



# THE THEOSOPHIST

ADYAR

NOVEMBER 1941



## THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a worldwide 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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## CONTENTS, NOVEMBER 1941

	PAGE
ON THE WATCH-TOWER. Hirendra Nath Datta . . . . .	85
MR. CONRAD WOLDRINGH. J. L. Davidge . . . . .	91
WHAT IS MUSIC? George S. Arundale . . . . .	92
IS THEOSOPHY A RELIGION? H. P. Blavatsky . . . . .	93
THE WHITE GATES OF PEACE ( <i>Poem</i> ). Evelyn Benham Bull . . . . .	105
THE THEOSOPHIST AS CHAMPION. C. Jinarājadāsa . . . . .	106
MEMORIES OF H.P.B.—OVER 50 YEARS AGO. The Rev. B. Old . . . . .	107
SHAPING THINGS TO COME. E. Winter Preston . . . . .	111
"I" ( <i>Poem</i> ). K. T. Krishnaswami . . . . .	121
AN IMMEDIATE OPPORTUNITY FOR THEOSOPHISTS. George S. Arundale . . . . .	122
TENTATIVE PROGRAMME OF THE 66TH INTERNATIONAL CONVENTION, ADYAR, 1941 . . . . .	130
MY HOPE FOR IRELAND. Hugh Shearman . . . . .	132
MAN, MOON AND PLANT. ( <i>Chapter II</i> ). H. E. Staddon . . . . .	135
ESTATUAS VIVIENTES. Lucia McBride . . . . .	147
CORRESPONDENCE . . . . .	149
BOOK REVIEWS . . . . .	152
INTERNATIONAL DIRECTORY . . . . .	155

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## RELIGION AND SCIENCE

Heretofore there has been in the world so much of sorrow, that very little as to the spiritual life has been taught except in terms that appealed to the sad and sorrowful. It was the necessity of the age that made the ideal of the spiritually-minded the Man of Sorrows. Life was so hard among the masses, oppressed, half-starved, the prey of loathsome diseases, so brutally tyrannical and rough among the nobles of Europe, that the monastery and the nunnery were the refuges of those who saw no prospect of happiness save in a future heaven to be gained by austerity here. The famous classic . . . . . "The Wrath of God to Man," put a seal on the idea that the wrath of God could only be pacified by the crucifixion of the body, regarded as the enemy of the spirit. Man was a "child of wrath," to perish eternally if he were not in the ark of the Church. The Puritan, the Calvinist, among Protestants was as hard and stern as the Roman Catholic in doctrine, though the latter found many ways out of the gloom. The crucifix was the symbol of the ideal man. The loving teaching of the Christ, of the Divine Fatherhood, His tender compassion for the sinner, disappeared under the shadow of the teachings given in His Name.

But now a different condition prevails in this part of the western world, a condition of almost universal well-being and popular prosperity. The growth of belief in the inviolability of law, of the infinity of the universe as laid down by Science, has made the educated and the thoughtful modern man reject the mediæval idea of God, while he clings to the perfectibility of humanity, loves and admires the Christ. Elsewhere in the West men are groping after a message that shall restore to them religion and re-create it into harmony with the new intellectual world as well as with the physical, and with the growing power of man over the forces of Nature. Are God and Nature in opposition, or is Nature a manifestation of God? Are the splendour, the . . . .

—A FRAGMENT OF MS. IN DR. BESANT'S OWN HANDWRITING





## ON THE WATCH-TOWER

BY HIRENDRA NATH DATTA

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

THE Editor, so far as the November Watch-Tower notes are concerned, having abdicated and put me in uncontrolled charge, my first word must be of sincere congratulations to the world-wide Theosophical Society and all its Sections and Branches on its and their wisdom in re-electing Dr. George Sydney Arundale as our President for another term of seven years.

### *The President's Re-election*

Seven years is by no means a long period, but during the first term of seven years just closed, Dr. Arundale brought to bear on its exalted office so much devotion, energy, tact and single-mindedness as to

be able to win golden opinions in all quarters, and to inspire the members of The Society with the conviction that so long as he guides the Theosophical ship—though the ocean might be billowy and the atmosphere charged with strong currents of electricity of sorts and turbulent storm-clouds—that Theosophical ship will safely reach its appointed harbour. What is notable is that, though entertaining and expressing decided opinions on diverse matters connected with the War and other controversial topics, the President has never compromised the neutrality of The Society.

The Theosophical Society, as we all know, has no creed or dogmas,



and opinion and expression of opinion is absolutely free in The Society. Dr. Arundale, during his first term of office, has emphasized and acted on the principle that no doctrine, no opinion, by whomsoever taught or held, is in any way binding on *any* member of The Society, none which any member is not free to accept or reject, and has seen to it that opinions or beliefs neither bestowed privileges nor inflicted penalties—so that members have been able fearlessly to exercise their liberty of thought and of expression, within the limits of courtesy and consideration for others.

So far as the outer form of The Society is concerned, the President embarked on and has already carried through certain projects of improvement. Others, such as the adequate housing of the Adyar Library, are awaiting more favourable conditions, which I trust the termination of the present devastating War will usher in, and that they will be carried to fruition before Dr. Arundale's second term of office should have expired.

Taken all in all, I think Dr. Arundale has fully justified our choice, and naturally the members have re-elected him for a second term by their practically unanimous suffrage. He has been wholly free from *vices* in his past administration of the affairs of The Society—except in his *vice*-president,

the writer of these Watch-Tower notes, to whom he is so partial and of whom he is so enamoured that, in spite of that Vice-President's shortcomings (many and various) and his fast-growing infirmities of age, he has nominated *him* for another term, with promise of relief at the earliest suitable opportunity—whensoever it may occur.

### *November 17*

This present month of November is a red-letter month in the Theosophical Calendar; for it was on the 17th November 1875 that The Theosophical Society was founded in New York by Madame Blavatsky and Colonel Olcott of hallowed memory—under the inspiration of the two Masters. For that purpose They brought Madame Blavatsky all the way to America to be associated with Colonel Olcott. Listen to Master M.'s own words :

**In casting about, we found in America the man to stand as leader. He was far from being the best but he was the best one available. With him, we associated a woman of most exceptional and wonderful endowments. . . . We sent her to America, brought them together—and the trial began.**

Needless to say that the Master is referring here to Colonel Olcott and Madame Blavatsky.

How near to failure the first efforts of the two Founders proved to be is recorded by Colonel Olcott



in his *Old Diary Leaves*, Vol. I, p. 140 :

So the membership dwindled by degrees, until, at the end of a year or so, there survived the following: the form of a good organization, sound and strong in its platform; a clangorous notoriety; a few, more or less indolent, members, and an indestructible focus of vitality in the quenchless enthusiasm of the two friends, the Russian woman and the American man, who were in deadly earnest. . . . We used to speak of ourselves as the Theosophical Twins, and sometimes as a trinity—the chandelier, hanging overhead, making the third of the party!

That is to say, the American soil in which the tiny seed of The Society was planted in 1875, proved for the time being uncongenial. It did not flourish in spite of the heroic efforts of the two Founders, seconded by the ungrudging sacrifices of Mr. W. Q. Judge; so the Founders (doubtless under inspiration) decided to transplant the tender shoot to Indian soil, and on the 17th December 1878, Madame Blavatsky and Colonel Olcott set sail for India which they reached on the 16th February 1879, and *then* a new era began for Theosophy and The Theosophical Society.

Colonel Olcott has told us that on their arrival the two Founders were enthusiastically welcomed and accepted by the Hindus, as Champions of their ancient philosophies and exponents of their religions,

which up to that time had generally served as targets of supercilious abuse. Matters made fair progress during the next two years, 1881 and 1882. But it was only in 1883 that Theosophy became broad-based on Indian soil. That was the record year in the early history of The Society, when, as the direct result of Colonel Olcott's remarkable Indian tour of 7,000 miles, about 43 new Lodges were established in almost all the principal centres of Hindustan.

*Ex Oriente Lux* : "Light spreadeth from the East." It was from India then that the light of Theosophy began to spread to all parts of the civilized world and began to leaven the general thoughts of mankind; so that at the present day and in spite of the fact that the blight of Hitlerism has spread over the greater part of Europe, and has suspended the activity of certain of the National Societies, there are as many as 43 Sections still borne on the rolls of The Society, besides non-sectionalized Lodges in China, Japan, Egypt, East Africa, Italy, the Straits Settlements and the Federated Malay States. So India can take legitimate pride that it gave harbourage to The Theosophical Society in the very early days, when the United States were not yet ready to take charge. Anyway, let us on the auspicious 17th of November lift up our hearts in loving gratitude to our two great



Founders—Madame Blavatsky who gave us Theosophy, and Colonel Olcott who gave us The Theosophical Society.

We have been told on high authority that men at the present day seem to have lost the fine flame of living and have turned themselves into machines, and Prof. Henry E. Armstrong, F.R.S., has gone so far as to suggest that brains and brawn were never so apart as now. That is because we have lost poise. Nowadays we make so much of pose and nothing of repose. Undoubtedly we are in an age of plenty, yet are thoroughly miserable about it. Not only economically but socially, educationally, politically and spiritually we are far from being hale and hearty. It is there that the value of The Theosophical Society comes in. Theosophy is primarily the science of Brotherhood, both theoretical and applied. So, Theosophists have to girdle the globe with goodwill, and though they may not have ready-made panaceas up their shirt sleeves and are without "the simple faith in the single pill," yet Theosophy which they profess and preach is verily like a lamp in a dark place, and is sure in the gathering gloom to serve to illumine the world's darkest and most dismal problems and thus fulfil the high purpose for which The Theosophical Society was launched into existence on the 17th November 1875.

### *The War*

Before I close these Watch-Tower notes, I wish to say a few words about the present War, which as months go on is spreading further and further. Russia is in it already and has been resisting the mighty invader heroically and so far with success. The United States of America, so far as one can judge, will soon be involved in the conflict as an active combatant, and I shall not be surprised if Japan should take courage in both hands and, in pursuance of the Tripartite Pact, kindle the flames of war in the Eastern Pacific. Naturally, in a big conflict like the one in progress and in so many areas, there are bound to be successes and failures, victories and defeats, invasions and evacuations. What is important is that, as Theosophists, we should preserve an inner calm centre in the midst of trials and tribulations and excursions and alarms of the War. Keeping such a calm centre, we shall be able to survey the whole field in a spirit of detachment—being assured that Might must inevitably give place to *Right*, and that as God is in His heaven and the Masters in their Himalayan homes, all is well with the world.

Once we have made up our minds that (in the words of President Roosevelt) Hitlerism is an enemy of all law, all liberty, all morality, all religion, we shall know



on which side to throw our weight in the present conflict. And so far as what is called the "British connection" is concerned, we as Theosophists should do all in our power to strengthen and broaden it. If we have read history correctly we cannot but regard this British connection as a divine dispensation, which, in the words of Rabindranath Tagore, "undoubtedly stirred India with new freedom and awoke its intellectual mind from age-long hibernation to full splendour."

Our President-Mother, Dr. Besant, assigned a deeper reason for the above dispensation. It is useful to recall her words in this connection :

In the nineteenth century the time had come for a more sympathetic mutual understanding between East and West, between the Elder and Younger branches of the Aryan family . . . above all to blend into one the eldest and the youngest children of the Aryan race, the Indians and the English. On this union—close, brotherly, indissoluble—the future Empire depends, and it is *inevitable* . . . When the union is accomplished, when the field is ready, then Vaivasvata Manu will send hither the Master-intellec[t]s of humanity, to raise the people, composed of the best elements of His race, to a dazzling height of glory in the great Aryan Empire [which Mrs. Besant later loved to call the "Indo-British Commonwealth"] that will stand revealed.

Apart from that, *if* we are able to take a really detached view,

then we shall also understand why the English are undergoing the terrible sufferings and privations inflicted by the present War; that is to say, that it is England's *national* Karma, which is meeting fruition in the present War. Apart from pecuniary losses involved in the sinking of ships and the destruction of aeroplanes, and the wasteful expenses of the War which mount up to over 15 crores of rupees every day, and the shattering into rubbish of houses and buildings in London and other towns and cities of England and Scotland, the British civilian air raid casualties up to the 30th June 1941 are about 100,000, namely, 41,900 killed and 52,678 injured and detained in hospital, and the Home Secretary from his place in Parliament has warned his countrymen to be ready for further and possibly *heavier* air attacks by the enemy. Of course, the heroic stand of Britain and the way the British people have met these devastations have elicited unstinted admiration from all quarters. Only the other day our poet-politician, Shrimati Sarojini Devi, in addressing an audience in Calcutta, expressed admiration for the English people from Mr. Winston Churchill downwards to the youngest child of Britain, who did not hesitate to stake their lives to let England be free, and were practising the noblest virtues and not merely preaching them as some



of us were apt to do here; and the Rt. Hon'ble Mr. Jayakar after his return to India, speaking at the 21st anniversary of Lokomanya Bal Gangadhar Tilak, mentioning that the morale of the English people was admirable, related an incident within his own knowledge which happened in a Cinema House one night when the air raid warning was sounded.

The tragic and pathetic cry of the siren went up, the film was at an interesting stage and when the siren sound was heard the curtain went up, on which was illuminated the message: "Ladies and gentlemen wanting to go to air raid shelters below, will kindly leave." The curtain stood there for a couple of minutes, but not a man, woman or child left, and the show went on to its end. That was the spirit of the people, their enthusiasm, their coolness and their faith in the ultimate victory of their cause.

Be that as it may, what is the national Karma for which England is suffering? Let me give the reply in the words of Sir Norman Angell:

Because the British turned their eyes away from the blazing homes of China, their own homes are now shattered rubble heaps. Because they closed their ears to the cries of the children in

Ethiopia and in Spain, they now hear the cries of their own children. . . . We tried to save ourselves by sacrificing the innocent weak to the guilty strong. This was not only morally contemptible, it was politically imbecile.

Sir Norman clinches the matter thus:

Violence is the common enemy. If the British had helped to aid the weak in their resistance to the strong, then Briton herself would not today be the victim of ruthless violence.

Thus the wheel of *Karma* turns righteously but relentlessly. But no cloud without its silver lining. It is the day of England's atonement nobly borne, so that she is at present remaking herself to a more heroic conception. As Sir Norman Angell concludes by saying:

Their values have been changed. Regeneration has come, because the common people have come to see, in a flash of moral insight, that they fight for a common and universal right—the right of the obscure and helpless everywhere to be free. They realize that until the unity of *moral* forces is found, no other virtue can save.

A morally regenerated and spiritually raised England, as we shall presently find, will be invincible.

HIRENDRA NATH DATTA

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Power, when it reaches its end, stops and grows careful of its hoarding. Love, when it reaches its end, reaches endlessness and therefore is not afraid of spending its all.

TAGORE



## MR. CONRAD WOLDRINGH

ADYAR has had a very severe bereavement in the sudden death of Mr. Conrad Woldringh, who touched a live electric wire in the Adyar Theatre on the morning of September 25. He had already warned other workers not to go near a live wire which was about to be insulated, and stayed near it to warn people off. Probably he slipped and himself contacted it. Adyar doctors gave immediate aid, and he was taken to the Royapettah Hospital and placed in the "iron lung," but it was impossible to revive him. A coroner's inquest was held in the afternoon, and next morning the body was cremated on the Adyar burning-ground.

This is the first accident that has happened during the many years of the production of plays and the giving of dance recitals at Adyar. Every care is always taken to ensure the protection of all, but sometimes no amount of care can prevent Karma from having its way when it is imperative.

Mr. Woldringh's death is a great loss especially to the cultural life of Adyar. He gave great help to Shrimati Rukmini Devi in all her work of Kalākshetra, the Arts Centre, was its director of studies,

was responsible for the artistic designing of books published by Kalākshetra and by the Theosophical Publishing House, was engaged in the designing of posters and other propaganda work for Rukmini Devi's dance recital tours, and was a talented musician and composer, occasionally playing his own compositions from the All-India Radio, Madras, besides the works of modern composers to whom he was particularly attracted, including Debussy and Ravel. The Madras Radio broadcast an appreciation on the night of his death.

Mr. Woldringh lived a full, rich, happy life. With his quiet dignity and light-heartedness he was a friend to all, and young and old rejoiced in his company. Since 1936, when he came to Adyar with Mr. and Mrs. Elmore at the request of Rukmini Devi, he had lived most of the time in a cottage next to theirs in Besant Gardens.

The deepest sympathy of Adyar and especially of Rukmini Devi is extended to his parents who are probably residing in Brussels. The President has received a number of condolatory telegrams from friends in various parts of India.

J. L. DAVIDGE



## WHAT IS MUSIC ?

WHAT is Music? Music is the Voice of God singing to His children in all the kingdoms of His Nature the Song of Evolving Life, and therefore the Song of their evolving lives. And it is the Voice of God in His children as they sing their way to their Divinity.

God sings to His children in Blessing. His children sing to Him in praise.

Everywhere there is Music, and those who know how to listen will hear its glory upwelling from the soil and the sea, from the rivers and the mountains, from the stones and the grass, from all creeping things and the creatures of the air, from every animal, from every human being, from the Devas and the Angels, from the Rishis and the Saints and the Prophets, up to the very Throne of God before which stand His mighty Ministers.

Everywhere there is Music, and those who know how to listen will hear its glory upwelling from every joy and from every sorrow, from war and peace, from happiness and misery, from victory and defeat, from the tyrant and the slave, from the conqueror and the conquered, from every virtue and every weakness.

Music is the Song of God's Eternal Purpose. Music is the Song of God's Eternal Victory. Music is the very Life of God in all His creation.

Where there is no Music there is no Life, and Life is everywhere.

There is the Music of the Will of God. There is the Music of the Wisdom of God. There is the Music of the Love of God.

Yet is there but one Music as there is but one Life.

There is the Music of the Races.

There is the Music of the Nations.

There is the Music of the Faiths.

There is the Music of the Arts.

There is the Music of the Sciences.

There is the Music of Youth.

There is the Music of Age.

There is the Music of Womanhood.

There is the Music of Manhood.

There is the Music of War.

There is the Music of Peace.

Yet is there but one Music as there is but one Life.

In Failure there is Music.

In Success there is Music.

In Suffering there is Music.

In Despair there is Music.

In Defeat there is Music.

Yet is there but one Music as there is but one Life.

Who hears the Music of God ?

Who hears the Music of Himself ?

Who hears the Music of the Mineral Kingdom ? Who hears the Music of the Vegetable Kingdom ? Who hears the Music of the Animal Kingdom ? Who hears the Music of the Human Kingdom ?

Who hears the Music of the Gods ?

Who hears the Music of the Angels and the Devas ?

Who hears ?

He who is learning through experience to live in God and for God. He who is learning in the very midst of Time to live in the Eternal. He who lives in happy Brotherhood with all creatures. He who lives at Peace with himself.

G. S. A.



# IS THEOSOPHY A RELIGION? <sup>1</sup>

BY H. P. BLAVATSKY

[The following is a suggestion of an eager reader of THE THEOSOPHIST. I have decided periodically to reprint certain memorable articles which have appeared in very early issues of this journal and of *Lucifer*. I am selecting articles by eminent authorities whose writings I regard as pregnant with meaning today, or at least of profound interest in the study of Theosophy. The following article by H. P. Blavatsky fulfils, I think, both considerations, and will be specially valuable to the many Theosophists who have no access to the earlier volumes of *Lucifer* or THE THEOSOPHIST.—G.S.A.]

Religion is the best armour that man can have, but it is the worst cloak.

—BUNYAN

IT is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i.e.*, The Society known by that name.

## DEFENDING THEOSOPHY

Year after year, and day after day had our officers and members to interrupt people speaking of the Theosophical movement by putting in more or less emphatic protests against Theosophy being referred to as a “religion,” and The Theosophical Society as a kind of church or religious body. Still worse, it is

as often spoken of as a “new sect”! Is it a stubborn prejudice, an error, or both? The latter, most likely, The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocent-ly-uttered slanders. And what peg is more solid for that purpose, more convenient than an “ism” or a “sect.” The great majority would be very sorry to be disabused, and finally forced to accept the fact that Theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labour sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear

<sup>1</sup> From *Lucifer*, Vol. 3, November 1888.



their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of The Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical Theosophy, its most devoted members were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere searcher after truth can ever be found among the *blind* believers in the "Divine Word," let the latter be claimed to come from Allah, Brahma or Jehovah, or their respective Kuran, Purana and Bible. For :

Faith is not *reason's* labour, but repose.

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover, "faith without principles is but a flattering phrase for wilful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

#### NOT A RELIGION—BUT RELIGION

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the nineteenth century?

Theosophy, we say, is not *a* Religion.

Yet, there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for Theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine-tenths of the members of the T.S., if Theosophy is not a Religion?—we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not *a* Religion," by no means excludes the fact that "Theosophy *is* Religion" itself. A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion,



*per se*, in its widest meaning is that which binds not only *all* men, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our Theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller *quantum* of earthly enjoyment may be exchanged for a far larger *quantum* of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear.

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven. . . .

#### UNIVERSAL BROTHERHOOD

But to Theosophists (the genuine Theosophists are here meant) who

accept no mediation by proxy, no salvation through innocent bloodshed, nor would they think of "working for wages" in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and Theosophically he describes it, by showing that

. . . true Religion  
Is always mild, propitious and humble;  
Plays not *the tyrant*, plants *no faith in blood*,  
Nor bears destruction on her chariot wheels;  
But stoops to polish, succour and redress,  
And *builds her grandeur on the public good*.

The above is a correct definition of what true Theosophy *is*, or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion). In this respect, as it is the duty and task of every genuine Theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and The Society its one Universal Church; the temple of Solomon's wisdom,<sup>1</sup> in building

<sup>1</sup> Whose 700 wives and 300 concubines, by the by, are merely the personations of man's attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the "Solar Initiate" or the Christ-Sun, is a variant of the Indian "Vikartana" (the Sun) shorn of his beams by Viswakarma, his Hierophant-Initiator, who thus shears the *Chrestos*-candidate for initiation of his golden radiance and crowns him with a dark, blackened aureole—the "crown of thorns." (See *The Secret Doctrine* for full explanation.) Solon was never a living man. As described in *Ki* his life and works are an allegory on the triad glory of Initiation.



which "there was neither hammer, nor axe, *nor* any tool of iron heard in the house while it was building" (*I Kings*, vi. 7); for this "temple" is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

#### UNIVERSAL ETHICS AND PANACEA

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediæval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into The Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and

have nought to do with The Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognize as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such Theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent



members have left The Society disappointed in Theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T.S.'s activities, when some left because they did not find mysticism practised in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away, again, under very shallow pretexts indeed, such, for instance, as "because Christianity (to say Churchianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines"—just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

#### NEW VISTAS

Furthermore, there is this also to be added : the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power

for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which all old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths ; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils



will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religions.

#### THEOSOPHY IS PERFECT—NOT THEOSOPHISTS

And let no reader misunderstand these statements. It is Theosophy *per se*, not any individual member of The Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and The Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under*, if not *within*, its shadow on Earth. No man is perfect; why, then, should any member of the T.S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its “Fellows,” or even its Leaders? Never was The Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by Theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern

Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander Theosophy or any Theosophists to first get acquainted with both, instead of ignorantly calling one a “farrago of insane beliefs” and the other a “sect of impostors and lunatics.”

#### THE SOURCE OF RELIGIONS

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect*. Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of The Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published *Secret Doctrine* will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all Theosophists believe, dates from that period. So-called “Occultism,” or rather Esoteric Science, has to be traced in its origin to those Beings who, led



by Karma, have incarnated in our humanity, and thus struck the keynote of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fullness—constitutes that which we now call Theosophy or “divine knowledge.” Beings from other and higher worlds may have it entire ; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other ; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual “Religions” (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadul-

terated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition ; others just showing signs of early decay ; not one that escaped the hand of time. But each and all are divine, because natural and true in origin ; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

#### A WORD ON SPIRITUALISM

Of course, there will be an outcry from both sides, if we say that modern Spiritualism *per se*, cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable “Spirits”—is, nevertheless, far more true and philosophical than any church dogma. *Carnalized* Spiritualism is now reaping its Karma. Its primitive *innovators*, the said “two little girls” from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their “innocent” testimony that the elaborate



scheme of a sidereal Summerland, with its active astral population of "Spirits," ever on the wing between their "Silent Land" and our very loud-mouthed, gossiping earth—has been started and worked out. And now the two female Mahomeds of Modern Spiritualism have turned self-apostates and play false to the "philosophy" they have created, and have gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists*, played us false and showed the cloven foot denouncing the Founders of The Theosophical Society as frauds and impostors. Shall the Theosophists laugh in their turn now that the original "revealers" of Spiritualism have become its "revilers"? Never! for the phenomena of Spiritualism are facts, and the treachery of the "Fox girls" only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true Theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:

*Because we know that beings from other, higher worlds do confabulate with some elect mortals now*

*as ever*; though *now* far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

#### PERFECT TEACHERS AND IMPERFECT INSTRUMENTS

Theosophy—owing, in truth, to the *levée in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is necessarily the Spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and "Spirits." It may one day. Meanwhile, an humble servant of Theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels, who, nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower "spirits," good, bad and indifferent. Therefore does she believe in Spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its



sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mahomedanism ; in short every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths ; but the instrument proved also, in every instance, to be *only a man*. Invite Rubinstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning*, one-half of the keys of which are in chronic paralysis, while the wires hang loose ; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man ; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold

and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations.

#### VOLUNTEER SCAVENGING BY EARLY THEOSOPHISTS

Hence the multi-coloured dogmas of the churches. Hence also the thousand and one "philosophies" so-called, (some contradictory, Theosophical theories included) ; and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular ; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude Theosophical teachings from this nomenclature ? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some "unknown, *from above*," but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. *The Secret Doctrine*—a work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the



common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (a) all the great world-religions; (b) of the smaller sects; and (c) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all Theosophical writers and even The Society. Few among our friends and readers have failed to characterize our attempt to expose error in THE THEOSOPHIST and *Lucifer* as “very uncharitable attacks on Christianity,” “untheosophical assaults,” etc., etc. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labour and struggle with enemies from the four quarters of the globe, notwithstanding our four Theosophical monthly journals—the THEOSOPHIST, *Path*, *Lucifer*,

and the French *Lotus*—our wishy-washy, tame protests in them, our timid declarations, our “masterly policy of inactivity,” and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told—“What good is Theosophy doing?” and “See what good the Churches are doing”!

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half-century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata*, the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man’s *divine* Self, and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one man only in a thousand of those the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its



members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church ; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both "Religion" and "Science," for Theosophy is the essence of both. It is for the sake and love of the two divine abstractions, *i.e.*, Theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science ; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. To prove this is also one of our objects in the present paper.

#### THEOSOPHY BRIDGES RELIGION AND SCIENCE

The modern Materialist insists on an impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both.

Any other impediment to their reconciliation must be set down as purely *fictitious*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—*the light of Truth*—"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most



meritorious and the best thing to do is precisely what Theosophy alone can and *will* do: *i.e.*, point out to the innocents caught by the glue of the waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if Theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, Theosophy will prove itself the saviour of mankind.

#### H.P.B. AND H.S.O.—THEIR WORK FOR THEOSOPHY

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no Theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be

judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first Theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if need be, for the car of Jaggennath to crush them *individually* for *the good of all*. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stop thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their Theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of



individuals, to be easily judged. Theosophy for those results. And Now, these results can hardly be as Theosophy was revived and perceived, much less heard of amid brought before the world, *via* its the din and clamour made by our unworthy servants, the "Founders," teeming enemies, and their ready if their work was useful, it alone imitators—the indifferent. Yet how- must be their vindicator, regardless ever small, if once proved good, of the present state of their balance even now every man who has at in the petty cash accounts of Karma, heart the moral progress of hu- wherein social "respectabilities" are manity, owes his thankfulness to entered up.

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### THE WHITE GATES OF PEACE

It is as though a door were opened in this wasted place,  
Giving us hope of finding once again some vanished grace,  
Lifting our feet to life, to hope,

Here ; through the narrow door of our endeavour, pain-released,  
In sudden silence, where the sound of strident war has ceased,  
Comes fragrance of the opening rose,

Here ; where no longer pebbled road is trod, but a green slope  
Intimates such mystery of loveliness, we grope  
In momentary blindness ; hear

No singing bird to mitigate, or loneliness disclose  
To the waiting mind its meaning. Nay, we could not if we chose  
Hasten his song. Early or late,

It matters not the hour, for when the moment comes, the clear  
Call of his challenging meets our ears, echoes without a fear  
Of loss. For then we know the light

Will brighten above the trees, the massive shadows like closing fate  
Will dissipate, and where the path led through a narrow gate,  
Sight will come of the open road ;

Eyes will lift to the mountains ; there, where lay the shadows of night,  
Fair winds will toss the leaves on high, up to the sky, so bright,  
No mind can bear the vision, nor pierce

To the Light behind these veils of intimation ; find  
The white gates of peace, opening, one by one—  
When war is done.

EVELYN BENHAM BULL



## THE THEOSOPHIST AS CHAMPION

(An Address to a Theosophical Conference)

There are many ways in which we have to help the world. Among them all there is one special method with which we can help more than any other group of people, and that is by understanding what the Master K.H. once termed "the Plan of God which is Evolution."

Each one of us personally benefits by understanding the great principles of life, such as are told us in the laws of Karma, Reincarnation and the states after death. The Wisdom which we acquire concerning these matters helps us to lessen the amount of our evil Karma and add to the good. But apart from the benefit which each one of us thus gains from the Ancient Wisdom, there is a beneficent result on the progress of humanity as more and more wisdom spreads among mankind. Each individual who clearly understands "the Plan of God which is Evolution" thereby definitely helps "to lift a little of the heavy Karma of the world." Because, each who understands is a Champion of the Right against the forces of evil.

We do not usually think that any growth in knowledge which we may personally develop has any relation to the diminution of the evil of the world. But it is this truth which has been told us in the wise words of Carlyle :

"Truly a Thinking Man is the worst enemy the Prince of Darkness can have; every time such a one announces himself, there runs a shudder through the Nether Empire; and new Emissaries are trained with new tactics to, if possible, entrap him, and hoodwink and handcuff him."

It is from this great principle, regarding the struggle of the forces of Light and Darkness, that we understand how much the spread of Theosophy and the creating of Lodges and Centres help mankind. For a true Theosophical Lodge is a centre of the Eternal Wisdom, and where the members study Theosophy in an unselfish frame of mind, their minds begin to be attuned more and more with the Divine Mind. Just as if a large area which is dark were to be wired for electricity, and hundreds of bulbs, however tiny, were put in series, then when the current is turned on, the darkness is diminished, even though the bulbs are little fairy lights. When the bulb is a powerful one the darkness is dispersed from a wider area. In exactly the same manner, each Theosophist who studies the Great Plan of God helps the world.

Every true Theosophist is in theory a helper. I would like for all, as you study the various topics, that you should keep clearly in mind that all study is, first, to make your minds reflect the Divine Mind, and secondly, to make you each a champion of Right against all evil.

C.J.



# MEMORIES OF H.P.B.—OVER 50 YEARS AGO<sup>1</sup>

BY THE REV. B. OLD

MY first recollection of H.P.B. is in connection with my brother Walter ("Sepharial," astrological nom-de-plume). He was very much interested in Theosophy and gave up his situation at Lloyd's Bank for whole-time Astrology. A little before this, probably three or four years, a Lodge for the study of Theosophy was formed in Birmingham. Among others Colonel H. S. Olcott came round to lecture and used to stay at my mother's, so he and Walter often met. Later on, Walter resigned his banking position and went to London to become a helper at the Theosophical Headquarters, and for a short time was Secretary of The Theosophical Society in England. My mother was extremely anxious about his connection with The Theosophical Society, and naturally thought he had made a great mistake on leaving a very profitable Bank employment for a non-paid secretarial position. So I was sent to see what they were doing with him, and since I was travelling for a very good firm and could take a visit to London on my business journeys to the West of England, I used to call at the Theosophical Headquarters, then at

Lansdowne Road, Holland Park, from time to time.

## EMINENT PERSONS AROUND H.P.B.

It was there that I first met H.P.B. I think the year was 1889. I was full of suspicions and she was full of the essence of graciousness. I told my mother when I got home from my first visit that Walter was all right. If he got nothing in the nature of a salary, he certainly was getting wisdom and happiness. He had full scope for the study of Astrology in an excellent atmosphere and environment, and later on he excelled through his acquaintance of many pioneers who were around H.P.B. in those early days. Among others that I met there were Colonel H. S. Olcott, Annie Besant, Edward Maitland, G. R. S. Mead, Bertram Keightley, Archibald Keightley, Countess Wachtmeister, Marie Correlli, Mme. De Steiger, A. P. Sinnett, W. Q. Judge, Sidney Edge, . . . . Sturdy, Dr. Carter-Blake, E. B. Fawcett, Laura Cooper, Mrs. Cooper-Oakley, Herbert Burrows, William Kingsland, C. W. Leadbeater, R. Machell. Many of these members I met at 19 Avenue Road, S. John's Wood, where H.P.B. died on May 8th in 1891.

<sup>1</sup> White Lotus Day, 8 May 1941.



## HER PERSONALITY

She was a remarkable personality, all who have met her will agree. The reaction to her depended upon the person to a large degree. She was merciless to any cant or hypocrisy, and in my opinion she was incapable of expressing that nature herself; she was often most forceful and undiplomatic, and gave one the impression that she knew at first hand what she was talking about. At times at Avenue Road, a great many literary celebrities used to meet and discuss various problems of life from the scientific and philosophic standpoint. E. D. Fawcett (the Editor of *The Riddle of the Universe*) ventured some statement about the racial origin of the Eskimo. H.P.B. was playing patience at the time with a pack of cards, but she stopped her game and burst out with the remark: "What a lot of flap-doodle is said about the races of the earth"; then she added: "some were remnants of major races whose civilizations flourished millions of years ago." She was quite a character and a very remarkable one at that; she certainly had powers beyond the ordinary which she used on special occasions. Of one such occasion, I happened to be a silent witness, and on this occasion my brother Walter was the subject. He had been thinking about some astrological problem and came into the sitting-room looking serious and

harrassed. H.P.B. and I were having a chat; she evidently sensed something from my brother, so in a masterful way directed him to sit down on the sofa and rest himself. Then she turned to me and softly said: "Don't be alarmed, I am going to show him what he wants to know." She only touched his thumb with the ring she had upon her finger, and he instantly fell asleep as in a trance, just as one sees a sensitive go into a trance during a performance of hypnotism. In a very short time, he was awakened and she said to him: "Do you understand what you saw?" He said: "Yes, and it is the answer to my astrological problem in Hebrew letters of fire." "Yes," she said, "that is right. But at present you must not go over by yourself." Then she again turned to me and said that she had been away from her body three times during my brother's trance or sleep. On many occasions during my visits I was surprised by the quick response she made to some petty disappointment of mine at some fancied neglect of personal acknowledgment. She just came to me at once and expressed apologies as if she had heard me speak aloud my thoughts.

Of her wonderful creative powers I have heard a lot. But it was not my experience to see much. I came not as a lover of Theosophy in those early days, but almost as a



private detective for my mother to see how Walter was being treated. I had not any belief in Reincarnation then, and I was inclined to defend to the last ditch any theory which I held in my narrow mind before yielding to any new idea. But truth has ever the most logical defences. It attacks at every point of mental narrowness. One is overjoyed in the acceptance of any truth after irresistible pressure. H.P.B. in her conversation did not argue about Reincarnation, but the whole of her statement could hardly be accepted without the background of this belief. For instance, she told me of two past earth-lives which I had lived, the memories of which had gradually emerged, because they are strong inclinations along certain lines of action and thought, which I seem to know about without any present experiences. The essence of the experience, was there, perhaps in myself; she awakened it to the present life.

#### HER APPEARANCE

I have a description of her personal appearance as she struck me on first meeting her at Lansdowne Road, 1889, 52 years ago in November this year. This is taken from a personal diary which I used to write up after work in my spare moments during my journeys to the South and West of England:

"After arriving in London, paying a visit with Walter to Baroness

Pollandt, we went to Lansdowne Road and my brother introduced Mme. H. P. Blavatsky. Imagine an elderly woman [I was about to alter my exact diary note and say lady, but I suppose she struck me as all that becomes a kindly woman without distinction of class or caste, a sort of Mother Superior] stout and phlegmatic, in an unconventional armchair, large enough for an ordinary sized chair, draped in a loose black gown which hid her immense proportions. A large head almost leonine and masculine in its bold outlines, so rugged and strong about the jaws, indicative of great will-power. Then imagine two grey eyes soft as a gazelle's, very prominent, and having a far-away vision suggesting high spirituality, a combination of power and love. Yes, love it was, not of the personal kind but the universal. Further peculiarity in the personality of H.P.B. were her hands, fingers long and tapering, soft and agile, she should have excelled both as an artist and a musician (I believe she was an excellent pianist in her young years); turned outward at the ends the nails were thin and beautifully shaped, very long, and indeed appeared never subject to close cutting."

But these reminiscences are trifling, very unimportant, though they may be interesting to those who have not had the pleasure of seeing her physically.



### A BORN TEACHER

She was far more to me than personally interesting. In fact, I am very little affected by the personal; perhaps that has saved me from falling away from Theosophy which H.P.B. brought back to the world through many difficulties. A near listener to her remarks chiefly directed to others and not to myself, I was struck by her positive conviction of the truth as she explained it. Her knowledge of the invisible worlds, their denizens and their forces, was wonderful. She was a teacher born, because she kept nothing back from the pupil for fear of hurting sensitive feelings and prejudices. She was absolutely true to the Masters who sent her into the world with her message. She could give that to the world better than anyone else at the time she came. But behind her teaching came the conviction to the listener that The Society could not exist for long if it failed to teach the message she had brought and to comprehend the real existence of the Masters of Wisdom. Phenomena stood with her as with Them, as the inherent powers in every one expressed with knowledge in a Universe of Law. But H.P.B. was careful always to say that The Theosophical Society did not exist only for the cultivation of upper powers, but for the

establishing of a nucleus of the Brotherhood of Man without which brotherhood any occult power would be a danger.

It was thought that she was sometimes hostile to Christianity; but she was strongly in favour of supporting the Christianity which practised the inner truths which it contained, and making it a universal power in the world.

She would rather have us true to the mission of The Society than true to any personal worship of her, and if we have regard for her teachings and our own Karma, we should be true to Theosophy expressed in all good movements rather than to The Society if it should fail in its mission.

### OUR HERITAGE

We as Theosophists should remember that we have a great mission to perform as the custodians of the Divine Wisdom hidden in the mysteries of ALL religions and *no less* in Christianity, and she would rather we remember her by carrying on her life-work among our Christian brethren. That is the noblest tribute to her memory we as Theosophists can give on this 8 May 1941, the anniversary of her departure 50 years ago, but from the Life side she is always with us in our Theosophical work.



## SHAPING THINGS TO COME

BY E. WINTER PRESTON

MEN of imagination have often attempted to see into the future. The faculty of imagination—image-making—is the power to make concrete in terms of pictures or words that part of the Great Plan which is as yet unmanifest on the physical plane.

### PREDICTING THE FUTURE

The use of imagination to predict the future means that this faculty is used to anticipate that part of the Plan which is now due to be expressed in our physical, emotional and mental world. When the image thus precipitated agrees with what actually happens, we speak of it as an intuition or a true prediction. Predictions or intuitions of this kind are to be found from time to time in literature. The one perhaps most appropriate for our time is Tennyson's description of "The nations' airy navies grappling in the central blue." Another appeared in our newspapers recently. It is translated from a poem by Gray (author of Gray's Elegy), and was written in 1737:

The time will come, when thou shalt  
lift thine eyes  
To watch a long-drawn battle in the  
skies,  
While agéd peasants, too amazed for  
words,  
Stare at the flying fleets of wondrous  
birds.  
England, so long the mistress of the  
sea,  
Where winds and waves confess her  
sovereignty,  
Her ancient triumphs yet on high  
shall bear,  
And reign, the sovereign of the con-  
quered air.

Sometimes these predictions of the future are based on what is believed to be a cyclic law; for example—observation of the movements of the planets or the study of cycles in history. It is difficult to find any satisfactory predictions based on the movements of the planets. The subject is too complex and allows of too many variants, and the predictions are too vague. For instance, it is not justifiable to claim as a correct prediction that "a large fire will occur in London in 1940."

Predictions based on cyclic correspondences in history are sometimes more accurate. I have a



correspondent, who in 1938 sent me a series of predictions obtained in this way. Among them were—

- August 1939 ... Outbreak of war.  
 March 1940 ... Start of violent and dramatic events.  
 Autumn 1940 ... Decease of Mr. Chamberlain.  
 „ 1941 ... Germany invades Italy—Final victory of Churchill over Hitler.

An interesting prediction was made by Mr. H. G. Wells in *The Shape of Things to Come*—some say he gave the date as 1940. In this book, and the film which was afterwards made from it, we saw first a great air war waged on our great cities. When this was defeated, the remainder of humanity chose to use their command of machinery to go underground and to build there a remarkable civilization on the lines of that conceived by Bulwer Lytton. Some of them—the flower of the youth—finally leave for another planet.

Now although some of us may have been driven underground temporarily, we have no intention of remaining there. Neither need we be so pessimistic as to think that the only chance of finding real peace, beauty and happiness is to go to another planet. Let us rather use our creative imagination to shape the things to come into the form that we should wish. The thought of millions

directed towards a hopeful and beautiful future will go a long way towards producing a future of the *right kind*. Some predictions of this kind have already been made, but they are vague and usually fail to indicate how the desired results may be brought about. We have *Utopia*, *Erehwon*, *Looking Backward*, and others. We are also told that “the Kingdom of Heaven will come on earth.” The difficulty is to bridge the gap between the present conditions and those of the future.

#### THEOSOPHICAL PREDICTIONS

Theosophical predictions are of two kinds. First, those based on a study of the past and an understanding of the Great Plan for the future. Secondly, those based on imagination, or true intuition as to the future. This is sometimes called a vision of the future, but as has been pointed out, all such visions are really a right use of the image-making faculty.

Let us study some of these visions and see how they can be applied practically. Our thought today *can* influence the future. Though the Plan *will* in the end be worked out, *we* have to make the effort to bring it to earth. Adam was turned out of Paradise and told that he must build Paradise on earth for himself.

Theosophical predictions based on a study of the past show us that



though civilizations, cities and nations change, yet life goes on. In the past the new type of consciousness was accompanied by a new kind of body. Anthropologists recognize at least three types—the black race, the yellow-brown races, and the white races. It is not so much that the colour of the skin is different, (some quite dark people belong to the “white” races), but that their nervous systems are different. Men living in these different bodies have built various kinds of civilizations in the Middle and Near East, in the lands of China and India, and more recently in Europe and in North and South America. Today, consciousness is recognized as of more importance than colour of skin.

In nearly all civilizations the changes have been initiated by great leaders. All nations have traditions, and these traditions speak of heroes, gods, prophets or kings who led their people. The Indians called their first and greatest leader the Manu—the Man. The Greeks spoke of Hercules and of the Gods. Norse mythology gives us Wodin and Siegfried. The Red Indians have their Hiawatha, and the British their King Arthur. Many of these leaders are represented as personally leading their people in battle. Today, we still see the great influence of leaders, and we have, too, a supreme example of the value of battle, for the “bright eyes of

danger” have inspired us all, and as individuals we are becoming integrated personalities because the Ego is taking charge of our personalities. We read about this occult experience, but how many of us realize what is happening to us. We are taking hold of the personality, and making it subservient to the will. A step in occult progress which in the past was associated with entry on the Path, is being taken by thousands, if not millions, of men and women. The opportunity offered to women in the present circumstances is nothing short of amazing. Notice that the effort is made—the taking hold of the personality happens—not for the sake of our own evolution, but for our neighbour and our country.

It is because of this change and growth of consciousness that is happening to such large numbers that it is possible to bring the future into the present, *i.e.*, we can here and now shape the future definitely for the better. This time we must see the “shape of things to come” in 1950, as *good*.

Let us endeavour to suggest what this future may be like.

#### FOR THE INDIVIDUAL

The main advance in this direction has already been indicated. It is summed up in the idea of an integrated personality. The man who, in spite of his own fears, hopes and irritations, looks upon his personality as something which his spiritual



self has created and which he proposes to use and to improve.

A significant sidelight upon this aspect of the development of the future individual is the rise of the new Yoga, the Yoga for the West. We do not need to go to the East to learn self-discipline and control of the physical body. To some extent this was realized by Germany before us, but there is a fundamental difference to which I shall refer. Recently two examples of this physical control have been mentioned in our press and wireless. Our airmen are almost "supermen," to use the word of one writer. They can force their bodies to undergo strain leading to temporary blindness or loss of consciousness, yet their inner self functions all the time. They just wait till sight comes back, and then do the right thing. Recently, too, we have had the description of what some of our soldiers are doing after intensive training. They are "learning that our physical bodies can do more than we thought possible. Learning to ignore hunger, to do without sleep, and to be indifferent to cold and wet."

Here is the Yoga for all. The German training of youth and the "Strength through Joy" movement hit on the same truth. The difference lies in the *motive*. In Germany personal enjoyment and ultimate domination over others is the incentive. Here the motive is self-

sacrifice that freedom may result for all.

Just now there are many such opportunities for the practice of this kind of Yoga. Even in learning to do without our favourite food, there is an opportunity of practising Yoga.

#### PRACTICAL SUGGESTIONS

In making the following suggestions I do not mean to imply that any or all of them are necessarily good or valuable. They are made as a basis of discussion and as an attempt to break down the barriers of preconceived ideas and to help us to visualize something different. In considering the value of such suggestions let the reader ask himself: "Why *not*?"

#### FOR THE NATION

*The "shape of things to come" for Britain. Social Relations.* There should be work for all. Every one should serve the State in some way, and not be exempt because his ancestors have saved money.

A minimum wage and equal pay for equal work, family allowances, a universal contributory scheme for national insurance to provide for old age. Free medical and hospital service.

An income tax if necessary, but property to be nationalized or taxed. Private ownership of land might be replaced by a long lease from the Crown. Some taxes will



be necessary for a long time, for free trade throughout the world will need to be adopted to break down international barriers and so the income from tariffs will disappear.

All public services such as transport and power would need to be nationalized. This would inevitably include mines and oil.

It might be possible to arrange that the production of all essential things be nationalized somewhat as they are now, but that the manufacture of non-essentials should be left to private enterprise, so that some of the spirit of competition remained as a stimulus. It never will be possible to make all men *equal*.

#### THE TOWN

Towns should be planned in units, not in one big whole with one shopping and one factory area but as smaller units, thus avoiding the traffic problem.

Of course there must be some form of civic centre, as has already been experimented with in Southampton and other cities. But for living and working, it is not essential that *all* factories or all types of, say, insurance companies, must be in the same place. This has already been amply proved by the way some companies have adapted themselves to the war conditions, and carry on far from London.

London, is of course, a unique problem. As long as our civiliza-

tion endures, London is likely to last. It will never, probably, have to endure anything worse than this war. It is a gigantic task, but already the necessity of proper planning has been realized. We must build a civic centre in the City of London which will be worthy of a great Empire, where S. Paul's Cathedral can stand out in the way it should, with broad roads stretching from it to that other civic centre in London—Westminster Abbey and the Houses of Parliament. I see great pageants taking place in this great road through London.

All other points in the planning of London would be subservient to this. Next in order comes the necessity to consider whether certain businesses *must* be in London. Some of the famous exchanges like Mincing Lane and Lloyd's Shipping, also the Press, need to be there, though some, like the Stock Exchange, may have a less important place in the future.

The centres for Art and Learning must be placed so that they are easy of access from the residential districts. This is partly a matter for a reorganized transport system.

Warming the streets by roofing them in may be suggested. Streets need not necessarily always be black, but could be paved in a lighter material. The new plastics and semi-transparent and self-luminous bricks will transform our



houses and lead to much greater beauty, though it is useless to expect that the whole world will be like the small community in California, described in Theosophical literature, where the climate and conditions are all so favourable.

### IN THE HOME

Within limits the care of a house is pleasant, affords exercise, and may be creative. The difficulty comes in from repetition and in the fact that the work is too continuous and often too arduous to allow of personal development, recreation and rest for the housewife. Certain amenities are now being demanded, and that is the reason for the popularity of flats, though the genius of this country tends to the house and garden and we do not really like flats. The solution is to supply every house with sufficient cheap power so that constant hot water and central heating are available to all. Laundry work might be done by some central arrangement, and there could be an extension of the community restaurant system. Clothing should be simpler and more easily replaced. Use could be made of the new paper fabrics in some way so that we can have plenty of the necessary garments, which can be destroyed when used.

If the hours of work of all who go out to work are shorter they will find time to take part in the care and beautifying of their

home and garden, and hence an outlet for their creative activity. At present creative activity does not begin at home. The married woman or housewife might be paid a definite minimum wage just as her husband is so paid. It should be recognized that she is serving the community just as much as he is, and certainly as much as her brother or sister who works in an office. Men and women working side by side in office or school or factory should receive equal pay for equal work. I know there is the argument that the man has to save in order to set up housekeeping. But if there is equal pay, then both, the man and the woman, can save, which is much more satisfactory. I assume that every one will do some work. Obviously there will have to be a pool of workers to help in cases of illness or where there are children.

There must be family allowances. It has even been suggested that, as a kind of extension of the present rationing system, the State should provide every one with a minimum ration of the necessities of life *free*. Such a plan might operate instead of old age and disability pensions, especially if combined with free education and free medical service.

It has been suggested that people do not value what is free. That may be so, but I think that as consciousness advances we shall be



able to stand the test of such a concession.

All these things have been tried out by the Manu in his experiment among smaller communities in Tibet or Peru.

Diet should become increasingly vegetarian, the ideal being that described as in the community in California, with adaptation to the climate. The Californian might be able to live on fruit and *ice-cream*, (not "blanc-mange"—I feel sure this word was a mistake!) but in this climate some hot food is necessary. Vegetarians might set to work to popularize their food by making it more tasty!

#### EDUCATION

Education should be based on the idea of Reincarnation. This factor should be fully understood, and education therefore be looked upon as a continuous process, a process continued *from* a previous life *to* a future life.

As the level of evolution rises, the long hours will be found to be unnecessary. I have already found much evidence of this in the conditions forced upon us by the war. Concentration during the required time should be demanded and reasonable discipline enforced, the criterion being that the individual should behave in a manner in which he respects the rights and comforts of others. This is the main reason for discipline. The stage of intel-

ligence and capacity reached by our children of 11 or 12 is quite amazing, and in my opinion this alone makes necessary the overhauling of the present system. At present the high stage reached by some of the children and young people is merely being made an excuse to raise the standard and to extend the range of work required for the particular age, so that there is a continual pressure on student and teacher alike. It should be realized that in certain cases the required standard of mental activity and control has been reached. Each child should be graded for the subject, and not with a class of thirty graded according to age. Four periods of work in the morning, beginning at a reasonable hour with some form of religious service, should cover the academic work. The afternoon should be given to art, music, games and handicrafts. There should be no home-work or music practice after school hours. The child must have time to relax, to be quiet, amuse himself in his own way, and to have intercourse with his fellows. Co-education is the natural method, but there would be occasions where boys and girls would meet separately.

All schools should have gardens in which the children have time to work themselves. Lessons learnt during evacuation may come in here. If we want our citizens to have their own homes and to work



in them creatively, we must teach them the cult of the garden as well as of the kitchen and the study.

It is also advisable that a little more attention should be paid to the teachers. Nowadays I hope that people are ceasing to think of a teacher as a cross between a bully and an opinionated ass. Teachers are human and have their faults, but these cannot be judged by those who contact children in very small numbers and when on their best behaviour, or who have no responsibility towards them. Children and young people in groups of thirty or more behave in a very different way from that of the child at home. To do the best for our children we must do our best for the teachers. It is they who bear the responsibility. Many of them would prefer co-education, for it would mean that men and women would work together. As a rule men have a better sense of proportion than women, while women have a greater sense of the beauty and of the value of neatness and accuracy.

Teachers as well as children are evolving beings, and therefore opportunity for new study, for travel and for meeting their fellows should be made possible. Shorter holidays but shorter hours of actual teaching would help, combined with a complete change every seven or ten years and equal pay for equal work, with family allowances.

All education from Kindergarten to University should be free. All children should go to the same schools until about 13 years of age. After that the child should select for himself how he will continue his education until about 18. If he continue to the University a considerable change in the University curriculum would be necessary. Throughout education it is essential to remember the fact of Reincarnation.

The individual being educated may decide to continue working at something nearly mastered in a previous life, or he may wish to develop some side of his physical, emotional and mental nature to which he has hitherto not paid much attention.

The principle behind successful education should be—Are the children happy? Do they like the subject? Are they taught how to find out more about the subject if they wish? On the answer to these questions should be based the test of a teacher's efficiency, and not on how much the pupils know, or how many scholarships are obtained. Do they know something of the importance of their subject, and its relation to daily life?

The dead languages should be omitted entirely up to the age of 13, after which they might be optional. Every one should know English (simplified for other nations). We should teach geography



and history with a view to world consciousness, and the breaking down of barriers between nations; history being the history of human achievement, not of politics. For the same reason one foreign language should be taught—Spanish, French or German: in that order.

The minimum of arithmetic should be taught, and we might abandon our ridiculous currency, weights and measures (see later). If we did this our arithmetic would be simplified. Only the elements of geometry and algebra should be taught to children under 13, except to the few who wished to learn. Science should be general; a little of each branch with the emphasis on biology. It might be taught from the standpoint of human development on the one hand, and that of practical application on the other. Again, facilities for further work should be provided for those interested.

All class rooms should be wired for radio as are modern blocks of flats, and use should be made of the many talks and of the music.

#### INTERNATIONAL RELATIONS

*The "shape of things to come" internationally.* "There are no obstacles to world unity except the lack of will to create it." (*The War—and After*, C. Jinarājadāsa). Three great difficulties have been:

1. *Religion.* In the new world each religion must cease to feel and teach that its adherents are superior

to others. A new religion based on the fundamentals of Theosophy must arise. In the far future the religion is seen as having divisions based on types of people or methods of approach, and independent of race. Compare the four Temples described in *The Beginnings of the Sixth Root Race*, by C. W. Leadbeater. There is also there a close co-operation with the angels.

2. *Race.* We must realize the essential unity of humanity. This is gradually appearing.

3. *Nationality.* Both the good and apparent evil in nationality must be preserved, but barriers must be broken down. Each man must be a citizen of the planet as well as of his own nation.

The Theosophic vision or prophecy of the "shape of things to come" depicts a Federation of Nations in the twentieth century. There must be—

1. A common religion;
2. A common language (this may be simplified English);
3. A common currency.

This last would not be so difficult. The £ could still be the basis, but the florin (1/10 of the £) would be the unit, and would equal 100 cents. It already equals 96 farthings. At first we could go on using our old coins, but calling the shilling 50 cents, and the sixpence 25 cents. Only the copper coins would need to be called in. Similarly in other countries. The rupee



would be equal to one florin, and it could be equal to 100 cents as in Ceylon. All the money in the world would eventually be called in, and replaced by this international currency, which would have a world design and would be guaranteed by a *Central World Bank*.

Instead of spending money on war, each nation might for a limited time set aside a proportion of what it was accustomed to spend on war to be devoted to social improvements. In this way the social services and changes advocated previously could be financed. Taxation would gradually be reduced. In reference to this economic change, we may point out that some of this is already foreshadowed. See the words of Mr. Greenwood quoted in *The Daily Telegraph*, 11 January 1941.

#### LEAD TO THE WORLD

We envisage our work as a concentration of effort on the part of this country to take the lead in setting the world on its feet again economically as far as we can, and at the same time to establish the conditions under which peoples may lead themselves and develop their own institutions on the home front. We cannot go on improvising for ever.

There will naturally continue to be political boundaries, but it does not follow that they will interfere with political, economic and social co-operation. It will also be necessary to have military, naval and air co-operation of

some kind or other for the protection of the common good against any possible marauder.

There must also be constructive effort on the part of those democracies to develop their resources for the benefit of all, and to make understanding easier between peoples speaking different languages, by improving air and other communications and transport generally.

*Needs at Home.* [Mr. Greenwood then turned to our needs at home.] Our social services are governmental institutions, national and local, all informed by the democratic spirit. After the war we shall have to continue and accelerate the pace of these developments.

There must also be a central board of commerce which will arrange for the adequate distribution of the goods which are produced. There is sufficient for all, and it is the distribution which is the trouble. This Board would have to arrange the abolition of tariff barriers.

There should be a Central Board of Health working on lines already begun by the League of Nations. Also, it might be necessary to have a *Board of Trustees* for the less developed nations or peoples (something like the mandate system, but not in the hands of a particular nation).

In England, the One Party Government that is already foreshadowed after the War will actually come into being. The time is over when we need to govern by opposition.



Free speech, and the recognition that the speaker has at heart the good of the whole, will take its place. It is possible that the King will take a more active part in such government.

The British Empire is seen to survive even 600 years hence. It is extremely likely that some form of very close union will come with the United States of America. It is also likely that the Latin American States have a great contribution to make.

The courage, skill and character of such sections of the nation as the pilots

of the Royal Air Force suggests the question whether our peace-time social structure really takes the advantage it might of such men . . . it may be due to some defect or bottle-neck in the system of selection, and our educational system must be overhauled from the social point of view. . .

The immensity of the task should be an inspiration and not a deterrent . . . Intensity of concentration is required. . . .

### THE CALL

The call is to hard thinking, concrete planning and co-operation.

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### "I"

I was in the beginning  
Before all creation.  
I was alone  
And felt lonely.  
I willed to see myself ;  
Then saw myself,  
And found myself good.

The will to see increased.  
I became space and time  
And found myself joyous.  
Between willing and becoming  
I was thus caught ;  
And out of the play of opposites  
In space and time  
Came all the worlds  
Invisible and visible,

In endless succession  
And variance,  
Till I, the infinitely great,  
Became the infinitely small also.

And I now range  
Between these infinite extremes  
To have experience infinite.  
The world is but one  
Infinitely varied experience of mine  
Till I cease from willing  
To sport myself in the opposites  
And diversified extremes,  
And make myself at last  
As if I were nought,  
Never willed, never sported.

K. T. KRISHNASWAMI



# AN IMMEDIATE OPPORTUNITY FOR THEOSOPHISTS<sup>1</sup>

BY GEORGE S. ARUNDALE

THERE is far more to do these days than to say, and we have had—I was going to say from time immemorial but that is naturally an exaggeration—such a plethora of exhortation that many of us, perhaps without realizing it, have become deadened by it. We have been so much hammered with precepts and advice that we have become almost impervious to hammering, and however much may be added to the hammering it must needs produce a diminishing effect.

## DIMINISHING RETURNS

In Economics we have what is called the "Law of Diminishing Returns." That law is highly applicable in the spiritual life. In the beginning, in the first flushes of enthusiasm when our eyes are opened for the first time to the glories of the inner Realities, we yield plentifully to the output that may have been expended upon us. But as time passes the returns diminish. In the case of some, I am sure, there will be no diminution, but rather an increase of return. In the case of some, the return may be adequate, but not, of

course, to the level produced in the beginning. In the case of some, however, there is a steadily diminishing return until the low watermark of indifference, or even of repulsion, is reached. In the case of a few, there is not only no yielding of return, but rather the reverse.

Thus, for us all, especially for Theosophists, who are supposed to know more, who very often claim to know more than other people, this is a very special Day of Judgment. Each one of us without exception, however little he may be aware of the fact, is being weighed in the balance in such times as these. For a Theosophist is only worthy of his name, worthy of his vocation, if in these times he does more, yields more, returns more, than ever before.

This World War is a judgment upon us all, and our future will largely depend upon the judgment passed by the Lords of Karma.

The need of the whole world is enormous, and each one of us, with the science and technique of Theosophy at his disposal, should be able to do more than ever before to help to meet the needs of the world. Not only in his own immediate surroundings, not only with regard

<sup>1</sup> Adyar, 14 September 1941.



to his own faith, with regard to his own nation, but with regard to the whole world. The Truths of Theosophy, remember, are nearer than ever before to every one in the world, for the simple but very adequate reason that the world needs Truth more than ever before.

If we are in a condition of diminishing returns, then is it indeed a question as to how far we are likely to make greater use of these nearer Truths than ever we have made before. But if our returns, on the whole, are not diminishing, if we are returning as much as ever, perchance more than ever, to the sowing of those seeds of Truth which are being sown far and wide and on a more ample scale than ever before, then should there be a definiteness, a clarity, about each one of us with regard to the world situation, to the national situation, to any other situation, which should make us potent, however little our potency may be regarded, however much we may be treated with contempt or indifference or ridicule by those who do not know. We should be able by our actions and examples to pass the judgment triumphantly.

#### DULL-WITTEDNESS

You must remember that the reaction of the world is of less significance than ever in these days. The world is distracted, the world does not know its own mind,

the world is torn between all manner of diverse influences. We must not be distracted, we must not be torn, we must know as best we can, and send forth our clarity into a world where all is comparatively dull, though where there is heroism and splendid action too wonderful for words.

If you think of Britain and India and the United States, for example, you see that Britain, with all her splendid and gallant and heroic activity, remains, in the vital matter of her relationship to India, dull-witted. But *we* must not be dull-witted. We must have a clear impersonal supernational conception of what is Britain's duty to India. Each one of us may interpret that duty in his own way, but we must be clear about it because it is one of the vital issues. We must be the more clear if we are actual Britishers, because we have the greater responsibility. But these vital issues are above all peculiarities of nationdom.

Similarly India is dull-witted with regard to her own internal affairs. She is not advancing as she should advance to take position after position on her road to Swarāj. India is also dull-witted, but *we* must not be dull-witted. We must be spearheads of activity, no matter what the reaction may be on the part of our fellow-citizens, dulled as they have become through lack of visionful leaderships.



Similarly, the United States has its own dull-wittedness. One sees how the President of the United States is making every effort to consolidate his people behind a very great policy. He has been impeded not only by the distractions of his own nation, but by the foolishness of British statesmen who have tried to satisfy the United States by telling her that Britain does not want from her that which they think she does not want to give. In that way they subtly hope to gain more, and to be extremely tactful.

Now these are three outstanding examples of dull-wittedness. But we with our Theosophy should be able to see quite clearly. I am not going to say, however, that everybody should have the same kind of clear sight. We must learn to acquire our own clear sight for ourselves by any method whereby our eyes may become stronger. There is what is called a "Bates Method" for improving physical eyesight so that glasses need not be used. There should be a spiritual Bates Method whereby we can make stronger our spiritual eyes to see more clearly according to our *dharma*.

#### THE ELDER BRETHREN ARE MORE ACCESSIBLE

We have the inestimable advantage, which some of us may be inclined to ignore or even to throw away, of clear and definite intima-

tions from the Elder Brethren, vouchsafed to us through H. P. Blavatsky, through our President-Mother, and through Bishop Leadbeater, and possibly through intimations which we ourselves are able to achieve from being drawn more closely face to face with Them.

For just as Truth is nearer to the world than ever before, so are the Elder Brethren more accessible than ever before. Those who desire to know the Elder Brethren face to face can know Them more easily now than ever before. There can be greater frequency of contact with Them than ever before—on one condition, that one places oneself at Their disposal through meditation, through an endeavour to understand Them as They are, through an endeavour to become a little more like Them than any one of us is at the present moment, through an endeavour constantly to help Them in Their work.

If we will concentrate not only upon the more available Truth, but equally upon the more available Elder Brethren, we cannot but have results in these critical days. But we must then live our daily lives more from within and less from without. Whether we are actually able to remember Them in, let us say, Their physical forms, whether we are able to bring back a remembrance of Their physical appearance, is of little moment. What matters is that there should



come to each one of us from time to time an overwhelming intimation of Their Will. That Will should now and then drench us with its power so that we become uplifted, so that we become thrilled, so that we know that there is work before us to which we must address ourselves, in all abandonment of the lower self but in all the power of the higher.

### SWAN SONGS

I remember not so very long ago feeling that as I am growing older, as inevitably my years on the physical plane become less and less, I must make an effort to be more serviceable to Them than I have been heretofore. I have a few years perhaps of physical life still to live: let these be given to Them as fully as I can. For at my age (this will be less the case with younger people unless they are very exceptional younger people) I need have no thought as to my own personal ideas, my own personal principles. By this time I should have left these behind me, and in their place I should endeavour to become guided by our Elders' intentions and Will in this terrific conflict, which is not only a conflict as we see it in the great World War, but is a conflict which is taking place in every individual and in every nation—a Day of Judgment for races, nations, faiths and individuals.

I have urgently desired to see if I could concentrate particularly upon, though not necessarily confine myself to, what is most urgent in Their Plan to which I could effectively address myself. Others with other facilities can no doubt address themselves to other aspects of the Plan. But to what aspect of the Plan can I, considering my personal equation, address myself? I have written a little leaflet on the subject, entitled *Swan Songs*. A swan is fabled to pour out his heart in song when he is dying—though I very much doubt whether swans sing, I have never heard that these very beautiful birds extend their beauty to their voices. A Swan Song is the song one sings in the evening of his life when he is advancing inwards into splendours he only knew before he was born, and perhaps during the first few years of birth on the physical plane. A Swan Song is the song of one's life as one would live it at evensong, when one would with special eagerness sing of one's purpose and duty in the hope of echoing Their Will.

I have written that one of these Swan Songs must surely be the Swan Song of Education. Another must be the Swan Song of India and Britain together in mutual service and in service to the world, and in united prosecution of the war. A third must be the Swan Song of Masonic work in the building of the future. A fourth must be a



Swan Song—the Song of Songs—to the glory of Theosophy and of The Theosophical Society.

Now I desire and intend to address myself to the singing of these Songs throughout my forthcoming northern tour. I am going to concentrate on these to the exclusion of all other activities, even to the exclusion, save where particularly indicated, of the more argumentative aspects of political work. I think that for me, while I must continue to declare what I believe, rightly or wrongly, to be the Will of the Elder Brethren in the political field, still these other Songs must have precedence.

The Swan Song of Education will be in part the best effort I can make to give permanent stability to the great work of Education and Culture which is going on in our immediate vicinity in the Besant Theosophical School and in our great Arts and Crafts Centre called Kalākshetra. And in this connection I have not the slightest hesitation in telling you, and in telling everybody everywhere I go, that if those two activities fail it will be all the worse for India. It will be bad indeed for India if these two activities gradually die away through our indifference.

But not only will it be bad for India, it will be bad for Theosophy and The Theosophical Society. Unfortunately, perhaps because of

this constant hammering which our brethren have had to undergo during years and years of attendance at meetings (such as this, for example), there is very little of the leaping forward to help. I regret and deplore this more than I can say, for the simple reason that everybody can help if he will. And while money enters into the problem of helping, it is far less the amount one gives and far more the will to help.

#### A SPIRITUAL MISSION

I am going from house to house on my northern tour, asking for what people are willing to give. A very rich man who can give a thousand rupees may give ten, but that is no concern of mine. My mission is a spiritual mission. While I ought not to have to do it, for my brethren of The Theosophical Society should take such work from my shoulders, should maintain this activity of the Masters, since they do not, I must once again take up the task of collection which is so difficult and sometimes so despairing, so arduous and so fatiguing to the last degree, and in which I have been engaged for countless years.

It does not matter if one is met with rebuff. The more one is met with rebuff today, the fewer rebuffs will be left for tomorrow. How ardently do I wish there were such vision amongst the members of The Theosophical Society that they would say: "Do not bother about



collecting funds for these institutions. We will maintain them. You have other work to do which is of more value to us." That is perfectly true, but since I do not receive the support I should like to have, since these two movements are in grave danger, since the richer among us do not give even the little they certainly could spare, I must take the road.

So I shall go to many places and in each go from house to house. I shall not listen when people tell me: "You will not get anything from So-and-so, he is such a skin-flint." Or: "This is not the time to approach So-and-so, because he has so many other funds to which he must subscribe." I shall not care, for this is the most important fund, and I must stand at the door, even at the risk of being turned away.

I shall not care if some say: "It is not dignified for a President of The Theosophical Society to stand at people's doorsteps asking for alms." There is nothing outside the dignity of a President of The Theosophical Society if it is in the service of the Elder Brethren. My dignity is not to be measured by the opinion of my brethren, but by the opinion of my Elders.

I cannot tell you that I look forward to this tour. I know what such tours are like, having made many of them in the service of the Central Hindu College. But needs must when indifference drives. So

out I shall be going in the beginning of October, because I know that I can thus best serve the Elder Brethren.

It is Their desire that these two movements shall not fail, partly for the sake of India and partly for the sake of Theosophy and The Theosophical Society represented by Adyar. I know how They look upon these two activities. One, therefore, of my Swan Songs must be this particular duty.

I may succeed. I may receive little or nothing, or if the fates are very propitious, I may get much. But whether I fail or succeed, I shall be able to look the Masters reverently in the face and say: "I have done all I could," and They will know that this is true. If I do not try, I cannot look the Masters in the face.

We must have land for these two great movements into which the Elder Brethren will pour Their choicest egos for the service of India. We must have simple buildings, all as Indian as we can make them. We must have an education as Indian as it is possible to be.

#### THE ESSENTIAL PRINCIPLES OF EDUCATION

I have been collecting utterances of our greatest personages with regard to the essentials of a truly Indian education. I have made little leaflets and cards in which these principles are tersely expressed and attractively displayed. They are being enclosed in a rather



beautiful envelope entitled "Notes for Educational Reconstruction." In that little collection I have gathered really pregnant utterances of such great people as Swami Vivekananda, Gandhiji, Dr. Rabin-dranath Tagore, Shri Ramakrishna Paramahansa, Sir Radhakrishnan, Dr. Montessori, etc. Of course, there are also the utterances of Dr. Besant, Colonel Olcott, H.P.B., Bishop Leadbeater and others of the galaxy of educational greatness. As this envelope and its contents represent a considerable outlay of money I shall be compelled to charge for it, but it is a unique collection which you will find it well worth your while to own. If you will read these various pronouncements, you will see how there is a very marvellous unanimity among these great personages with regard to the essentials of education. I am hoping to obtain many more declarations by eminent educationists to be included in a second envelope. I am going to take these notes with me everywhere I go, and with them try to irrigate the waterless educational fields of India.

#### A VIGIL OF PREPARATION

I am already making my preparations for this tour by a vigil of concentration of the will, so far as this particular work is concerned. Just as a Squire kneels at the altar to prepare himself for Knighthood,

I regard myself as once again a Squire on the educational battle-field. I hope when I go on tour I shall be able to achieve a Knighthood that will give me more power than I might have merely as a Squire. All of you can strengthen me in this work by your goodwill, which matters more than anything else, and by any other help you can give.

#### EVERY ONE CAN HELP

No one can ever say: "I cannot help the cause, as I have so many commitments." When people say this, they say it out of pride. They do not want to give so little that other people will point at their gift and say: "Look at what So-and-so gave. He has only given such-and-such an amount when he might very well have given much more." I shall not be concerned if a very rich man gives only eight annas. I do not know his business, his commitments. I shall go away thankful. I shall take his gift to mean: "This is as much as I can give." Other people may laugh and say: "It is atrocious—he should give more." Let those who think other people could have given more look to see if they themselves have given anything at all or less than they could have given.

We do not know what will be the outcome of the tour, though I am sure that Rukmini Devi's dance recitals will be enthusiastically appreciated, as they have always been,



for she is a great fore-runner of India's re-awakening life in her age-old culture. The movements themselves may fail, though it is not our business to envisage failure. In the same way India's Swarāj may be put off for a decade or more, but it still remains our business to work for Swarāj. The peace which is to come when the victory is won may be a barren peace, but what is that to us? Miracles happen. Circumstances change. The Will of the Elder Brethren may prevail more than it is prevailing today in the external world. Hence there must be unquenchable optimism, there must be enthusiasm, no matter what happens. If a person refuses you today, it may be that, because of that very refusal, he has finished with the power of refusing you, and tomorrow he may begin by giving.

If I return with only two thousand rupees, some may wonder whether it has been worth while to take all that trouble for so little. Yet it is not the results about which one is concerned, but the dedicated effort one is placing at the disposal of the Elder Brethren. While the effort may not be utilized to its full value today, it may be that it will be utilized later on, for no effort is ever lost.

#### THE QUICKEST PATH

All who are members of The Theosophical Society must realize

that in these days the quickest mode of travelling on the spiritual pathway is action, is doing, is the giving of the will, of the mind, of the emotions, of the speech, of all else that they have, in the service of the great causes which have been revealed to them.

If we belong to the older, the grey-haired, the white-haired, or even to the "no-haired" generation, then our ardent desire must be to know what we can give as a parting gift ere we depart from the physical plane. That does not mean, of course, that we are likely to depart from the physical plane immediately we have made the gift. In any case, when one has lived fifty, sixty, or more years, for the most part one has lived enough, but one would like to have a kind of "trot up the avenue"—one of Dr. Besant's expressive phrases. When a man is driving on the roadside towards a house in the distance, before he comes to the entrance to his destination, he ambles along, the horses trotting at an even pace. But when the gates are entered which lead to the house, in order to make a fine entrance into the porchway, the coachman whips up his steeds and they gallop up the drive-way into the porch, and are suddenly halted by the coachman with a splendid gesture. That is what is called the "trot up the avenue." Many of us are trotting up the last stages of the avenue of this



particular incarnation. It is our opportunity to see what we can do to trot splendidly, to enter the Kingdom of Heaven by a great gallop up the avenue which leads to it; when we are actually on the threshold of that kingdom, as we are when we have thrown away the physical body, we shall enter without ob-

stacles, and with as little challenge as possible on the part of the Guardians of the Portal, who stand between our Heaven Worlds and ourselves, for they will have heard and seen our "trot up the avenue," and will know thereby that we have earned the right to citizenship of Heaven.

## TENTATIVE PROGRAMME

*of the 66th International Convention of  
The Theosophical Society, Adyar,  
December 1941*

### 24 December (Wednesday)

- 6.30 a.m. Bhārata Samāj Puja.
- 9.30 a.m. The Theosophical Educational Trust.
- 2.00 p.m. Bhārata Samāj Meeting.
- 4.00 p.m. Christmas Programme and gifts for children of workers on the Estate.
- 5.00 p.m. Indian Home Exhibition Opening—Shrimati Rukmini Devi presiding.
- 7.30 p.m. Chanting of hymns to our Lord the Sun, arranged by Dr Cousins.
- 11.30 p.m. Midnight Mass.

### 25 December (Thursday)

- 6.30 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Christmas Eucharist.
- 10.00 a.m. A visit to the Besant Theosophical School and Kalā-kshetra.

- 2.30 p.m. Indian Section Council—First Session.
- 4.30 p.m. First Convention Lecture, by Dr. Radhakumud Mookerji, "Towards a Stable Political Order."

### 26 December (Friday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.45 a.m. Prayers of All Religions.
- 9.30 a.m. OPENING OF THE CONVENTION by the President; Welcome to Delegates; Greetings; Presidential Address.
- 11.00 a.m. President's Luncheon to General Council Members past and present.
- 2.30 p.m. General Council—First Session.
- 3.15 p.m. Young Theosophists' Convention Session: Annual Report and Elections.



**26 December (Friday)** *continued*

- 4.30 p.m. Second Convention Lecture, by Dr. Montessori.  
7.00 p.m. Dance Recital by Shrimati Rukmini Devi.

**27 December (Saturday)**

- 6.30 a.m. Bhārata Samāj Puja.  
7.45 a.m. Prayers of All Religions.  
8.00 a.m. Fundamentals of Reconstruction—Various Speakers.  
9.30 a.m. Indian Section Convention—First Session.  
2.00 p.m. Theosophical Order of Service—its re-organization in India.  
4.30 p.m. Third Convention Lecture, by Mr. Hirendra Nath Datta, "Reconstruction in the Light of Theosophy."  
7.00 p.m. Reception to Delegates.

**28 December (Sunday)**

- 6.30 a.m. Bhārata Samāj Puja.  
7.45 a.m. Prayers of All Religions.  
9.30 a.m. Holy Eucharist.  
2.00 p.m. All-India Federation of Young Theosophists—Symposium "Youth Creates the New World"—Shrimati Rukmini Devi presiding.  
4.30 p.m. Fourth Convention Lecture, by Mr. Jinarājadāsa, "Theosophy and Reconstruction."  
7.30 p.m. Question-and-Answer Meeting.

**29 December (Monday)**

- 6.30 a.m. Bhārata Samāj Puja.  
7.45 a.m. Prayers of All Religions.  
8.00 a.m. Conference on Indian Reconstruction—Various Speakers.  
10.00 a.m. Planning for active help to the Besant Theosophical School and Kalākshetra.

- 2.00 p.m. Presentation of Medals to T.S. Workers.  
4.30 p.m. Public Lecture by Shrimati Rukmini Devi.  
6.00 p.m. President's Dinner to Executive Committee Members past and present.  
7.30 p.m. Art Evening.

**30 December (Tuesday)**

- 6.30 a.m. Bhārata Samāj Puja.  
7.45 a.m. Prayers of All Religions.  
9.30 a.m. Indian Section Lecture.  
12.30 p.m. Indian Section Council—Second Session.  
2.00 p.m. Indian Section Convention—Second Session.  
3.15 p.m. Cultural Renaissance and the New Education—Shrimati Rukmini Devi presiding.  
4.30 p.m. Public Lecture by Sir C. P. Ramaswami Iyer.  
7.30 p.m. Ritual of the Mystic Star.

**31 December (Wednesday)**

- 6.30 a.m. Bhārata Samāj Puja.  
7.45 a.m. Prayers of All Religions.  
8.00 a.m. Meeting for Planning Indian Work—A Seven Years' Plan.  
9.30 a.m. Round Table Meeting.  
2.00 p.m. General Council—Second Session.  
3.30 p.m. CLOSING OF THE CONVENTION by the President.  
7.00 p.m. Art Evening.

**1st January (Thursday)**

- 6.30 a.m. Bhārata Samāj Puja.  
7.45 a.m. Prayers of All Religions.  
8.00 a.m. A Lecture by Dr. Cousins.  
9.30 a.m. Publicity and Propaganda.  
2.00 p.m. The New India League—Business Meeting.  
3.30 p.m. Besant Educational Trust.  
7.30 p.m. Art Evening.



# MY HOPE FOR IRELAND

[*A letter from a Young Theosophist*]

DEAR SIR: There has been a sort of controversy in your columns between two venerable Irish Theosophists, Dr. Cousins and Mr. Barron, about the political divisions of Ireland. As a member of the generation which was not born when these divisions were made and as one of the newest members of The Society in Ireland, I should like to say a word about the position of my country as I understand it.

My country is Northern Ireland, or Ulster as it is locally and more affectionately called, a country which Dr. Cousins calls "the fractional area chiefly inhabited by semi- or demi-semi-Irish whose forebears came to the island as usurpers," a description with which I shall not quarrel. I should like merely to point out, firstly, that a country does not stand condemned because it is small, and secondly that I am doing my best to deserve nicer ancestors the next time.

The history and claims of Irish nationalism are fairly well known in a general way to educated people throughout the world; but the position of the little northern community in which I had the honour to be born is so little recognized or understood, and is so much in need of sympathy, that I feel that no excuse is needed for offering a brief explanation of our position to a journal which exists to promote the Brotherhood of Man and the mutual understanding of peoples.

The first nucleus of this community was set up in the early seventeenth century, when a number of English and Scottish settlers were sent out to the most remote and savage part of Ireland with the enthusiastic approval and advice of Francis Bacon and other British statesmen of the period. There followed a century of terrible stress and trial. There were long years of isolation and suspense, and terrible interludes of battle, siege and massacre. The miscellaneous set of adventurers and down-and-outs became a compact community, inspired by a solemn Calvinistic piety, trusting in nothing but in God and the strength of their own right arm. As the years passed they took firmer root in the country of their adoption, turned more to the outside world, became more cultured, built up, with no native resources of coal or iron, the great industrial city of Belfast, gave many eminent men to the service of science, literature, the British Empire and the United States of America, took to forms of radicalism in politics and unitarianism in religion, experimented boldly and sceptically with every intellectual innovation, cultivated the mind rather than the emotions, and yet produced a fine, steady, kindly type of human being. Above all, the Ulster people flung themselves into eager participation in every phase of British life, and came to share with their fellow-countrymen of the United Kingdom all the dangers and advantages of industrial



and overseas expansion, in war and peace, frustration and success.

When it was proposed at the end of the nineteenth century to break up the United Kingdom by giving Ireland a separate government to be set up in Dublin, the Ulster community declared that they wished to remain as they were, an integral part of the Mother Country, equal fellow-citizens with their English, Scotch, Welsh and Southern Irish neighbours. The people of Ulster had every interest in common with Great Britain, and almost none in common with the Southern Irish, from whom they were separated by history, tradition, loyalties, religion, economic interest and even in a sense by language, for the Gaelic revival obviously did not affect them. After bitter controversy and several years of anarchy and bloodshed, it was arranged that the two parts of Ireland should agree to differ. Southern Ireland was given dominion status, and Northern Ireland was allowed to remain part of the United Kingdom, and was given a little local parliament to deal with certain purely local matters which it would be an inconvenience and a waste of time to thresh out at Westminster. After a brief civil war, the Southern Irish finally accepted this situation.

I have grown up as a citizen of this new little state of Northern Ireland, with its population of a little over a million people. In the most narrow sense, that is my fatherland. In a broader and truer sense, my fatherland is the whole of the United Kingdom of Great Britain and Northern Ireland. Towards the people across the frontier, I feel no envy or hostility. I prefer

to differ from them and I want them to allow me to do so. They are trying their experiment and we are trying ours. We do not want to interfere with them and we do not want them to interfere with us. To me government is a matter of convenience; and I feel that in many ways the Governments in London and Belfast are more convenient to my own needs and those of my neighbours than is the Government in Dublin. Dr. Cousins wishes us to go under a Dublin Government, or at least an all-Ireland Government, to leave our friends in Great Britain and seek new friends in Southern Ireland. We do not agree with him.

Now when people disagree, the most important thing to examine is the sincerity of their motives. People may think us bigoted and wrong to wish so earnestly to be British rather than Irish, or indeed wrong to be British rather than Irish; but I claim that we are sincere. Not a few of my contemporaries have lately demonstrated their sincerity by the sacrifice of their lives. They fought for a united Commonwealth of Nations, not as Ulstermen, but going as unknown individuals into the British armed services, sacrificing all distinctions of class or birthplace in serving the cause they believed in. I believe that they ought to be honoured for the conviction that led them to do this, just as the heroes and martyrs of Irish Republicanism ought similarly to be honoured.

Ulster people have had to pay for their choice in suffering, as well as gain advantages from it. Just lately I saw my neighbours flocking, bedraggled and dirty, from their wrecked



ed homes after the bombing planes had come over in waves for six hours and filled the night with the whistle and crash of high explosives. I was there when the processions of ambulances drew up in the dawn, and I was there when people waited for the corpses to be excavated. That is the result, the corollary, of the choice that Ulster people made. Yet if all that could have been avoided by choosing differently, I know that they would have chosen exactly as they did.

The choice of duty is not to be judged by doctrines, but by whether it is made honourably according to the knowledge of the person who makes it. My fellow-countrymen may often be stupid and ungracious people, but I think that many of them have acted honourably.

Finally, I assert that Irish unity is a reality, as real as the Brotherhood of Man. Enforced conformity in little things is only a cause of irritation, and is better avoided by an agreement to differ. We paint our letter-boxes red;

they paint theirs green. We name our streets in English; they in Gaelic. We prefer Protestantism; they are Roman Catholics. We believe in free trade; they in protection. We prefer a King; they a President. And so forth. But these are not the things by which true unity is to be judged. The Great Plan, which both your correspondents invoked as their authority, has not the predictable rigidity of a county-council welfare scheme. To me it seems that true unity is to be found when people are doing their best according to their diverse temperaments and circumstances. If communities do their best in friendly, mutual disagreement, if they work together differently, that seems to me to be true political unity and the true basis for peace among nations. That is my hope for Ireland; and it is for that, and not for the dissolution or absorption of any party or community, that I ask the good wishes of Theosophists.

HUGH SHEARMAN

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SIR: It is not Northern Ireland which has broken away or seeks to break away from the Commonwealth of Free Nations, and essays to become an Independent Republic. Ireland bore the name of Scotland in the old days, and carried that name across the Channel to the land which now bears it, and if there were two great emigrations, one from the Edinburgh district and the other from the Ayrshire district, so marked in the distinctive dialects of Antrim and Down today, they were just the return of the descendants of the old inhabitants claiming their old country again. Ulster is no more "semi, or demi-semi Irish" than a great section of what now bears the name of Eire, which includes what at one time was called "The English Pale" and also Connaught, in which is a mixture (not by any means to its discredit or derogation) of Spanish emigrants, and those of English aristocracy who were pursued beyond the Shannon by Oliver Cromwell. The experience we have had in Northern Ireland, and now more recently the denial to the United Kingdom and her Allies of the Irish bases in this hour of crisis and extremity when the Battle of the Atlantic is raging, etc., etc., have only stiffened the resolution of Northern Ireland to keep clear of an impossible "Neutrality."

JOHN BARRON



# MAN, MOON AND PLANT

BY H. E. STADDON

## CHAPTER II<sup>1</sup>

### THE PLAN FOR THE PLANT: EVOLUTION

WITHOUT a key to unlock the door leading to the Adytum containing the Ark of the Mysteries of Nature, one must of necessity exclaim with Faust:

In vain I call  
On you for aid, ye keys of science.  
I stand before the guarded door  
Of Nature; but it bids defiance  
To latch or ward; in vain I prove  
Your powers—the strong bolts will not  
move.

\* \* \*

Therefore to Magic with severe  
And patient toil have I applied,  
Despairing of all other guide,  
That from some spirit I might hear  
Deep truths, to others unrevealed,  
And mysteries from mankind sealed;  
And nevermore with shame of heart  
Teach things, of which I know no part.

OH FOR A GLANCE INTO THE EARTH,  
TO SEE BELOW ITS DARK FOUNDATIONS  
LIFE'S EMBRYO SEEDS BEFORE  
THEIR BIRTH,  
AND NATURE'S SILENT OPERATIONS.

*The Secret Doctrine* comes to our aid. It states that "the double Triangle is the most mysterious and the most suggestive of all mystic signs; for it is the double glyph, embracing spiritual and physical consciousness and life. The form-

er Triangle running upwards and the latter downwards, both interlaced. . . ."

This magical sign is such a Key. It is the symbol adopted by The Theosophical Society, and is of profound significance. It is the key which can be applied to turn the lock of every latched problem on mundane planes. But to do this one must possess in relative degree three qualities—the Will to achieve; the Wisdom to achieve; and the Skill to achieve.

Consideration, for the purpose of this essay, is directed chiefly to the Plant Kingdom, "the Brotherhood of Roots." That Brotherhood which, when one of its ancient monarchs of the forest is cut down by the woodman's axe, sends out from its neighbours special sustaining roots to the maimed brother, which, coalescing with his, cherish him and sustain his vitality until he has recovered, as far as may be, from the deadly stroke. Although earth may whirl, men come, pass along and go; crises loom and bloom and fade—the Eternal Process, the Plan of Progress, moves along its appointed spirals of Evolution.

<sup>1</sup> Chapter I in last issue, p. 60.

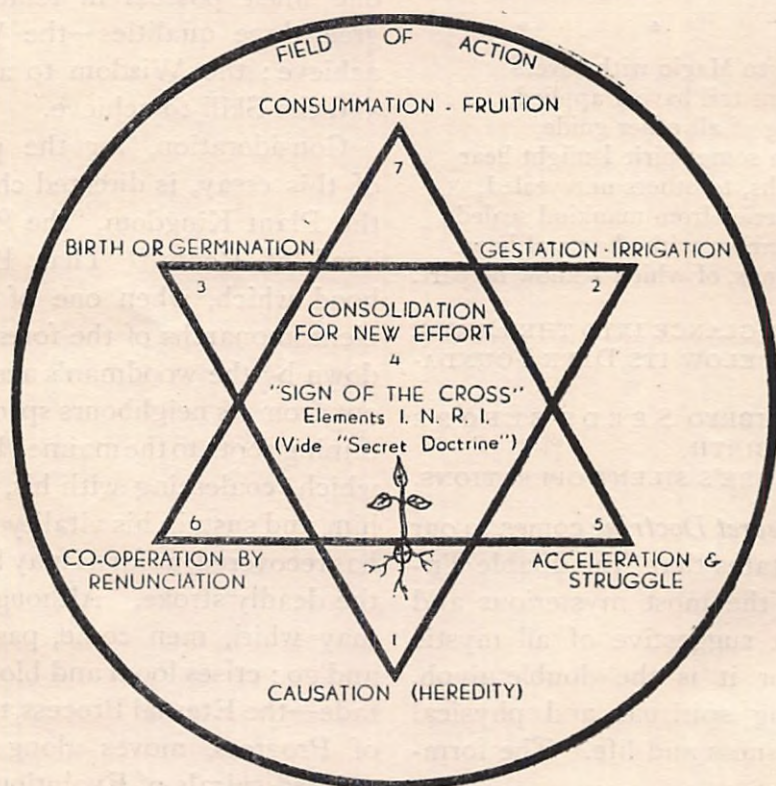


There arrives a stage in this process when MAN, *discriminating* Man, is invited to co-operate more intimately in the *rate* of progress. But certain conditions are required ere his articles of apprenticeship can be sealed. He must swear on his honour to practise AHIMSA. The reason for such a pre-requisite will be seen presently. The gardener's personal magnetism must be pure, if he wish to aid Nature in the manifestation of purer and nobler forms of beauty, colour and usefulness.

The effort is to trace the symbol and tentatively name the words of the key. For our immediate purpose the "Indicators" at each point or stage are merely suggestions; they must not be made too rigid in character. It is the *idea* underlying the "initiation" of progressive stages which requires to be emphasized. The key can then be applied to cosmic, microcosmic, and other happenings in "Time and Space."

We draw and name the biological symbol as follows:

#### BIOLOGICAL PLAN FOR THE PLANT



Point No. 1 is where the seed from the "Ark" has been carried over from a previous cycle.



- Point No. 2 is the stage where the seed is undergoing preparation for its new adventure.
- Point No. 3 is the stage when the seed "breathes" and is born.
- Point No. 4 is a very critical point where so many seedlings die.
- Point No. 5 is the field of struggle, of accelerated growth, and the "survival of the fittest."
- Point No. 6 is the initiation of conjugation, where pollen, ovule, and "Shekinah" co-operate with natural agencies, *e.g.*, wind and insect. Renunciation of parts for the benefit of the whole is here witnessed.
- Point No. 7 is Harvest Home. Fruitage of all the experience gained in the genetic cycle—if frustration has not (previously) occurred.

The symbol expresses diagrammatically one complete genetic cycle. Each cycle is connected with every other cycle. In fact each cycle is but one turn in the everlasting spiral of Evolution. Whether cycles or spirals, they must be thought of as ebb-and-flow of life impulses. For our present purpose the symbol is intensely dynamic from the moment the seed "breathes." Tidal impulses are seen in the returning seasons of the year. Every point of acceleration is counterpoised by retardation. The factors at each point, measured in time and space, are of no importance. The measure, or rate of progress, will vary considerably. Time is of no value when seeking a measuring rod for the processes of Evolution.

Each point may be thought of as an initiation into a new Dharma for every seedling in its upward striving to consummate its genetic cycle. From the point of view of the occult student of biology, each stage should give a new revelation

of the inwardness of Nature seeking to express "moreness" of joy in becoming.

At each stage, therefore, Man the Gardener should receive his own mental picture of the patterns about to be woven. He will require these illuminating reflections of archetypes when he applies his skill in hybridizing to produce new "creations." When Man, representative of the cosmic Gardener SHIVA, occupies that creative position, he stands as a Pentagram of Discrimination in the centre of the Triangles. But that is another story.

Around the Triangles is described a circle, or Field of Action. It may be great or small according to the compass of the Gardener as Magician within his Circle. That circle is his own actual garden on the phenomenal plane—not some mystical playground of Pan. It will be the "Vineyard" of the Parables, wherein he will "call" the workers to their tasks as the sun climbs to its zenith and the day declines. Each class of workers completes



its appointed task and has its reward. There is a suggestive reference to this office of Man as Gardener in *Genesis*, where it speaks of "every plant of the field *before* it was in the earth, and every herb of the field *before* it grew ; for the Lord God had not caused it to rain upon the earth *and there was not a man to till the ground.*"

One may think of any particular genetic cycle which is allowed to complete its course as one day in one class in the world's university of Evolution. However, the term "Evolution" is not the circumscribed idea attaching to it in scientific textbooks. For an insight into its larger significance, from the point of view of Theosophy, the reader may be referred to that splendid work by Dr. Annie Besant, *The Ancient Wisdom*.

Obviously, "Evolution" cannot be considered apart from "Involution." The following extract from *The Evolution of Life and Form* by Annie Besant illustrates this idea :

I have read in an ancient book of a mountain—which is the emblem of stability, of an axis round which everything is to revolve—thrown into a mighty ocean ; and I have read of a great Serpent turning round that mountain in spiral coils ; on the one side the Suras are pulling and on the other side the Asuras are equally busy. Between the two—the positive and negative of modern science—Evolution is started and the serpent spiral begins to turn round that axis. . . They call the

positive and negative forces the Gods and Demons ; and the churning of the ocean gives rise to the materials of the universe.

The cosmic process outlined above is reflected in the evolutionary course of plant life. Both "Gods" and "Demons" are today actively engaged in their respective Dharmas. Man, at his present stage of Evolution, appears to be more seriously engaged in aiding the Asuras than the Suras. He may be doing so in ignorance, but that is no reason why he should not have enlightenment ; for the day has arrived when the long-standing war between the kingdoms must cease. The suggestion of man aiding demons may cause a feeling of deep moral resentment in some well-meaning people. Notwithstanding such a reaction, it is submitted for calm thought that, through a deprivation of self-realization, man heedlessly becomes the channel or agent of involutory forces by disallowing the more advanced types of plant forms to complete their full genetic cycles.

Reverting to the symbol, notice that the twin Interlaced Triangles have a common centre of poise, or balance, which is also a stage of consolidation. Without this centre the whole plan would lack stability.

The lower triangle may itself be considered as the involutory recapitulation leading to the fourth stage in each individual life-cycle.



This can be readily seen in the way the radicle, like the Raven of *Genesis*, escapes from the seed-skin, or ark, and wanders to and fro on the earth. It is concerned with the "dark" aspect of alternating forces. The radicle emerges soon after the period of irrigation—or "the flood." On the other hand, the upper triangle is concerned with those who are seeking Light. The Dove is now the symbol and "the wings of the Dove" (or Hamsa) are the cotyledons which sustain the soaring shoot, the plumule.

There is always a rest, longer or shorter as the case may be, after the plumule has made its appearance from between the cotyledons. Then comes the stage of accelerated growth. Were a wider survey being made, correspondences could be made showing how Man stands manasically at this stage (No. 5), in the fifth sub-race in particular, and the tremendous trouble his thought causes when out of control. That fact may explain why he is so heedless and impatient with the humble plants under his care and his ruthless methods in looting forests, bleeding rubber trees, scoring bulbs, burning coffee, vegetative propagation, budding, grafting and otherwise causing pain and oppression to his weaker brothers. The plants, from the commercial aspect, are merely "commodities" and food for elemental machines,

returning taxable profits to the producer. Dealing with the progress of the interblending stages of each cycle seriatim, the following brief observations are submitted:

#### STAGE NO. 1—THE SEED

Each seed-germ is connected super-etherically by a subtle magnetic tie with its family group-soul. This may be visualized as a substation of light-energy stepping down and transforming "Life" for the accommodation of each tiny bulb which is to be lighted within its own circuit of species, sub-species, variety, etc. The whole of the accumulated fruitages of past experiences has been conserved within that group-soul as the main store-house, and is at the disposal of each and every member of the myriads of tiny seeds which have received the blessing of "Shekinah," the generative Light, ere it enters on its new adventure in life. It would appear that not each seed is polarized alike. Positive and negative are required, and the "neutrals" are withheld from the "Shekinah" in the proportion of one in three potentials. Here we perceive another instance of natural conservation and balance. This natural triangle appears at the threshold of cyclic manifestation, and suggests a close correspondence with the three qualities of the gunas.

Such a triangular arrangement has been traced and experimented



upon for several seasons with runner beans. The seed arrangement within the two valves of the capsule apparently receives alternating currents of prānic power. The pattern has been partly traced and further experiments are in progress. Seeds from a "positive" valve are biologically different from those of the opposite or "negative" valve. That has been shown by repeated experiments in which the two types have been isolated for three generations by elimination of complementaries. Great deterioration results in the vitality of the vines, and in the case of what may be termed the "positive" valve descendent, many of the leaflets are inverted as though primitive leaves. The vines become dwarfs, two or three plumules appear instead of one, and disease and pest are rife. Most of the flowers fail. But even in these experiments there are some outstanding instances of good vines which do not fit the pattern. Why? Several good skiagraphs are available illustrating these phenomena. (See illustrations.)

The results of these experiments gave rise to a further test. Seeds from two separate varieties of runner beans known as "Sutton's Prize-winner" and "Carter's Scarlet Emperor" have been grown, and the resulting crop harvested. These seeds have then been segregated from each pod into "positives" and "negatives." The seeds have been

sown in a link-line the following season in an endeavour to obtain natural cross-pollination of "A" positive with "B" negative; "B" positive with "A" negative; and so on. The result was a genuine surprise, for in several of the pods the arrangement of the parental characteristics of seed-skin colourations were found to be alternating. That is to say, in the one valve the seeds would be "S.P." and in the other "C.S.E." characteristics.

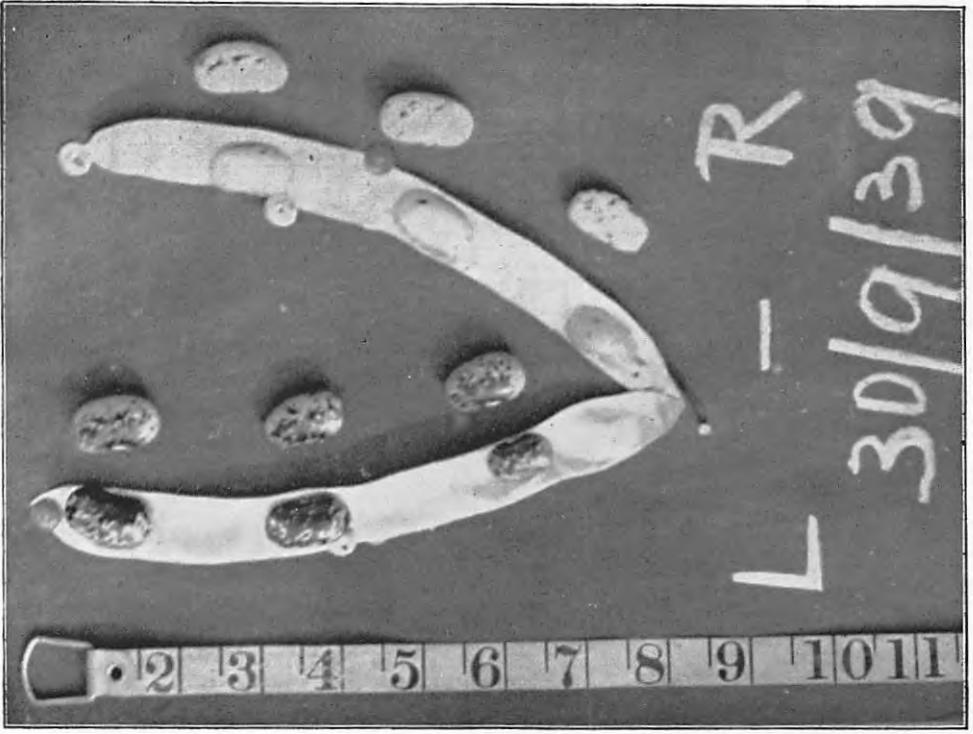
But a still greater surprise was in store, for in several of the pods there was found to be *one* seed, and one only, which was to *one* side "S.P." and the *reverse* side "C.S.E."<sup>1</sup>

There were many other mutations in various blendings and mottlings, and these are now undergoing further trials. As this essay is being written I can see these strong vines at the fifth stage of their genetic cycle. A thunder-storm has just broken, lightning flashes, the rains descend and the "Mutants" send to all who read this their brotherly greetings.

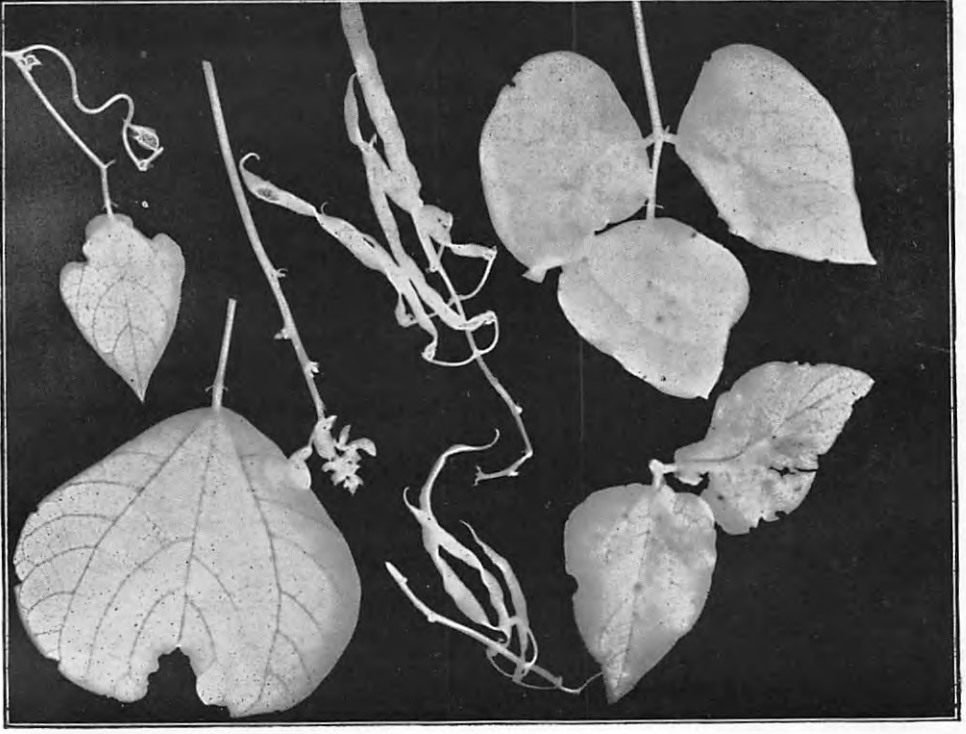
Looking at the subject from the observation post of an occult student, a "bad" seed would be one whose ancestors had been deprived of a full share of experiences resulting from contact with alternating Life Forces. Inbreeding and frustration in the consummation of the

<sup>1</sup> The question arises: How far the Mendelian ratio theory of the transmission of parental characteristics is valid?





2



1



whole genetic cycle, by such methods as vegetative propagation, result in producing (when they are produced) "bad" seeds. Biologically, a "good" seed is one which has a strong magnetic tie with its group-soul by cross-pollination. Thence arise good viability, virility of growth and good character. Such seeds are potentially capable of continuing their pedigree with increased "moreness" of life and form. Here the market gardener is likely to protest, for he requires a constant uniformity of product for grading, canning, packing and remunerative account sales. And so there is conflict, as we shall see further when we arrive at Stage No 5.

#### STAGE NO. 2—IRRIGATION OR GESTATION

A tiny seed has been sown in good soil. What happens? A transaction issued by the Bose Institute in 1933-34 states:

The variation in the oxidation process during the germination of seeds has also been investigated. This has been accomplished by a specially devised respirometer which automatically records the initiation of oxidation and its induced variation. The results of the investigation show that there is no activity of oxidation during the swelling of seeds due to irrigation. *The activity of oxidation, as recorded by the apparatus, is found to commence at the initiation of germination inside the seed.*

Behold the miracle of birth! The reincarnation of LIFE has com-

menced in one tiny seed of myriads scattered broadcast over the face of the earth. It is much the same process as the coming to birth of a human embryo with the exception that there is not so much fuss. At a given moment in time, the LIGHT that lighteth every creature born on earth initiates that entity into the Brotherhood. Herein is the link that binds each Man with every Root. A seed at its birthing utters its "cry." Its "voice" is heard by the nature-spirits which are attached to that order of builders, who then enter upon their work of nutrition. The primary link is made and the first true leaves presently appear. But if one of the essential elements be missing, birth is delayed if not altogether deprived. What one species needs in excess, such as heat, another species requires in much less degree. Alpine seeds that had stood in a seed-pan for three years without germinating, did so after being subjected to the severest winter we have had in England for many years. Too much heat in germination produces weaklings just as too low a temperature thwarts progress. It is very interesting to notice the so-called weeds germinating in open fields. When wild seeds germinate the majority of florists' seeds of the hardy species may be sown. There is no advantage in sowing earlier, moon or no moon! Much could be said at this stage regarding



astrological influences, and a short résumé thereon will follow this chapter.

The orientation of seeds lying in the seed-bed has not been found to make noticeable difference in germination, so long as each seed is free to turn when the radicle anchors the seedling. It is important that no air pockets exist in the soil at this stage, or indeed at any stage. Rain water only should be given to seedlings, and never at a lower temperature than that of the soil. Seedlings generally root well if the soil contains some sea sand, quartz sand or granite river wash. It should not be too fine. Howbeit when transplanting seedlings from such a soil, their marvellous root systems have been their undoing, for they are fragile and easily injured.

#### STAGE NO. 3—BIRTH TO INFANCY

These stages obviously overlap. There is no definite dividing line but a merging of Dharmas. With the unfolding of the seed-leaves and radicle, birth has been fully accomplished. At this stage another group of nature-builders take over the work. It is now possible to sort out the "sheep from the goats" by merely looking at the cotyledons of the seedlings. Character is shown at this early stage of plant development. In discreetly bred strains, new breaks may be selected from parental types. Es-

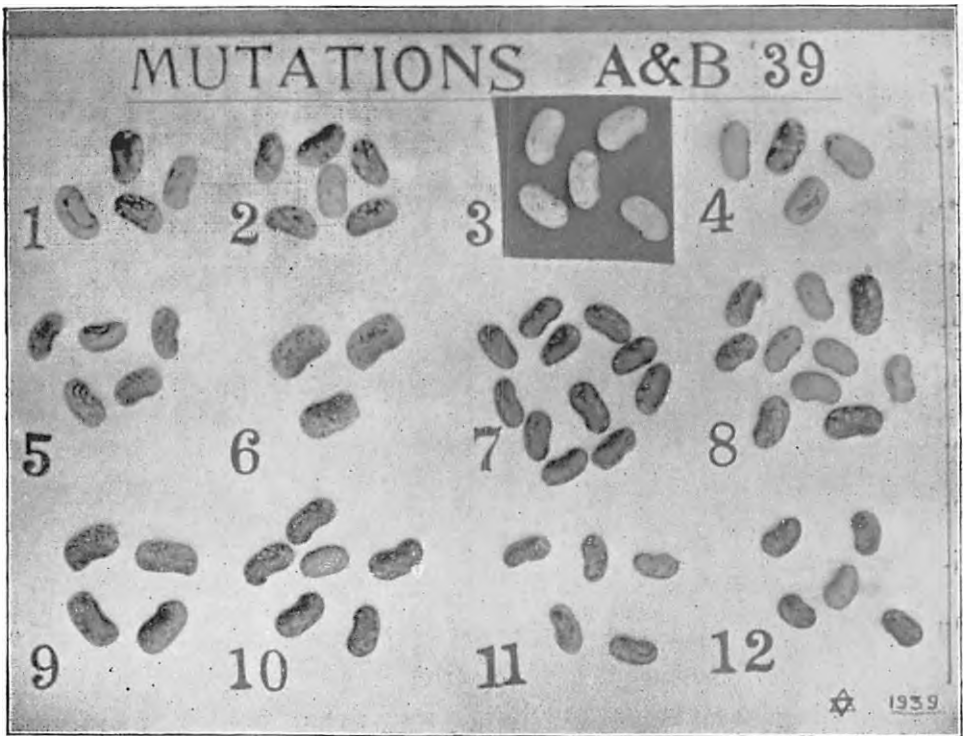
pecially is this the case with good strains of carnations. I have witnessed a professional gardener friend go over a large batch of seedlings of stocks, and sort out the single from the double varieties. I have stood and watched him at work but have never discovered his secret. On the other hand, when raising thousands of choice carnations, advanced types have often been selected by their cotyledons. Burbank had a wonderful intuition in being able to select his advanced creations of fruit trees from the thousands he raised while in their very early stages of development. Character will come out, whether it be that of man or plant. Root systems now begin to form, and a very interesting cycle of observations, for several species of plant, demonstrates that certain lunar aspects are favourable for underground development. This point is dealt with later.

When the first true leaf begins to show, transplanting should be done. At that moment we have arrived at

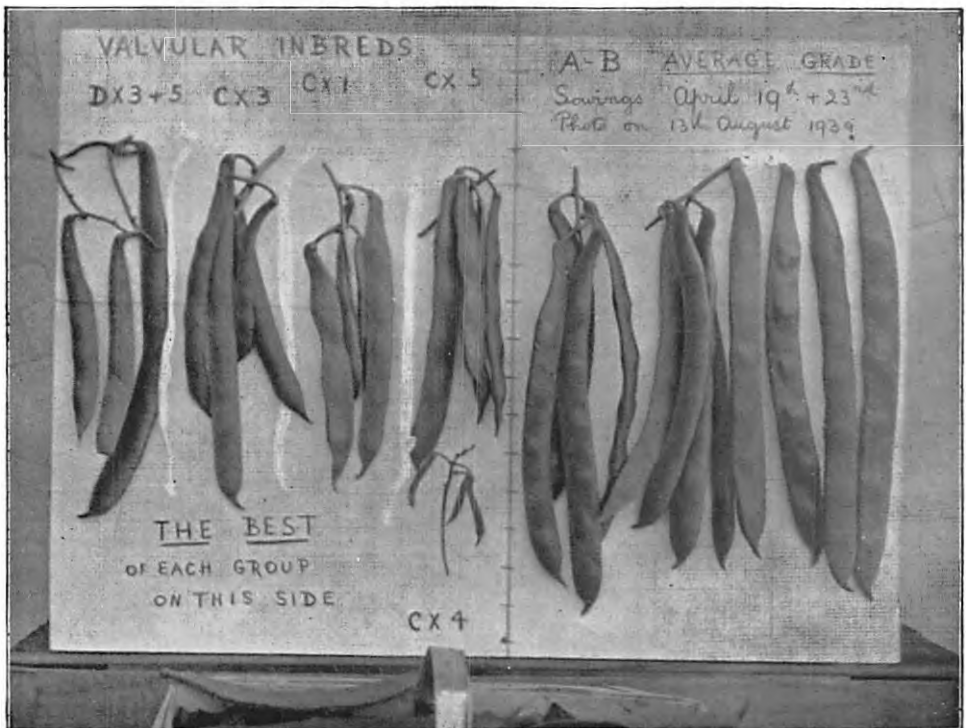
#### STAGE NO. 4—CONSOLIDATION

This is a critical initiation and is important. A new "cry" goes out for another order of builders, and if they do not arrive in time and quantity, the "dark forces" slay the "young child" as did Herod of old slay the young children of humanity. These new builders





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enter the "vineyard" to do their master's bidding. The old workers retire. It is at that psychological moment that a discriminating gardener is able to assist the seedling over its critical growing pains. Another seed-pan is ready with suitable soil of an equable temperature. If he know how, new workers can be "called." But the very fact that clean fingers and thumbs are brought into the work of carefully transplanting the seedlings, is sufficient for the majority of them to survive the Cross. At this stage thousands of seedlings perish at the hands of well-meaning but ignorant gardeners. Not one seedling need perish if these remarks are heeded and the Sign of the Cross invoked, provided other gardening considerations are observed.

#### STAGE NO. 5—ACCELERATION

The plant has now reached adolescence. It is growing apace and will soon be producing blossom. Many correspondences are suggested with other evolutionary cycles. Man the Gardener is also making acceleration today with his fifth, Manasic principle, especially in the fifth sub-race. Hence the accelerated pace causes friction, and there is war within and without himself and his environment. In this mental acceleration and its consequent reactions, the plant also shares and suffers. Man's own inhibitions and

frustrations are exercised on the growing plant for obtaining immediate profit. Dictatorship over the lower kingdoms is seen everywhere, for an aggressor is not content with mutual sharing. Ignorant man at this stage takes the whole, if it suits his purse, without consideration of the next stage in the genetic cycle. The occult student visualizes a wider horizon, and takes advantage of profound suggestions made by experienced occultists—of which, unfortunately, few are to be found in the outer world. Proceeding by experimentation along lines indicated, he becomes aware of fundamental biological principles sadly lacking in modern textbooks. This is well illustrated in our consideration of the next point.

#### STAGE NO. 6—CO-OPERATION BY RENUNCIATION OF PARTS

Modern thought appears to have little interest in the third factor of conjugation. Pollen cell and ovule are sterile without the "Flux." True, it is possible for, say, a vegetable marrow "seed" to germinate without the "Flux"—but then it is like poor old Bartimæus, "born blind." I have experimented with several such. There they sit in their seed-pots, "begging by the roadside" for the Light of which they have been deprived. The prānic flux for some reason has been denied; but how many of my readers would stop to think that



maybe the cause was a damaged tendril? Aspects of Sun, Moon and Earth may play their part in the marriage initiation, but even at this lowly stage "marriages are made in Heaven," and without its blessing there can be no Yoga. That blessing may be called "Shekinah"—a ray of Life-Light from the Lord, the Chieftain of the Plant's Ray, who mystically dwells within the new form. Tendrils may support vines, but in the case at least of Monœcious vines their chief function is vitalistic. But that is too long a story to tell now.

At the present stage of our Evolution, lunar-terrene influences are probably interblended. Possibly they are the positive-negative aspects of the one influence. E. L. Gardner in his recent book, *The Web of the Universe*, states (p. 77):

The moon . . . is claimed to have been the immediate parent of our earth. Its disintegration and the transfer of much of its educated material to the building of our world is the explanation of the very intimate relationship between this satellite and the earth, as also of the very similar qualities of the lunar and earth-born forces. Indeed lunar and terrene are now practically synonymous in this connection.

Cross-pollinations made when the moon is waxing to her full are likely to result in fruitful conjugations and give splendid viability. On the other hand, those made at the opposite lunar node, especially

a few hours before the birth of the New Moon, are often barren of result, or yield few seeds of doubtful viability and character. The reader is referred to the analyses, in the next chapter, relating to border carnations.

Accepting tentatively the theory of positive and negative influences which affect conjugations at the Full and New Moon nodes, it is interesting to note that the reverse process applies when considering germination and root systems. From a large range of experiments there seems little doubt on this point.

It is at Stage No. 6 of the genetic cycle that Man the Creator can do much in co-operation with Deva agency. The Plan at this stage is for *dynamic* progress *through union of diverse qualities*. The attempt to conjugate "like-with-like" cancels them both out. On this principle in evolution, *The Secret Doctrine* should be consulted. Man, standing as a Pentagram in the centre of his magic circle, is a MANUFACTURER, MANIPULATOR, MANAGER, and MANIFESTOR through the use of MANAS, MANUS and heart centre, linked with the Deva Guardians. Herein is the secret of magic—so called. The culminating effort in the genetic cycle is union, the result of the act of CONJUGATION—denied today by Man the Frustrator, in so many, many cases. Even with crude



Nature, service at this stage is a mutual effort. The two conjugating cells have each to renounce a part for the benefit of the whole. The bee that gathers nectar for itself carries pollen for the flower. And the hum of the bee has a deep significance which a few may guess. This service must always be done in cheerful mood and carried out with skill in action, with the clean finger-tip. Cross-pollination, again and yet again, is the key to successful co-operation with Nature at this stage. It may cost time and patience, but not more than that required for the eradication of rogues, pests, diseases, etc. The vigorous interblending of Life Forces at the Full Moon will work wonders in the production of virile, robust plants and enormous crops. A little incident may make the reader smile, but it is typical of many such. A tyro who had listened to wireless broadcasts thought he would produce some plants to beat his neighbours. So after planting them, he purchased some dried blood fertilizer, made up a good strong solution, and baptized them well at the setting sun. His face was a picture when he found the plants had practically dried up! Another tyro on the allotment gardens also wanted to beat his neighbour with potatoes. Unfortunately, however, he mistook some cement on his shelf for artificial fertilizer. The result was that no

plants made their appearance in the rows from the sprouted tubers. When he dug to see what had happened, he found they were embedded in several inches of concrete! Yes, we smile at such foolishness and yet . . .!!

Fortunately, Devas have a way of protecting themselves from ignorant people, and they refuse to work with those who reek with impure emanations. But there may be a few who are self-disciplined, who should try their hand at hybridizing—and if not, all can join in cherishing the Flowers and Trees.

#### STAGE NO. 7—FRUITAGE AND HARVEST HOME

Little need be said on this stage. If discriminating care and skilled service have been administered during the previous six stages of the genetic cycle, the seventh stage requires but joyful anticipation of something more than a harvest of husks.

The cycle has been completed. The fruit is ready to be garnered. The important point here is to remember the Gods who have given of their gifts for the service and helping of men. "In the old days," wrote Dr. Annie Besant, "I remember how, when man took his food, he met the food with gracious greeting because it was sacrificing its life in order to build, through that sacrifice, his own." Much more on this subject will be found in *The*



*Evolution of Life and Form* to which the reader is re-introduced. Sunlit fruits are the best of foods for those who follow Ahimsa, and those few will certainly return thanks in useful service to the lower kingdoms.

A simple idea occurs showing by common arithmetic the spiritual *continuum* between each genetic cycle such as that which we have now studied. Assume that a genetic circle or cycle consists of 360 degrees and is the dividend. Divide each digit into the dividend and there is only one of the digits that gives a quotient with a remainder. The repeating decimal in the evolutionary process is the symbol of the ETERNAL NOW throughout all spirals of Evolution.

\* \* \*

A few astrological gleanings make the next chapter. Astrologers will appreciate a suggestion that the inferences may possibly have a much wider application than now made. *Verb. sap.*

### THE ILLUSTRATIONS

1. Showing the result of inbreeding from one valve only. Note peculiar inversions of leaflets—barren pods, failure of flowers to “set” etc.

2. Pod of cross-linked runner beans. Note the alternations. The seeds *outside* the pod are the true parent stocks, and the middle of the dark seeds on left is a mutant of both, being half dark and half light. Note that the

tendency is for the dark beans to get darker than parents, and for the light beans (“Prizewinner”) to get lighter in pink tint. See No. 8 on the next photograph.

3. Mutants. Two of these are from inbreds, Nos. 3 and 12. They are very thin, light in weight, and were discarded being liable to all kinds of disease, pest, etc. (See notes below).

4. Photograph to show the difference between natural cross-bred beans and those strictly inbred by like valve seeds. The inbred specimens are of the *best* available; the cross-breds are only average specimens, and so prolific were they that over fifty allotment holders have been given seeds to help in the “Dig for Victory” campaign.

5 and 6. Two female tendrils from vegetable marrows. Note the peculiar fungoid emanations like force-lines. Male tendrils give very few, if any, phenomena. Hence different vital offices of function displayed by each. They are also different in character, the male being much smaller and less tendrils in the “branch.”

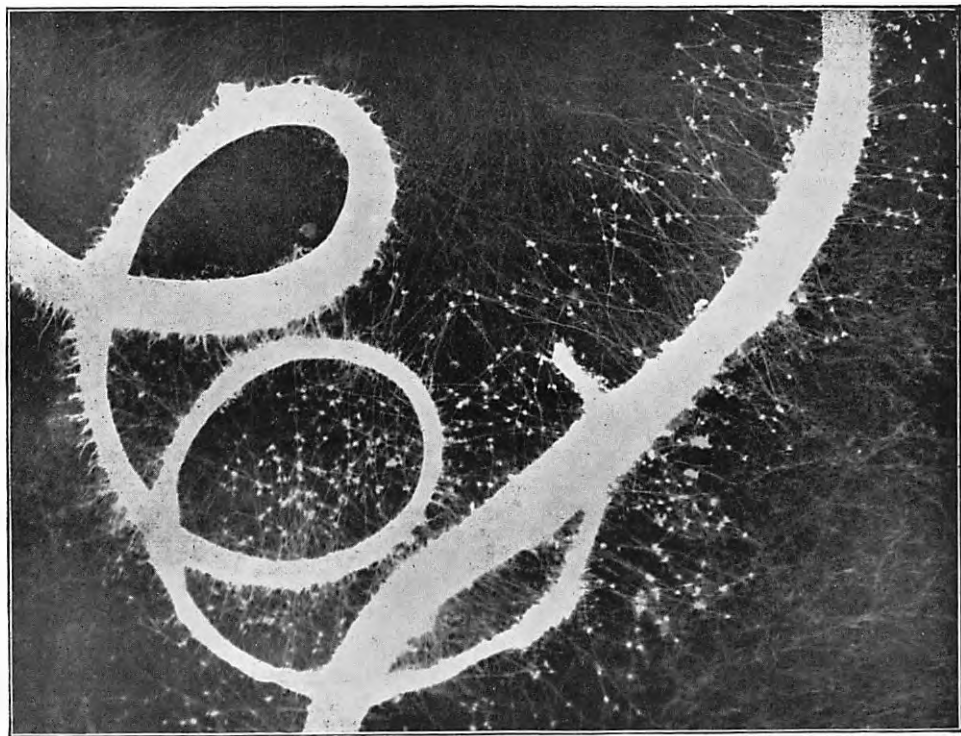
### Illustration No. 3

No. 1. “Prizewinner” parent, gave 2 only PW and 2 “Scarlet Emperor” types, but each seed varies in shape, colour and size.

No. 2. 3 Pods from one stalk gave 17 seeds, beautifully mottled; 1 seed is pure “Prizewinner” on one side, and is dark blotched on the reverse side with a clear pink picotee edge. (Central seed in photo.)

No. 3. Inbred “D 1” group—merely flat shells—discarded.





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No. 4. "Prizewinner" parent. These 4 alternated in pod—clear, blotched, clear, blotched. Note dark blotch on one, the reverse side is clear pink.

No. 5. 3 are much darker from right valve, and 2 light from left, and the characters and forms are different.

No. 6. Ex—"Scarlet Emperor." Note size, shape and blunt ends. Very heavy in weight.

No. 7. "Prizewinner" 11 seeds ex-twin-pods. Very interesting lot of beautifully marked dark hybrids.

No. 8. "Prizewinner" 5 left valve, and 5 right valve. Lefts are dark mottled but one is half dark and half light. Right valve seeds are true "Prizewinner" types.

No. 9. "Scarlet Emperor" 4 seeds. Compare with No. 6. Red with dark purple centrifugal lines from scars. Very heavy in weight and one has markings like a bee's body and legs.

No. 10. "Prizewinner" 6 ex-one pod—one seed is unique. Clear pink on one side, ridge of black down back and reverse side is dark blotched—marked X on photo. As "Prizewinner" parent is almost clear pink, the heavy blotches should be noted.

No. 11. "Prizewinner" 3 exquisitely marked, one almost clear on *one* side only; 2 take after the light side of the "mutant." Most attractive lot.

No. 12. Inbreds—meagre—one dark on one side and light on the other. Discarded.

## ESTATUAS VIVIENTES<sup>1</sup>

POR LUCIA McBRIDE

MUCHAS gentes, alguna vez en su vida han tenido el privilegio de extasiarse ante la majestad de una gran imagen. Recuerdo haber estado yo misma en cierta ocasión, por largo rato de pié ante la noble estatua de una madre en oración, muda en presencia de su poder. Una y otra vez dí la vuelta en torno de esa obra de arte, abismada en su grandeza.

Por supuesto, tal experiencia de arrobamiento es posible asimismo al contemplar una bella pintura, la naturaleza y la belleza que existe en todo. La

prueba del arte verdadero consiste en su realidad. Si una pintura, una urna, una estatua nos conmueven profundamente, es incuestionable que poseen esa cualidad imperecedera de eternidad que el arte expresa. Es obvio que todas las gentes no reaccionan de igual manera ante la contemplación de la misma obra de arte: ello es cuestión de desarrollo. Una composición exquisita puede conmover a una persona hondamente y dejar a ótra impasible. Sin embargo, yo creo que no obstante haber gentes a quienes no inspiran las obras maestras, hay un tanto de apreciación inevitable en su ser inconsciente.

<sup>1</sup> Servicio Periodístico Interamericano, Nueva York.



Se nos dice que en el Oriente los seguidores de un Maestro se reúnen en casa de éste para sentarse dentro del radio de su aura y venerarlo y apartarse dichosos con su bendición. Igual hacen e igual sensación experimentan otros en presencia de un Fra Angelico, un Corot, un Rodín, alejándose a menudo, plenos de un gozo que raya en éxtasis. Con frecuencia se olvida que los ángeles de la belleza y el arte bendicen con su presencia los museos y otros recintos que albergan tesoros de arte y que las obras de verdadera gloria irradian vasta inspiración.

Es importante recordar que aun cuando algunas de las nobles obras de arte fueron creadas por artistas antiguos, los artistas de hoy y los del futuro han de alcanzar resultados esplendidos. Cuando nuestros corazones y nuestras mentes se sientan impresionados con un sentido de belleza divina, entonces nos hemos de sentir capaces de caminar de la mano con los ángeles y "dar expresión en nuestra vida a lo bueno, a lo verdadero, a lo bello."

Así como las gentes poseen varios medios de adorar al Dios Uno, de igual manera el sentido artístico de cada cual varía según su temperamento. A medida que el hombre se cultiva más y se vuelve más consciente de las maravillas en todas sus formas, su concepto de lo bello se profundiza enormemente.

Acaso el arte pueda definirse mejor como el reaccionar intuitivo ante la Belleza. La Belleza, como la Verdad, es difícil de ser definida. Emerson ha dicho: "La Belleza no puede ser definida; puede ser vista y puede ser sentida. Puede ser producida; pero no puede ser definida." Ese es el reino hacia el cual, consciente o inconscientemente, todos estamos luchando por llegar. Cuando nos rodeemos con todo cuanto hay de bello en cada terreno del arte—la música, el drama, la literatura, la arquitectura, la pintura, la alfarería, el baile, la escultura y las artes mecánicas—entonces hemos de crecer y formarnos a la imagen del Mismo Arquetipo.

¿Servimos de inspiración a aquellos que están cerca de nosotros con las glorias del Arte? Sólo entonces será la nación consciente de sus genios y los reconocerá como Artistas destinados a sacar de sus sufrimientos a la humanidad. Todos debemos convertirnos en grandes Estatuas Vivientes de la eternidad que irradian sobre el mundo el esplendor de la Divinidad. Entonces se actualizarán las maravillosas palabras de Keats y entrelazarán a todo el mundo en una universalidad de propósito: "La Belleza es la Verdad, la Verdad es la Belleza. Eso es todo lo que conoces en la tierra y todo lo que necesitas conocer."

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Good taste, which is needful for the true understanding of a poem, comes from the vision of unity seen in the light of imagination.

TAGORE



# CORRESPONDENCE

## SCIENCE AND RELIGION

“A PERSON who is religiously enlightened appears to me to be one who has, to the best of his ability, liberated himself from the fetters of his selfish desires and is preoccupied with thoughts, feelings and aspirations to which he clings because of their super-personal value. . . . Accordingly, a religious person is devout in the sense that he has no doubt of the significance and loftiness of those super-personal objects and goals which neither require nor are capable of rational foundation. They exist with the same necessity and matter-of-factness as he himself.” Thus writes Prof. Einstein, the world’s most eminent scientist, exiled from Germany and now a United States citizen. (*Nature*, 9 Nov. 1940).

Conflict between religion and science, properly defined, appears impossible, “for science can only ascertain what is, but not what should be,” while religion “deals only with evaluations of human thought and action; it cannot justifiably speak of facts and relationships between facts.” Historical conflicts between religion and science have arisen from a misapprehension of their proper domains, but “nevertheless there exist between the two strong reciprocal relationships and dependencies. . . . The situation may be expressed by an image: science without religion is lame, religion without science is blind.”

Prof. Einstein goes on to suggest that the weakness of presentday religion

is its anthropomorphism, expressed in the doctrine of a personal God able to interfere with natural events. Such a doctrine can never be really refuted by science, for it “can always take refuge in those domains in which scientific knowledge has not yet been able to set foot. But I am persuaded that such behaviour on the part of the representatives of religion would not only be unworthy but also fatal. For a doctrine which is not able to maintain itself in clear light but only in the dark, will of necessity lose its effect on mankind, with incalculable harm to human progress. In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God, that is, give up that source of fear and hope which in the past placed such vast power in the hands of priests.” . . . “After religious teachers accomplish the refining process indicated, they will surely realize with joy that true religion has been ennobled and made more profound by scientific knowledge.” Moreover it is within the power not only of the religious but also of the scientific discipline, to lead a man towards liberation from the shackles of his ego-centric cravings, fears and hopes. Science can engender a “profound reverence for the rationality made manifest in existence. . . . This attitude, however, appears to me to be religious in the highest sense of the word.”

E.L.S.



## "THE ATTRIBUTES OF THE ETERNAL WORLD"

[These beautiful extracts are taken from the chapter on "Immortality of the Soul" in Dean Inge's book *The Philosophy of Plotinus*, Vol. 2.—D.J.W.]

"The idea of eternity as timeless existence is clearly stated by Plato. He says in the *Timæus* that while the Father was ordering the universe, He made, out of eternity, which abides in unity, an eternal image moving according to number, which we call time. Past and future are relations of time, which we wrongly ascribe to the Divine essence. 'We say that it was and shall be, though we can rightly say only that it is.'<sup>1</sup>

"The problem is how to maintain this view of eternity as supratemporal existence, without either sundering the higher and lower worlds entirely from each other, or reducing the world of time and change to a vain shadow. The view of Plotinus is . . . that eternity is the sphere of the ultimately real, above the forms of space and time, in which all meanings and values, all real distinctions, are preserved, and in which the Divine attributes of beauty, goodness and truth are fully realized and fully operative. The Soul determines its own rank in the scale of being, for it is what it loves and desires and thinks about. It is its nature to aspire to the eternal world, to endeavour to know the things of time under the form of eternity. 'Our mind, so far as it understands, is an eternal mode of thought.'<sup>2</sup> We should add that so far as it loves the

true, and wills the good, and sees the beautiful, it is an eternal mode of life. 'Whatever can be known under the form of eternity is to that extent eternal,' as Spinoza says again. All that participates in the attributes of the eternal world, as they are known to us—namely, goodness, truth and beauty—can be known under the form of eternity. By participation in goodness I mean a certain disposition of the intellect, will and feelings. Intellectual goodness is a just appreciation of values, positive and negative. Goodness of the will is a steady desire and purpose to make the positive values actual in the world around and within us, and to suppress the negative. In feeling, goodness is an emotional attraction towards all that is pure and noble and lovely and of good report. By truth or wisdom I mean the correspondence of idea with fact. Intellectual wisdom is the knowledge of the laws, physical, psychical and spiritual, by which the world is governed. In the will, it is consent to and active co-operation with these laws, which are its own laws, not imposed from outside, but created by the Divine wisdom itself. This consent and co-operation constitute the freedom of the will. In feeling, it is the love of God's law. By beauty I mean the expression of a true idea under an appropriate form. As in the two other cases, there is a beauty of thought, of action and of feeling.

"It is by living resolutely (as Goethe said) in the whole, the good and the beautiful, that the Soul wins its eternal life. As we rise to this sphere, we apprehend more and more significant facts about existence. The lower facts are not lost or forgotten, but they fall into

<sup>1</sup> Plato, *Timæus*, 37.

<sup>2</sup> Spinoza.



their true place, on a greatly reduced scale. Mere time-succession, as well as local position, becomes relatively unimportant. The date and duration of life are seen to be very insignificant facts. Individuality, as determined by local separation in different bodies, and not by distinctions of character, is seen to be a very small matter. On the other hand, the great unselfish interests, such as science and love of knowledge of all kinds, the love of art and beauty in all its forms, and above all goodness in its purest form—unselfish affection—are seen to be the true life of the Soul. In attaining this life it has in a sense to pass out of the normal soul-life into a higher sphere, not dominated by time: it has passed from death unto life, and enjoys eternal life though in the midst of time. Christ says quite explicitly that we can only save our Souls by losing them; that is to say, the Soul must sacrifice what seem at the time to be its own interests, in the service of the higher life which it will one day call its own. The Soul thus enters heaven by 'ascending in heart and mind' to 'the things that are above'—above itself.

"The religious faith in immortality is the faith that all true values are valid always and everywhere; that the order of the universe is just, rational and beautiful; and that those principles which exalt us above ourselves and open heaven to us are the attributes of the Creator in whom we live and move and have our being."

### OUR FIRST OBJECT

Would it not be a good thing to make the application of the First Object of

The Theosophical Society include the animal kingdom, as well as the human, even at the risk of losing half our members? The First Object might be altered in some such way as the following:

"To apply the Golden Rule and the principle of Universal Brotherhood to all human beings, and to all creatures of the animal, bird and fish kingdoms."

An alternative would be to substitute the word "Life" for "Humanity," and to add the words "or Kingdom" after "colour," deleting the word "or" after "caste."

It seems to me that Brotherhood being our one and only dogma, our most important object should be to make it as inclusive as possible. At present practically no Christians admit that animals have souls, or that there is anything wrong in killing or eating them.

My reason for suggesting this is that I believe this planet has been under a curse ever since animals have been slaughtered for food. It should be remembered that more than half the population of the globe is vegetarian.

H. L. S. WILKINSON

[I am entirely in favour of extending the application of the First Object of The Theosophical Society, and have said so on many occasions.

But, of course, the matter would be difficult to manage because it would require the assent of the vast majority of the members of The Society, and it would be very difficult to obtain this, especially now.—G.S.A.]



## BOOK REVIEWS

*Sri Aurobindo and the New Age*, by Anilbaran. John M. Watkins, London. (Price Re. 1-4-0: Sri Aurobindo Library, 16 Sembudoss Street, G. T., Madras.)

An illuminating and thought-compelling book, worthy of profound study by all who seek to lead along right lines the vague gropings of the public towards a better order of society, national and international. The book is a digest, by a disciple, of the Seer's views on world conditions and future prospects, as expressed in his own philosophical review, called *Arya*, and in subsequently published books. *Arya* ceased publication in 1921, after seven years, for its message, gained through Yoga and prophetic vision, had been given and could not be further elaborated to any advantage. The world had to grow to a realization of its truth, and now it has done so, through the discipline of further and intenser suffering. Sri Aurobindo is not hopeful of any speedily achieved Utopia, however wise and rational, for such intellectual schemes are governed by the mind and subject to its limitations of selfishness. Yet he claims that a "natural organic unity" of life has been newly created, and is seeking expression.

"The idea of a World State or world union has been born not only in the speculative, forecasting mind of the thinker, but in the consciousness of humanity out of the very necessity of this new, common existence. The World State must now either be brought

about by a mutual understanding, or by the force of circumstances and a series of new and disastrous shocks. For the old functioning order of things was founded on circumstances and conditions that no longer exist."

He deprecates any tendency "to establish one general type for human life, institutions and activities; it could allow only a play of minor variations. But the need of variation in living nature could not always rest satisfied with that scanty sustenance."

The new psychological factor which he sees to be necessary to make any scheme of federation or union workable, as at least a temporary expression of truth, is a spiritual religion of humanity, which he defines as "the growing realization that there is a secret Spirit, a divine Reality, in which we are all one; that humanity is its highest present vehicle on earth; that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of the divine Spirit upon earth."

He sees this progress of the Religion of Humanity very notable in western developments, but as yet too mental; India has to supply her traditional knowledge of Yoga, by which spiritual powers have to be linked to the mind and brought into operation. More and more "gnostic" men must be produced, to lead the new unfolding of consciousness.

H.V.



*Marxism and the Indian Ideal*, by Brajendra Roy Choudhury. Thacker Spink, Calcutta. Price Re. 1.

This is a clear and attractively written exposition of the fundamental differences between Indian and western social theories. A foreword by Sir S. Radhakrishnan puts it in a nutshell thus: "The Indian ideal has preferred the human values to the economic and the political, has set freedom and equality above personal wealth and class pride, has summoned us to a life of self-denial and spiritual adventure." This is the ideal, though it has failed of late in practice, and needs some obvious readjustments to modern conditions. The theme is admirably pursued by the writer, who quotes extensively from works of Sri Aurobindo, Bengal's great sage.

On European political theories and practice, Mr. Roy Choudhury remarks: "European politics, as it is now, has three essential characteristics. First they form some intellectual ideas about the organization of government and society, and they think that if everything can be made to fit those ideas, there will be perfection and harmony. These ideas change from time to time; Aristocracy, Democracy, Monarchy, Republic, Socialism, Bolshevism, Fascism and so forth. The more they fail in the application of these ideas, the more they cling to them, and try by force to fit all circumstances to these ideas, until the whole artificial arrangement crashes down, giving place to some other new idea. The second characteristic of European politics is interest. Sometime it was the interest of the aristocracy; then it was the interest of the middle class which produced the

so-called Democracy; now it is the interest of the proletariat or the mass which is seeking to rule society. The third characteristic of European politics is machinery. The Europeans depend on mechanical organizations, and think that all their troubles and difficulties will disappear if only they can perfect the machinery of government and society. The genius of India was quite different. She depended more on life than on machines. The conception of life adopted by the ancient Indian politicians was to allow the free growth of life in all sorts of autonomous centres. They had machinery of organization, but the mechanical part was secondary, subordinate; the principle of life, the Swadharma of every group or centre, was the primary thing."

This is what India needs to shape for herself again in a new constitution, and show its possibilities to a world that is eager for new light. Dr. Besant blazed a trail that can yet be followed.

H.V.

*Man's Spiritual Origin and Nature—  
from the Writings of Thomas Vaughan.*  
Compiled by D. Jeffrey Williams.  
T.P.H., London. Price 6d.

This has appeared in THE THEOSOPHIST, August 1941, under the title of "Thomas Vaughan on the Nature of Man."

It is good that the Wisdom of Sir Thomas Vaughan, one of Britain's greatest Seers, should be made accessible today to people of slender means, for such rich mental food can largely compensate for physical scarcity. Every sentence is so pregnant with meaning that the booklet might well furnish



material for daily meditations. Two quotations must suffice :

"Settle not then in the leas and puddle of the world ; have thy heart in heaven and thy hands on earth. Ascend in piety and descend in charity, for this is the nature of light, and the way of the children of it. Above all things avoid the guilt of innocent blood, for it utterly separates from God in this life, and requires a timely and serious repentance if thou wouldst find Him in the next."

"Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast set thy house in order, do not think thy guest will come without invitation." H.V.

*This World and the Next*, by E. L. Gardner. Theosophical Publishing House, London. Price 9d.

The publication of this pamphlet is most opportune when daily, as is stated, the "issues of life and death are being faced with such courage and dauntless bravery." It should be widely distributed and translated, for it contains much valuable information, yet is free from technical terms, and is, in fact, as the author claims, "a common-sense presentation . . . of the simple yet marvellous realities of our next world."

The writer well fulfils his task, which he defines as an attempt to give "an outline of the likely experiences of a newcomer to the next world, after death, to indicate something of the kind of world in which he will find himself ; of what may be and should be expected, and particularly, to emphasize the vivid reality of this subtler plane and its intimate relationship with physical living."

This world and the next are shown to be "complementary, in conformity with the universal principle of duality in manifestation," and Reincarnation is accepted as the means by which man, "a spiritual being"—a focus of the One Divine Life—alternatively in this world and the next will finally attain full spiritual consciousness.

Not a pamphlet for popular or casual reading but an exposition to satisfy the intellectually fastidious.

I.M.P.

*India's Quest for Reality*, by R. J. Jackson. The Buddhist Lodge, London.

This admirably written booklet consists of six chapters, each a complete essay on some aspect of Indian religious philosophy, Hindu or Buddhist. It is appreciative and understanding, only Chapter 4 on Yoga Philosophy perhaps showing some failure of apprehension of a mystery that generally eludes western mentality. Long soaking in India's spiritual elements alone can bring about perception of this truth.

The first two chapters, on "The Quest in the Upanishads," are particularly beautiful, and also the last, on "Time : Its Meaning and Mystery," where Karma is treated from a fresh standpoint, both freewill and determinism being said to be summed up in the living present moment. "For here we have a perpetuation or conservation of Karma—and at the same time an 'entropy' or dissipation of Karma." This reminds us of the first geometrical symbol of Dr. Arundale, the Point, which he tells us to look on as both a Concentration and a Release of Forces. Pondering on that Point is the first step in his Symbolic Yoga. H.V.



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