



THE THEOSOPHIST

ADYAR

FEBRUARY 1940

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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

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FEBRUARY 17—ADYAR DAY

On this day in February 1600, Giordano Bruno left his mortal body in a chariot of fire.

On this day in February 1907, Henry Steel Olcott went Home to his Master. Two births of Light-bringers into higher worlds make sacred this day to us.

On this day, also, in February 1847, one who was to be a Light-bringer [C. W. Leadbeater] was born again into this mortal world after long labour in other worlds, was born a man-child, on whom rested the benediction of the Great Ones, who fashion the upward path of the onward-rolling world of men.

[And February 17 is Adyar Day since 1922.] The place of Adyar in the history of The Theosophical Society is unique, and centuries hence it will still be the spiritual centre of The Society. It is still very young, when we think of the centres of the great religions, but it is a real centre, a centre of the Wisdom-Religion, the centre whence goes out the latest great end-of-the-century message from the White Lodge, brought to the world by its Messenger, H. P. Blavatsky. But while such centres pour out life, they also receive it from the love poured into them from the thousands of faithful hearts that look to them for Light and Life. So will our members help us, as we will try in increasing measure, to help them?

ANNIE BESANT



THE PRESIDENT'S ADDRESS 1939

TO THE 64th INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY, ADYAR

I

MY DEAR BRETHREN THROUGH-
OUT THE WORLD:

MIGHTY DAYS

HOW little most of us thought that the 64th International Convention of The Theosophical Society would be set in the midst of a world war, with all the ruthless barbarity that modern civilization makes possible to those belligerents which choose to stoop to use it. But the war is upon us, and we who are members of The Theosophical Society are called to use to our very utmost both our Theosophy and our membership of The Theosophical Society in the sacred cause of justice and of freedom, for there can be no true peace without them.

Our opportunity is wonderful, whoever we may be, wherever we may be, howsoever we may be

circumstanced. There is not a single member of our Society who is not endowed with some measure at least of the wisdom of Theosophy, or with some strength at least from his membership of The Society.

Let each one of us use his wisdom and his strength wherever he is to make justice stronger and freedom truer. There is urgent need for justice and freedom in every part of the world in one form or in another. Justice and freedom need the help of neutral and belligerent alike.

Let us not, then, suffer these mighty days of a reincarnated Kuruksetra to pass without fighting for Righteousness as best we may be inspired.

FINLAND'S HEROISM

The call to the myriad of Arjuna-members of The Theosophical

Society throughout the world is to fight for the Right, for that Right which needs more honour, more observance, in every land. Listen to the call as our stricken brethren in Finland have answered it. I quote from a letter I received a fortnight ago from Mr. Rankka, Finland's General Secretary :

As you know, we are here at present passing through a dangerous and strenuous time. All the same, I think it wonderful to state how our people take this trial. All divergencies have disappeared and we stand as one man. The political parties have left their strife and are standing abreast in common defence for the country. Rich and poor, conservative and socialist, are doing offerings alike, material and spiritual. Our people are not filled with war enthusiasm, but they are every one of them firmly determined to do their utmost in defending their liberty and their country. Desiring a peaceful settlement, all of our people are prepared for the worse solution.

And he also writes :

It looks as [if] the outer connection should be broken in The Society, but we hope the inner connection, the Brotherhood of Humanity, is strong enough to surpass this troublesome time.

I venture to say that these are two great and historic utterances, and I say, too, that the high purpose of war is in part disclosed when the spirit of man is moved to so noble a declaration.

How magnificent a call to all his fellow-members are these words of our Finnish brother, all the more so as they truly reflect the spirit of every member of the Finnish Section.

A CRUSADE AGAINST WRONG

Would that in every land throughout the world such an utterance could be made in very truth. Every country is assailed by wrong, by injustice, by tyranny, within its frontiers. Every country has no less need of the disappearance of divergencies and of standing as one man. In every country is there urgent need for political parties to leave their strife and to stand abreast in common defence for the country against the wrongs that are disintegrating it. In every country should arise a mighty call for righting wrong wherever it may raise its ugliness, and in whatever form.

Must there be the Hitler madness and an outer aggression in order to call forth the soul of the peoples of the earth, true though it be that the Hitler madness and aggression have wonderfully called it forth in Britain and in France and in heroic Poland, and now in no less heroic Finland? Every one of these countries is now full of citizens dedicated in the very terms of Mr. Rankka's epic words.

And let us not forget China, a noble land indeed, ravished yet

undismayed, laid low but to rise again triumphant.

As I write these words, the news comes that Finland has appealed for aid to the whole world. Very rightly does she appeal for aid against a barbarism that in enveloping her would enslave the world. But to what is she appealing? Is she appealing to civilization or to self-interest? Is she appealing to Brotherhood or to isolation? We shall very soon know, but the signs and portents are darkly unfavourable for Brotherhood. Self-interest and isolation are ever ready with their cheap words of sympathy. Only Brotherhood says little, but is rich in deeds.

Must the madness and aggression spread elsewhere before country after country shall awaken to the vital need of a crusade to sweep away all that is unworthy, and to restore the great spirit which is the splendid background of every nation-people?

Emphatically do I say that even if a country be neutral to that front of the war which is to be perceived in Europe, it dare not in such revealing and catastrophic times as these be neutral to all that is wrong within itself. Personally, I find it difficult to see how any country can be neutral even to the war in Europe as we see what that war will mean if it goes against the Allies—the denial of all that makes life worth living and the plunging

even of such civilization as we have, and it amounts to less than many of us think, into a ruin from which it may take centuries to recover. The war is in fact a world-war on the many fronts where wrong stands arrayed against Right, and it does most surely involve all peoples and all countries without exception.

THE ETERNAL WARFARE

But even if my opinion be wrong, do we not see before our very eyes a terrible aspect of the eternal combat between all that advances civilization and all that retards it? And can we escape from the conviction that such a combat, perhaps otherwise set, is even now taking place in our own countries, however neutral they may be to the setting of it in Europe? Is it not the insistent duty of every Theosophist to see this, be he neutral or belligerent? Is it not his duty to be belligerent at least among his fellow-citizens, calling his people to arise and to release their country's soul from its imprisonment within the often criminal blindness of man's ignorance?

Is this not a time for all to fight, not necessarily in actual physical combat, but surely in moral, in emotional, in intellectual combat against the wrong that each perceives as such? Sincerely do I believe that our Elder Brethren

bestowed upon us, in the last quarter of the nineteenth century, the transcendent gifts of Theosophy and of The Theosophical Society to the special purpose that the generations of mankind immediately succeeding this great gift-event should be well armed with the wisdom of Theosophy and the strength of membership of a movement dedicated to the active recognition of the truth of Universal Brotherhood: that they should so be well-armed that they might help the world to pass safely through the crucifixions of the two great wars, and to help to prepare the world, which was to become new, for a refreshment, an adjustment, of living in terms of those beautiful realities which make life that which it is designed and destined to be.

One war has already passed. A second war has begun its probing into the measure of our real worth. It is a war which challenges us all—neutral and belligerent. Are we stirred? Are we stirred to our depths? Do we know that the war has an imperative message for every one of us: Change yourselves and help to change your world!

Let us make no mistake about the fact that this world war is not just a war between Germany and the allied peoples of Britain, France, Poland, and now *de facto* Finland. It is a world-wide war between Right and wrong, and between

Right and wrong in the relations of the human with the sub-human kingdoms no less than in the human kingdom itself.

PRESSING WRONGS IN EVERY LAND

Hitler may be doing infinite wrong towards the Jews and towards the many peoples he has oppressed. Might may be his watchword and self-justification. But how many of us are doing grave wrong, or are condoning it, towards members of the animal kingdom, towards life in the vegetable and mineral kingdoms? How many of us are doing grave wrong, or are condoning it, to our brethren in the human kingdom?

We herd animals into concentration camps which we call slaughterhouses. We consume their flesh and blood for food. We trap them ruthlessly for personal adornment. We hunt them to provide ourselves with happy and so-called "gentlemanly" sport. With the cunning of human might we trample with bloody feet upon their Right, and they cannot war against us, or we might feel constrained to be more circumspect in our cruel selfishness. At least some of us can be at war for these children of God, fight for them, champion their Right against the unrighteous might of so many of their human brethren.

Wantonly we flout the Motherhood of our Mother Earth in

innumerable ways. We prostitute her soil to ignoble ends. We cut down her splendid trees and desecrate her body with ugly structures, many of which subserve but the greed of man and his unheeding ruthlessness. And the war invades, where it is physically taking place, the peace of a myriad lives basking in her Motherhood—mineral, vegetable, animal and human. What wonder war if thus we set at naught the most glorious Motherhood in the world—the Motherhood of the very soil itself.

Ugliness invades our speech, our gestures, and seeks to vulgarize that music which should be the voice of the soul. Ugliness invades our leisure time; and the wondrous Creative Spirit of what we call sex, in which God would have us remember Him, is tragically desecrated in its prostitution to emotional gluttony.

In a way, the animals have first right to our protection, for they are among the youngest in the family of God. But are there not countless millions of human beings who live in constant destitution, starving, unemployed, miserably housed, uncared for—teeming with anxiety, despair and helplessness?

And are there not millions who live bereft of refinement and culture because calculated vulgarity has penetrated the as yet vulnerable bulwarks of civilization?

THE ARJUNA SPIRIT

Such are among the pressing wrongs in every country against which the righteous-minded must take up the arms of their rectitude—wrongs which come from the dominance of ugliness and cruelty among so many. And in the ugliness there is so widespread the spirit of vulgarity, of crudeness, of coarseness, of lack of that refinement which is the acid test of true civilization.

It may be the lot of some of us to fight in Europe itself in the strength of physical armaments. It is well that we should so do. But it is the lot of all of us as patriotic citizens of our various Motherlands to fight against the many wrongs which besmirch their honour, and which thus add fuel to the fire of war wherever it may happen to break out. The war in Europe has been fed by wrong in every land. Its flames rise up into terrible heights because of wrongs suffered to endure in every land throughout the world. Less matters the actual place where war breaks out. More matters the fact that the war spirit is abroad throughout the world.

Therefore must we all fight, and none with more courage, wisdom, chivalry, hatelessness, or steadfast perseverance, than the Theosophist, armed as he is with the Truth whence all these virtues spring, and with a spirit of brotherhood which

enfolds in its warmth his foe no less than his friend.

HOMAGE TO THE GREAT

For our encouraging, the greatness which rights wrong shines forth from those who are round about us so that we may see it as we have never seen it before, and seeing it may become inspired.

Verily indeed is greatness ever round about us for our heartening. But often are our eyes half-closed so that we see without perceiving. In these days, greatness is displayed before eyes which must both see and perceive. No day passes without an act, and surely more than a single act, of heroism. No day passes without an act, and surely more than a single act, of chivalry. No day passes without a suffering nobly borne in uncomplaining fortitude.

In the name, and for every member, of The Theosophical Society, I as President salute with gratitude those who give to us the inspiration and strength of their greatness.

I salute all heroism, for each act of heroism helps us all to develop the heroic which is within us—as yet, perhaps not aroused by those circumstances which are the setting for heroism.

I salute all chivalry, for each act of chivalry helps us to become chivalrous, than which graciousness there is no finer humaneness for humanity.

I salute all who suffer, for in part it is suffering that burns away the dross of life and releases the splendour of its gold.

I salute all who go about their business in the spirit of simple duty, asking naught, but giving all with gladness, for from such are the truly great fashioned.

I salute all who use their wisdom to make reverence more universal, goodwill less circumscribed, compassion more sensitive, for to what other end is wisdom?

I salute all who act in the cause of Brotherhood, lest the world continue to forget its Brotherhood and therefore cease not to flout it.

I salute these greatnesses of life which catastrophes so often call forth, and which this war is calling forth. I salute all these because to salute them is to seek to become like them. And I salute them in the name of Theosophy and The Theosophical Society, for each one of them is Theosophy applied, and each one of them powerfully advances the great Purposes of The Theosophical Society.

Above all, I salute the Elder Brothers of the world, whom we call Masters, who are the perfect embodiment of every greatness, and whose perfect example inspires to greatness all who are treading the pathway They have trodden. In Their mighty power and in the omnipotence of Life Eternal the whole world is safe, even in its

most terrible desolations. And when the need is greatest, and the cry of the world most urgent, then are these Elder Brethren most near.

ENNOBLING THE WORLD

In these days, therefore, both Theosophy and The Theosophical Society are thus blessed with added power to ennoble the lives of us all. Each heroism, each act of chivalry, each suffering nobly borne, each willing submission to duty, brings Theosophy nearer to the time when it shall be afire in the hearts of all, and brings Universal Brotherhood the nearer to its conscious recognition by humanity. Is not, therefore, the path of the Theosophist, be he or be he not a member of The Theosophical Society, easier in these days, because the world is so athirst for it, though more strenuous? Does not the whole world need Theosophy and The Theosophical Society as perhaps it has never needed them before? And is not such a time as this, therefore, a time for great rejoicing on the part of all Theosophists that their opportunities are so very wonderful?

To me it seems as if we Theosophists of today, and our predecessors, have been born in these times that we might enter into the spirit of a changing world, and through the Yoga allotted to us help to lift the world into its new stature.

The Yoga may be the Yoga of Safety, or the Yoga of Danger. The Yoga may be the Yoga of Heroism, or the Yoga of Suffering. The Yoga may be the Yoga of Action, or the Yoga of Contemplation. The Yoga may be the Yoga of physical Death, or the Yoga of continuing physical Life. The Yoga may be the Yoga of Ease, or the Yoga of Hardship. There are many Yogas, as the holy *Bhagavad Gita* discloses to us in discourse after discourse.

But the time is a time for Yoga, the Science of Union, to be performed by the many and not only by the few. In the towns and cities, in the highways and byways, in the villages and in every home, is to be heard the Call of Yoga, and thousands upon thousands give glad response.

Theosophy is the Science of Yoga, and The Theosophical Society is the Yoga of Universal Brotherhood.

ALL IS WELL!

Need I say to you, then, my brethren, that in these days all is well with Theosophy and The Theosophical Society? Need I give you facts and figures to help to convince you?

True, we have lost awhile a number of Sections—Russia, Germany, Austria, Italy, and now in a measure Czechoslovakia and Poland—crucified by the foes of Light. But

in confidence we await their coming resurrection, and shall most joyfully welcome them again into the physical organism of The Society as they are ever in its mystical body.

All *is* well with Theosophy and The Theosophical Society as the world is drawn nearer to the great realities which they both embody and reveal.

Righteousness will triumph, and wrong will begin to turn its face away from its darkness. The future is sure, and our Science will become more shining and our Society grow the stronger as we advance, purified by the war, to the great Centenary in 1975 which shall mark a splendid victory for the Light.

Therefore, as is said in the *Gospel of S. John* :

In the world ye shall have tribulation: But be of good cheer; I have overcome the world.

The Gods have overcome the world, and we who all are Gods in the Becoming shall overcome the world no less and make of earth a Heaven.

II

THE SUBBA RAO MEDAL

I wish to draw the particular attention of my fellow-members to Mr. E. L. Gardner's recent splendid contributions to our classic Theosophical literature. They are :

The Web of the Universe ;

The Play of Consciousness.

I propose to do myself the honour of submitting Mr. Gardner's name for the award of the Subba Rao medal in 1940, this to be my final submission as President during the years 1934-1941. Such an award would well be the keystone to our arch of Subba Rao medal awards during these years.

CERTIFICATE OF HONOUR

It gives me the very greatest happiness to award to the Sections of The Theosophical Society in Poland and in Finland The Society's Certificate of Honour for the year. The heroism of the members of these two Sections, the sufferings they have nobly borne, and their loyalty to our Society throughout the whole of their crucifixion, wins the reverent and affectionate homage of us all.

THE INDIAN SECTION

I especially desire to salute, in the name of The Theosophical Society as a whole, and of every member individually I am sure, The Theosophical Society in India on reaching in 1940 the great dignity of a Golden Jubilee. I regard our Indian Section to no small degree as the Mother-Section of our Society—less on account of its age, more on account of its being the *Indian* Section, the Section situate in the ancient home of Theosophy, *Brahmavidyā*, the cherished land of so many of our Elder Brethren.

I invoke Their Blessing upon the Indian Section as it moves forward into the second half of its first century of service to India and to the world. And I most earnestly pray that 1940 may be a year consecrated to the preparation of the Section for the work that lies before it.

In December 1940, the International Convention of The Theosophical Society and the National Convention of the Indian Section will be meeting in Benares, the sacred home of the Section; and I am looking forward to a gathering such as we have rarely had before in Benares. It will be a great occasion. It will, I have little doubt, mark the beginning of a new and splendid epoch in the history of The Theosophical Society in India, channel as the Section is, not only for the diffusion of Brahmavidyā throughout the world, but no less for the strengthening, perhaps even for the essential establishment, of the National Brotherhood of India, one of the most glorious jewel-to-be in the Crown of the Brotherhood Universal.

Let every member of the Indian Section know himself to be very specially consecrated during the great year of 1940 to an utmost service of his Section, thus seizing this rare opportunity of proving his worthiness to be a member of the Indian Section and of that

Theosophical Society which is the special messenger of the R̥sis to the modern world.

While the brunt of the war has so far been borne by Poland, and now also by Finland in spite of the allegation by Russia that she is not engaged in war with Finland, both France and Britain have organized themselves in a wonderful way for their crusade against unrighteousness, and I am constantly hearing of member after member who is giving his services to the utmost of his power. Both Sections find increasing difficulty in carrying on their usual work, but each is carrying on, so that both in France and in Britain the Flag of Theosophy remains mast-high. This means much more sacrifice and devotion than might appear at first sight, and is very much to the honour of our two great Sections. Here and there are members who have conscientious objections to war. By being brave about their consciences they, too, are doing their bit, as the saying is. "To thine own self be true, thou canst not then be false to any man"; nor to any nation the citizenship of which you may enjoy. For my own part I would fight if I could, though I am somewhat old for such service. But I have offered what I could to the authorities in India, for I know that not only is this war a war for the Right and must be fought, but also that

India's help is needed in whatever way she can best give it. She herself must become free, but she will become free the more quickly as she takes her part in a world-wide fight for freedom.

MME. MONTESSORI

I do not think I need say with what happiness the International Headquarters of The Theosophical Society has received Madame Maria Montessori and her adopted son Sigñor Mario Montessori. Adyar has had the privilege of welcoming many of the world's truly great, but welcomes with peculiar pleasure one who without doubt is the world's greatest scientist in education. Round her here are gathered over three hundred students hailing from all parts of India, and her courses of lectures and demonstrations have been a revelation to them all as to the nature of real education. I am very confident that her visit will have a profound effect upon the new life that is beginning to animate Indian education, and I feel proud that The Theosophical Society has been chosen as the instrument through which her genius shall fructify this great field of the Indian Nation's life.

I wish Madame Montessori could travel through the length and breadth of India, but her stay here for this first time of her coming is necessarily short, and she will

not be able to say "Yes" to more than a very few places among the many in all parts of India which have begged her to come. She will, I understand, lecture to the Universities of Madras and Calcutta, and to a few other educational bodies. But we shall have to wait for another visit, I hope in the near future, for her to effect that wider contact with a land and people which have already endeared themselves to her.

RUKMINI DEVI

I must give myself the satisfaction of acknowledging both with pride and gratitude the extraordinary work achieved during the course of this year, though the result of many years' strenuous labour, by Rukmini Devi in the field of culture and the arts. It is not too much to say that while on the one hand she is certainly revolutionizing the life of Adyar, on the other hand she is making a profound impression upon southern India where she has begun the renaissance which has been entrusted to her.

One of the most remarkable facts in this connection is the gathering round her of a galaxy of Indian genius working in the heaven of sound and in the heaven of movement. As one of the most honoured scientists in the classical Hindu dance said to me only a short while ago: "Rukmini Devi is giving us courage again. We had begun to

despair of any revival in the Indian arts. We were fearing that there might be no new life in the arts to take its place side by side with the new life in politics, and to make politics more real. But now we have Rukmini Devi, and all will be well." I do not feel particularly clever in making the prophecy that in course of time she will not only help to give new vitality to Indian culture, but will also be able to help in drawing into mutual understanding and therefore appreciation the culture of the East and of the West, for she has a deep insight into both.

THE SHRINE OF THEOSOPHY

But amidst all these fine signs of the coming advance in the civilization of the world, let all Theosophists and members of The Theosophical Society remember that it is their happy, indeed glorious, privilege to worship unceasingly at the shrine of Theosophy, so that the mighty truths of the Universal Science shall slowly but surely exalt

the consciousness of man as the waters cover the sea. Let each Theosophist worship in his own way and discover his own truths, for, though there be but one Truth, there are yet as many as are the pathways of man and of all other living creatures. There can be no monopoly where there is universality, and where life is, there is Theosophy.

Equal privilege is to members of The Theosophical Society, for they, together with others of the same blood, are the advance-guard showing the way and leading the way to the time when every human being shall be conscious of the Universal Brotherhood which has ever been the supreme fact of life. Today, when war would postpone this consciousness, such pioneers are all the more in honour bound to declare its advent and to live it even now.

We can do no more than these. But these we can and must surely do, for our own sakes and for the sake of the world athirst.

Georges Arundale

NONE BUT THEE

When I was but a little child
And few my human days,
I pledged my faith to many gods
In many different ways.
They dwelt in mountains strange and high,
In rock and waterfall,
In fire, in earthquake and in storm,
I worshipped ; but I feared them all.

In youth among the hills of Greece,
I heard the pipes of Pan
And then another Piper played,
A more than mortal man.
My soul was filled with harmony,
A thousand fears had rest.
O Orpheus ! O Isles of Greece !
Forever be you blessed.

And once I lived in Egypt.
Ah ! what memories it brings
Of golden days of long ago
And Egypt's mighty kings,
Of priests and columned temples high,
And pyramids that touched the sky.
And Isis, Mother Isis, most solemnly I'd swear
That never had my soul been placed within another's care.

I knew a land where dwelt a god
Whose sacred emblem was a flame
Which burned up all the earthy dross
'Till pure the heart became.
The fire within the Sun was his,
The fire within the hearts of men ;
Forgotten were all other gods,
I worshipped Zoroaster then.

I trod the plains of India :
Its jungles were a home to me :
Its rock-hewn temples and its caves,
The Ganges flowing to the sea.
O nevermore shall there be fear
Nor any tear that I can stay,
The Blessed Buddha, Lord of Love,
He taught the Perfect Way.

At last, Great Father of us all,
My eyes are opened and I see
In god, or rock, or waterfall,
I worshipped none but Thee.
Thine is the Life that moves to bliss
The atom and the star.
There is no Life that is not Thine ;
All, all Thy children are.

—A. D. M.

THE MESSAGE OF THE VEDANTA TO THE WORLD OF TODAY¹

BY HIRENDRA NATH DATTA

Vice-President of The Theosophical Society

A MAD WORLD

FRIENDS :

IT is by this time old history how after certain vociferous "excursions and alarms," the big black cloud which had been threatening the political sky for some time past, burst on the 1st September last and descended on earth in a deluge of horrors. Poland has been dismembered and destroyed amid unspeakable frightfulness. On the western front, two huge land-armies, posted in strongly entrenched positions, are snarling at each other, prepared for mutual slaughter and extermination. In the air, immense fleets of armed aeroplanes, once mis-called the "doves of peace," are dealing destruction and are on the look-out for opportunity to rain down death and mutilation on unarmed civil populations of women and children. On the sea, though no big battle has yet been joined, ships of enemies and of neutrals are being indiscriminately sunk, against all laws and conventions of

civilized warfare, and the diabolical invention of magnetic mines is playing havoc with human life and property.

On the 29th November last, the Chancellor of the Exchequer, speaking from his place in the House of Commons, stated that England's expenditure on War and other services was now £2,400,000,000, or taking a pound to be Rs. 15 in Indian currency, Rs. 3,600 crores annually. Earlier, Sir John Simon had broadcasted that England had been spending on the war every day the colossal sum of £600,000, or about 9½ crores in Indian money. If to this we add the expenses incurred by the other belligerents and by the neutrals on measures of self-protection, the total mounts up to almost astronomical figures. What a gigantic waste! What a frittering away of good money! Would not a tithe, if spent on the social services, have sufficed to turn the arid spaces of the earth into blooming gardens of health and happiness?

Early in the year, the Archbishop of Canterbury in his New

¹ Convention Address delivered at Adyar, 27 December 1939.

Year's message had said as follows:

In the present condition of a disordered world, we are beholding Judgment Day. It is our once-vaunted civilization which is being judged. Think of the miseries desolating the world, miseries so great that they benumb the imagination. Think of the millions in China, driven homeless and helpless before the ruthless armies of a civilized power. Think of the thousands turned adrift into the world by relentless persecution, perpetrated by a highly civilized State. In spite of all hopes of progress, are those not signs of a return to the dark ages?

And now to the horrors of the Japanese War of invasion in China, have been added the desolation and destruction of the War in Central Europe. So far Italy has not joined in, it is abiding its opportunity. But Soviet Russia has already shown its hand and demonstrated its utter disregard of treaty-obligations, violating the sovereignty of the Baltic States, and we are seeing Finland overrun and dismembered and the Polish tragedy repeated on her soil.

Truly, "a mad world, my masters"!

If the reign of law is to be abrogated and replaced by the law of the jungle, if Might is to be the measure of Right and only greed and rapacity set limits to aggression, if the tiger and the ape in Man are to have free play—then civilization must go under and Mankind relapse into barbarism.

WHAT IS THIS VEDANTA?

Has the age-old Vedānta any message for this war-distracted world? I think it has. Can it in any way help in the world's healing? I think it can. That is why, though feeble my voice and faltering my accents, I am attempting to deliver that message. Oh that the spirit of our President-Mother, who lived through the last War and with her voice and pen and thought helped to win it, would that that spirit overshadow me for some brief moments; then indeed the message will come like a breath of fresh air in a parched and arid atmosphere and refresh all humanity!

Now, what is this *Vedānta*? It is the Ancient Wisdom, enshrined in the Upaniṣads which, Madame Blavatsky regarded as the beginning and the end of all human Wisdom.¹

It is named *Vedānta* not only because it is the crown and consummation of *all vidyā* (called *Veda* in the old days)—being itself the *Paravidyā*—but because it comes last in order of sequence in the Vedic Canon. It is spoken of as *Sarva Vidyā Pratiṣṭhā*, the root-base of all the Sciences and Arts, which indeed derive their validity from it. It is like a lamp in a dark place, *Ghanāndhakāreṣviva Dīpa-darśanam*—illuminating with its arc-light the darkest and most dismal problems of life. Let us see

¹ *The Secret Doctrine*, I, 291.

what light the Vedānta can cast on the war-problems of the world to-day.

WHAT IS A NEW WORLD-ORDER ?

Now, in connection with this war, we are hearing a lot about "the new world-order" that will be ushered in on its termination. That *must* be so; otherwise the trials and tribulations of this terrible judgment of God—it is so in fact—will have been undergone in vain! It is thus necessary to clarify our notions and vivify our visions of the things-to-be, after the war has been fought and won.

Mr. Attlee, the Leader of the Opposition in Parliament, made rather a remarkable pronouncement on War-aims towards the end of November last. The problem of peace, he said, was not a merely Continental one, least of all should we look at it from a narrow European angle. We have to consider it in the general state of the world, and a peace settlement must be made with the co-operation of the victors, vanquished and neutrals alike. We want to establish after the war something in which all nations could join. There should be recognition of the right of all nations, small as well as large, to live. Mr. Attlee called this *international democracy*, and added :

We demand equality of opportunities for all nations, abandonment of aggression and use of force, recogni-

tion of the rights of racial, cultural and religious minorities, abandonment of the spirit of absolute sovereignty, recognition of international authority with power to enforce its decisions, abandonment of Imperialism and extension of freedom all over the world, and equality of access to all nations to the good things of the world.

That is good as far as it goes, but is it not vague and somewhat nebulous? It seems fairly evident that if the new world-order is to be complete so as to touch human needs at all points, it ought to be a threefold order—political, economic and spiritual, embracing in its scope the State, the Social Organism, and the inner life of Man. What has the Vedānta to say on these several topics? Has it a message? If so, what is it?

THE COMING WORLD-STATE

First of all, let us take the State: what kind of State are we going to build up in the new world-order? Let me begin with a quotation from a rather remarkable article, recently contributed by the Marquis of Lothian, British Ambassador to the United States of America, to *The Christian Science Monitor Weekly*, Boston, Mass.:

The cause of war is national sovereignty, which inflames fear or greed or pride or racialism and practically makes war inevitable. . . . Sovereignty makes a competition in armaments inevitable, dethrones morality in favour of power-politics, drives the strong

nations to imperialism, the weak to dependence . . . undermines individual rights and finally tends to turn all nations into slave-states in their endless search for security through military strength.

In other words and as I have put it elsewhere, National Sovereignty breeds parochial patriotism with its narrow and particularist nationalism, leading to national greed, self-righteousness, lust for expansion, and desire to exalt one's own State above all others, even by unrighteous methods.

Lord Lothian goes on :

The only remedy for war is unity, which means the ending of sovereignty, either by force from without as Fascists or Communists propose, or by the *voluntary pooling* of national sovereignty in some form of democratic federal union. Every compromise which leaves national sovereignty intact as in the League of Nations, will fail, because they do not cut to the root the cause of war . . . If in the new world-order of Unity, liberty and law is to be established, then selfish and separatist sovereignties must be abandoned and a new federal unity of the separate States must be achieved, because the worship of national sovereignty has made the world safe, not for democracy but for absolutism, armaments and war.

Therefore, the remedy lies in giving a new orientation to nationalism, replacing it by internationalism and establishing a World-State, a real League of humanity, cement-

ed by a true and living consciousness of human brotherhood, which will not abolish the existing national States but synthesize them into a unit.

Such a World-State, in the words of Count Richard Kalergi, is to be formed by the organization of the whole world as a single Federation of States, the ideal being a United States of the whole world, where "all peoples are a single nation" and wherein the constituent States, each keeping its individuality intact and developing along its own lines for the attainment of full self-realization, are to be united in an all-embracing unity, to serve as units in a gigantic world-organism, as true *vyāṣṭi* in an all-inclusive *Samāṣṭi*.

This is so much in the air at present that a newspaper like the *Calcutta Statesman* with its discernible strain of jingoism recently wrote as follows (11th October 1939) :

Let it search high or search low, humanity can find no means of ridding itself of the scourge of war, so long as armed national sovereignties continue.

All this finds ample justification in the Vedānta, is, in fact, anticipated by it. How? I shall tell you briefly. The Vedāntic view is that :

(1) Nature or rather Nature's God—has a predestined plan for the universe, and all wisdom lies in

allying itself with Nature, and co-operating with her in the furthering of her great spiritual purpose.

(2) That plan or purpose is to create higher and higher and more complex organisms in which the individual units, each with a distinct life and purpose of its own, are not merely placed next to each other, but are linked together in a vital organic unity, to subserve the purpose of the whole; until ultimately the *Visva-rūpa* of the Vedānta is reached—"an organism great enough to express the Unity of the Divine Life (immanent in the world) and complex enough to give play to all its infinite multiplicity of manifestation."

(3) The Divine Life in Nature being one, is to be thought of as ever striving to return to Its primal unity; but being, as it were, broken up and distributed into the many, It can, while manifestation lasts, only realize this Unity by combining the many into one, in such a way that the "Unity" does not destroy "multiplicity." In other words, Its return to Itself is not by fusion which would abolish the many, but by organization, in which the many are gathered up into a vital unity, while preserving their many-ness. This translated into terms of the State, gives us the ideal of the world-organism—the United States of the World.

PRELIMINARY CONTINENTAL PERIOD

Mr. Streit in his book *Union Now* rightly recognizes that, having regard to the wide divisions caused by race, language, religion, civilization and system of Government, it will be impossible to unite the whole world into a single organic unity *straightway*. So between the present "national" period of humanity and the World-State-to-be, there must (Count Kalergi pointed this out before him) inevitably intervene a Continental period, when parochial patriotism for the narrow geographical unit we call *our* country shall be enlarged into patriotism for larger areas of the world. We must work to shorten this "Continental" period as far as possible. So far, however, only three instances of this movement have emerged towards a "Continental" period. These are:

(a) The Pan-European movement, whose aim is to make European boundaries invisible (as the frontier is now between England and Scotland) and to form a United States of Europe.

(b) The Pan-American movement, intended to organize the Republics of the American Continent into some form of Federation, to secure peace in the New World and make it safe for democracy.

(c) The British Commonwealth of Nations, which is already fairly organized and in which the United Kingdom of Great Britain, the

Free State of Ireland, and the Great Dominions of Canada, Australia, New Zealand and South Africa are coalescing into a gigantic Commonwealth.

Pan-Americanism received a strong impetus from the deliberations at the recent Pan-American Conference. Let us strengthen that movement and see that the Monroe Doctrine—hitherto used by the United States of America to prevent European nations from getting a foothold in that Continent—is given spiritual sublimation, so as to bring about a Pan-American Continent State, or at any rate, two Continent States, one in North and another in South America.

As regards the wished-for United States of Europe, it is true that with the rise of imperialist Germany, the prospects of a European Federation rather receded into the background. But this is, I am sure, a temporary obscuration, and with the extermination of imperialism by the war now going on, the emergence of a United States of Europe in the near future may be looked forward to with confidence. This confidence is fully shared by our President, Dr. Arundale. Let me quote his eloquent words :

It is perfectly clear that part of the victory for which the present war is being waged, must be the creation of a United States, certainly of Europe, and preferably of the whole world.

The British Commonwealth of Nations is on the whole working on right lines. But its one weak point is the exclusion of India and its treatment as a Dependency rather than as a Dominion. For that reason, Dr. Besant insisted so strongly on what she loved to call the "Indo-British Commonwealth" wherein India, having been raised to the status of a Dominion, will have her rightful place secured in the comity of free and federated States composing that Commonwealth, and the "Continental" stage will have been reached, preparatory to the establishment of the World-State. Here our immediate work lies in securing freedom for India with Dominion Status, so that with a liberated and contented India as an integral part, the Indo-British Commonwealth may be established once for all on a stable and secure foundation, and then by one stride lead to the World-State, as it is destined to do.

That being so, it is not only foolish but futile to work for separate sovereignty for India—what has been called *Purna Swarāj*—thus preferring the ideal of isolation to that of integration, because in the first place it is against Nature's predestined plan and therefore cannot succeed, and secondly, with ruthless Japan on one flank and relentless Russia on the other, it is not worth even a day's purchase.

THE COMING SOCIALISM OF LOVE

But not merely politically, but socially and economically as well, a new world-order has to be built up, so that not only may a universal peace and a universal freedom be born, but side by side a universal prosperity and happiness, and there must be no cessation of the war (I am again quoting Dr. Arundale) until the world be re-born, renewed, recreated, refreshed.

Well, that is going to be in the future—maybe in the near future. But what about the *present* economic and social condition of the world? Let us not think, for the moment, of India with its many handicaps and its seven octaves of chronic starvation; let us rather take America—God's own favoured land, with its immense extraneous advantages, its very rich and highly developed natural resources, and a society comparatively untrammelled by class distinctions—yet, observes an American writer of note:

In the face of this fact, millions are underfed and poorly clothed. Little children are robbed of their childhood, required to slave and permitted to go hungry. Fathers and mothers are required to dwell in poverty—not even are they permitted the poor privilege of earning by the sweat of their brows sufficient to feed and clothe themselves and their little ones. All over the (American) land, grim savage Poverty stalks all the ways of life.

And the curious part of the whole business is that all this grinding poverty flourishes in the midst of a plethora of plenty and we are told (I am quoting the words of Upton Sinclair) that people are starving because we have produced too much food, that men and women have only rags because we have woven too much cloth, that they cannot work because we have too many factories, that they must sleep in the open because we have built too many homes.

That really means that science has been able to solve the problem of production. There is *abundant* for all, but instead of right distribution we have recourse to restriction and to destruction of plenty to artificially keep up prices. Undoubtedly we are in an age of plenty, yet are thoroughly miserable about it. Our trouble is not over-production but under-consumption and cut-throat competition and the accumulation of multi-millions in unworthy hands. Result? The Mammon of Millionairism menacingly walks up and down, and is unconcernedly busy with the mass-production of unemployment—giving point and poignancy to Carl Marx's cry: "Workers of the world! arise, for *you* have nothing to lose but your chains." In a word, "Humanity is in imminent danger of dying from mutual hatred, born of lack of equitable distribution of sufficient bread."

What is the remedy? To devise a new technique of equitable distribution and drastically revise the vicious system of currency, both national and international, at present in vogue. Money, I need hardly remind you, was given to us to make men—but no, we have been using men to make money, “crucifying humanity on a cross of gold.” So we must fit out an expedition for the conquest of bread, by the State-control of the key-industries, including agriculture, and of the means of transport and of the utility services, and by the proper regulation of work and leisure.

In a word, we must engage ourselves, to the limit of our capacities, to establish what Madame Blavatsky used to call the “Socialism of Love”; not the socialism of hate, in which the Have-nots and the Haves are ready to fly at each other’s throats.

UNIVERSAL BROTHERHOOD

But the establishment of such a Socialism of Love is only possible by the proclamation and realization of the Universal Brotherhood of Humanity, and making that alive and active in Governments and peoples. Here the Vedānta steps in with its potent illumination. It declares that we are all rooted in the One Life. *Mayā tatam idam sarvām jagat avyakta mūrtinā*, which means, as translated by the Sūfi:

His secret presence
thro’ creation’s veins
Runs quicksilver-like
And eludes your pains!

The Vedānta says that we are all sparks of the Divine Flame, wavelets of the Ocean of Immortality. Children of the One Father that is in the *Para vyoma—Pitāsi Nah*, and so verily are brothers and sisters. The Vedānta teaches us to regard with an equal eye the Brahmana and the Pariah, the white, the yellow, the brown and the black, and to discover the concealed Divinity in every creature, realizing the truth of the ancient proclamation, *Brahma Dāsaḥ Brahma Kitabh* “Brahman is in the slave, Brahman is in the sinner.” As says *The Bhagavad Gītā*, the Song Celestial intoned on the field of Kurukṣetra 5,000 years ago:

The true cosmopolitan, seeing the Ātman in all beings and all beings in the Ātman, regards all with an equal eye.

TRUE SERVICE

So according to the Vedānta, true service—and in the new social order we must all aspire to be true servers—true service is not the grudging stooping condescension of the high and lofty for the lowly and the suppressed, but is gladsome *seva* rendered in order to release the possibilities of self-revelation of the imprisoned Divine Life in our

younger brothers. So the *Bhāgavata* says :

Salute in a reverent spirit all these creatures, with respect in your heart, for the Most High dwelleth in each one of them.

In this country, when we speak of brothers, we inevitably think of the joint-family—the ideal commune of ancient India, where there is no drab equality but a soulful fraternity of elder and younger ; so the Prophet of Arabia spoke of all God's creatures as *one* family ! And only when we have succeeded in establishing on our earth a gigantic joint-family composed of brothers-in-the-spirit, where each gives freely according to his capacity and each is given ungrudgingly according to his needs—then only the new social order, based on the socialism of love, shall have been fully established, and with it the whole of the earth's surface will bloom and blossom and fruit as it has never done before.

INDIVIDUAL UNIQUENESS

But man lives not by bread alone, or as the Vedānta says, *Na Vittena tarpaṇīyo manuṣyaḥ*. He is the son of the Immortal, and his chief concern is to achieve immortality here and now, *yenāham namṛta syām kin tena kuryām*. So in the new world-order, we may be sure there will be ample provision for his inner growth—not after a

cast-iron pattern but in accordance with his individual uniqueness. In the new world-order there will, I have no doubt, be no proselytization, and religious snobbishness, whose slogan is "My ism is the only ism," will be a thing of the past. People will appreciate that religions are sisters in the one family of the spirit, so that "the many faiths will really be one Holy Church," each being an expression of the Divine Wisdom. They will also appreciate that as the breaths in the nostrils of man, so numerous are the ways of approach to God, or as the Vedānta phrases it, *ye yat-hā mām prapadyante tām tathaiva bhajāmyaham*, "though man approach God in diverse ways (*Rjukutīla-nānā-pātha-yuṣām*), yet all attain unto Him."

RELIGION IS REALIZATION

After all, Religion is realization. As the Vedānta assures us, Brahman is not a Being enthroned apart on a sapphire seat in a far-off heaven. He is, "first and last, end, and limit of all things, incomparable and unchangeable, always near, yet always far"; in the words of the Upaniṣads, *Durāt Sudūre Tad Ekantike ca*, "He is nearer than our hands and feet," being seated in the cavity of our own heart—*Guhāhitam, Gahvareṣṭham Purāṇam*. We are verily tabernacles of God and the Highest resides in each of us. Thus the ful-

filment of each man's religious destiny consists in this realization of his essential unity with the Divine Life, by a process of ecstatic beatification through love or wisdom—through *Prema* or *Gñānam*. Therefore, true religion is always a matter of direct first-hand experience, not by any means a matter of hearsay. He who can merely say: "Thus have I heard," and cannot say: "I know", is, to borrow a legal phrase, out of court. Thus, Religion is not a matter for the Priest and the *Purohita*, but for the Prophet and the *Paigambar*, those who can say with the ancient Vedānta, *Vedāham Etam Puruṣam Mahāntam*, "Verily I have known the Divine Effulgence beyond the depths of darkness and limitation, and the golden veil which, before my rebirth, hid the face of my Beloved, has now been drawn aside. Thus have I seen him face to face"—*Tat Tvam Pūṣan! Apāvṛṇu Satyadharmāya dṛṣṭaya*—seen my Beloved, who is dearer than anything, *Preyaḥ*

Putrat, Preyo Vittat, Preyaḥ Anyasmat Sarvasmat.

THE WAR AND AFTER

This and many other wonderful things are to be the common heritage of humanity in the not very remote future, after this war.

So, Brothers, let us do all we can to get this war out of our way—not by a patched-up peace which will be worse than useless and will mean another war, but by the utter overthrow of the arrogant Hitler spirit, not only in Europe but everywhere. And as we build the new world-order, let us lay our foundations broad and deep on the Vedānta. And in this our gigantic task, may the holy Ṛṣis, the revealers of the eternal Vedānta, show us the light we need and give us the strong aid of Their compassion and Their wisdom. May They conserve and consecrate us,—*Saha nābabatu, Saha nau Bhunaktu.* And may they illumine our visions! *Abirabih ma edhi.*

So, *Namaḥ Parama Ṛṣibhyaḥ! Namaḥ Parama Ṛṣibhyaḥ!!*

I look for a great World Religion where each religion will have its place, where each great faith will present its own aspect of the truth; but where we all shall learn from every faith the special view it has to teach, and so widen our minds, enlarge our hearts, and deepen our reverence for the greatness of the truth.

ANNIE BESANT

A REVIEW OF THE CONVENTION

BY THE PRESIDENT

WE have had a very peaceful Convention—in fact, as all the delegates agree, the most peaceful Convention we have had for a number of years. Adyar is well known for its Peace, but never more so than during the Convention week of 1939. What a tremendous contrast with the war-ridden world!

And how splendid that Adyar was able to conjure up such a peace wherewith to help to heal the world! In spite of the difficult conditions more than 800 delegates were present, and there must have been very large numbers at the various public meetings, for not only were most of the Montessori students in attendance but there was also the Hindustan Scout Camp, about 400 strong, at the Besant Scout Camping Centre, mainly engaged in scout activity, but finding opportunity to be present at some of the meetings at least.

CONVENTION LECTURES

The Convention Lectures were by the Vice-President, S'rīmati Rukmini Devi, Sir C. P. Ramaswamy Iyer and Dr. Maria Montessori. The Convention was extremely fortunate in having the last two

as Convention Lecturers, though neither is actually a member of The Theosophical Society. Both of these addresses were listened to with most appreciative attention, as also were the addresses by the Vice-President and S'rīmati Rukmini Devi. The lectures are appearing in **THE THEOSOPHIST** in due course.

SOME HIGHLIGHTS

There were some remarkable highlights. Among these was the very impressive list of Absentee Delegates, there being enrolled in this category several hundred members from overseas, with a very substantial addition to the Faithful Service Fund. Conspicuous in this item was the enrolment of the whole of The Theosophical Society in Yugoslavia as Absentee Delegates. One can always look to Yugoslavia for a whole-hearted co-operation with all suggestions that come from Headquarters.

Another highlight was the preparation by the Indian Section for its Golden Jubilee which occurs in 1940. One of our Young Theosophists, Mr. Rohit Mehta, devised a plan for the work of the Section during the coming year. Both the Vice-President and the General

Secretary warmly endorsed the plan. It was unanimously approved, and will be worked out during the year under the direction of a special Planning Committee which includes Miss Anita Henkel as its publicity officer. In every possible way the Indian Section will be vivified for its future work through this plan, which will be published in *The Theosophical Worker*. The Indian General Secretary is hoping for a monster Golden Jubilee Convention at Benares in December next, for which he is already preparing a very attractive programme.

Another highlight was "Whither Theosophy and The Theosophical Society?" I read a very fine résumé of a large number of replies to my September THEOSOPHIST suggestions, coming from all parts of the world. This résumé appears in this issue. I made very clear the fact that there is no question of any change in the Objects for some time to come, partly because very many members prefer them as they are, partly because of the war, and partly because the machinery to change the Objects would need very elaborate construction. Furthermore, my object was to invite judgment on the Objects, and I have been immensely interested in the various judgments that have been forthcoming. There is a general feeling that the word "politics" should not be introduced into the Second Object. The emphatic dec-

larations of H. P. Blavatsky and H. S. Olcott have more than once been invoked in this connection. As a matter of fact, my suggestion only related to the study of politics and not to any participation in politics as some members have thought. The Phoenix Lodge of London has been much concerned about this particular item, and quite rightly so from its own point of view. I have written to the Secretary, as I have endeavoured to make clear on every possible occasion, that there is no question of change, only an invitation to consider.

Another very high light was Rukmini Devi's very beautiful Dance Recital, given to a packed house in the Adyar Theatre, and which evoked from the Madras Press most unstinted appreciation. There is no doubt whatever that Rukmini Devi has captured Southern India, and she is moving onwards from strength to strength in her interpretation of the ancient Hindu Spiritual Dance. We are hoping to be in Bombay in February next for the celebration by the Blavatsky Lodge of its Diamond Jubilee. In the course of the celebration Rukmini Devi will give a Dance Recital in Bombay, and I am sure she will gain the same deep appreciation.

THE PRESIDENTIAL OFFICE

At the close of the last meeting of the General Council, its

members met informally, and in their individual capacities (not, of course, as a General Council at all) unanimously passed a resolution inviting me to stand again for election to the office of President, in view of the fact that towards the close of the year the machinery will have to be set in motion for a new election. I was very much touched by this generous expression of confidence in me, and since from various quarters I had also received requests to stand again, I decided, rather earlier than I had intended to consider the whole question, to offer myself as a candidate for re-election. I announced this during my closing address to the Convention, and I was astonished at the warmth of the reception of the announcement. It was some time before the applause ended so that I could continue my remarks. May I say that at the proper moment I shall formally indicate the fact of my standing again? But so far as I am concerned there will be no leaflets or pamphlets of any kind even in reply to any that may be written.

MY WAR POLICY

The members of the Convention were anxious for me to make quite clear what are my own views with regard to the war aims, especially with reference to India. I took the occasion of the closing of the Convention to express them as follows :

War Is Everywhere

In the first place I say this is a universal war against cruelty, injustice and tyranny everywhere; that this war is taking place as much in neutral nations as between belligerent nations. The war is everywhere. Everywhere we must fight for the Right as we see it against the wrong as we see it. That is the first point upon which I should like to lay the greatest stress.

The true war aims are to remove from all the world all that is evil, all that is cruel, all that is ugly, all that savours of tyranny and injustice.

Hindu and Muslim Must Be United

My second statement, so far as I am concerned, is the promotion of Hindu-Muslim solidarity. That is a vital work for every member of The Theosophical Society in India for 1940. There could be no better celebration of our Indian Section Golden Jubilee year than to draw those two great and splendid communities together, differently, yes, but together. How very vital that is!

India Must Participate in the War

Then India must participate in the war. India must not only be at war within her frontiers as between her own Right and her own wrongs. She must help the Allies to win the war as it develops in Europe, for if the Allies lose the war, Might and Tyranny and Cruelty will pervade the whole world. What is going on in Europe is only the overt symptom of what, in other ways, is going on everywhere. India cannot be neutral and retain her real

honour. So I am entirely for her participation in the war, even in Europe, without reserve, without bargain, without the intrusion of the commercial spirit.

India Must State Her Will

But simultaneously with that, India must become free, she must make her own Declaration of her own will as to the nature of her freedom. She must frame by whatever means necessary or expedient the terms of her Swarāj *within*, let me insist, an Indo-British Commonwealth of Nations.

I know that we must work for these two things: for India's gracious, noble, dignified participation in the war as best she can, but no less for her taking this opportunity to stand unaided on her own feet, so as to be ready, free, in this time when a great world regeneration is taking place.

This Declaration by India of her freedom must be made without delay, even without reference to Britain. Nations by themselves are made. The drawing together, as I have written to so many of our leading men in India, from some of whom I have already received replies, of the principal leaders of the various national interests to frame and to popularize a common national policy to the above intent is fundamentally important.

India's Youth Must Serve Her Citizens

Last but not least, the organization of Indian youth to national service. The young need not keep out of the war with their emotions, their enthusiasms, and their idealisms. They can enter into the war. They can help

every Indian citizen to feel his citizenship more worthwhile than perhaps he does at the present time. They can promote Hindu-Muslim understanding. If the young Hindus and the young Muslims will come together, we can ignore the old of either faith. As Dr. Cousins said many years ago: "Youth must reshape the world." That means not only those who are young in years but the rest of us who are young in heart.

Naturally, my own personal opinions are not in the least degree binding upon any other member of The Society, and The Society makes no statement, but as I personally was urged to make a statement with special reference to India I felt it my duty to do so.

BRITAIN AND INDIA

I also felt it my duty to clarify my position in regard to membership of the Indian National Congress. Some months ago I had thought I might do well to be a member of this body, as Dr. Besant had been a member, but I wanted to be sure that the terms of the first Object of the Congress were in no sense at variance with my conviction that India would be freer within the British Empire than outside it. I made inquiries of the local Congress authorities in Madras, but could get no definite statement from them. They advised me to write direct to the President of the Congress, Dr. Rajendra Prasad. Accordingly I wrote to

him and received a reply to the effect that the first Object of the Congress, while not going beyond the use of the word "independence," definitely involved severance from the British Empire, though such severance might be followed by an alliance with the Empire if India thought fit. It seems clear, therefore, that every member of the National Congress is pledged to severance from the British Empire. Believing as I do that such an Object is both suicidal and in the highest degree detrimental to India's truest interests, there could be no further question of any relation between me and the Congress. I am perfectly certain that if there had been this clarification when Dr. Besant was a member she would have immediately resigned, for she stood for India's inclusion in the Empire, or, let us say, within an Indo-British Commonwealth of Nations. But there has been so much secrecy about this first Object that only now do we really know to what every single Congressman throughout India is in fact pledged.

PLANS FOR 1940

Rukmini Devi and I had the intention of visiting South America during the course of the present year, but travelling is so difficult these days, in many ways almost impossible, and I feel it so important for me to be in India dur-

ing a time which is likely to be extraordinarily critical both for India and for Britain, that we shall be compelled to remain one more year in this country. I had very great hopes of visiting my brethren in South America. If I remember rightly, Dr. Besant had never been able to go so far afield during all the terms of her office. I seem to be under the same fate, but I must try to be where I can be most useful, and where the need is greatest. If I am re-elected, I do hope then I shall have the opportunity to visit South America. If I am not, then one of my exhortations to my successor will be to make a point of visiting our Sections there at an early date.

MR. JINARAJADASA

Mr. Jinarājādāsa is doing most valuable work in Europe, and is, therefore, denying himself the happiness of returning home to Adyar until probably the autumn of this year. He is, of course, urgently desired to attend the Golden Jubilee Indian Section Convention and to deliver two of the Golden Jubilee lectures. I ventured to promise the Indian General Secretary that I would do my best to persuade him to comply with this request.

TWO FINE LECTURES

I must make special mention of the admirable address by our

Recording Secretary, Mr. N. Sri Ram, of the Indian Section Lecture under the title "The Future of India." The address was immensely appreciated and will be published in due course. Indeed S'rīmati Rukmini Devi's lecture on "Culture and the New India" and Mr. Sri Ram's complementary address were regarded by the delegates as most outstanding contributions as to the

way in which India should unfold in this time of her new birth.

I need hardly add that all concerned with the management of the Convention worked with fine wholeheartedness. Many had no time to attend a single meeting. Some worked day and night for long periods. Without their co-operation the Convention could not have been the success it was.

ON BEAUTY

We find beauty everywhere. The reflection of a bowl of golden roses mirrored in the gleaming surface of a mahogany table, the sweet expression of an old-fashioned granny's face as she sits and rocks her chair—the impression of absolute content her two folded, wrinkled hands convey. Old tapestries. Old prints and etchings. Old lace. Old ivories.

And not only in things old—the beauty of the trim lines of a white yacht against a blue-green sea. Tiny yellow ducklings waddling on unsteady legs. That hour before night flings her purple velvet mantle over us, when all is hushed and still, as cerise and gold banners unfurl across the bowl of the firmament fluttering as from turrets of castles in the clouds.

These things we may see each day. Too often taken for granted, because they are so familiar and obvious, but who among us can strive for an inner beauty and the knowledge to create it?

We all know a wee baby is beautiful, as no sunset or bowl of flowers could ever be—why? The answer is: purity and innocence, and *that* is inner beauty.

Every thought is a force for good or evil, and so only when one strives can real beauty be expressed in ourselves. So let us remember that there is always more than surface beauty. The beauty of willing service, of quiet courage when others lose their nerve, of patience and human understanding. The beauty of a sunny smile when skies are grey.

We hold our heads high so that year by year we may paint a picture of ourselves on the strange canvas of the mind and the minds of all our acquaintances, as one who holds her head up—an upright woman. And that is a truly beautiful thing to be.

MAVIS WOTTON

Young Theosophist of New Zealand

CREATIVE SPIRIT¹

BY RUKMINI DEVI

DURING the coming weeks' course in Music, Dance and Dramatic Art, I want you to understand not merely the technique of the different arts. The basic technique naturally is important, because technique is a means to an end. But people must remember when they think of Art that technique is not an end in itself.

WHAT MAKES THE ARTIST?

A person may be very clever, brilliant, even a genius along some particular line, but there is a subtle something in an artist which is above all these. Everywhere in the world there are numbers of outstanding people. But what makes them outstanding? Among the western ballet dancers there are many people in a chorus who can do greater gymnastic stunts than the chief dancer, but the person who does the stunts remains in the chorus. Why? Because that person lacks the soul, the spirit which makes an artist.

To be really a creative artist and to express the Divine Genius, nobody can teach. It must come from within as something we cannot control, as something we cannot help expressing.

¹ From an address to Kalākṣetra Arts Course, Adyar, 2 December 1939.

It is rather fashionable to use certain phrases about the artistic temperament, and so some people who are not real artists try to be temperamental in order to create the impression that they are artists. An artist does not bother about what he really is. He only thinks of what he has to give, what he has within himself which he must express, and that emotional experience is the most important.

Some people think that art is merely a matter of emotion and has very little to do with the mind. That again is a mistake, because though it is an emotional experience, the emotion has to be made clear, the emotion has to be expressed in terms of intelligence.

So keen intelligence, deep powers of thought, quick vision, swiftness to grasp ideas and to change them, all these are very necessary, because they are the instruments through which the emotion itself is expressed. To be a real creative artist both emotion and intelligence are necessary.

WHAT IS CREATIVE GENIUS?

In modern times the mind is most dominant and people try to be very clever. Some succeed, some do not. But it is not enough

to be clever. Such art is so hard, so painful to look at or to listen to, because we have to listen and look with our minds. So when we see a very clever picture, we begin to think about it and say to ourselves: "I suppose it is beautiful, for according to my mental analysis everything is right." The moment we start thinking in this manner everything is wrong, because we should never be able to analyse a piece of art. Even though we may be able to analyse it up to a point, we must still be able to say: "I do not know what it is." If there is something that eludes our analysis, something beyond the mind's critical vision, then that art has something within it.

That is where the difference comes between genius and brilliance. The genius can afford to make more mistakes from the technical standpoint. The brilliant person cannot afford to make mistakes, because he has only his brilliance, only his intellect. So if he makes a few mistakes, all the other people perhaps even cleverer than the technician will say: "What! this is wrong, the proportion of that is not quite true. According to this theory, that book, he is quite wrong."

They start quoting books. Now books are very important and I myself will use several books for a basis of explanation in some of my classes. Books are important be-

cause we want to know the steps on which to climb, we do not know where to go if we have no steps, and the stepping-stones are books, intellectual ideas and analyses, technique, and so on.

But if we go beyond and have conquered our art, we can throw away all the lesser. We do not need feet—we have wings. Technique, books, theory are our feet. Having learned to walk and then to fly, we can say: "I will throw all this away. I have the background that I need."

That is really the essential point about expressing an art. That is why so often it happens when people listen to music or see dancing, everything seems technically right, but they feel that it is wrong and cannot tell just what is wrong. What is really wrong is that the performer is missing the very essence of life, he is not expressing a certain "It" which is genius in art.

In India really creative art does not exist much in modern times. Very much of what we are trying to express is not an experience but an idea from without. A very important attribute to the expression of art is that we may listen to everybody, we may watch and study everything, but we must know for ourselves. The artist does not say: "I know dancing, I know music," but "I *am* dancing, I am music."

The artist says : "It is to my experience that I owe my art." And that experience is irrespective of audiences, irrespective of what other people may think about him. That is another important thing to understand about the artist. Though artists are usually very sensitive and care what other people think of them and want other people's appreciation within, they really do not care. Though they crave response, on the other hand they know what they want to give, and no matter how much other people may try to dissuade them, they do not listen, because they know. When we really know, what does it matter what other people think ?

It is very necessary to have that strength of mind and emotion. It is very necessary to feel tremendously independent of the world, though we may feel very much part of the world.

Though what I am trying to express may seem commonplace, I am endeavouring to show what to me is creative genius.

THE REAL SPIRIT OF INDIA

In the past in India, if we study the dance, the music that existed then, even the handicraft, the pottery, the weaving, the furniture, such simple articles as mats and broom-sticks, we find there was so much beauty. That was one very important key-note of India. India did not have art that was meant

for mere display—that to me is a fundamental attitude. We do not dance to show off. We dance because it is part of our life, because we want to give, to spread a certain life. Not that we necessarily analyse our attitude before we dance. But if we feel that art is part of life, so that we do not need to have a piece of art put here and there for our admiration, then art is not outside us.

In old India, art was part of the scheme of everyday life, and that is where I think the Indian genius was—*was*, you note I said, because it is not now, because we have unfortunately been told that art must be displayed, it is something to show.

Very rarely in old Indian homes did they have drawing-rooms and bedrooms furnished in a particular way with special ornaments such as flower-vases. They saw the flowers in the garden. Why did they want to see a specially-shaped vase ? There were many beautifully shaped vessels in their kitchens. What they used every day was so beautiful, there was no necessity to display one special object of beauty. Every day you eat two meals. Every time you eat those meals you see and use beautiful vessels. Why do you want to see vases on the shelves ? Everything in life in such an environment becomes beautiful and picturesque. You do not want special things to express

that beauty. That is the genius we want to develop in India. In our old Indian homes they used lamps that were not merely for light. They were lights in themselves, even when they were not lit, because of the beautiful designs in the brass-work. The people had wonderful ideas, they were full of originality. Rarely did one see two lamps alike.

Even the simple earthenware pots were marvellous. It did not matter if one were rich or poor. If one were rich, then there were the silver vessels with marvellous shapes. In between there were beautiful brass vessels. If one were poor, then there was the earthenware, just as beautiful as the brass or the silver, because of the wonderful shapes.

I have seen in western drawing-rooms some of our kitchen utensils. At first I laughed and said: "That is something my grandmother used in her kitchen." Later on I began to realize why. Even some of our Indians bring vessels from the kitchen and put them on the table with flowers. That is the art we in India must develop—that everything we use is so beautiful we hardly need to have specially created things to be called beautiful. Naturally we must have pictures, but also let us have beautiful wood-work, lovely doors and windows, the whole architecture of the house embodying beauty.

We have to find our own genius. That is where the real creative spirit has to be born in India, and it can be born only in one circumstance, and that is for all of us not merely to learn and to see what is India, but to experience the spirit of India. We must feel Indian. We cannot help feeling Indian, because we *are* Indian.

Do not think I am so narrow-mindedly patriotic that I think we can never see and have anything beautiful outside India. Some may think I do not want anything western. It is so difficult geographically to separate one country from another. Perhaps what we ourselves may call Indian has blended in it influences from outside. Perhaps what we call European is also helped by other countries. They have borrowed the art of Egypt, of Chaldea, of Greece, of China, and gradually through their own genius have changed it to suit themselves. We can also change and adapt such art to suit our needs. Let us see what there is, but do not let us lose what we have, because we have no eyes to see.

We must train ourselves to have eyes to see. Here is a very common example: you know that South India is very famous for its bronzes, not those made in modern times, but those from the old temples which are especially beautiful. All the postures in the modern bronze-work may be the same, but

the old bronze possesses something that the modern statues do not have. Sometimes it happens that some of these old bronzes lie for years in a brass-shop, neglected, unwanted. Someone with a perception for the beautiful comes into the shop and says: "That is the very statue I want—*that* is really beautiful." The shopkeeper may reply: "Oh that is very old, nobody likes it, so you can have it very cheap." The buyer is extremely thrilled and the poor shopkeeper does not know the worth of what he has had for so long. Many people have made collections through the ignorance of just such shopkeepers. Then perhaps this piece of bronze is put into a museum and receives a notice in the newspapers that a wonderful statue has been found. Then the people living next door to the brass-shop say: "Why, that is the particular statue that the man tried to sell me for one rupee and now it is worth thousands of rupees," and it becomes beautiful in their eyes, because the newspaper has said so.

We in India have great treasures, but we have not learned to discover them. The greatest treasures, of course, are the simplest, and because they are so simple we are unable to find them. It is because we ourselves are not simple.

THE NATURE OF ART

Art is not merely analysis. Our lives must become so filled with

beauty, with beautiful ideas and beautiful thoughts and feelings, that we ourselves must go into deep meditation in order to delve deeper and deeper and deeper, in order to see the difference between the Real and the unreal. To see the difference between the Real and the unreal absolutely is almost an impossible task and we can do it only comparatively, but that is the highest kind of appreciation there is, to see something and know that there is God, so to speak, in that form.

That applies to humanity too. We see the Real in some very outstanding person, but what about someone who may look ordinary, even ugly? Most people will pass that person by. Only the very great person will say: "That person, though he may look ordinary, he looks extraordinary to my eyes." The great person usually discovers greatness in somebody else and then brings that greatness to the foreground. If we read the history of many of the greatest people in the world, we realize they might have been quite insignificant but for the help they have received from one or two great people. It is very true in South India. I have known many cases where artists have been completely neglected, and not even noticed until some person declared that artist great. Then the simple person cannot understand the new position he has

been awarded. He remains the same, he has not changed, but other people have changed towards him.

Another important element in art is the religious spirit. So much of the genius that was expressed in the arts not only of India but of all countries, of all civilizations, was influenced by Religion. Some may ask: "Do you mean that we must all become orthodoxly religious?" No, I am not saying that we should become orthodoxly religious, but that we should all become religious. Your religion may not be a church, it may not be a particular temple, but you must have a religion in its right sense. In fact you can be an atheist, but be religious, in your atheism. Your religion may be your art, but that extreme consecration to your ideal, that one-pointed devotion to that ideal, and the power of will to struggle, struggle, struggle and work until you really achieve your ideal, that purity of purpose and emotion, I call *that* Religion.

When you have such a tremendous aspiration that you go beyond your own bodies into the great heights of emotion, that you go into deep thought, that you can get into those abstract realms that ordinarily are impossible to enter, if you can have such high aspiration, the real creative spirit will automatically come to you.

AROUSING THE CREATIVE SPIRIT

Do not think that you have to have classes for the creative spirit.

It is true that many people give such classes but such classes become monotonous, and much of the so-called "creative" music is a copy of somebody else's creation.

There is another marvellous aspect of art. When you have the real emotion, full of aspiration and fire, you have so many millions of new ideas that you are yourself surprised. Imagine the music that has been created out of the seven tones. We have hundreds of songs from North India, from South India, all containing these same tones. Could you by yourself create all these different varieties? See what genius has done.

From where did that genius come? It came because of the bigness of art, it came because of deep emotions, and that deep emotional power is absolutely essential for the creative spirit.

There is another interesting thing about the creative spirit. The creative spirit does not mean always new ideas, nor that everything you do must be done differently. The person who has the creative genius can do the same thing one hundred times and yet each time it must seem different, because to him it is new. If you have devotion to the ideal and this religious spirit, you find each day is a new day; each time you sing the same song, it is a new song; each time you dance, it is a new dance; so that it becomes a great

experience. If you experience that freshness every day, you are bound to make other people feel you are inspired, and the other person will never be bored. In fact it is almost a sign if your audiences are not bored that you are not bored. If the artist is bored, in other words if the art is tired of the artist, so that the art is trying to get away from him, then the audience is also tired of the art, for there is no more art.

DANCING OR ACROBATICS?

That is where the master-hand is different from the ordinary one. I have seen very great dancers in the world's eye, dancers who turned and jumped and performed extraordinary gyrations with the body and all said: "How splendid!" But it was just like a circus. What is the difference between the acrobat and the good dancer? The acrobat can jump much higher, turn far more times. The dancer is not able to do one-third of the tricks of the acrobat. The real dancer can do just a few gestures—but one look of the eye, one turn of the head, every little movement is so full of meaning, so full of expression, you notice it. A tiny finger lifted with meaning is far more thrilling than all the turns and gyrations and tricks of the circus-performer.

Do not think, therefore, you can go on in a flabby way doing always the same thing. We must have

control of the body. That is where we need technique in order to express what is in us. If we do not learn to control the body and want to take a leap, for example, naturally we do something very ugly. In order to do whatever we are doing beautifully we need control of the body. It is the same thing with the voice or with the hand that paints a picture.

But it is not in itself enough. In fact if you become a great expert, you are content to do simple things. Other people may wonder why this expert is not doing all the marvellous things, but the expert does not care, he is beyond opinions, being an expert. All that is the result of experiencing the art.

THE ART OF DAILY LIVING

I do not know how to explain what I really mean, nor to express what I really feel. But I hope that you can feel what I feel and understand. You are all wanting to study the arts, and I am glad of your interest. But do not think that art is just the end of it. Learn to become great artists in your daily lives. Yesterday at the inaugural meeting of the Arts Course the President said he was a great artist and so is everybody else. As a matter of fact it is quite true. I think everybody is an artist for many reasons.

Up to a certain point everybody responds to beauty. Because a person is not interested in

dancing, because a person is not interested in music, it does not mean he is not interested in art, that he is no artist. If you, for example, are interested in wearing beautiful saris, to that extent you are an artist, because you want *beautiful* saris, not merely saris. Look at the person in the street who buys a dreadful calendar with bright colours. He says: "This is really beautiful." He is an artist. Perhaps he does not know from our point of view the difference between the good and the bad, but he automatically loves what to him is beautiful, though he does not know how to choose it. This is true of everybody. Take your servants. You throw a picture into the waste-basket. You will find them saying: "May I take this home, it is so nice? I will give it to the children," and you wish you had given them something beautiful, but if you had, they would not perhaps have considered it beautiful. It is not a question of discrimination. The love of beauty exists in every one and that love of beauty has to be gradually trained.

WHO SHALL TRAIN US?

Who is to train us? How are we to know if the person who is training us is an artist? That is a point about art you cannot know, you have to feel. Somehow something in you says: "That person attracts me. I feel that in that

person is the real thing." That to you shows your teacher.

We must not be attracted by the merely clever. In the western countries they are very clever in their knowledge of art, but one does not see in the classical arts enough real spirituality. Art must be spiritual, and it is bound to be if we have the spirit about which I have been speaking. If it is purely from the mind, what will happen is that we shall create wonderful guns and bombs. We do not want the mind to be so artistic that our art shows only the mind. In the West they understand the psychology of the ordinary person, and put temptations in the way of every single individual by their very attractive shop-windows. It is all very clever. Here in India we must force the salesman to bring what he does not want to sell, but western commercial art has developed to such a very fine point that everybody buys what he does not want to buy, all as the result of a very clever psychology. Many times a person returning home will say: "I bought this but I did not really want it. Now I have wasted my money. What shall I do?"

THE REAL INDIAN ARTIST

Let us specialize in another line. Our art is in our everyday life.

In olden days our art was unconscious, and nowadays it is trying to become conscious, and that is

why we are wobbling so much on the path. We do not know how to create consciously that unconsciously beautiful thing that we once created. Take the simple potter who has no education, no B.A., L.T. degrees, is not even a Montessori diplomée, but he goes on making beautiful pots. The weaver goes on weaving his cloth beautifully. Of course if you ask him: "Is orange and green a very nice combination of colours? Please make me something modern and smart," he will not know how to answer, and he will make something modern and smart and ugly. Then tell him: "Now you make what you like in your old ordinary way," and he will make you something beautiful. He can do it unconsciously. This is true everywhere.

The peasants have a far better sense of colour and beauty than the ordinary person. Take the village embroideries in Kathiawar, in Sind, they are exquisitely beautiful, with wonderful colours. Compare them with what is being done by learned and educated people in fashionable places, who take so much trouble with their table-cloths and drawn-thread work, and you will see that the most beautiful was made by those who had no degrees.

Perhaps the fact you are smiling means you agree. I do not mind if you do not agree. I am very glad if you think about it.

It is necessary to have that simplicity of mind that the ordinary cooly has. If plus our education we can keep that simplicity, we are safe. We are so educated we become gradually complicated and very important to ourselves. We are all of us in the same danger, and therefore we lose that simplicity.

That is where the genius of India must be expressed—that spiritual background which is simplicity, that high aspiration, that deep love of an ideal, a goal, and the unconscious but intelligent impulse to express that, these are the qualities we want and these we must express in our everyday lives.

I am afraid we do not live true to such an ideal, and only when we do, are we being really Indian artists. Take some of our dancers who dance the great stories from our religious books, such as the story of Śrī Kṛṣṇa and Rādhā. But the person who dances does not believe in Śrī Kṛṣṇa and Rādhā. He goes off the stage and in his motor-car smokes and says: "I am not a Hindu." But if we do not believe in what we are doing, how can we really do it? I do not think it possible, because we have not experienced it. In everyday life we must feel the spirit of Kṛṣṇa, the spirit of Rādhā, so that all that greatness may inspire us. If the feeling is there, we only change our costume and dance, or sing, because dancing, singing, painting, making

beautiful sculpture, all these things are expressions of the highest aspiration.

When we have created something, we must feel as if we had bathed in something so marvellous and so refreshing. If we have had the real experience, then our art is living, it is creative, it is new all the time, it is truth.

One example of such art in the West is the Parthenon of Greece, made by the great Phidias. It is now in ruins, though much of it has been reconstructed. This was to me one of the most inspiring pieces of art. What does it matter if it is in ruins, it is beautiful, and complete enough. Why is it so inspiring these many thousands of years after it was created? Because the person who did it was full of a freshness that lives today. You will find that same spirit in our marvellous temple architecture. You should go to these temples, you should go to the museum and see the very beautiful bronzes. I am arranging for a special exhibition of Indian bronzes at one of these lectures. But do not merely look at the fingers, the hand, the head. Become thrilled by it, so that it will stir up in you the capacity to do equally great things, your own new and great things, or perhaps new things in an old way or old things in a new way.

But let us be Indian, because we are born Indian and that is the only thing we can really express. We may be great in other things but we must be great in ourselves.

THE SPIRIT OF ART

It is the spirit of what I am saying that I want you all to think about. During the classes try to get at the spirit behind all this technique. Of course, we will help you to understand the form, but you must understand the life. The life is the only gift you can really take. After all, I am sure you will be far more thankful if you can get that particular life to be great than what you may learn about South Indian art. You will say: "I may not have become a proficient dancer or musician, but I have a certain something that I do not think I would ever have had except for my visit to Adyar." That is what I want to convey to you, and that is the thing that will live with you for all time. If you learn what exists in modern South Indian art, within a year or two it may all be changed and you will have to have another Arts Course. If you learn the spirit of Art, then when I come to your city, you will give me something of that spirit. That is the main background which I have for the Course, and I am happy we are all together.

THE KURUKSHETRA OF TODAY¹

BY GEORGE S. ARUNDALE

WE see behind us and we see in our midst the Kurukṣetra spirit. We know very well the nature of the first Kurukṣetra, so far as the immediate present is concerned. I should very much like to have information, from those who can give it authoritatively, on the Kurukṣetras before the one associated with *The Bhagavad-Gītā*. That Kurukṣetra, to my belief and understanding, is the first of the major Kurukṣetras of modern times. It opened the gates of the world. The true gates of the world are always to the East; therefore, the Kurukṣetra took place in India. That Kurukṣetra opened the gates of the world to the modern spirit, the modern civilization of this modern world. Therefore, from the standpoint of the present, though by no means necessarily from the standpoint of the past, let us call that Kurukṣetra Number One.

As I have said, I should very much like to have a list of those major catastrophes, if you like so to call them, which from time to time have burst aside the fetters, the restrictions of the whole world, or which have brought to a con-

clusion a whole world and have sent the evolutionary process on to a new.

THE ETERNAL PRINCIPLES OF WAR

Beginning with Kurukṣetra Number One, I should suggest we try to extract from the story of the Kurukṣetra as told in *The Bhagavad-Gītā* and *Mahābhārata*, all that deals with the great principles of spiritual war, the essence of the eternal principles of war, since war is of the essence of the evolutionary process. Some think that war is not of the essence of the evolutionary process. In one of her splendid lectures, Dr. Besant made it very clear that the will of the Logos is expressed in terms of war no less than in terms of peace. We must try to understand, and I should like our erudite students to glean for us, the eternal principles of war.

The principles of war now obtaining are no true principles of war at all. They are expediences, conveniences, expressions of might without any reference to Right. It is of specially vital importance that in India, the home of Right as opposed to might, we should sound forth, especially to western lands,

¹ From an address to South Indian Workers' Conference, Adyar, 21 October 1939.

the essential spiritual principles of war. And I do hope that one or more of those who live in India will take up that duty and set forth such great principles in easy language, as a contribution to our series of War Leaflets, so that they may be understood by the man who rides in the tramway, who walks in the city streets, who sits in the omnibus, that he who runs should be able to read.

IN WAR MACROCOSMIC FORCES ARE NEAR

The second point on which I should like to lay stress is that in such a time as this the Macrocosm pervades the microcosm, more than it has ever pervaded it before, save at such times as this, both in terms of the universe, worlds, individuals. Those who have sufficiently opened their natures can at such a time as this make a far more intimate contact with the Macrocosm than they have ever made before.

It is true that in high states of yoga or of meditation the Macrocosm may be contacted. But the difference between such a condition of contact and the present condition of contact is that this contact is continuous, even though less intense, whereas that contact is necessarily, save in the case of those most highly evolved, fleeting, spasmodic. We now have down here and in the outer world available to everybody a constant con-

tact with the great Macrocosmic forces.

That is, to me, one of the most wonderful circumstances of the war. I can never dissociate myself from awe and wonder that such a state of consciousness is available to every one whether he be a yogi or whether he be an ordinary individual. We are all of us, in fact, yogis, by very virtue of these cataclysmic times, conscious or unconscious yogis.

The Macrocosm is intimately pervading the microcosm. The forces of the Cosmos are pervading the worlds, and they are so pervading, they are so tangible, that they are susceptible of contact by the ordinary senses which we use in our work in the everyday world. My profound belief is that every sense we know—seeing, hearing, tasting, smelling, touching, and so on—can ally itself to a realization of the Cosmic forces, of those forces of consciousness which normally are not available save to those who have the keys to the mighty doors which release access to them.

The Macrocosm pervades the microcosm in terms of the universe, worlds and individuals. It is very important for us to realize that there is this tremendous interchange of consciousness between the Universal Consciousness, the One Consciousness, and the individual consciousness. It is almost as if in a time of a Kurukṣetra

such as is the present there is an amalgamation of consciousness, a unification of consciousness. There is One Consciousness more than there ever has been before, save in similar times of Kurukṣetra.

KUNDALINI AND CHAKRAS ARE INTENSIFIED

That means as a very direct and important consequence the fact that the forces of the chakras and kuṇḍalinī are most deeply involved in a spirit of intensification. Anyone who is at all open to the Macrocosmic influences, to the forces of the Cosmos, to the higher forces of life, will certainly be aware of the more deeply vibrating chakras in his own body and of the intensification of the kuṇḍalinī both of heaven and of earth. Those of you who are extremely sensible of the major destiny which is yours by reason of your being born into the world at such a time as this, and who are intent on fulfilling it, should be able to discern in your individual selves this intensification of the revolution of your "wheels," and therefore of the more rapid movement of every single centre of force and every single flow of fire.

I believe that if we could go a little more deeply into this particular matter we should perceive that each Kurukṣetra has its own dominant chakra, that each Kurukṣetra is dominated by a certain wheel of life. However much all

wheels may be in movement, the Cosmic as well as the microcosmic wheels, there is probably one which is dominant. I should be very thankful if any scholar erudite in the ancient philosophy could discover which chakra is dominant during the period of a Kurukṣetra, during the period when there is a tremendous contact between the Macrocosm and the microcosm. My own opinion, which may be entirely wrong, is that it is the Crown chakra which is supremely involved in this particular Kurukṣetra. At all events, whether that be true universally or not, it is certainly true so far as I am concerned. That particular chakra revolves at a rate never before achieved, so much so it profoundly affects my own conscious self and my own relationship with my surroundings. That is my own individual and personal experience. I do not know what is your experience, but there is no question about it, that there is a particular wheel in the series which whirls with an intensity it normally does not whirl, and that in each one of us that particular wheel is whirling with greater intensity, and perhaps is the dominant wheel, so far as our own individual constitutions are concerned.

If we are aware of this intensification, and we should be aware of it if we are macrocosmically living, we can take advantage of the

propinquity of the Macrocosm so as to drench ourselves with it. If we are effectively in touch with the Macrocosmic forces, and feel these forces, in whatever particular wheel they may be functioning, surging, through us, then we can be much more useful, we can use the power that particular force generates to send out influences such as it has not been possible for us to send forth before. For a member of The Theosophical Society that is a tremendous power. He can do more because he knows that which the vast majority do not know.

We do not want in the least to trouble about developing the chakras, for the chakras are developing at such a time as this far more rapidly than we could ever develop them, and it would be mischievous and unwise to attempt to try to cause the wheels to revolve with undue intensity. Since a meditation is being done for us in terms of the universe, there is less occasion for us to meditate in terms of the particular and individual. But we should watch and record for ourselves the changes that take place in us as we become more and more fitted and more and more needed, needed as we already are, to be the agents of the Elder Brethren working in the outer world.

I should certainly say to Theosophists that the Supreme Work is not to think of ourselves, and of

our particular views, but to think of ourselves as dedicated agents of the Elder Brethren with the duty of helping Them in Their work, with the duty of trying to express the Will of the Hierarchy, as we may be able to understand it.

A FIRST-RAY PERIOD

Naturally this is a First-Ray period. War is always a First-Ray period. The First-Ray forces may be said to be leading us, while the Second-Ray forces have as Their work in a very definite and true way the function of the Quarter-Master General of the forces. The Commander-in-Chief, principal exponent of the purpose of the evolutionary process at this stage, is the First Ray. The Quarter-Master General of the forces provides the spiritual nutriment and other necessary supplies to the Army, and we urgently need other Rays than the First to feed us. You need not imagine, if you feel yourselves to be other than dominantly First Ray, that you can rest back and say: "Let the First Ray do the work." The First Ray must be the spearhead of it all. The First Ray has the duty of being in the forefront, of providing the shock troops, such as we all ought to be of the Masters' Army. But many of us with other Ray aspects must feed us, and make the shock capacity as wise and as fine and as beautiful as possible.

LIVING IN THE HIGHER SELF

In these days, since the Macrocosm pervades and sways the microcosm, the Higher Self pervades and would sway, if it can, the lower self. These are times for us to live in terms of the Higher Self; I should like to emphasize that by saying what to me is a profound truth, namely, that the outer world now has to become the dream and the inner world a Reality.

That may seem entirely opposed to the idea that if action is what is needed at the present time, there must be no dreaming in the outer world. On the contrary, the outer world must be the dream in the sense that it takes second place to the inner world of the Real, of the Greater Realities. We live in the inner world and pour from the inner world upon the outer world. That is our work particularly. For my own part I am certainly prepared to say that in these days I live as if in a dream, out of perspective so far as regards this particular world. Sometimes I am called solemn, aloof, a dreamer. I am essentially a dreamer, because my centre is within and I must dwell from it. It does not make me less active outside. On the contrary, the more my centre is alert within, the more my circumference must become tremendously active. But the activity must come from within rather than its centre outside. I do

indeed live as in a dream without any less of activity, but I think more than ever of outer world activity, because there is the Inner Life which makes the outer work so much more important from the point of view of the work we have to do in it.

The outer world must be lived by us in terms of the inner, and we have to remember, you and I, who have not all these marvellous contacts with the Inner World, those priceless advantages that Dr. Besant and Bishop Leadbeater had, that we must all the more concentrate on the Inner World, so that we may lose nothing, so that nothing may escape from us, so that to every possible extent we reflect, as truly as we can, the will of the Elder Brethren at the present time. She only had to think and lift her consciousness to know exactly how any piece of work had to be done. As we have not those advantages at our disposal, it is all the more necessary that each one of us should be living in terms of the Inner Life, and therefore reflecting the better the Will of the Elder Brethren, and of reducing to terms of concrete strong action, without fear and without favour, such small intimations of Reality as may come down to us through the channels which we must try to be between the inner and the outer world.

THE GREATER WAR

What was called the Great War from 1914 to 1918 is the key to this, the Greater War. Why is this the Greater War? Because I think there is a more universal capacity to understand the real nature of it than there was twenty-one years ago. I think we know more today what wars are for than we knew before. The high purposes of war, the tremendous fronts on which war is being waged everywhere, of these we now have some definite conception. But if we want to know what we are to do, we must look back into the Great War of 1914-18 and endeavour to perceive the principles which were enunciated then but which the world did not understand, which made the last war infructuous and necessitated this war of today.

When we look back on the Great War we have the supreme, the unique, the marvellous, the glorious, the revealing privilege of having been able to listen to a Voice which we know is the Voice of the Elder Brethren. To the outer world Dr. Besant seemed to be just one leader among numbers of leaders. To many of us she was the messenger of the Hierarchy. There is nothing more important than that all of us, if we would be wise agents of the Elder Brethren, should see how she spoke, and try to reproduce, as best we can, in terms of modern needs the advice,

the direction, the great leadership she gave. It is to that end we have been trying to reproduce much of her work in *The Besant Spirit* series, of which we hope to issue further volumes. The more I read of her work, especially in *New India*, the more I perceive with uttermost clearness that that which she said twenty-one years ago needs to be said today in practically identical terms.

We have many of us heard the Voice of that great messenger. We can hear it through the written and the spoken word. But if we are to hear, we must have the ears to hear. If we are to see the Plan which she brought down we must have the eyes to see. Therefore must we strive to become consecrated and dedicated to that great work of hers which has now become our great work, for it is our duty—the duty of every Theosophist, of every member of The Theosophical Society who believes in her—to represent her.

So must we perform a vigil at the Altars of our Higher Selves and try to go forth from that vigil more abundantly consecrated and dedicated.

THE SUPREME MESSAGE

We must always remember that at such a time as this the supreme hope of the world lies with Theosophy and The Theosophical Society. We must remember that

Theosophy and The Theosophical Society are the great gift to the modern world, the new world, the world which has hardly come to birth, from the Elder Brethren. We have not yet really received that gift. Still less have we begun to utilize it. Whatever else we may do we must never forget to spread Theosophy and to exalt the value of membership of The Theosophical Society. That is a work we must under no circumstances neglect. However much we are immersed in work we may feel it is our duty to perform, we certainly must not neglect to spread the fragrance of Theosophy and the nobility of membership of The Theosophical Society.

I do exhort you officially in my capacity as President of The Theosophical Society, and it is the rarest thing for me to invoke the name of

my Presidential Office, but I do invoke it now to say that the duty of every Theosophist is to give his supreme allegiance to the spreading of the mighty Truths of that great Science, and to show by his life and in all other ways that may be possible to him the wonderful worth of membership of The Theosophical Society. I feel that that is the supreme message I can send forth to my fellow-members of The Theosophical Society throughout the world, whether they belong to belligerent or to neutral countries, whatever their views or whatever their sides. The sides that are now dividing us are designed to unite us. Theosophy and The Theosophical Society must be our supreme adventure regardless of whatever other adventures in which it may be desirable to engage.

BRITAIN AND INDIA

My immediate value and strength to The Society is my love both for Britain and India. Also have I value and strength for The Society because I feel deep friendship for every country I visit.

But the Call is now for India and Britain together, and all who love both lands can best bring about this comradeship for which our Elders have been planning so long, and which should have been achieved before.

More important than any victory for Britain or France in Europe is that supreme victory which shall unite two great lands in equal friendship. For this victory must all fight, for it is a victory which shall heal the world. Let wisdom contend against ignorance and give to civilization the greatest triumph it has ever had.

G. S. A.

THEOSOPHY AND WAR

BY ELWIN HUGHES

NOW that the storm has broken, and is sweeping across Europe, when the civilized world is shaken to its foundations, and all former standards of life are being abandoned; is it possible that any light—even of the Ancient Wisdom itself—can penetrate the clouds, and reassure us that the Sun still shines?

For so long, Europe has been preparing for this eruption. Proposing peaceful deals, nations have spent best fortunes on the implements of war; outwardly abhorring murder, they have employed science to discover the dark secrets of nature to be turned to instruments of destruction; amiable gentle people living peacefully, have been slowly and insidiously educated into a frame of mind in which the legalized abominations of war appear to be dressed in the tattered garments called Patriotism. Mothers of belligerent nations give their sons that they may kill other mothers' sons for some remote and scarce perceptible ideal that war will end war. Those with the bravery still to stand firm against these atrocities and to refuse to take up arms, will be martyred and branded with the mark of cowardice and worse.

The Church, from having prayed unitedly for peace, must now, perforce, exhort her children to forswear it. Each one of us in Europe stands face to face with fear and horror. In the midst of life we are in death more literally than many of us have been before.

It is interesting to discover how the considered opinions formed in peaceful security will stand up to this supreme test, and to measure their worth in these altered times.

The student of Theosophy should be well-equipped with understanding, and able to interpret this sad cipher, at any rate for his own comfort.

Knowing the power of thought, he will realize the inevitability of this outbreak upon the physical plane, after the massed thought of the world has been concentrated for so long in fear upon destruction. And, trying to raise his consciousness above the level of the transient to the clarity of the Eternal, he may be given a glimpse, however incomplete, of the use to which the Great Ones may turn even this giant cataclysm to good.

Mankind has many debts to pay and lessons to learn. Perhaps in this wave of universal agony of mind and body it may free itself

once and for all from the accumulation of the past which fetters it, and, in newness of life, be born again to build a better world upon the ruins of the past.

Dedicating himself wholly to the sacred cause of Universal Brotherhood, the student of the Divine Will of God may go forward spiritually fortified against all ill, even though his body may in its weakness quail before the face of danger, and his thoughts be often shadow-

ed by fear. Firmly convinced that nothing can come near unless the seeds of it are within himself, and that all experience can be utilized for the gaining of greater wisdom and courage, he will even try to look upwards to the star which guides him, with a sustained effort to steer his course thereby, whether it be still along earth's dark and dangerous way, or to the Peace which passeth understanding.

LOVELY IS THE WISDOM

(Tune: "Song of the Islands")

Lovely is the wisdom
That shines through all the ages,
The teachings of the Masters,
The Inner Light we call Theosophy.

Homage, love and service,
We bring to those great sages,
The Masters of the Wisdom,
The Elder Brothers of Humanity.

Slowly up to Godhood
We grow through many stages,
In oneness with all beings,
To perfect knowledge of our unity.

Lovely is the wisdom
That shines through all the ages,
The teachings of the Masters,
The Inner Light we call Theosophy.

L. L. PARTLOW

H. P. B. AT PHILADELPHIA

BY MARY K. NEFF

A SPIRITUAL centre exists where great sacrifices have been made, great emotions restrained and brought into constructive use, where great plans and objectives have been evolved in time of crisis. Such a centre is Philadelphia. From its very inception in England, 4 March 1680, by Letters Patent to William Penn, Quaker, and its foundation on the Delaware and Schuylkill Rivers in Penn's "Sylvania" in 1682, this city has a continuous record of spiritual greatness.

CITY OF BROTHERLY LOVE

For three successive centuries Penn's "City of Brotherly Love" played its part in the special effort made by the Great Hierarchy during the last quarter of each century. In the seventeenth century Europe had struggled for religious freedom; and, unable to obtain it in the motherlands, little communities fled to America: Puritans, Catholics, Huguenots, dissenters of many sorts; lastly the Quakers came to Philadelphia, where William Penn rose to the spiritual height of offering sanctuary to men of all religions.

In the struggle of the eighteenth century for political freedom, Philadelphia played the leading part in America. The "City of Brotherly Love," most cosmopolitan community in America, became the capital of the Thirteen British Colonies, and remained so through the Revolutionary War and the shaping of the American Constitution, until the inauguration of the new-born Republic's first President, George Washington.

In the last quarter of the nineteenth century, when occultism in the form of The Theosophical Society was to be launched in the western world, where could a more fitting place be found for the preparation of its founder? Hither she came, Helena Petrovna Blavatsky, late in 1874, and for the greater part of a year passed through momentous occult experiences, while Philadelphia was busy with preparations for the celebration of the Centennial of American Independence.

The Centennial Exhibition was to be opened 19 April 1876, the anniversary of the Battle of Lexington, in what is now Fairmount Park. Huge buildings were being

erected there; and the city, knowing that visitors would number hundreds of thousands, was increasing its housing capacity. Among others, a block of graystone residences on Sansom Street was newly finished.

H.P.B. AT SANSOM STREET

Here, at 3420 Sansom Street, Helena Petrovna Blavatsky took up her residence. She had arrived in America for the third time on 7 July 1873; had met Colonel Olcott in September 1874 at the Eddy farmstead in Vermont, where he was investigating spiritualistic phenomena for a New York newspaper; had introduced herself to the American reading public by an article, "Marvellous Spirit Manifestations," published in the New York *Daily Graphic*; in short, she had become quite a well-known person in New York.

But now, for some undeclared reason, she went to Philadelphia, from whence she wrote, 16 February 1875, to Professor Corson of Cornell University: "I am here in this country sent by my Lodge on behalf of Truth in modern Spiritualism, and it is my sacred duty to unveil what is and expose what is not. Perhaps did I arrive here one hundred years too soon."

At 3420 Sansom Street many remarkable phenomena occurred. In *Old Diary Leaves* Colonel Olcott tells how H.P.B. made herself in-

visible to him, and of the hemming of some towels by a little pet elemental of hers which she called "Pou Dhi." He remarks: "Her house in Philadelphia was built on the usual local plan, with a front building and a wing at the back containing the dining-room below and sitting- or bedrooms above. H.P.B.'s bedroom was the front one on the first floor (the second, it is called in America) of the main building; at the turn of the staircase was the sitting-room where the towels were hemmed, and from its open door one could look straight into H.P.B.'s bedroom, if her door stood open."

M. C. BETANELLY

Colonel Olcott was her—or rather, *their*—guest; for it was at this time that she married M. C. Betanelly, a young man from Russian Georgia, an importer of Russian goods into the United States, with offices at 240 Walnut Street, Penn Buildings. It seems that Betanelly had read Colonel Olcott's press account of the arrival at Eddy's farm of the Countess de Blavatsky, and he hastened to make enquiries, saying that he was one of three Russians then living in the United States. "Being no believer in Spiritualism, I do not know what to think about these manifestations," he wrote. However, he attended public and private séances with Mr. and Mrs. Holmes, mediums, séances that

Colonel Olcott conducted at Philadelphia in January 1875 and at which Madame Blavatsky played an important part, with the result that Mr. Betanelly became an ardent Spiritualist.

He also fell violently in love with Helena Petrovna. Colonel Olcott writes: "He declared that he would ask nothing but the privilege of watching over her, that his feeling was one of unselfish adoration for her intellectual grandeur, and that he would make no claim to any of the privileges of wedded life. He so besieged her that—in what seemed to me a freak of madness—she finally consented to take him at his word and be nominally his wife; but with the stipulation that she should retain her own name, and be as free and independent of all disciplinary restraint as she then was. So they were lawfully married by a most respectable Unitarian clergyman of Philadelphia, and set up their *lares* and *penates* in a small house in Sansom Street where they entertained me on my second visit to that city—after my book was finished and brought out."¹

JOHN KING

It was at this Philadelphia home that the first portrait of "John King" was precipitated and painted on a large square of white satin,

¹ His book, a résumé of his newspaper articles, was called *People from the Other World*.

intended for General Lippitt, of Boston. A similar but much smaller portrait exists at the Adyar Headquarters of The Theosophical Society. General Lippitt was one of a committee investigating the Holmes-Child séances. Says H.P.B.: "Gen. Lippitt, Olcott, Roberts the lawyer, and I have set to work out an enquiry."

Mr. Betanelly mentions an interesting phenomenon when writing to General Lippitt, March 22:

Since we came to this house John took away his own picture from the frame twice, kept it several days and brought back—and all as quick as lightning. There is no end to these wonders. Although a Spiritualist of only five months' standing, I have seen and witnessed more spirit manifestations, and see it more every day, than a great many others have seen in their long lives. John is making most mysterious and remarkable manifestations with us almost every day.

But most remarkable of all were the physical and psychical phenomena taking place within Helena Petrovna Blavatsky. She had fallen on an icy sidewalk early in the winter and hurt a knee; and then, as she told General Lippitt: "I nearly broke my leg by falling under a heavy bedstead I was trying to move and that fell on me." She developed a very bad knee, indeed. In April she thus amusingly described her troubles to the General:

"I felt so cross and so sick that I blew up Olcott, tried to set on a pillary Betanelly, had a fight with John, threw the cook into a fit and the canary bird into regular convulsions; and having made myself agreeable in such a general way, went to bed—and dreamt of old Blavatsky. . . . My leg is worse than ever. John had completely cured it, and ordered me to *rest* for three days. I neglected it and from that day I feel it getting worse and worse."

Mr. Jinarājādāsa published the correspondence of H.P.B. and Mr. Betanelly with General Lippitt, in THE THEOSOPHIST of 1924, under the title, "Early History of The Theosophical Society."

Who was this "John King" who cured her leg and precipitated his portrait? Was he the "John King" of Spiritualistic circles the world over? Madame Blavatsky solved this riddle ten years later, when she was carrying on a controversy in *Light* with Mr. Arthur Lillie. In a *Reply* she says:

"It is stated by Mr. Lillie that I had conversed with this 'spirit' for fourteen years constantly in India and elsewhere. To begin with, I assert that I had never heard the name of 'John King' before 1873. True it is, I had told Col. Olcott and many others that the form of a man, with dark pale face, black beard, and white flowing garments and *fettah*, that some had seen

about the house and my rooms, was that of a 'John King.' I had given him that name for reasons that will be fully explained hereafter, and I laughed heartily at the easy way the astral body of a living man would be mistaken for, and accepted as, a spirit. And I had told them that I had known that 'John' since 1860; for it was the form of an Eastern Adept, who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay."

Mr. Lillie misunderstood this explanation, and H. P. B. sent a second *Reply* in which she stated: "My critic says: 'She tells us that he (Mahatma Koot Hoomi) comes to her constantly with a black beard and long, white, flowing garments.' When have I told any such thing? I deny, *point blank*, having ever said or written it. . . . Does he rely upon what I said in my previous letter? In it I speak of an 'Eastern Adept who had gone up for his final initiation, who had passed *en route* from Egypt to Thibet through Bombay, and visited us in his physical body.' Why should this Adept be the Mahatma in question? Are there no other Adepts than Mahatma Koot Hoomi? Every Theosophist at Headquarters knows that I meant a Greek gentleman whom I had known since 1860, whereas I had never seen Mr. Sinnett's correspondent before 1868."

MASTER HILARION

The name of the "Greek gentleman" is divulged by Colonel Olcott in his Diary of 1881, when the Founders were living at Bombay. The entry is as follows: "Feb. 19th. Hilarion here *en route* for Tibet, and has been looking over, in and through the situation. Views on India, Bombay, the T.S. in Bombay, Europe, Christianity, and other subjects highly interesting."

A relevant fact is that the "Greek gentleman," of H.P.B.'s acquaintance was, at the time of the "John King" appearances at Sansom Street, Philadelphia, actually visiting the United States in his physical body. We arrive at knowledge of this significant fact by devious ways. First, a Notice in *The Spiritual Scientist* of May 27, to this effect:

It is rumoured that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for after a quarter of a century of phenomena, we are almost without a philosophy to account for them or to control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth.

This news item was, of course, inspired by H.P.B. herself. She and Colonel Olcott were substantially aiding the editor, Elbridge Gerry Brown, with money and articles; and she had persuaded General Lippitt and Professor Corson to contribute also.

The second link in the chain of evidence of Initiate Hilarion's visit to the United States in 1875, is a notation that H.P.B. wrote on the copy of this press-cutting which she pasted in her Scrapbook. It reads: "At . . ." and "Ill . . ." passed thro' New York and Boston; thence thro' California and Japan, back." "At . . ." is her abbreviation for Atrya and "Ill . . ." for Illarion, her usual way of spelling Hilarion. He once signed a story he wrote for *THE THEOSOPHIST*, called "The Ensouled Violin," as "By Hilarion Smerdis, F.T.S., Island of Cyprus."

H.P.B.'S GRAVE ILLNESS

To return to his appearances as "John King" in the Sansom Street house, H.P.B. wrote to General Lippitt June 12th: "What he did about the house while I was sick in bed, on the point of dying, three volumes could not express! Ask only Mr. Dana and Mrs. Magnon, who are visiting me and live in my house now. When they brought the letters today, he had opened every one of them before the postman had time to hand them. My

servant maid came running in my bedroom half crying and so scared that she looked quite pale, telling me that 'that big fellow with the black beard had torn open the envelopes right in her hand,' and so I read your letter."

The injured leg kept Helena Petrovna confined to her bed for a long time. On May 21 she wrote to Colonel Olcott: "The paralysis has set in. I had the surgeon Pancoast and Mrs. Michener the clairvoyant. The former says it's too late, the latter promises recovery if I do as *she* tells me. I have taken her again. I'm too tired to write more."

The Spiritual Scientist of June 18 contained the following bulletin of her health:

An inflammation of the periosteum has progressed so far that now it is uncertain if the limb will mortify and be amputated or become paralyzed.

The same day she wrote to General Lippitt: "My leg was going to be chopped off clean, but I said 'Mortification or sugar plums I won't have it!' and I kept my word good. Fancy my father's daughter on a wooden leg, fancy my leg going to the spirit land before me *pour le coup*! Childs would have a nice chance to compose *un quatrain* pretty obituary 'poekry' as Mr. Artemus Ward used to say, closing the verses with the usual refrain of his immortal *Philadelphia Ledger*, 'Gone to meet her

leg!' Indeed! So I summoned my best *will power* (my Sunday one) and begged of the doctors and surgeons to go and look for my leg on the Centennial Grounds. After they had vanished like so many unclean goblins or *Kakodemons*, I called in Mrs. Michener *clairvoyante*, and had a talk with her. In short, I had prepared myself to die—didn't care—but decided to die with both legs. . . . I had two or three other maladies showing an ambitious design to ornament themselves with *Latin names*, but I stopped it all short. A bit of will power, a nice crisis—tried hard the latter to have the best of me—a healthy tug with the 'pug-nosed messenger,' and here I am. Betanelly is a soft ninny; he would never have described my sufferings so poetically as I did. Would he, *mon General*?"

Betanelly's account must have interested the General greatly. He wrote on the same date:

All these days Madame was always the same; three or four times a day losing power, and laying as one dead for two or three hours at a time, pulse and heart stopped, cold and pale as dead. John King told truth . . . she was in such trance Monday morning and afternoon from three till six; we thought her dead. People say her spirit travels at that time but I don't know nothing of it, and I simply thought several times, all was finished. It's very strange. Those who watch her say that in nights she gets up and

goes right away in spirit room,¹ and that she goes strong on her leg though in day she cannot move it or walk at all. Friday morning she felt better, and took directly to write for *Scientist*. She expected letters from Boston, but had none, got mad and felt worse, and now she must lay dead one month before she is real dead. . . . Why, Doctor says three times she was dead.

There is no doubt that Helena Petrovna went down into the valley of the shadow of death in her Philadelphia home, and many strange things occurred while she lay helpless. Thus Colonel Olcott received a letter from the Brotherhood of Luxor, with her covering letter from Philadelphia, accepting him as a "Neophyte."

MASTER SERAPIS

"For years," he says in *Old Diary Leaves*, "and until shortly before I left New York for India, I was connected in pupilage with the African Section of the Occult Brotherhood; but later, when a certain wonderful psycho-physiological change happened to H.P.B. that I am not at liberty to speak about, and that nobody up to the present suspected, although enjoying her intimacy and full confidence, as they fancy, I was transferred to the Indian Section and a different group of Masters. . . . I was introduced to the Masters by H.P.B.

¹ H.P.B. wrote: "By the way, I have arranged a dark cabinet in my spirit room near my bedroom, and Dana of the 'Miracle Club' sits there every night."

through the agency that my previous experiences would make most comprehensible, a pretended medium-overshadowing 'spirit.' John King brought four of the Masters to my attention. . . . The first of these became my first Guru, and a stern disciplinarian he was, indeed."

This was Master Serapis. Writing to Colonel Olcott regarding Madame Blavatsky's illness, he says: "The possible emergency of such a case [her death] is no idle talk of our noble Sister. The Dweller is watching closely, and will never lose an opportunity, if our Sister's courage fails. This is to be one of her hardest trials. . . . an Ellorian—eternal and immortal is her Augoeides."

Again in May he wrote: "She must encounter once more, and face to face, the dreaded one she thought she would behold no more. She must either conquer—or die herself his victim. How solitary, unprotected, but still *dauntless*, she will have to face all the great perils and unknown mysterious dangers she *must* encounter. . . . She has placed herself under the stern law of the Lodge and these laws can be softened for none. As an Ellorian she must win her right. . . . The final result of the dreaded ordeal depends on her and her alone."

His letter of June 22 tells Colonel Olcott: "She feels unhappy and in her bitter hours of

mental agony and sorrow, looks to thee for friendly advice and soothing words of comfort. Devoted to the Great Cause of Truth, she sacrificed to it her very heart's blood; believing that she might help it if she took a husband whose love for her would open his hand and make him give freely, she hesitated not, but tied herself to him she hated. . . . Her cup of bitterness is full, O Brother. The dark mysterious influence is overshadowing all. . . . Tighter and tighter is drawn round them the pitiless circle; be friendly and merciful to her, Brother, and leaving otherwise the weak and silly wretch whom fate has given her for husband to his desert, pity him, also him who, by giving himself up entirely to the power of the Dweller, has merited his fate. His love for her is gone, the sacred flame has died for want of fuel, he heeded not her warning voice; he hates John and worships the Dweller who holds with him communication. At *his* suggestion, finding himself on the brink of bankruptcy, his secret design is to sail for Europe, and leave her unprovided and alone."

On June 25 the Master Serapis wrote: "People must respect her purity and virtue, for she deserves it. Brother Henry must have the wisdom of the serpent and the gentleness of a lamb. . . . Write to our suffering Sister daily. Comfort her aching heart, and forgive

the childish shortcomings of one whose true and faithful heart takes no share in the defects of an early spoiled childhood. You must address your reports and daily notes while in Boston to the Lodge through Brother John, not omitting the cabalistic signs of Solomon on the envelope."¹

H.P.B.'S RECOVERY

Suddenly the crisis is over and, H.P.B. is travelling to Boston; for she wrote to General Lippitt on June 30: "I have to go away, lame as I am, on business which I cannot postpone. My way is to Boston and its vicinities, in a radius of about fifty miles around." Of this sudden cure her niece, Mrs. Johnston, wrote in *The Path* of December 1894:

At one time H.P.B. was exceedingly ill with advanced rheumatism in her leg. Doctors told her it was gangrened, and considered her case hopeless; but she was successfully treated by a negro who was sent to her by the "Sahab."

We are indebted to William Q. Judge's *Path* for much information about her illness and the accompanying phenomena, which she told to her family in intimate letters that he published after her death in 1891, letters which Mrs. Johnston translated from Russian into English for that purpose. Thus

¹ These and other letters of Master Serapis are to be found in *Letters from the Masters of the Wisdom*, Second Series.

she wrote to her sister, Madame Vera Jelihovsky (mother of Mrs. Johnston):

"He has cured me entirely. And just about this time I have begun to feel a very strange duality. Several times a day I feel that beside me there is someone else, quite separable from me, present in my body. I never lose the consciousness of my personality; what I feel is as if I were keeping silent and the other one—the lodger who is in me—was speaking with my tongue. For instance, I know that I have never been in the places which are described by my other me, but this other one—the second me—does not lie when he tells about places and things unknown to me, because he has actually seen them and known them well. I give it up; let my fate conduct me at its own sweet will; and besides, what am I to do? It would be perfectly ridiculous if I were to deny the possession of knowledge avowed by my No. 2, giving occasion to the people around me to imagine that I kept them in the dark for modesty's sake. In the night when I am alone in my bed, the whole life of my No. 2 passes before my eyes, and I do not see myself at all, but quite a different person—different in race and different in feelings. But what's the use of talking about it? It is enough to drive one mad. I try to throw myself into the part,

and to forget the strangeness of my situation."

H.P.B.'S SUPER-MEDIUMSHIP

Mrs. Johnston states: "The newspapers gave accounts of certain of these phenomena, and described the appearance of astral visitors, amongst others a Hindu. In sending extracts, H.P.B. comments: 'I see this Hindu every day, just as I might see any other living person, with the only difference that he looks to me more ethereal and more transparent. Formerly I kept silent about these appearances. . . . But now they have become visible to other people as well. He appears and advises us as to our conduct and writing. He evidently knows *everything* that is going on, even to the thoughts of others, and makes me express his knowledge. Sometimes it seems to me that he overshadows the whole of me, simply entering me like a kind of volatile essence penetrating all my pores and dissolving in me. Then we two are able to speak to others, and then I begin to understand and remember sciences and languages—everything he instructs me in, even when he is not with me any more'."

Who is "the Hindu"? Quite evidently a different entity, not to be confused with "John King." Light is thrown on this problem by the annotation in H.P.B.'s handwriting, already referred to in

connection with Illarion. The notation reads in full: "At . . . and Ill. . . passed thro' New York and Boston; thence thro' California and Japan, back. M.: appearing in Kama-Rupa daily." So it was M.:, Master Morya, who appeared and advised and overshadowed.

"THE VOICE" OR "THE SAHAB"

In earlier letters written at this period by H.P.B. to her family in Russia, the "enveloping intelligence" was referred to as "the Voice" or "the Sahab." For instance, H.P.B. once wrote: "I never tell anyone about my experiences with the Voice. When I try to assure them that I have never been in Mongolia, that I do not know either Sanskrit or Hebrew or Ancient European languages, they do not believe me. 'How is this,' they say, 'you have never been there, and yet you describe it so accurately? You do not know the languages, and yet you translate from the originals!' And so they refuse to believe me. They think that I have some mysterious reasons for secrecy; and besides, it is an awkward thing for me to deny when every one has heard me discussing various Indian dialects with a lecturer who has spent twenty years in India. Well, all I can say is, either they are mad or I am a changeling!"

The scene has evidently changed to New York; for writing later to

her beloved aunt, Madame Nadejda Fadeef, H.P.B. says: "Tell me, dear one, do you take any interest in the physiologico-psychological mysteries? Here is one for you which is well qualified to astonish any physiologist. In our Society there are a few exceedingly learned members—for instance, Professor Wilder, one of the first archaeologists and orientalists in the United States, and all these people come to me to be taught, and swear that I know all kinds of Eastern languages and sciences, positive as well as abstract, much better than themselves. That's a fact! and it's as bad to run up against a fact as against a pitchfork.

"So then tell me—how could it have happened that I, whose learning was so awfully lame up to the age of forty, have suddenly become a phenomenon of learning in the eyes of people who are really learned? This fact is an impenetrable mystery of Nature. I—a psychological problem, an enigma for future generations, a Sphinx! Just fancy that I who never had the slightest idea about physics or chemistry or zoology, or anything else—have now suddenly become able to write whole dissertations about them. I enter into discussions with men of science, into disputes out of which I often emerge triumphant.

"It's not a joke, I am perfectly serious—I am really frightened,

because I do not understand how it all happens. It is true that for nearly three years past I have been studying night and day, reading and thinking. But whatever I happen to read, it all seems familiar to me—I find mistakes in the most learned articles by Tyndall, Herbert Spencer, Huxley and others. If some archaeologist happens to call on me, on taking leave he is certain to assure me that I have made clear to him the meaning of various monuments, and pointed out things to him of which he had never dreamed. All the symbols of antiquity and their secret meaning come into my head, and stand there before my eyes as soon as the conversation touches them.”

To her sister, Madame Jelihov-sky, she wrote: “Do not be afraid that I am off my head. All I can say is that someone positively inspires me—more than this, someone enters me. It is not I who talk and write; it is something within me, my higher and luminous Self, that thinks and writes for me. Do not ask me, my friend, what I experience, because I could not explain it to you clearly. I do not know myself! The one thing I know is that now, when I am about to reach old age, I have become a sort of storehouse for somebody else’s knowledge, *Someone* comes and envelops me as a misty cloud and all at once pushes me out of myself, and I am not ‘I’ any

more—Helena Petrovna Blavatsky—but someone else. Someone strong and powerful, born in a totally different region of the world; and as to myself, it is almost as if I were asleep, or lying by not conscious—not in my own body, but close by, held by a thread that ties me to it.

“However, at times I see and hear everything quite clearly; I am perfectly conscious of what my body is saying and doing—or at least its new possessor. I even understand and remember it all so well afterwards I can repeat it and even write down *his* words. . . . At such times I see awe and fear on the faces of Olcott and others, and follow with interest the way in which *he* half-pityingly regards them out of my eyes and teaches them with my physical tongue. Yet not with my mind but his own, which enwraps my brain like a cloud—Ah, but I really cannot explain everything.”

THE PERI-SPIRIT

Again she wrote to her sister: “It seems strange to you that some Hindu Sahab is so free and easy in his dealings with me. I can quite understand you; a person not used to that kind of phenomenon—which, though not quite unprecedented, is yet perfectly ignored—is sure to be incredulous. For the very simple reason that such a person is not in the habit of going

deeply into such matters. For instance, you ask whether he is likely to indulge in wanderings inside other people as well as me. I am sure I don't know; but here is something of which I am perfectly certain: admit that man's soul—his real living soul—is a thing perfectly separate from the rest of his organism; that this peri-spirit is not stuck with paste to the physical 'innerds'; and that this soul which exists in everything living, beginning with infusoria and ending with an elephant, is different from its physical double only inasmuch as, being more or less overshadowed by the immortal spirit, it is capable of acting freely and independently. In the case of the uninitiated profane, it acts during their sleep; in the case of an initiated adept it acts at any moment he chooses, according to his will. Just try to assimilate this, and then many things will become clear to you.

"This fact was known and believed in, in far distant epochs. St. Paul, who alone among the apostles was an initiated adept in the Greek Mysteries, clearly alludes to it when narrating how he was 'caught up to the third heaven, whether in the body or out of the body, I cannot tell; God knoweth.' Also Rhoda says about Peter, 'It is not Peter but his angel'—that is to say, his double or his soul. And in the *Acts of the Apostles*,

ch. viii, 39, when the Spirit of God lifted up Philip and transported him, it was not his body that was transported, not his coarse flesh, but his ego, his spirit and his soul. Read Apuleius, Plutarch, Jamblichus, and other learned men—they all allude to this kind of phenomenon, though the oaths they had to take at the time of their initiation did not allow them to speak openly. What mediums accomplish unconsciously, under the influence of outside powers which take possession of them, can be accomplished by adepts at their own volition.

HER MASTER

"As to the Sahab, I have known him a long time. Twenty-five years ago he came to London with the Prince of Nepaul; three years ago he sent me a letter by an Indian who came here to lecture about Buddhism.¹ In this letter he reminded me of many things, foretold by him at the time, and asked me whether I would consent to obey him, to avoid complete destruction. After this, he appeared repeatedly, not only to me but also to other people, and to Olcott whom he ordered to be President of the Society, teaching him how to start it.

¹ On page 56 of H.P.B.'s First Scrapbook, she has pasted an article called "Proselyters from India," which states that two missionaries were sent from India to U.S.A. in 1870—Mulji Thakersey and Tulsidas Jadarjee. They reported need of reform.

"I always recognize and know the Master, and often talk to him without seeing him. How is it that he hears me from everywhere, and that I also hear his voice across seas and oceans twenty times a day? I do not know, but it is so. Whether it is he personally that enters me, I really cannot say with confidence; if it is not he, it is his power, his influence. Through him alone, I am strong; without him, I am a mere nothing."

Mrs. Johnston states: "H.P.B. often told her relatives that she took no author's pride in the writing of *Isis Unveiled*; that she did not know in the least what she was writing about; that she was ordered to sit down and write, and that her only merit lay in obeying the order. Her only fear was that she would be unable to describe properly what was shown her in beautiful pictures. She wrote to her sister: 'You do not believe that I tell you God's truth about my Masters. You consider them to be mythical; but is it not clear to you that I, without their help, could not have written about "Byron and grave matters," as Uncle Roster says? What do we know, you and I, about metaphysics, ancient philosophies and religions, psychology and various other puzzles? Did we

not learn together, with the only difference that you did your lessons better? And now look what I am writing about; and people, such people too—professors, scientists—read and praise. Open *Isis* wherever you like, and decide for yourself. As to myself, I speak the truth: Master narrates and shows all this to me. Before me pass pictures, ancient manuscripts, dates—all I have to do is copy, and I write so easily that it is no labour at all, but the greatest pleasure.'"

THE INNER FOUNDER OF THE SOCIETY

So, in order that the Ancient Wisdom might be given to the western world in the last quarter of the nineteenth century, Helena Petrovna Blavatsky yielded the use of her body to a Master of the Wisdom, that he might found The Theosophical Society and, through it, give to the world *The Secret Doctrine*. Having accomplished this fusing of personalities, this strange "double personality," or *avesa* as the Hindus call it, H.P.B. went forth from her sanctuary at 3420 Sansom Street, Philadelphia, first to Boston and then to New York, to begin her destined work with her Co-Founder, Colonel Henry Steel Olcott.

REMINISCENCES OF MRS. CHARLOTTE DESPARD, LATE SUFFRAGETTE LEADER

BY MARGARET E. COUSINS, B. Mus.

THERE are few who can even contemplate living 95 years, still fewer who will desire it though it be in good health, but it is given to only one in a million, surely, to be a woman living nearly a full century every waking moment of which she devoted to fighting the injustices rampant in daily life, to fighting for Freedom for the down-trodden, for women, for animals, for prisoners.

A WARRIOR SOUL

Such a great Soul, such a pure Warrior, such a Leader of women was Charlotte Despard, news of whose death at the venerable age of 95 has just come from London. She belonged to the ancient Irish family of French in Connaught. Her brother was the famous General of the Boer and World Wars, Sir John French of Ypres. She was no ordinary woman. She attracted attention wherever she appeared. She always dressed in black with touches of white. She had been widowed early in life and the line of her widow's weeds suited her slim tall figure and pale

long aristocratic face as no other garb could have done. She carried herself regally, and by natural right of the nobility of her nature received and accepted simply the homage we gave her. She lived through the reigns of Victoria, Edward, George, and yet belonged to none of these eras. She belonged to the Future, to the Ideal, to the Undated. She was a kind of symbol of the Timeless. She was white-haired and old-looking and wrinkled when we of the Christabel Pankhurst age first came under her banner. But her mind was as young as that of the youngest of us, her spirit and her enthusiasm were ageless.

From her earliest days Mrs. Despard had been a lover of literature and good poetry. Percy B. Shelley was her ideal. From his poems she imbibed her socialism, her feminism, her vegetarianism, her humanitarianism. She early joined the Fabian Society and used to speak on the same platform as G. B. Shaw, H. G. Wells, Mrs. Besant. But it was the Woman Suffrage Movement which brought her into full limelight in Britain.

In 1906 she threw in her lot with the militant suffragists and became one of the acknowledged leaders in combination with the two Pankhursts and Mrs. Pethick Lawrence. My first meeting with her was at Clements' Inn Offices of the Women's Social and Political Union. I well remember that Dr. C.B. Rama Rao of Bangalore was with my husband and myself when we called at those upstairs rooms and for the first time met women who were launching a campaign which was to change the history of the world. During the next seven years till I sailed for India in October 1915, I had the privilege of meeting Mrs. Despard many times and of working with her in different movements.

A SIMPLE WOMAN

She was one of the first prominent suffragettes to come from London on a rousing propagandist tour of Ireland for Woman Suffrage. My sister had the honour of being her hostess in Dublin, and I well remember how surprised I was to find the stalwart champion of women's rights, who had inspired us by her eloquence and fire on the night of her public meeting, the next night quietly knitting a white wool shawl as we sat and talked round the fire. I had not thought that suffragettes could also be humanly domestic! Of course a few years of knowledge of them taught me the opposite. One of

my most embarrassing experiences as a youthful giver of dinner parties is connected with Mrs. Despard. I invited ten of the leading feminists of Dublin to dine with Mrs. Despard at my home. Everything started promisingly, but after soup had been served a queer quiet seemed to fall on the air. What was my horror when I, being served last, found that by some ghastly accident the soap in the kitchen must have fallen into the soup tureen—it was uneatable!! Mrs. Despard's tact and vivacious conversational powers covered the indecent haste with which that course was removed in disgrace. I can still recall her distinctive voice. It was rather deep in tone, cultured and musical, with an unusual vibratory quality which increased the emotional appeal of her message.

HER WORK AS SUFFRAGIST

She was amongst the first women suffragists in London who were thrown into prison and made to wear convict clothing and endure treatment as common criminals. I had seen that little procession of women walk towards the House of Commons carrying the petition asking for women's enfranchisement in their hands. Mrs. Despard, Mrs. Pankhurst and Mrs. Pethick-Lawrence were amongst them. So much were they harried by the police, and jeered at by the street crowds, that my sisters and I who happened to be

in London on a pleasure visit could hardly bear the sight of such insults to educated and high-minded womanhood though we knew little then of the Cause they were promoting. I never thought then that Mrs. Despard herself would be one of the speakers who welcomed a trio of Irishwomen, including myself, out of Holloway Jail a year later at a Celebration Luncheon for undergoing imprisonment for the same Cause.

As the Woman Suffrage Campaign developed, questions of militant policy brought differences of opinion between the leaders. Mrs. Despard was for democratic constitutionalism amongst the members of the W. S. P. U. She wanted Committee rule, annual elections, regular subscriptions, all the formalism and regularity which is essential for steady continuity. The Pankhursts looked on the struggle as a fight to a speedy finish to be waged on military lines and with single command without time for constitutional procedure of committees and voting. Mrs. Despard and those of her way of thinking withdrew and formed the Women's Freedom League, of which she was the beloved and honoured President for about 20 years. I remember how at that time people thought that the "split" would "kill the cause," but instead two dragons arose in the place of one, and the momentum doubled. Tax-

resistance, non-payment of taxes, was one of Mrs. Despard's strongest modes of protest against women's voteless status. She was sold up time and again. But it was for infringing laws that prevented freedom of speech and freedom of petition that she was several times imprisoned.

She started a weekly paper, *The Vote*, which ceased publication only two years ago. It had a very honourable career, and right through the War of 1914-18 it held aloft the principles underlying freedom for women, self-determination for women. Mrs. Despard's long views outlived the regime of all other suffrage organizations—non-militant and extreme militant.

HER WORK FOR IRELAND

After the vote was won she turned her whole attention to work for the Labour Party in Ireland. During the Black and Tan Days in Ireland she undertook very dangerous investigation work into the atrocities which were happening in the country and she piled up a list of charges against the English soldiers which could not be disproved. It was then that the great friendship grew up between her and Madame Maud Gonne-Macbride which resulted in their living together for the remainder of Mrs. Despard's life.

I visited them in 1925 in a large, romantic old house outside Dublin

when I first set foot on a free Ireland. Mrs. Despard looked so frail, her face so like innumerable lined parchment, that it seems incredible that she lived 14 years longer and all the time in possession of her faculties and memory. The pair of patriots were ever agitating for the release of the many prisoners resultant from the Irish Civil War, and collecting funds for the dependants of those victims of patriotism.

A GOOD THEOSOPHIST

Up to five years ago she used to go to London annually for the celebration of her birthday by a great rally of members of the Freedom League. An annual stock-taking was then also taken of the gains of the women's movement. This great old fighter for reform was an ardent pacifist. But she saw no freedom from war while capitalism and im-

perialism exist. Like all Fabians her sympathies were deeply with India in her struggle against foreign domination.

Mrs. Despard's spiritual life in later years was refreshed by the life and analyses of life and doctrines of J. Krishnamurti to whom she was much attracted. The best propagandist lecture I ever heard on Theosophy was given by her in Liverpool. She wrote a booklet entitled *Theosophy and the Women's Movement* which is a classic on the subject. She was a most loyal Theosophist and her passing leaves a big gap in the ranks of the Old Guard. She had never found it impossible to be a good Roman Catholic and a member of The Theosophical Society. Her spirituality was universal kinship, and that "eldest of things, Divine Equality."

Through the awakening of new perceptions man stands now upon the threshold of a dimensionally higher world. A space of three dimensions is no longer adequate for the representation in terms of form of what he knows and experiences: with the advance of science on the one hand and of psychic sensitivity on the other the old Euclidean *space frame* has been outgrown.

CLAUDE BRAGDON

SCIENCE APPROVES TELEPATHY

BY JESSIE KILBURN CRUM

(Concluded from p. 145)

THE mass experiments carried on by the Zenith Radio Foundation of Chicago in 1937-38, for thirty weeks through a nationwide radio hook-up, did much to familiarize the American public with little known mental phenomena and popularize acceptance of the authenticity of extra-sensory perception.

The so-called intelligent minority that had once scoffed at telepathy and that had thought clairvoyance a dream of the deluded mind began to admit that "there must be something to it." Perhaps, the admission was a bit reluctant. But backed up by highly scientific research and the weight of a growing "authority," to refuse to be convinced put one much in the same category as those who in the sixteenth century refused to be convinced that the earth was a globe after intrepid explorers had sailed completely round it.

It was not the intention, however, of Commander Eugene F. McDonald, junior, president of the Zenith Radio Corporation of Chicago, who instituted this series of broadcasts, to convert the vast

radio audience to any one set of ideas regarding mental telepathy. But he did wish to start people to thinking about such things, and to think along lines as free from prejudice as possible. He appreciated the stimulus given to the development of radio by amateur experimenters once Marconi's initial discoveries were made known, and he believed that the same thing might possibly be done for mental radio.

In a pamphlet, *Exploring Little Known Mental Powers*, published by the Zenith Radio Foundation, this was clearly stated:

As radio amateurs' widespread interchange of ideas and results was what really developed radio, so the combined resourcefulness of many individual experimenters and observers can greatly hasten perfecting the world's knowledge and mastery of the secrets of the human mind, its powers and still undreamed-of possibilities.

To many who listened to the Zenith programmes, the conviction grew into certainty that here at last was proof of the strange and marvellous powers of the mind. The public was made acquainted with

what had already been done in this field of exploring little known mental powers, and was, furthermore, invited to become fellow-workers in this field of fascinating research. Not only were experiments in mental telepathy a part of each programme, but anyone who had had authentic clairvoyant experiences and who could provide proof of such authenticity was invited to write and tell of them, submitting the proof, such as verification by reliable witnesses, letters, newspaper clippings, etc. Many of these experiences were subsequently dramatized over the air.

Instances of pre-cognition were especially desired, and many persons sending information about personal experiences of this kind were invited to Chicago as guests of the Zenith Foundation to take part in the dramatizations of his or her story. In every case, however, adequate proof was required as to the authenticity of the stories used for this purpose.

Among the many instances of pre-cognition dramatized over the Zenith radio hour was one which concerned the proprietor of a fur store in a small town in Canada. The incident had taken place some years ago, and the details were sent to the Zenith Foundation by the son of the proprietor, including newspaper clippings with dates. The story went that the furrier had inserted an advertisement in

the local newspaper stating that on such and such a date the country would be swept by the worst blizzard in its history. He urged every one to prepare for the storm by having his furs repaired immediately. It so happened that the day mentioned was so early as to normally exclude the possibility of such a storm.

Fellow-townsmen quipped the furrier about his prediction of cold weather and snow, but the merchant insisted that the storm would take place as he predicted. The day for the storm arrived. The sun was shining, and there was not the least hint of an approaching storm. Many people stopped by that day to ask the furrier where his storm was hiding.

About noon a few clouds had appeared in the sky, and by the middle of the afternoon the worst snowstorm and blizzard ever recorded for that time of year was literally raging. Later, when asked why he had predicted the storm, he could only say that he had a "feeling" that the storm would come at that time but was unable to say why he had felt that way.

Another interesting dramatization had to do with a young soldier and his mother. The soldier was stationed on the Mexican border at the time the United States was having trouble with Pancho Villa some years ago. The soldier was on sentry duty one night and

became sleepy. His commanding officer passed by bringing him to attention and asking if everything was all right. Shortly after this he fell asleep while still on duty. Creeping upon him were two of Villa's men. At the same time in Connecticut, his parents were at home asleep in bed. The soldier's mother dreamed of seeing her son asleep with two men coming upon him ready to shoot him. She awoke screaming: "Charlie, Charlie, be careful; they are going to shoot." At that instant (as nearly as could be ascertained) the soldier heard his mother's voice warning him of danger. He awoke in time to see Villa's men and shot them before being killed himself.

For this feat of "bravery" the soldier later received a hero's medal. Needless to say, he did not at the time reveal to his superior officers that he had been asleep on duty.

As soon as off duty that morning the soldier wrote a letter to his mother telling her of his experience, and she also wrote her son the same day telling him of her dream. The two letters crossed in the mails, carrying to the other identical stories of what happened.

This incident is particularly interesting to Theosophists in that such an experience can readily be explained as an actual astral experience, in which the mother really saw what was taking place and

warned the son so that physically he awoke in time to save himself.

One of the most unusual from the point of interest of all the pre-cognition incidents brought to the attention of the Zenith Radio Foundation was from a woman in Sacramento, California, the wife of a prominent doctor. Late in November 1937, she wrote the Zenith Foundation that California would have the worst flood in the history of the State the latter part of February 1938. The Zenith Foundation immediately consulted the weather bureau experts of California regarding this prediction, and were informed that there was no likelihood of such a flood. In fact, only one week before the actual date given for the flood, the Zenith Foundation received assurance that no such flood would be forthcoming. But on the very day named by the Sacramento woman, California experienced the worst flood ever known there.

The Sacramento woman and her husband were invited to appear on the Zenith programme, but the husband wrote that he would be unable to leave his medical practice for the trip. However, on the day the woman was to leave for Chicago, she told her husband that he must go with her, that it was necessary to her safety. She explained that she had a feeling something was going to happen to her that would endanger her life.

The doctor later told Zenith officials that his wife had been psychic all her life, and her predictions had been so consistently accurate that he changed his plans and made the trip with her. He further stated that *en route* on the train his wife was taken with a severe heart-attack, which the doctor thought might have been fatal had he not been with her.

There were of course many other dramatizations of various kinds of mental and clairvoyant phenomena, but these indicate the type of thing used and the way it was handled.

It might also be of interest to know that Commander McDonald has been interested in mental telepathy and related phenomena for many years. Strangely enough, Commander McDonald's interest in telepathy can be traced back to his mother's uncanny ability to read his own thought.

Commander McDonald's mother lived in Syracuse, New York, and when he planned to visit her she was always aware of it before a message could reach her. She would tell her daughter: "Gene will be here at such and such a time," and a short time later a letter or telegram would arrive confirming her previous statement.

To test his mother's ability further, Commander McDonald many years ago had her keep a record of such premonitions. He asked her to write down the exact time that

she became aware of an impending visit from him, and he also would record the moment of his own decision to visit her. Going home without notifying his mother he would find, on comparing notes, that his mother always knew that he planned to visit her within ten minutes after his decision was made.

The first attempt made by Commander McDonald to investigate little known mental powers through radio broadcasts was in 1924 when he first used the Zenith Radio Corporation's broadcasting Station WJAZ in Chicago to explore telepathic fields. These tests were made by Gardener Murphy of Columbia University and Robert H. Gault of North-western University. They would broadcast certain facts about some object, as a picture or book, and would ask the audience listening-in to supply certain other missing facts, things about which they had been thinking.

Many of the replies received at that time showed intense interest and an astonishing ability to supply the missing facts. Public interest was not nearly so general then as now, and the total number of replies received were so few that the experiment was discontinued. In contrasting the number showing an interest in the subject then and now, Commander McDonald is convinced that interest in this subject has made a phenomenal growth in the last ten years.

OBJECTS AND OBJECT OF THE THEOSOPHICAL SOCIETY

BY J. J. POORTMAN

IN "On the Watch-Tower" of the September THEOSOPHIST the President invites the expression of opinions on the changing of the Objects of The Theosophical Society.

In this connection the writer wishes to raise the following point: Should not there, really, be *only one aim or object* of the Theosophical movement, one idea underlying all the more specialized objects? Would it be possible to express this One Object in a few words? It may appear not to be practical to incorporate this idea in the Rules; nevertheless let us go into the matter for its own sake. Moreover, consideration of the One Object may throw light on the necessary alterations of the three Objects.

First, the writer would like to say that it seems to him that the new wording, proposed by Dr. Arundale, especially of the Second Object, is not yet quite satisfactory. The new version would include ". . . a . . . study of . . . the arts." Now a study of the arts means either Æsthetics or the History of Art. Agreed that both are fine subjects for study by Theosophists. But what about the *practice of art*? About the performing of music, about painting, sculpture and dancing themselves? An important difference exists between the study of, *i.e.*, the acquiring of knowledge about the arts—æsthetics

and the history of art—and, though one sometimes speaks of "studying the piano," the practising or the cultivation of some art itself. Particularly when one is creatively engaged with some art, one can hardly call it a "study" of that art. The proposed wording of the Second Object does not sufficiently distinguish between the study about and the practice of some art, giving the impression that only the former is encouraged by Theosophy.

A second point is the clause, "*a comparative study*," in the same Object. If The Theosophical Society decided to adopt this formulation, it would solve an old difficulty in a definite direction. The Society has, of course, a perfect right to do so, and certainly is much better than the present state of ambiguity, but it should at least be done with full awareness of its significance. The old wording runs: "To encourage the study of comparative religion, philosophy and science." Now to us there is no doubt that those who designed this Object intended "comparative" to qualify "religion" only, and not "philosophy" or "science." "Comparative religion" forms an established notion indicating a part of Theology which is of special interest to Theosophists, as it proffers arguments for the unity of the religions. "Comparative science" is not an

established notion; in philosophy the term is very rare as one usually distinguishes between the history of philosophy (which *might* be called "comparative philosophy") and systematic philosophy. Though there seems to be no doubt, therefore, as to how the ancient [existing] Second Object should be read, it is curious to note that at least two National Sections of The Society have understood "comparative" as qualifying all three nouns, and so the translation into the French language runs: "Encourager l'étude comparée des religions, de la philosophie et de la science"; and that into Dutch: "Het aanmoedigen van de vergelijkende studie van godsdienst, wijsbegeerte en wetenschap." But the German Section—may it soon be revived—quite correctly translated "comparative religion" by "vergleichende Religionswissenschaft," and its Second Object ran: "Zum Studium der vergleichenden Religionswissenschaft, der Philosophie und der Wissenschaften anzuregen." In the writer's opinion this is the right translation; those of the French and Dutch Sections should simply be regarded as wrong.

If and when the Objects are reworded, attention should certainly be paid to this point, so that there can be no doubt as to what is meant, and so that no discrepancies can exist between the formulations of the various National Societies.

The Theosophical Society is, of course, perfectly free to choose the meaning of "comparative" that it thinks best. But if the wording "comparative study"—proposed on page 504 of "On the Watch-Tower"—is adopted, similar

objections as those to the "study of the arts" could in the writer's opinion be raised. Both formulæ are too narrow. "Comparative study" is encouraged; *is creative study* then, not advocated? Should Theosophists refrain from creating something *new* in the sciences, in philosophy, in religion, art and so on, and if they do such a thing all the same, is that to, be called non-Theosophical? Should they *restrict* themselves to comparing that which already exists?

This can hardly be meant, but all this points to the necessity of a broader definition of Theosophy. To take yet another example: is only the study of comparative religion to be encouraged, and not that of other parts of Theology, and not, which is still more important, the furthering of religion itself? The same remark applies here as was made with regard to the arts. The ancient Second Object was mainly conceived in view of the theoretical function of man, his intellectual study. Practice (apart from study itself being practice, as each thought is also an action) does not enter into the old Object, and the proposed rewording still speaks of the "study" of all that is mentioned. Now one would like to ask: is the furthering of religion, not the furthering of the study of it (which is Theology), but of its practice, Theosophical or not? The furthering, of course, of *any* religion is not Theosophical; but what about when Theosophists want to reform and rejuvenate a particular creed; what about when they want to start new forms of ritual and worship? Many Theosophists will be inclined to oppose such planning of religions-in-the-making, but, granted

that The Theosophical Society as such should never be bound to any of them, can such work, successfully undertaken by a group of Theosophists, be called less Theosophical than small groups making a minute study of comparative religion?

We should hesitate to affirm that, and so again the necessity for a broader definition, offering at least scope for various kinds of activities, is emphasized. Some years ago the writer proposed such a definition,¹ and here part of what was written then will be repeated:

The world is a Unity including a Plurality, a Whole with its Parts. The Whole or God is always much more than the Parts, it transcends them; still it pervades them, it is immanent in them. The Unity is *always there* and yet there are degrees of Unity *within* the world or manifestation. (The contradiction of Unity always being there and at the same time but imperfectly, only more or less being there, is a "fundamental paradox.") So within the world either Unity can be emphasized or Plurality (Diversity).

The *Theosophist*, according to us, is he who, being himself a unity or a centre within plurality, is aiming at Unity, or Synthesis or Harmony, or Integration, either with the Original Unity or God, or who is trying—in

connection with that first attempt—to establish more Unity or Synthesis or Harmony or Integration within the world. Theosophy is, in short, a *synthetical* movement.

Others are *Pluralists*. They may resist unity or harmony by a destructive attitude in life, by emphasizing a certain part of the world, *e.g.*, by exclusively adhering to a restricted ideal like one historical creed or trend, or one particular nation or state. There are philosophers who do not consider the world to be a whole.

The Theosophist, however, strives after an all-embracing Unity. This Unity should be—as the word "synthesis" indicates—a Unity in *Diversity*: the parts must be there and retain as a rule their own character, but they should remain parts and not claim to be the whole.

From this definition of Theosophy as a synthetical movement both the existing Objects and the required additions can be inferred.

The pursuance of Unity falls into, first, the striving of Man or the individual after union *with God* in the three following forms, according to the three faculties of consciousness: reflection on God and finally contemplation of God, or, seen from the exterior, Religious Philosophy or Theology; personal surrender and devotion to God, or Mysticism; and gradual actual union with God, or Yoga. Secondly, man, inspired by that divine unity, turns *to the world*, and tries to establish unity within it; whence other cultural values arise. When he tries to understand the world or plurality, then Science and Philosophy come into existence.

¹ "A Broader Definition of Theosophy" Theos. World-University Quarterly Bulletin 1932, page 25 *et seq.*; "Een ruimere Definitie van Theosofie," *De Theosofische Beweging*, May 1932, p. 199 *et seq.*; *De Pionier*, II, p. 354 *et seq.*; "Eine neue Wesensbestimmung der Theosophie," *Theosophische Studien* IV, p. 57 *et seq.*

² Cf. my "Tweeërlei Subjectiviteit, Ontwerp eener Centrale Filosofie" (Haarlem, 1929).

When he strives after a practical unity between existing parts of plurality, his aim is Love and Brotherhood: harmony between kingdoms of nature, creeds, races, nations, classes and sexes. When he tries to create certain separate unities within the world, though reflecting the whole, Art and (ceremonial) Magic are the result.

This definition includes the old Objects, which seem to emphasize certain aspects that played a part in the history of the Theosophical movement. But it also includes the study of all true philosophy and science in themselves, comparative or creative; and also the practice of art, the making of religion, insofar as useful and noble (related to the whole!); yoga and mysticism (which are not mentioned in the old three Objects!).

Ought one to fear that this definition is too broad? In what, then, lies the difference between the ordinary scientist, artist, and so on, and the Theosophist? The difference is that, according to this ideal, the whole is always kept in view. So Theosophy admonishes the scientist to pay more heed to the whole and to the background of life than to its many details; the artist to express the divine unity of things, instead of reflecting cleverly ugly parts. Moreover, the Theosophist wants to establish *unity between the various cultural values*. The latter have, of course, their own uniqueness or autonomy, but nevertheless science and religion, art and morality, science and brotherhood, should not clash, but unite in their efforts. It is obvious that the desirability of some other activities of Theosophists, such as pacifism (within certain limits)

and vegetarianism also emanate from this definition of Theosophy.

It will probably prove to be too radical to change the Objects of The Theosophical Society so that they meet the writer's definition, especially in these times. (And, by the way, is not much time and energy wasted in discussing and formulating juridical clauses?) But one might make the following slight changes, so that it runs:

“ Being a *synthetical* movement, the One Object of The Theosophical Society is the furthering of *Unity* in Diversity, which aim implies more particularly the following three declared Objects:

First: To form a nucleus of the Universal Brotherhood of Life without distinction of kingdom-of-nature, race, creed, sex, caste or colour.

Second: To encourage the study of Philosophy, Religion, Science and World Conditions, and particularly of Comparative Religion, and of the unrecognized laws of nature and the hidden powers of man.

Third: To promote the right practice of Religion, Art and Politics.

In these ways the old Second and Third Objects are combined as they both refer to study or investigation. On the other hand the whole aspect of practice is united in a new Third Object. The clause “more particularly” at the beginning of the writer's proposed version admits of other objects than the three mentioned following from the One Object. So nothing is excluded, as was the case in the old Objects. Thus a broader definition is given, while the time-honoured old Objects are maintained, and only a few necessary new provisions are added.

CHANGING THE SOCIETY'S OBJECTS

Seventy-five replies have so far been received to the President's Questionnaire published in THE THEOSOPHIST of September 1939. The first reply received was printed in our December issue. A second reply is an article printed on page 461 in this issue. The Vice-President's reply is printed below, followed by a résumé of the remaining replies. Note the President's remarks at the end, page 470.

I HAVE been considering your suggestions for the amendment of the three Objects of The Theosophical Society. As you point out, the Objects are not sacrosanct; but The Theosophical Society being a Society registered under Act 21 of 1860, we have to follow the procedure laid down in that Act in order that the Objects of The Society may be validly altered. The procedure laid down is as follows:

“Section 12 of the Act provides that whenever it shall appear to the Governing Body (in this case the General Council) of any Society registered under this Act which has been established for any particular purpose or purposes, that it is advisable to alter, extend, or abridge such purpose to or for other purposes within the meaning of the Act, such Governing Body has to submit the proposition to the members of the Society in a written or printed Report and may convene a special meeting for the consideration thereof according to the regulations of the Society, but no such proposition shall be carried into effect unless such report shall have been delivered or sent by post to every member of the Society 10 days previous to the special meeting convened by the Governing Body for the consideration thereof nor unless such proposition shall have been agreed to by the votes of

three-fifths of the members delivered in person or by proxy and confirmed by the votes of three-fifths of the members present at a second special meeting convened by the Governing Body at an interval of one month after the former meeting.”

As to the three Objects, after giving the matter my best consideration I suggest the following rewording of the three Objects:

THE FIRST OBJECT

To form a nucleus of the Life Universal and foster a spirit of Brotherhood between the Superhuman, the Human and the Subhuman Kingdoms of Nature,—laying particular stress on the Brotherhood of Humanity without distinction of race, creed, caste, colour or sex.

THE SECOND OBJECT

To encourage a study and understanding of World-problems, and especially a comparative study of Religions, Philosophies, Sciences, the Arts, Civics and Sociology.

THE THIRD OBJECT

To encourage the study of the unrecognized Laws of Nature and the hidden forces and powers in Nature and in Man.

HIRENDRA NATH DATTA

RESUME OF THE RESPONSE OF THE SECTIONS AND INDIVIDUALS TO THE QUESTIONNAIRE APPEARING IN "THE THEOSOPHIST" SEPTEMBER, 1939¹

U. S. A.

The five individual replies and the three from Lodges are all in favour of some change being made in the Objects. They are all in favour of the President freely expressing his personal opinions, though some would have him do this with great caution. It is thought that The Society should on the whole continue to be neutral, but that exceptional circumstances may call for an exceptional abandonment of neutrality. The Statement of Theosophy is said to be adequate.

On the whole the essential Truths of Theosophy are felt to be Karma, Reincarnation, Law of Unity, Evolution, Universal Brotherhood and the Invisible Worlds.

The informal report of the Cincinnati Lodge is valuable as giving a cross-section of honest membership discussion of the various points raised by the President.

ENGLAND

Twenty-seven individual letters, seventeen letters from Lodges and one report from the Executive Committee were received.

The General Secretary writes that the majority of Lodges are in favour of keeping the Objects unchanged, others feel that they might be changed but that this is not the time for such a change. Individual members seemed equally divided for and against the changes.

¹ Sections listed in order of seniority.

Three Lodges hold that the President's views should reflect the neutrality of The Society, but other Lodges voted for, and individual members were unanimous, that the President should express his own personal views, though a few members urged certain cautions and restrictions.

Nine Lodges and nine members voted for the strict neutrality of The Society, while three Lodges and nine members thought The Society's neutrality should be set aside on outstanding occasions.

Reincarnation, Karma, Brotherhood, the Plan, Unity of and Reverence for Life, Tolerance, Beauty, the Immanence of Divine Life, Evolution, Fatherhood of God, and the Great White Brotherhood are all considered Essential Truths of Theosophy, though several consider that these Truths cannot be adequately presented and should have no formal presentation.

The Statement of Theosophy calls for no change, votes the great majority.

INDIA

Not including the Vice-President's reply, five answers from individuals in India indicate an even division of thought on the changing or not of the Objects. Two replies are in favour of the President expressing his personal opinions, and of the neutrality of The Society, the others express no opinion on this subject. The Karnataka

Federation favours no change in the Objects.

HOLLAND

There were seven individual and four Lodge replies from Holland, as well as a letter from the General Secretary. The majority are in favour of a change to be made in the Objects. Opinion about the neutrality of The Society is on the whole in favour of at least occasional abandonment, but there is unanimity of opinion that the President must continue to express his own personal opinions.

On the whole the Statement of the Principles of Theosophy is found adequate. The essential Truths of Theosophy are thought to be:

Truth, Light, the Indwelling Life of God, and the Knowing, Applying, and Living of Theosophy.

HUNGARY

The General Secretary writes that it would be very inadvisable to change the three Objects, as it might mean, in some countries at least, the provoking of controversies and the suspension of The Society. But that a change, as proposed, would improve the scope of the Objects is conceded.

RUSSIA OUTSIDE RUSSIA

The General Secretary favours amending the statement of the Objects, the free expression of personal opinion by the President on the subject of principles but not of personalities, and the continued strict neutrality of The Society. It is felt that the essential Truths of Theosophy are best expressed in being dynamic, pioneers, knights of

wisdom and compassion, and messengers of peace.

SCOTLAND

The General Secretary writes that the majority of members at a discussion meeting called for the purpose in Glasgow were in favour of amendment of the Objects, 24 out of 29 voting for a changed First Object, and all in favour of the changing of the Second and Third Objects.

All were in favour of the President freely expressing his views anywhere. The meeting voted for the neutrality of The Society, and suggested a change in the wording of the Statement of Theosophy.

SWITZERLAND

The Geneva Youth Lodge was in favour of changing the Objects and amending them, but wished The Society to preserve her strict neutrality, while the President's personal opinions were welcomed, if expressed with caution. It was not thought possible to crystallize the essential Truths of Theosophy satisfactorily.

BELGIUM

Opposes any change in the statement of the Objects, especially the inclusion of politics, but asks for the free expression of the President's opinions, and the strict neutrality of The Society.

The Statement of Theosophy is thought to be satisfactory and the Truths best expressed as: Brotherhood, Evolution and Karma.

NETHERLANDS INDIES

The majority of the members of the Section feel that the Objects should

remain unchanged, writes the General Secretary, but an individual member writing favours their amendment. They are unanimously in favour of the President expressing his personal opinion freely. Evolution seems to them to be the key-note of Theosophy.

CANADIAN FEDERATION

Six Lodges are in favour of the suggested changes, one against. The President should have his free expression of opinion and the neutrality of The Society should be maintained.

The Federation deems that Reincarnation, Karma, and the One Life are the essential Truths of Theosophy.

The General Secretary of the Section has expressed through his journal a conservative point of view.

ICELAND

Finds the changing of the Objects as a forward move to meet the changing of the times.

WALES

The Lodges have agreed that a change in the Objects would be beneficial, without having decided on the details of these changes. Many favour the changes suggested by the General Secretary some time ago.

It is thought best that The Society be neutral, but not so the President in his personal capacity.

PUERTO RICO

The majority of the members favour the suggested amendments by the President. They would like the neutrality of The Society maintained, writes the General Secretary, but feel that out-

standing events may call for an active defence of the principle of Brotherhood.

Evolution, Unity of Life, Reincarnation, Karma, Brotherhood and Spirituality are felt to be the essential Truths of Theosophy.

GREECE

Twenty-five members voted for, seven against the suggested changes in the Objects, and thirteen for no change, reports the General Secretary. A Fourth Object was suggested, as also that the name of The Theosophical Society should be changed into "Viosophical Society."

Thirty-five members felt that the President should be able to express his views freely, though with a proper distinction between official and personal attitudes, while nine felt he ought to remain neutral. Twenty-six members thought that occasions threatening the First Object of The Society might call The Society to abandon its neutrality.

The Statement of Theosophy is thought, on the whole, to be adequate, and the Truths to be best represented by:

Evolution, Unity of Life, Reincarnation, Karma, Power of Thought, Immortality, and the Masters. No crystallization of these Truths however is thought to be desirable.

EAST ASIA

The Presidential Agent writes that there is no need to change the Objects, and that this is not a time for a change in any event; that The Society cannot be neutral if it is to uphold Right and Freedom, but that the President must express his opinion freely.

The Statement of Theosophy would gain by being changed from time to time.

Freedom of every kind in every department of life best expresses the fundamental Truth of Theosophy.

Shanghai Lodge is opposed to any change of the Objects, but wishes the President to voice his opinions freely.

The President and his Council should be empowered to determine when The Society's neutrality should be abandoned.

The Statement of Theosophy should emphasize Spiritual Brotherhood and stress "Straight Theosophy." No definition of Truths should be made and the introduction of "isms" and peculiarities guarded against.

CONCLUSION

(Where the votes of individuals are known, they are so listed. A vote simply as a Lodge is so listed. Where no detail is given of Lodges but simply a record of vote as a Section, that is so listed.)

	TO CHANGE AS PROPOSED		OTHERWISE
	<i>For</i>	<i>Against</i>	
<i>Object No. I</i>		1 SECTION	
	17 Lodges	14 Lodges	6 Lodges
	89 Members	50 Members	18 Members
<i>Object No. II</i>		1 SECTION	
	15 Lodges	12 Lodges	8 Lodges
	110 Members	32 Members	20 Members
	(" Politics " is the stickler ; " Art " favoured.)		
<i>Object No. III</i>		1 SECTION	
	16 Lodges	13 Lodges	6 Lodges
	111 Members	37 Members	12 Members

In the case of Lodges voting for the changing of the Objects with a certain definite wording, there is an equal balance of opinion with a slight weight in favour of accepting the President's proposed changes. But if there is added the Lodges who would change otherwise, there is a very definite majority in favour of *change*.

As for individuals, there is an overwhelming majority in favour of change, and even the particular changes adumbrated by the President.

Shall the President be neutral? 4 Lodges ; 13 Members.

Shall the President express his convictions freely? 20 Lodges ; 133 Members.

An overwhelming majority in favour of free expression of opinion though there are a few who urge caution.

Shall The Society always be neutral? 21 Lodges and 52 Members so vote. 6 Lodges and 56 Members feel that in exceptional cases and in emergencies The Society's neutrality may be waived. 1 Lodge and 7 members vote against neutrality.

Statement of Principles: 1 Section, 12 Lodges and 73 Members preferred these as stated in THE THEOSOPHIST.

5 Lodges and 19 Members thought a change desirable.

NOTE BY THE PRESIDENT

AS regards the suggestions I made in the September THEOSOPHIST, I should like it to be very clearly understood that they were given merely to stir up interest in the Objects and to help our membership to come face to face with them in these days of urgency. It is good that from time to time we should look at our Objects and see if they fit the changing times. If they do, well and good. If they do not, let us not imagine them to be so sacrosanct that it would be blasphemy to suggest a change. Personally, I would change them to a certain extent. Many would not have them changed on any account. Well and good. The Society does not exist to satisfy me. I exist to satisfy The Society. But this does not and must not prevent me from expressing my own views. We must not be afraid to be iconoclasts when iconoclasm is needed, nor should we be afraid to be die-hards when die-hardism is the best service we can give. In any case, always use your intuition and express your own judgment in all matters. You cannot render a better service to The Society than to be yourself. It is a better service than any effort to reflect me.

G. S. A.

THE UNIVERSALITY OF THE THEOSOPHICAL SOCIETY

It is inevitable that individuals, very much, of course, including the President and other officials of The Society, shall tend, in appearance at least, to colour the purposes of The Society with their own individual objectives. This is not only inevitable, I think it is right, and right that every individual member should add his own particular colour to the shining rainbow which is our Theosophical Society. On the other hand, all the more is it important to stress The Society's Universality, its all-inclusiveness, which is its northern pole as the individuality of its members may be the southern pole. I propose therefore to include in every issue of "The Theosophist" extracts from our Theosophical literature emphasizing The Society's universality, and I shall be very glad to receive from our readers suitable extracts for this purpose.—G.S.A.

A. P. SINNETT

RELIGIONS prepared by the various great teachers and prophets of mankind for propagation in the world at large, are in all cases excerpts clothed in a more or less elaborate symbolism, from the great body of definite scientific knowledge concerning the spiritual laws and purpose of the world possessed by the initiates for the time being of esoteric wisdom.

—*The Growth of the Soul*

H. P. BLAVATSKY

Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun.

—*The Secret Doctrine*

The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out, one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines. The fellows may be Christians or Mussalmans, Jews or Parsis, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student.

There is no more fertile source of hatred and strife than religious differences. Once get a man to see that none of them has the whole truth, but that they are mutually

complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out—then true brotherhood in religion will be established.

—*The Key to Theosophy*

C. W. LEADBEATER

Theosophy never endeavours to convert any man from whatever religion he already holds. On the contrary, it explains his religion to him, and enables him to see in it deeper meanings than he has ever known before. It teaches him to understand it and live it better than he did, and in many cases it gives back to him, on a higher and more intelligent level, the faith in it which he had previously all but lost. —*A Textbook of Theosophy*

J. KRISHNAMURTI

You must feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest, just as yours is. And to help all, you must understand all. . . . But in order to gain this perfect tolerance, you must yourself first be free from bigotry and superstition. —*At the Feet of the Master*

ANNIE BESANT

Universal Brotherhood is the only thing which is binding on members of The Theosophical Society. Nothing else. The Theosophical teachings as to Karma, Reincarnation, or the Masters, are not binding on the mind or conscience of any member.

—*The Changing World*
compiled by SYED ABDUL HAFIZ

SANCTUARY

A wanderer come home
could never know its rest,
did he not roam :

Could never know the peace,
did he not face the storm
of Life's increase.

Did he not struggle grim,
the blessed sanctuary dim
would never softly yield
rich light to him :

And on his fevered head
would never gently rest
the Holy Master's hand,
had he missed dread.

HAROLD E. TYRWHITT

THE WAR AND DR. BESANT

(Excerpts from the writings of Dr. Annie Besant, 1914-18)

NEW YEAR IN WARTIME

TO the lands reeling under the heavy losses of War, I cannot send the former wish, "A Happy New Year." But I can wish a Noble New Year, a Useful New Year, to all who read these lines.

OUR IDEALS

I look to The Theosophical Society in the future to bind up the wounds which are caused by this terrible fratricidal War. When the War is over, I hope the influence of The Society in the various countries may draw the Nations again more nearly together, and sure I am that no Theosophist will allow for one moment any feeling of hatred to enter into his heart against any Nation.

It is, remember also, your duty to recognize the ideals which are separating the two, and throw the whole of your thought and energy into those ideals for which we must ever stand—of justice to small States, of public faith, of public honour, and the recognition of international treaty obligations; and it is our duty to do that, because the whole future of the world depends upon the word of a Nation becoming a matter of honour to the Nation as well as to the individual.

Treaties and international obligations are only useful in time of war. When Nations are fighting, then only is it that these things and other matters of civil-

ized warfare come up. If they are to be thrown aside in war then it is useless to make them, and we are falling back into barbarism.

HOW TO FIGHT

So that I would ask you to remember the teachings of *The Bhagavad-Gītā*, to remember what S'ri Kṛṣṇa said about war, to remember that while war may righteously be waged for an ideal, or in discharge of a duty, there must be no feelings of hatred, no feelings of revenge, no feelings of antagonism against the enemies as such, only against the principles that they may for the time embody: "So fighting thou shalt not commit sin." And it is for all members of The Society to show that love may be kept pure and true even in the midst of slaughter and misery, so that we may perform at once our duty to our respective countries and also to humanity.

THE QUESTION OF QUESTIONS

As Theosophists we must study the future, and try to see clearly to what we should direct our thoughts in the *near* future. We know that the United States of Europe are to arise, but we do not know the time, and the question pressing for solution is: "Will this war end war for generations to come, or will it sow the seeds of new war, to germinate in the near future?" This is the question of questions.

AND THE REPLY

And the worst point of danger lies in the neutrality of such countries as the United States of America, of Holland, and of Italy—above all of the former.

For the only possibility of continued peace lies in the union of the Powers, who are ready to form an international Police, too strong to be defied by any recalcitrant State with any hope of success, the Police to be at the disposal of the union.

It is clear from what has passed, that Germany will not be bound by any treaty that she may sign, so that any making of treaties in which she would be concerned may be regarded as futile. And she would have the excuse in the future that any treaty to which she might subscribe at the end of the war would be a treaty imposed by *force majeure*, and would therefore not be morally binding on her—if one may venture to use so meaningless a word as *moral* to a State which acknowledges no binding law of life save its own necessities or welfare.

It is well that we should realize that a Union of Powers, unwilling or unable to enforce peace—as the policeman enforces it when a bully disturbs a street, by arresting him and locking him up—is useless, and a little contemptible. Society, National and International, has not yet evolved beyond the point when a strong hand is sometimes wanted to enforce law and order.

THE POWERS OF DARKNESS

Those who have come through the study of Theosophy and through their personal contact with the Hierarchy which guides the destinies of Nations

to understand the great facts which underlie the outward seemings, cannot but see in the tremendous conflict which is tearing the world in pieces the struggle between the forces which work for evolution and those which work against it. The "Lords of the Dark Face"—as the retarding forces are called in those wondrous Stanzas of *The Book of Dzyān*, familiar to all of us—are verily busy today upon this earth of ours, and although the crisis is not so tremendous as that which ended in the whelming of Atlantis beneath the waves, yet, on a smaller scale, the characteristics of that struggle are being reproduced in our own day.

NEUTRALITY IS IMPOSSIBLE

Looking thus at the nature of the struggle, seeing in it a supreme conflict between good and evil, I cannot remain neutral in such a battle. The Theosophical Society is the body chosen by the Hierarchy to proclaim to the world the message of the Divine Wisdom, and that it should stand neutral in such a War for Right and Honour, stand neutral when the future of the world is put in peril, stand neutral when the Lords of Light are on one side and the Lords of the Dark Face over against Them, battling for the possession of the earth, that shall never be. We, its two chief Officers [Dr. Besant, the President and Mr. Sinnett, the Vice-President then], declare before the world that The Society which has placed us at its head stands loyally for Good against the embattled hosts of Evil, and that it had better perish with Honour than seek a shameful peace by the denial of its Lord.

BOOK REVIEWS

Where Theosophy and Science Meet, edited by D. D. Kanga. Part IV. Published by the Adyar Library Association. Price Rs. 2-4-0.

The last volume of this valuable series of monographs has now been issued, rounding off the subject by adding to the more theoretical previous volumes a consideration of some practical applications to modern problems, and of the practice of occult arts. The introduction by Professor Kanga gives an admirable summary of the evolutionary process of scientific thought, showing it as having arrived at a stage whence the next step forward must inevitably lead into occult planes of being, the chief obstacle in the way of that step being the scientist's unwillingness to admit the necessity for some "change of heart," some self-purification, as a preliminary qualification to knowledge of Nature's inner working, still in reality guarded from the profane, though not so systematically as in the old Mysteries.

Of all the monographs here included, many will find the most interesting that by C. Jinarājadāsa on "Methods of Research." He compares Indian with western philosophy, notes the enslavement of Christian Schoolmen to Aristotle, their partial liberation by Francis Bacon, but their failure to understand the full implication of his teaching, till Bergson of late amplified a portion of it in his theories of the Intuition. So we have come by a roundabout way

to what Bacon proclaimed, the fact that "the human mind has a quality in it that can awaken to the truth that is outside that mind. . . . The Grand Geometrician has not only stamped His signature on the universe as a whole, but on every particle of matter which composes our body. Our natures are therefore inseparable from the fundamental truths concerning the universe."

The writer on Astrology, Charles E. Luntz, seems a little over-modest in his claims for successful predictions made by the science. Surely it must pass this test to some extent if it is to claim the name of a science at all, though we need not deny that most students are as yet only groping after a recovery of its proved and established laws, and that many are too prone to make definite prognostications on too slender grounds and still slenderer knowledge. But there have been, and still are in India at least, men who predict with accuracy, and anyone who likes to turn up the royal number of *Modern Astrology*, published about June 1910, in which horoscopes of the English royal family were shown and briefly analysed by the late Alan Leo, will find some very striking hints given about the roles to be played by the present Duke of Windsor and his next brother. Certainly, these predictions were sufficiently long before events that have justified them, and those of us who knew Alan Leo in those days know

that he was ready to be more explicit in confidence over what he saw in the horoscopes of the two brothers, though naturally he could not be more outspoken in the magazine. He said that Edward would never be crowned though he might come to the throne, and that his brother must inevitably become a strong and successful King-Emperor.

Other sections, on Healing, Psychical Research, Magnetic Variation, Law, Politics, Education and Art, all repay study, and the volume concludes with a contribution from Iwan A. Hawliczek, under the caption "Whither Science?"—tracing tendencies from the past into the future.

H. VEALE

Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. Rider & Co., London. The Aries Press, Chicago. Popular edition. 1939. Fol. 576 pages. \$7.50 or 30/-

This most interesting book is a reproduction (except for the colours) of a book, published at Altona in 1788, with the German text and terms literally translated. A previous reproduction (with the plates in the original colours), by Herman Barsdorf at Berlin (1919), is nearly as good as the present one, but the edition is now very rare and dear. An English translation by Franz Hartmann, "Cosmology, or Universal Science, containing God, Nature, Man, the Macrocosm and Microcosm explained, etc., by means of the Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries. Copied and translated from an old German manuscript, and provided with

a dictionary of occult terms," appeared at Boston for the Occult Publishing Company. Only 19 pages of this book, however, are a translation of about 5 pages of the original Altona book. The rest consists of a lengthy introduction and the dictionary of occult terms. We have now for the first time a complete English translation of this remarkable book. It was the most important work concerning the Brotherhood of the Rosicrucians which had appeared since the proclamation of the existence of this secret Order at Cassel in 1614. In that year the Rosicrucians issued their famous manifestoes "Fama Fraternitatis" and "Confessio Fraternitatis."

A first part of the Altona book appeared in 1785, bearing many guarantees of authenticity. It is a contribution of supreme importance to the Rosicrucian literature. A second and last part was issued in 1788. It consists of 36 plates, folio, each plate printed closely in Latin and German. It has further 16 pages in double columns, of German text only. The work deals with the secret teachings, philosophy and practice, of the Brotherhood, expressed in allegories, signs, symbols, and mystery numbers. It is written in the language of the Secret Tradition, which may be understood by those only who have learned the meaning through study and personal experience. To the ordinary public it has necessarily not much to say. The book is meant for the few only. We must be grateful to the Aries Press for the new edition, although it is to be regretted that the plates are not coloured, for the colours are not less important for the understanding of the symbolism.

On the other hand, there is a very interesting foreword and a bibliography regarding the sources of the Altona book. These show the Christian, astrological, alchemical and philosophico-numerical background of the Rosicrucian teachings. But it is, by its very nature, a sealed book to all except those who have made some progress in the "Great Quest" for what is variously called the "Philosopher's Stone," the "Summum Bonum," and by many other names, or simply, "The Stone," implying thereby all that the word means in the language of the Secret Tradition. In its manifold representations of the subject from different aspects, it seeks to lead the student by enigmatic ways to a progressive initiation into the ineffable mysteries of God, Man and the Universe. We find also in the book tenets of the Qaballa, the three principles of Jakob Boehme, the Mystery of Creation, the Chariot of Ezekiel, the Logos Philosophy and the Apocalyptic Visions of S. John.

The "Secret Symbols" give the exaltation of the Great Opus, the spiritual regeneration and the renewal of life. One may truly find here a study for a lifetime. It is verily a book of books for the Christian-Theosophical curriculum of the "House of the Holy Spirit," in many ways different from the Indian Yoga and Hindu esotericism.

F. WITTEMANS

Pages Choisies from H. S. Olcott. Published by *L'Action Théosophique*, Belgium.

The story of the genesis of *L'Action Théosophique* is told by Mlle. Serge Brisy in the December number of *The*

Theosophical Worker, furnishing a good example of the miracles that can still be wrought by faith and energy in conjunction. Having succeeded in three years in achieving a small surplus of receipts over expenditure, at once this was devoted to further enterprise, in the form of extracts from early writings of the Founders and their immediate collaborators and successors, translated into French and attractively bound.

Pages Choisies from H. P. Blavatsky was the first to be published, and has been a success; so will be the present *Pages*, also those to follow. So many new members of The Society lack time and means to read the archives, that it is an excellent idea to make these selections for them in periodical form. The serious student will be led to delve into books too often left on Lodge Library shelves, and even the shallow enquirer will perchance have real interest quickened by a chance paragraph. The idea could well be followed in India, for example, where the same or similar selections could be made for translation into the vernaculars.

H. VEALE

The Immortal Road, by W.E.M. Abbott. Arthur H. Stockwell, Ltd., London. Price 3s. 6d.

This book is a running narrative of personal spiritualistic experiences. The simple and straightforward style of the author makes his message quite convincing. He thus adds quite ably his quota of evidence for the reality of unseen forces and for the existence of human consciousness apart from the physical body.

In addition to his evidence he draws attention to certain great men and women in modern history, giving an outline of their various academical attainments and of the salient points in the psychical research work which they have done.

One is grateful to the author for bringing to the reader's notice the unimpeachable testimony of such a number of eminent men and women, which goes far in convincing any fair-minded person that psychical *facts* must be recognized as part of up-to-date scientific knowledge.

R. B. C.

La Pensée Bouddhique, Bulletin des Amis du Bouddhisme. No. 1, Juillet 1939. Prix, 4 francs par numéro.

A new Buddhist Quarterly, Organ of the "Friends of Buddhism" with Headquarters at Paris (VIe), 31 Rue de Seine. The Editors are M. La Fuente and G. Constant Lounsbury. To better spread Buddhist philosophy in its different aspects, they propose to publish in each number, among other things, at least an article on one or other aspect

of the Dharma, a translation of a Discourse by the Lord Buddha from the Buddhist Canon, a chapter on Buddhist art, etc. In this first number therefore there appear, among other things, an article on "The Importance of Thought in Buddhism," a translation of the Buddha's Discourse on "Fear," a page on "Buddhist Art in China," etc.

From the Editorial Preface, the following is worth quoting :

Buddhism and Hinduism form a pair, they have influenced each other throughout the ages. I am convinced that Buddhism, supreme flower of Indian spirituality, shall regain its place in India. There are already many devoted Buddhists who work with zeal to hasten this renaissance. Neither caste, nor inequality of sex, or colour, or dogma, or priesthood, but only free thought and a pure life, that is, the message of practical Buddhism, which might solve many Indian and other problems as well.

We hail this newcomer in the field of Buddhist propaganda with all our heart, and wish it the greatest success, mindful of the Mahāchohan's words, that of all religions, "even exoteric Buddhism is the surest path to lead men towards the one esoteric truth."

A.J.H.

Not even a river of tears shed by sympathetic friends can wash out one entry in the Book of Chitragupta, although the man may create an enormous credit balance in his favour by change of life, thought and conduct.

H.S.O.

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