in their wonderful heritage; that the Colonel had from the beginning placed emphasis upon the need to return to beauty in life, had held an exhibition showing the tendencies in genuine Indian art, the precursor of Convention exhibitions nowadays. Dr. Cousins in turn showed that the way of beauty was the creative manner of joining separated factors in life, mind and spirit, illustrated in Shelley's "Hymn to Intellectual Beauty." Mr. Parthasarathy Iyengar and Mr. A. Rangaswami Aiyar gave in summary detail Theosophical teachings and activities,

our great inheritance, newly applied to the current situation.

During Convention Opening, the wide extent of the field ranged by international workers was seen during the period of remembrance and respect paid to the "Advance Guard," workers now on the other side of death, and to the many stalwarts of advanced years. Mr. J. L. Davidge gave details in vital fashion, adding new interest to this ever-interesting item so full of friendliness and brotherliness.

THE PHILOSOPHY OF POST-WAR PLANNING

The foundation thought of the Chairman was the forward movement of the world by a new turn of the wheel of evolution—a revolution. The ground-floor of Convention-building was well and truly erected by Dr. James H. Cousins in the First Convention Lecture, "The One and the Many in Post-War Planning." It was a demand for a common-sense relation between the individual and the group, founded upon a clarifying vision of their reflection of their cosmic pattern. The Cosmic "I" desired, and all the universal life came forth; hence basic unity. At once the parts began the creation of their own universes, mirroring the unity of origin in the diversity with which they represented the universal qualities. The pathway of life was the knowledge of the adjustment of the mere individual to all the rest. Selfishness, whether individual, group, or national, poisoned the life-stream of the Cosmic "I." For each lesser "I" to go out to others might be a lessening physically but in spirit it was an ever-widening growth. The world-members thus moved away from narrowing limits of exploitation and environment to find out that the creative power is within, and that in non-self-centred thinking, feeling, and doing, was found the true

philosophical material for post-war work. To learn to think, feel and act for ourselves, and not of or about ourselves was our constant step.

THE MISTAKES OF THE WORLD ORGANISM

Professor D. D. Kanga, M.A., continued the building in the Second Convention Lecture, "What is Wrong with the World Organism?" in which he moved away the confused rubble disguising the true method of building. In right scientific fashion he showed that materially time and space were conquered, but that as man does not yet study and understand man limitation resulted. From the Theosophical point there was lack of perception of the true values of life, there was consciousness of fear, over-emphasis on intellectuality, and misuse of the powers of nature. From the form side he saw the progress of science frustrated by the interests of big business, affecting the forms of life towards perverted distribution and production, to poverty and unemployment. The world had not yet grown to right experience. It becomes necessary for science and big business to work together for the well-being of all. Finally he foresaw the possibility of the gift to the work from the East of true knowledge of the spirit, and from the West of knowledge of the material form side; a union of heart and head. The comments of the Chairman summarized the whole, that between theory and practice there was a gulf, that theory must be implemented into practice, and that without a change of heart there was no future civilization.

A FUTURE FOR INDIA

The succeeding lecture corresponded in time to the Indian Section Lecture at Benares, when Mr. A. Rangaswami Aiyar spoke on "World Trends in the Light of Theosophy," a lecture giving a wide survey and a practical grasp of current pulls and Theosophical remedies. The concrete mind of constant past use was to be transcended. Racial tendencies to different governmental types were corrected by the pattern of the Inner Government of the World. The tendency for federation should become that for a World Federation. The Indo-British Commonwealth

was a possible nucleus for such a future federation, linking East and West, white and coloured races within it, with different cultural heritages. The continuance of this union in some form, stressed with political wisdom by Dr. Besant and her colleagues in politics, working on Theosophical lines, was justified by present events. Modern efficiency and skill in organization, united to the infusion by India of her spiritual values into worldly activities would raise the Aryan civilization to greater heights than any ever reached.

THE RACIAL PAST IN THE PRESENT

In the Third Convention Lecture Mr. C. R. Parthasarathy Iyengar. B.A., B.L., M.L.A., gave "The Message of Theosophy to the Changing World." Theosophical work from past and present was to build a bridge between the different sections of life. The powers inherited from earlier work in the first three Root Races remained with us. The Ritual of the Mystic Star showed the reality of that bridge in a ceremonial form, encouraging the use of the powers of nature, invoking the aid of the devas. Our work was to quicken the plan by our knowledge, and to generate the forces that make for brotherhood. Recognizing our unity with the past, the perpetual sacrifices of the highest and the lowest, as in a family, were seen to build as a whole, men becoming channels pouring out into the vast reservoir of forces, filled by the Great Ones by acts of sacrifice. In the warring world now was a deep flood of forces liberated by sacrifice. By ancient tradition the same family group reincarnated together, to learn to fit together completely. So had the law and order of the ancient Roman become the ideal of the modern English.

THE FREEDOMS OF THE MODERNS

Dr. Srinivasa Murthi had stressed the difficulties of clear analysis of the place of the Atlantic Charter in the minds of East and West. It had been said to be not for everyday use. "Promises of the World State" was the subject given by Mrs. Lavender, M.A., at the Fourth Convention Lecture, when she used the Four Freedoms, ranking them as

applications of the teachings of the Three Objects of The Theosophical Society. She pointed to movements in the world that gave hope for their realization. The ways of war had often brought into more rapid play conditions that gave form to the new world consciousness, the intuition of brotherhood. Without distinction of race or colour men fought for a mutual ideal, bringing freedom from fear on that side. Barriers of tariffs, frontiers, customs, disappeared before the needs of war-personnel. Freedom of worship was recognized much earlier Theosophically. Freedom from want could not be based on merely the material side of progress. That failed unless the foundation of brotherhood was the deciding factor in the relation of production and distribution. The new economics would be that of consumption, as now in time of war, but without limitation to consumption for the purpose of destruction. Freedom of speech was the inevitable requirement of peoples who were educated and cultured in a world unified through lack of fear into H. G. Wells' "unified world of freedom and abundance." Through the comparative study of philosophy and science—noting modern philosopher-scientists—the study of the powers latent in nature and the unexplored regions of consciousness in man, the world reached the stage where the individual was free to express himself in dignity within the State, the social unit reflecting man. Thus the final present promise of the World State was that of Federated States, individually expressing themselves, giving up a part of their freedom to further a world common law for interrelationships, a return to "The One and the Many" of Dr. Cousins.

THE HELP OF YOUTH

Youth participated heartily in the Convention, and had too its own meeting, when the symposium on "Tradition" produced three able speakers. The subject was worked out as "habit-patterns from the past," and traced out in the help thus given to the growth of the individual, and in the evolutionary development from primitive, through family and tribal conditions, to immediate contrasts within Indian life, ancient and modern. Mr. Shankara

Menon, Principal of the Besant School, acted as Youth Chairman. He suggested that the philosophy behind was that of the truth-seeker, able to break away from the traditional attitudes of the nations. Youth played out well its other individual responsibilities during Convention, as at its Round Table Meeting, and work with the Ritual of the Mystic Star. Youth workers were ardent for the provision of the Christmas Tree, when entertainment and a meal of sweet and savoury were given to 650 children of the labourer-workers. (A much-prized cake of soap as well.) The Round Table servers who waited upon the delegates old and young—some 40 of the latter—and the other guests at the party given by Adyar Lodge under the Banyan Tree, distinguished themselves. The Round Table provided an entertainment evening, producing themselves an interesting and light-hearted dramatic performance, including incidents from the Arabian Nights. From Kalākshetra came a noteworthy dance recital given by two of the juniors, of three and two years' studies—Shrimati Girija and Shrimati Shilavati—of fine performance and splendid promise.

TRAINING FOR THE FUTURE

The Workers' Meeting represented views from Federations showing future foundations to be Theosophically-centred ceremonial work to catch the spirit of the future, and of the artist. Future teachings required the taking out and working out of inner inspirations. Future activity meant tolerant interpretations of others, their acts and opinions, and the popularization in many languages of Theosophical teachings. Future discipline meant training for leadership as did the missionaries, and through applied study and service, the example of order and harmony in person, in homes, and in Lodges. From this meeting arose business for the Closing Meeting. So important was the discussion on the question that workers be trained to present Theosophy, that the resolution to implement it as far as possible was moved from the Chair. It recommended that groups of trained workers ready to meet local needs, with different ways or different angles, should go from district to district, staying therein from four to six

weeks. It will be sent first to the Indian Section and its Federations for action. A resolution for a commission of inquiry to find out the disabilities suffered by Lodges over local conditions governing the use of Lodge properties, was proposed and seconded by Mr. Ramakrishnaier, and Mr. Alex Elmore respectively.

TOWARDS WORLD-MINDEDNESS

When closing the Convention the Chairman-President first thanked the workers, clerical, artistic, and,—or!—physical, for their warm-hearted helpfulness; then he passed on to the formal closing speech, that inspired its hearers to dreams of good work for a new world. He declared we had watched how world changes had taken place. The world could not return to the narrow nationalisms of pre-1914 days. What they called a "Thirty Years' War" had changed all that. Distance had been abolished and the plan had been therefore extended. The Allies and the other nations were all the world children. The Society had its peculiar work to do, with a rosy future before it. The

needed change of heart meant a change of sympathetic understanding. Like Sita of old, The Society was to be the Good Mother, and to bring out of the world-heart the realization that "God hath made mankind to be of one blood." It was not an attitude of strict justice that the war-worn world would require at the Peace Table, but an attitude of love and understanding, where all are children and to receive due care. The Theosophical Society had this gift to share. It could pay homage to the great leaders who had drawn courage out of despair in the dark days of the world. It could uphold their hands in times of strain, for without its basis of brotherhood, freedom from fear, the greatest freedom of all, said the ancient Hindu teachings, could not be attained.

It was a Convention well worth while the radiance of Adyar supporting here through its devotees the wider work being done for Adyar, the International Centre, by the International Convention at Benares. As the flow of life swept back and forth a channel was built to deepen the flow of life the world over.

CALLED HOME

BY J. L. DAVIDGE

VALIANT DEFENDER OF H.P.B.

CHAMPION and defender of H. P. Blavatsky, Mrs. Beatrice Hastings passed over on 30 October 1942, a hero-soul whose valiant defence of H.P.B. against her calumniators and her brilliant effort to reverse the infamous verdict of the Society for Psychical Research condemning H.P.B. as an impostor is one of the epics of Theosophical literature.

For many years Mrs. Hastings wrote mostly anonymously, unknown to the general public, though well known in London literary circles as the famous critic of the *New Age* in its palmy days under Orage, and as publisher from her own press in both French and English, a rare but not quite unique faculty among Englishwomen. Her interest in Theosophical "teachings" was mainly intellectual and speculative.

and she admits that she was not connected with any Theosophical Society. Her "feeling of the necessity to defend H.P.B. as a deeply-wronged person arose," she says, "from a casual reading in a Spiritualist library of the Report of the Society for Psychical Research. I found myself staring at the gaps. As a student I was indignant to find myself required to accept Hodgson's mere opinion where I wanted evidence."

Procuring everything she could lay hold of—documents, books, reports, pamphlets—she read voluminously for and against, and her "scales came down in many cases, heavily on the side of H.P.B."

In several handy volumes Mrs. Hastings shows up the vile impostures of the Coulobms, Solovyoff's betrayal of H.P.B. and her family in *A Modern Priestess of Isis*, the misquotations and "cunning misplacements of matter"

by H.E. and W.L. Hare in their misinformed criticism of *The Mahatma Letters*, and she does so with tremendous effect in vivid and trenchant English and ample documentation.

In January 1938 Mrs. Hastings formed an independent society called the Friends of Madame Blavatsky, with the avowed aim to procure the public withdrawal of the Report of the Society for Psychical Research, 1885. She believed that every attack on H.P.B. was based on that Report, and once it was withdrawn the fame of H.P.B. could be left "to make its own way with a fair field before it."

The actual judgment of the S.P.R. is given in Mrs. Ransom's *Short History of The Theosophical Society*. After narrating the method of examination by Hodgson of some of the Masters' letters submitted very freely by Hume, Sinnett and others, Mrs. Ransom writes (p.214):

"Hodgson returned [to London] in April 1885 to present his inaccurate and misleading report. At the General Meeting of the S.P.R., held 24 June, with F. W. H. Myers in the chair, Prof. Sidgwick read the conclusions expressed by the Committee appointed to investigate phenomena connected with The Theosophical Society. Without the slightest reference to those most concerned, they pronounced this unjust verdict on H.P.B.: 'For our own part we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history.' This cruel judgment was for many years repeated in *The Encyclopædia Britannica*. It has recently been omitted."

The S.P.R. is carrying very heavy Karma seeing that Hodgson's Report has never been withdrawn, though its condemnation of H.P.B. is universally admitted to be wrong. Sir William Barrett, F.R.S., admitted (to Dr. Cousins in 1915) that the Report was a blot on the proceedings of the S.P.R. and he hoped it would soon be withdrawn—and Sir William Barrett was the chief founder of the S.P.R. and one of its presidents. (THEOSOPHIST, October, 1925, pp. 4-5.) A frank admission of its error would help to clear the S.P.R.'s escutcheon,

but the longer the Society persists in its vilifying verdict and refuses to withdraw it, the deeper will be the stain. It was H.P.B. herself who wrote to Mrs. Sinnett of "Hodgson and Co.": "How terribly they will be laughed at some day."

Hodgson admitted to Dr. Besant herself "that he would have given a very different report, had he known in 1885 what he learned afterwards"—a phrase she used in her Convention Lectures of 1922. Knowing his misjudgment, as the S.P.R. must surely be aware of it, the onus is on them to withdraw the verdict of 1885 or to remain perpetrators of one of the most infamous judgments in history and party to what H.P.B. herself described as "a most damnable conspiracy."

Here is a great opening for some Theosophist or Theosophists with daring will and lively pen to carry on Mrs. Hastings' splendid work to its destined climax and to keep at it until the S.P.R. retracts. She was a courageous woman. All she worked for was justice for H.P.B., the ideal justice for which, as she said, "Voltaire threw up his studies to vindicate Jean Calas," and for which "Zola faced ruin to defend Dreyfus." Her defence of H.P.B. has been no less heroic, though less in the limelight, but time will give it impetus and power.

I have on my desk two books in which Hodgson is mentioned from contrasting viewpoints. In *My Commonplace Book* J. T. Hackett, an Adelaide lawyer and friend of Hodgson, says "he went out to India in 1884 and thoroughly exposed Madame Blavatsky and her 'Theosophy'." The other book is *The Mahatma Letters* in which the Master K. H. says: "Mr. Hodgson fell quite easily a victim to false evidence." Mr. Hackett repeats the conventional falsehood of half a century ago. The Master gives the truth.

MR. BERTRAM KEIGHTLEY

The precise date of Mr. Keightley's passing was not available when our January issue went to press, but the date was supplied by an Allahabad correspondent who replied to our telegram: "Mr. Keightley died of heart failure on the thirty-first October morning at four hours. The body was cremated on the Ganges bank here."

MR. M. R. ST. JOHN

Theosophical News and Notes records the passing early in the last year of Mr. Montague Rodney St. John, an English member who spent many years in Burma in Government service and was particularly interested in psychology and the development of the races. He and Mrs. St. John lived for a time in Sydney while their son Theodore was training under Bishop Leadbeater. It was there that Mrs. St. John, a Co-Mason of the highest degree and a gifted artist, painted the windows of the Manor Chapel. She has also painted a widely known portrait of a Madonna.

SEÑOR ROGELIO SOTELA

Central American mails report that Señor Rogelio Sotela of Virya Lodge, San José, has passed over. Following closely on the demise of Señor Povedano, famous painter, this is a doubly heavy loss for Costa Rica, for both men were outstanding Theosophists and distinguished in their professions.

Señor Sotela was an advocate-at-law with a large practice. As a poet he was well known throughout the Latin-American countries, and he edited various books of poetry and other literary works. A few years ago he was nominated as Secretary of State for Education in the last Presidential term. He had a radio station of his own, one of the best in his country, and he used it to the greatest advantage for spreading spiritual ideals. Then also he was a finished ceremonialist, a priest of the Liberal Catholic Church, and a Freemason of high degree.

It is difficult to replace workers of the calibre of Povedano and Sotela, but Costa Rica is rich in Theosophical talent, and though these eminent ones are translated to higher service, the work "down here" still goes on.

AUSTRALIAN MEMBERS

The Australian Section has lost three good servers:

Mrs. Anna M. H. Hansen, who joined Sydney Lodge forty years ago, and at the time of the

"split" in 1922 came over to Blavatsky Lodge and had regularly attended meetings and done guild work almost till the last, passing over on the 17th May in her 95th year. A bright radiant person who spread happiness and goodwill everywhere.

Mrs. A. M. Forsyth passed over in Brisbane on June 29th in her 80th year. For nearly thirty years she was a stalwart of Brisbane and Sydney Lodges and entertained Bishop Leadbeater in both places. She was one of a group of three well favoured sisters, the others being Miss Marcella Clarke, who died about ten years ago, and Gloria, who married and travelled with Mr. Edward Branscombe, head of the Westminster Glee Singers who toured the British Empire. They came to Adyar and sang for Dr. Besant.

Mr. P. Langsford, after 23 years' active membership of the Adelaide Lodge, joined the Grand Lodge above on the 1st July.

REV. JAMES BERNARD OLD

Theosophical News and Notes announces that the Rev. James Bernard Old of Birmingham passed away to the next sphere of activity on 31 December 1943. His business as a traveller took him to towns and cities all over England and prepared the way for the foundation of many Lodges and Centres. In 1890 he joined The Theosophical Society, and he kept the Theosophical torch aflame for over 5 years. The last lecture to his old Lodge (Annie Besant) was given shortly before he passed away on "The Spirit of Christmas."

Mr. Old in his early twenties in the company of his brother Walter had the good Karma to meet Madame Blavatsky who was living in London, at 17 Lansdowne Road, Holland Park, W. This was in 1889, and his diary note of this meeting gives a fine description of H. P. Blavatsky and her remarkable personality. "Her ideas of government are decidedly socialistic," Mr. Old says, "and her arguments in favour of them very sound, pure and reasonable."

CORRESPONDENCE

A PROFOUND DOCTRINE—OR SIMPLE ?

Reincarnation, a pamphlet reviewed in THE THEOSOPHIST, February 1944, and in a previous issue of *Theosophical News and Notes*.

Just over a year ago this pamphlet was sent to me, and some pages of my notes and comments were forwarded to Fr. Donnelly. I subsequently met Fr. Donnelly and he expressed considerable sympathy with my notes and explained that he had wanted to deal with the matter in a very much larger publication, but that paper shortage had made this impossible.

My notes had taken the line that any good Theosophist could answer all Fr. Donnelly's points; and he agreed, on the whole, that his handling of the matter was not adequate for the reason just given.

When I expressed my own sympathy with the doctrine of Reincarnation (in a general way) Fr. Donnelly showed some surprise, but confessed there was much in the doctrine to which he was sympathetic too, but that it was falsely presented in the West and was cluttered around with many undesirable philosophical implications and inferences (in the West especially). Fr. Donnelly had, I believe, lived and worked for about twenty years in India and was far from ignorant of the traditional Indian teachings.

There is a danger that what I have written may imply that Fr. Donnelly (and so, presumably, many other Jesuit and other priests) hold a secret belief in Reincarnation which they do not wish or dare publicly to proclaim. That is a type of view I have heard aired in Theosophical circles and I am sure it quite misses the mark. The matter is far subtler than that.

Personally I cannot reconcile the seeming contradiction, but it is one which has engaged my attention a good deal recently and I think I can suggest a few useful pointers.

I believe most Indian metaphysic is highly abstract and is clothed in a highly technical language which is not only hard to follow in

all its subtleties of meaning, but for which no adequate terms exist in occidental languages. There is a widespread feeling abroad today that much of this doctrine has been presented in the West in simple everyday language, filleted of its lofty intellectual content in such a way as to pervert it and render it into naïve nonsense. Indeed one oriental scholar has assured me that all "simple" presentations of Hindu doctrines are *ipso facto* false and perverted as to their real meaning and significance. I understand that the Hindu scholar Rene Gueron in his books, *L'homme et son Devenir*, *Les Etats Multiples de L'etre*, and *Le Theosophisme — L'histoire D'une Pseudo Religion* takes this line and suggests that the "simple" Theosophical presentations of abstruse Hindu doctrines are misleading to the point of view of falsity. Unfortunately I have not been able to read these books because there are no English translations at present available—or so I am given to understand.

Further I recently read a long and somewhat technical article by Coomaraswamy in *The American Scholar* (1939 or 1940 I think) in which he makes the amazing statement that the doctrine of Reincarnation as at present understood in the West and as presented Theosophically has never at any time been taught in India by either Hindus or Buddhists. He then proceeds to explain as best he can with a sort of home-made technical English language what the Hindu metaphysic is driving at in its doctrines of "Rebirth."

Interestingly, both of the above writers, neither of whom is a Roman Catholic, takes the line that the Roman Church in Europe with its scholastic philosophy, metaphysic and theology, is the direct inheritor of the perennial tradition. Coomaraswamy (and, for that matter Rene Gueron) seems to see no incompatibilities between Hindu philosophy and scholasticism.

It seems to me that here is the point of reconciliation for us westerners. There may be something in the oriental doctrine which has got

lost in its transference to the West. Personally I believe that this is so. But the meeting point—the point at which doctrinal healing and integration can take place—is surely where the streams meet in the intellectual air of scholasticism.

Many Theosophists have felt there is a deep and baffling mystery about Reincarnation which is not to be penetrated by discussion based on common or garden imagery and materially grounded concepts, but only in the purely abstract world of intellectuality.

And so I think I can say, though of course it must be understood that I cannot speak for Fr. Donnelly or the Roman Catholic Church, that there is no real conflict between East and West over this. There may be some incompleteness in the West (and, who knows? in the East too) but the arena for reconciliation and completion is clear. The conflict only arises when the oriental doctrine is presented in everyday and childish language and imagery as, for example, in Shaw Desmond's *Reincarnation for Everyman*. But then, in such a case, the oriental and the occidental sage is equally derisive.

Whatever the truth about Reincarnation may be, it seems clear that it is a very subtle and mysterious matter only to be reached by much intellectual purification and elevation, and I, for my part, should like to see this more recognized in Theosophical circles. Popular presentations of the matter can, in my humble opinion, but bring discredit and ridicule upon it.

With the pure Hindu metaphysic I do not think there will be much squabbling on the part of Roman Catholic theologians and philosophers; indeed such men as Jacques Maritain always speak of Indian philosophy with the utmost respect.

It is a pity that Fr. Donnelly's pamphlet is incomplete or anyway inadequate, but, I am sure, his squabble is only with the crude pre-

sentations of the subject which, one fears, are all too common today.

—S. W. F. SMYTH

A REPLY

While Indian metaphysic is in parts highly abstract, there is a large percentage of it which is very plainly capable of clear and understandable translation. Oriental scholars have always been charged with knowing the letter and missing the spirit—there are exceptions, of course, and our language is very far from being so poor as not to be able to give a very clear sense of the meaning of not exact translations of words for which we have no equivalent.

It seems to me a little wide of the mark to think that only in the rarefied air of pure scholasticism can the subtle doctrines of Reincarnation be understood, or are likely to meet. Scholasticism has really no equivalent doctrine. Coomaraswamy I disagree with. It depends on the kind of Buddhism, and had the Theosophical presentation been so entirely wrong, many of our learned and capable Indian members would long since have put us right; they have studied the T.S. presentation with approval. Rene Gueron has his own particular interpretation of Theosophy with which I cannot agree. There does not seem to me to be any point in "reconciliation" in the sense Mr. Smyth suggests, and I would be interested to know why he thinks there is no real conflict between the East and the West in this doctrine. The West just has a totally different picture of the destiny of man and his nature from the East; and to put the point of possible reconciliation in the purely abstract world of intellectuality seems to me to be talking sheer nonsense. It is a practical as well as a metaphysical doctrine capable of a childish and of a profound presentation. The sage would do better by explaining than deriding whatever he finds childish.

—JOSEPHINE RANSOM

I feel that we may no longer waste time, with our internecine quarrels, on mere platitudes and on mere discussions and hair-splitting arguments and petty politics, in which women sometimes share, but that the time has come to organize our life as a nation in the context of the future of the world and go beyond our limited definitions of nationalism, to think of ourselves in the future in International terms, upon which alone we shall be measured in future.

SAROJINI NAYUDU, 17 January 1945

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CONTENTS, FEBRUARY 1945

	PAGE		PAGE
The Presidential Address, Benares, 1944	105	Understanding (<i>Poem</i>)	129
The Vice-President's Address	113	The Besant Spirit and Psychology	130
A Review of the Convention	114	1944—Adyar Support Convention	135
Wings (<i>Poem</i>)	123	Called Home	138
Keynotes for Resumption of Work in Europe	125	Correspondence on Reincarnation	141
How a Master Helped the World—II	127	International Directory	143

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