

THE THEOSOPHIST

ADYAR

SEPTEMBER 1943

THE THEOSOPHICAL SOCIETY

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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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Vol. LXIV

(Incorporating "Lucifer")

No. 12

EDITOR: GEORGE S. ARUNDALE

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THE THEOSOPHICAL PUBLISHING HOUSE

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MADRAS

INDIA

(Price: see cover page iii)

Czechoslovakia

IN DEFENCE OF FREEDOM

[This and the following three articles on Czechoslovakia have been contributed by members of the Czechoslovak Government in London. They were written about December 1942, specially for **THE THEOSOPHIST**.]

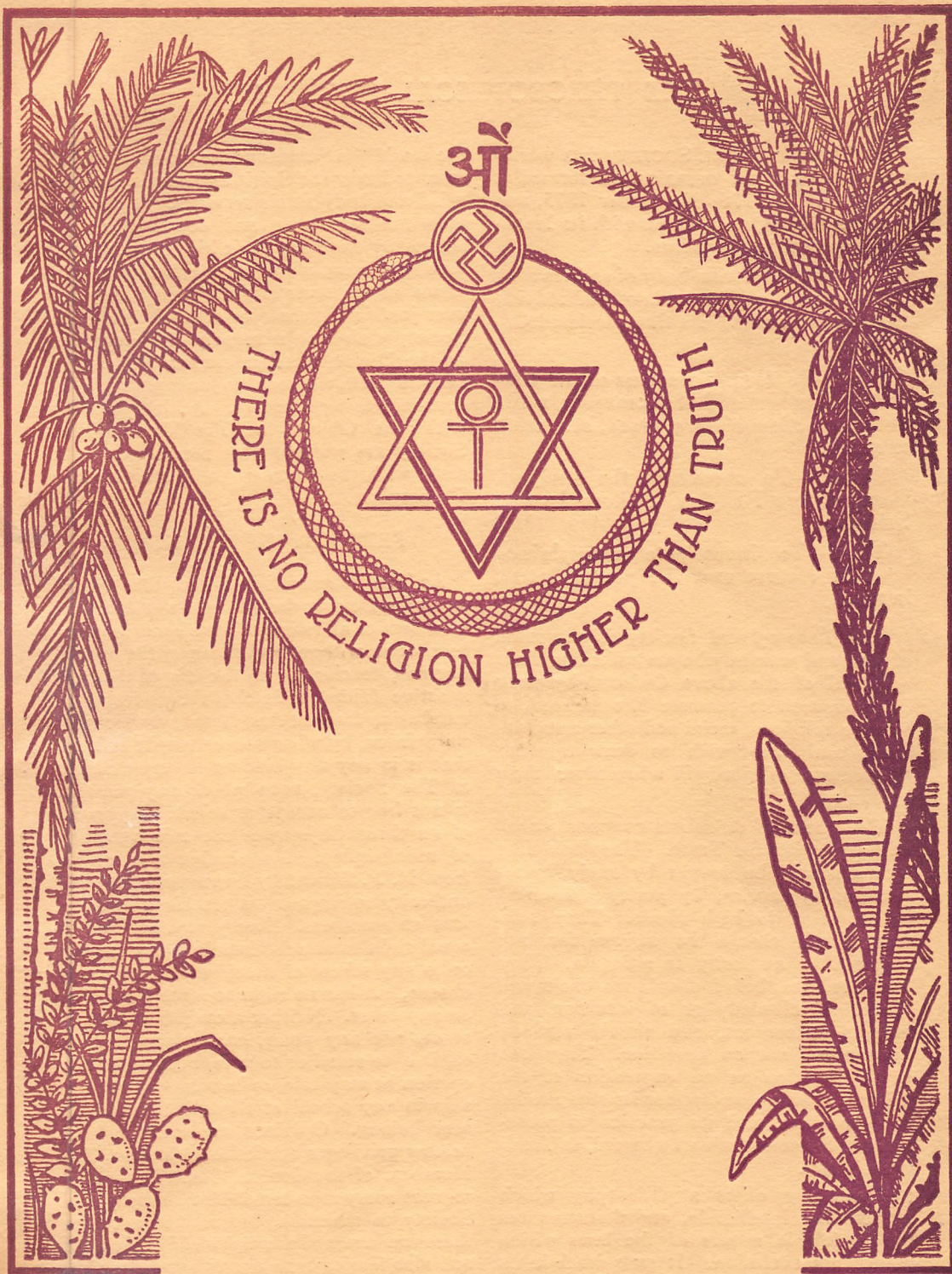
20 YEARS OF INTEGRATION

FOR the twenty years from 1918 to 1938, very little was written in the world press about Czechoslovakia. The first World War brought about the liberation of the Czech lands after three hundred years of oppression as well as uniting them in a common State with their Slovak kinsmen. The Czechoslovak Republic, guided by its first President, the great philosopher and historian Thomas G. Masaryk, quickly developed its economic and cultural capacities, and was regarded as a model and thoroughly democratic State in Central Europe. In spite of the fact that within its boundaries at least five national groups were united and that it had to bear the brunt of two international economic crises—those of 1924 and 1931—thanks to its sound social and economic policy it never for a moment abandoned its genuine democratic policy. A Parliament freely elected by practically every adult male and female citizen and composed of a variety of political parties of all national groups and political creeds, a Government designed by Parliament and responsible to it, and a President elected by both Houses of Parliament were the representatives

and guardians of that democracy. Local Self-Government, despite the many difficulties due to lack of experience and national jealousies not yet quite overcome, made rapid headway. Social legislature which succeeded in mitigating almost entirely the hardships of unemployment which had spread over the whole world, from the end of the 'twenties, old age pensions for the aged and free education for the youth, practically no barrier to anyone to reach the highest positions within the State—these were the most outstanding characteristics of Czechoslovak Republic.

UNDONE BY MUNICH

The Munich Agreement of the four Powers which was imposed on Czechoslovakia without her even being consulted in the matter, brought a sudden and undeserved end to this happy community of a hard-working and prosperous nation. It not only deprived the State of vast territories, millions of its citizens, and the most modern fortifications, as well as arms for 42 well-trained army divisions, but it deprived 14 million free men and women of their cherished and fully appreciated freedom. After an agony of not quite six months Adolf



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SORROW OR BLISS ?

It is the bliss of the Self, that deep abiding bliss, the sense of contentment and joy, which is an essential part of the spiritual life, and the most difficult part of that life to realize in consciousness.

It is a very marked fact about the great Mystics and Saviours of men that the side of sorrow has shown itself very much in their lives. Jesus was a man of sorrow. Gautama, the Buddha, left his splendid palaces and gardens and loving friends to seek the cure for the sorrow of the world. The same is true when you look on the lives of all the great leaders of mankind. Sorrow touched them very deeply. But they were not overcome by the sorrow. In those men there was an abiding joy, and the sorrow is profoundly exaggerated by the man who looks upon them from outside. As grief hovers over them, as anxiety, harassments, troubles, worries and woes rain upon them from all directions, naturally they are judged by men to be sorrowful. But that does not follow. They are not worried, harassed or distressed by these things, however much they may attend to them, and may do whatever may be necessary for the sake of the world. Underneath it all there is the heart of peace. Therefore you always find them saying : " My peace remaineth."

ANNIE BESANT

the tenth anniversary of whose passing is to be remembered on 20 September 1943.



ON THE WATCH-TOWER

BY THE EDITOR

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.

A DISCOURSE ON THE GOOD LAW

As a student of occultism I have been recording my impressions of a great celebration in the inner worlds which some of us were privileged to attend, and it has seemed to me that these impressions are worth reproduction in this Watch-Tower. There is nothing authoritative about them, nor is it claimed that they are accurate transcriptions of the celebration itself. They are to be taken at the value each reader may feel inclined to give them. They may be rejected if the reader has reason to believe that they are inaccurate, or they may be read and used for any usefulness they may seem to have. In no sense are they to be regarded as pronouncements from on high, but only as experiments in a certain aspect of occultism on the part of a student who

is only in the beginnings of his exploration and who is bound, therefore, to make mistakes.

But the impressions are of an advice given by one of the world's Elders to a group of workers in connection with the present situation in the world—an advice the spirit of which can in no wise be transmitted, so that the words used may well seem trite and of no particular outstanding value, commonplace, perhaps. I who tried to record the impressions am tremendously conscious of the total inadequacy of the result. In no way have I been able to give any impression at all of the majestic cadences, nor of the music which accompanied these cadences, nor of the glorious forms into which the very words themselves were woven—rich in colour and in curve. In the impressions the mighty personality of the Speaker is almost entirely lost, but this is inevitable when we consider

that the splendours of heaven had to be reduced to terms of earth through channels unequal to their messenger-ship. The deep significance of the Utterance is also lost in words and themes which are no more than the effort of the student to contact with difficulty the outermost fringe of the Real.

Still, something, some little thing, may be better than nothing, and the impressions this student has caught may help the reader to catch his own impressions and rejoice in their uplift.

THE THEMES

There were, it seems, two main themes—the theme of “Faith in the Good Law” and the theme of “Serenity” as an essential quality to be practised by all who seek to serve the world in these unserene times. The theme of “Faith in the Good Law” seemed to derive its Light from two main sources—the Utterances of the Lord Buddha and the Utterances of the Lord Christ. These constituted the background of utterance, but they differed not a little radically from the recorded utterances of these two great Personages. It became abundantly clear that the statements ascribed to the Teachers are more often inaccurate than true, and it would appear that if either of Them quotes from passages ascribed to Him He invariably prefaces the quotation with some such words as these: “As I am supposed to have said.”

Still, I felt that as the great Advice proceeded it was closely linked to the real Utterances of the Lord Buddha and the Lord Christ, so that one could in a very remarkable manner hear these

Utterances not only as a scintillating background for the Advice itself but as living again in it through the lips of one of Their own Company. And it was clear that in the great Advice was concentrated the spirit of all Utterances of all the mighty Saviours of the world. There is but one Truth, be its forms what they may. There is but one Universal Religion, one great White Light of Faith, rayed forth though it be in a splendid Rainbow of Glory. There is but one Universal Brotherhood, divided though it be into races and nations. The Advice might perhaps be entitled “Faith in the Good Law,”

and I was at pains to do my small best to follow the theme as it developed. But this conception of “Faith in the Good Law” was fragrant with reminiscence of the “Good Law” as set forth by every one of the Saviours of the world. The call to “Faith in the Good Law” is perhaps the oldest call in the world, and must ever be the call from Those who are supremely faithful to those who have yet to learn the great virtue of faithfulness. The reiteration of the call seemed specially significant in these days in which faithlessness strives against faithfulness, and it came with tremendous vividness from One who long, long ago answered it in perfect response. The Advice was itself a renewal of the age-old call. It was a re-incarnation of the call. It was a call which surged and reverberated through all the worlds.

THE ACCOMPANIMENT

And it was magnificently reinforced by a marvellous accompaniment of music and other majestic forms. There

was present, one felt, a veritably Royal Choir of Gandharva-Angels who were not merely concerned with singing the call but also with reproducing it on various instruments, so that there was a perfectly blended orchestra of many sounds enriching the call, or perhaps it would be better to say fulfilling the call, in music. It is not possible to reproduce in this outer world the sounds which came from voice and instrument alike. They were celestial sounds, from what can only be called celestial instruments. There were violin sounds, veena sounds, wonderful drum sounds, flute sounds, organ sounds, trumpet sounds inconceivably purer than any trumpet sounds to be heard out here, and sounds from many other instruments of which we have no knowledge. The most wonderful of them all were the reverberating drum sounds, so tremendously creative and musical in their compelling power, and the ascetic sounds of the flute, rich in what can only be termed ascetic fragrances! The blend was perfect and the call was most truly expressed. It was as if the Advice or call was a transcendent solo voice, and that accompanying it was the singing of subordinate voices and a perfectly attuned orchestra.

The music was neither eastern nor western. It was the music behind both the eastern and the western forms, and far more real than either of them. Indeed both eastern and western music obviously fell very short of that which the Gandharva-Angels could produce; naturally, of course.

But there was also another Royal Choir, if it might so be termed, of Dan-

cers, who also expressed the call in a miraculous manner, a Dance transcending extraordinarily any dance we know down here, though it seemed that the Bhārata Nāṭya Dance in which Rukmini Devi so much excels is nearest in all its characteristics to the Divine Dance of these Royal Dancers, which gave forth in fullest measure the richness, fullness, beauty and truth of Divinity in manifestation.

In a way, one neither saw nor heard aught but the great Figure of the Mighty One and but His Discourse. And yet somewhere one saw the Dance and heard the music, and one's uplift became still more complete, for one thus entered into the inner recesses of the words of the Discourse, into the source when the words emanated. To hear the words was not enough, for the words themselves were but the outermost form of the Discourse. The inner forms must be penetrated, and they were penetrated through the agency of the music and the dance, shining with colour as both were.

THE DISCOURSE

Please do not think that this translation is at all accurate. Each one translates himself into his particular understanding of the Utterance and each of us is more or less accurate in the translation according to his capacity to be receptive. The Great One's first note, so far as I could catch it, was for the whole world, but it very specifically applied to Theosophists:

Have Faith in the Good Law.

We Theosophists know more and have reason to be more faithful, but

even in the outer world redemption comes from faith in the Good Law.

Have Faith in the Good Law, for it is the Law of the Universal Love of the Great Life.

I did not hear the word "God" used, but I felt deeply impressed by the words **the Great Life—the Father Life, the Mother Life, the Brother Life.**

Have Faith in the Good Law, for it is the Law of the Universal Love of the Great Life—the Father Life, the Mother Life, the Brother Life—for all that lives.

Have Faith in the Good Law, for through Faith you shall become conscious parts of it, and be its messengers in all the worlds.

Faith is more needed than anything else—faith to be the messengers of the Good Law in all the worlds. There is only a limited number of worlds for us but a less limited number for those who are farther advanced. We are already parts of the Good Law, but through Faith we shall become *conscious* parts of it, through pure, unadulterated faith in the Good Law we shall become conscious parts of it and shall be its messengers in all the worlds.

As I thought about this afterwards, I thought that every Theosophist is in truth, to whatever extent possible, a messenger of the Good Law which is the Law of Universal Love of the Great Life for all its lesser and little lives.

As all these things are said, they may convey little if any benediction or power. But when the Great One speaks, there is nothing short of a revelation. Whatever may be our understanding or lack of understanding in ordinary everyday life, we become full of understanding there, and to the uttermost limit we appreciate the significance of the Utter-

ance. His Utterance has significance at every level, but we can only reach a significance at our own level, though we can in the inner worlds fully reach it at our level and become all the more eager to become conscious parts and the messengers of it.

He went on to tell us :

The Good Law can never be set at naught. Seek everywhere for the Good Law, for it is everywhere, whatever forms it may be compelled to assume.

It is said that the writ of a King runs through all his domains. The writ of the Good Law is everywhere. There is nowhere where you can say that it is inoperative. In one place or circumstance it may be less powerful, but it is operative everywhere, and there is no one, nothing, which has broken contact with the Good Law.

The Good Law is the Will and the Word of our Lord Sanat Kumara who came to us as the Supreme Messenger of the Great Life to help all living creatures to know the Good Law of the Great Life and to be witnesses to its infinite Benevolence.

One can realize how HE stands forth as the Supreme Messenger, and that we can be only little, tiny, more or less ineffective, messengers.

Every Law of Nature is an activity of the Good Law, and all that happens is the Good Law drawing every living creature nearer to itself in growing adoration and service.

It is difficult for us to realize that the Good Law reigns throughout the Universe, and that everything that happens is a manifestation of the Good Law. We are divided into compartments. There is the right and wrong of things, the good and evil of things. From the

standpoint of the Good Law there are no compartments, there is no one who can be excluded from it or be permanently or even temporarily outside its jurisdiction.

As I heard these Utterances one after another, I saw a picture with regard to each, because the Great One evokes not only the music and the dance but He evokes a picture which everybody sees, so that we can see His Utterance as well as hear it, and that, of course, is tremendously compelling. We can *see* that the Good Law is universal. We do not have to be told. We look at it and perceive its universality, and that nowhere it is inoperative. There is a picture attached to each of the Utterances not only for our ears to hear but for our eyes to see. It occurred to me afterwards, as I thought about all this, that it would be very well if those who give lectures from time to time would be able to associate with the main themes of their utterances, at all events, some clear-cut picture so that people can see that and not merely listen to words. We can *see* what a person is saying, the more so if he is clear in his utterance. It was borne in upon me that half an hour is long enough, or at the outside three-quarters of an hour, for a talk. Every talk loses its value if it extends beyond that time. The Utterance of the Teacher may be only twenty minutes and He has very much more to tell us than we can possibly have to communicate. But He can bring within the compass of twenty minutes everything that it is possible for us to assimilate. I feel inclined urgently to ask those who are lecturers

to decrease the length of their utterances and be extremely clear, giving pictures as well as sounds.

The Good Law is in every Faith, in every Race, in every Nation. Men may seem to turn their backs upon it, but it ever calls them to remember that they are within its Blessing.

The Good Law is in every Faith, in every Race, in every Nation. That is why you cannot escape the Blessing of the Good Law, that is why the Law is so good.

Find Refuge in the Good Law from all adversity.

Whenever adversity, sorrow or grief overtake you, take refuge in the Good Law.

Find strength in the Good Law to live and grow in perfect confidence that all sorrows and all joys, all defeats and all victories, all darknesses and all light, are messengers of the Love of the Great Life, drawing all little lives closer and closer to its heart.

That was a significant Utterance, because while I could see the little lives of us all and of all creatures were being influenced to draw nearer to the Heart of the Great Life, I could also simultaneously see that these little lives were never outside of the Heart of the Great Life. This may have been really a conscious realization of the presence of every little life in the Heart of the Great Life.

Be not tossed about impotently from sorrow to joy, from grief to happiness, from despair to hope. But be serene in the Good Law, in perfect Faith and Understanding. Be not disturbed in any wise. Know that the Good Law reigns within you and without you, and that therefore to be disturbed or worried or angry is to be faithless to the Good

Law and thus to oppose its loving Sovereignty.

Every weakness is ignorance of the Good Law. Every virtue is homage to the Good Law. And all weakness develops into virtue as time passes, Time the great Transformer of darkness into Light, of death into Life, of the less into the More, and of all that is ignorance into all that is Truth.

THE SUMMARY

So I took down these themes as the dominant themes and all I was able to reproduce. Then I endeavoured to sense the summing up. There is always in the beginning the setting forth, and always in the end the summing up :

Have Faith in the Good Law.

Be Loyal to the Good Law.

Serve the Good Law.

This was the way in which I seemed to hear as best I could at my level of evolution the summing up of the Discourse which many of us were privileged to hear but not all of us fortunate enough to remember. I only remembered in part and possibly in a distorted part. But it is better to have something rather than nothing at all, even though one may fall infinitely short of the Splendour.

INTERESTING DETAILS

It is worth noting that the Full Moon there on the southern slopes of the Himalayas—it happened to be a Full Moon—seems far more splendid than when we gaze upon it here, partly because it may shine especially brilliantly—who knows?—over such a setting or glory, and partly because one cannot help thinking of the Full Moon shining upon the vast plains of India

not in mist-like form but as clear rays upon a great expanse of land and river. One of the special memories which thrusts itself upon me now is the setting of the celebration and of the Full Moon shining in the most wonderful way. It did not at all matter as to the place in the heavens that the Full Moon may have occupied, because it cast its radiance so widely that it was almost as if one did not know where the Moon was at its full strength, there was only the great shining.

I noticed a certain number of younger friends were present close to the Teacher. When He spoke there were those who were seated next to Him, and those seated below Him, and some, of course, still further down. Everything was in hierarchical order. But all were blessed alike, even though all were not necessarily able to receive alike. One lost all sense of nationality, of faith, of religion, of race. One lived in the air of the Eternal. One was free from Time, so that not only had we begun with a pilgrimage, not only were we in the midst of a pilgrimage, but also we had achieved our pilgrimage.

LET US REMEMBER

And we are asked to remember that eager and loyal co-operation with the Good Law must often mean generous submission to the injustice and persecution of those in whose midst we may be living. The Good Law is well served as we receive into ourselves the injuries which the ignorant ever seek to inflict upon every good cause.

Today the need of the world is for heroes, for geniuses, for great artists,

for noble men and women in every kingdom of Life who, in perfect faithfulness to the Good Law, bear compelling witness through their own love-permeated greatness to the Love of the Great Life for every living creature. They may be towering in the heights, visible to all mankind, or they may be little fragrant flowers obscure in the valleys. Everywhere has the world need of the inspiration of their splendid faithfulness, so that the new world to be born ere long may be a love-born world living and growing in the spirit of Universal Brotherhood.

Have I in any way conveyed an impression of the splendour of this marvellous occasion? I feel that others privileged to attend it will couch their impressions in far different words embodying a different theme. I feel that to each listener the Discourse will speak according to his needs and power to understand, so that he will bring back memories different from those which render my waking consciousness so fragrant. But perhaps I have caught the undercurrent of the Discourse—"Have Faith in the Good Law." Albeit I am conscious of having left out that which perhaps is of even greater significance than that Serenity which seemed to be so essential a part of Faith in the Good Law.

I have been trying to sense that which at first may have escaped me. And now I think it was an exhortation to all who already have faith in the Good Law to be ready and eager to champion it to victory. No good cause has ever been won without sacrifice. Save through the sacrifice of its devotees the Good Law

cannot triumph in the hearts and actions of men and women. Soldiers of the Good Law must seek out occasions for sacrifice and make it with their whole hearts. The past history of the world is rich with sacrifice. It is rich with the heroism and daring of men and women who have been happy to give all for the sake of a cause to which they have been passionately attached. They have sacrificed their ease and comforts. They have confronted danger. They have been indifferent to death. They have torn themselves away from those near and dear to them. They have willingly suffered persecution and ridicule, tyranny and hatred. They have never been afraid to strive alone, nor to go down fighting alone.

Today there is urgent need for men and women in possession of all these qualities. Their cause must be the Good Law, and their sacrifice must be wherever the Love of the Great Life is sought to be challenged and defeated.

In every land there is need for Soldiers of the Good Law to replace misery by contentment and happiness, injustice by justice, enslavement by freedom, wrong by Right.

The mere winning of the world war will not save the world, for while wrong exists anywhere there are the seeds of war. The world is to be saved from war. Hence must it be saved from misery, injustice, tyranny, and all in every country which is a cause of unhappiness.

To have faith in the Good Law is to have faith in happiness and to strive for it unceasingly.

To have faith in the Good Law is to have faith in freedom and to strive for it unceasingly.

To have faith in the Good Law is to have faith in justice and to strive for it unceasingly.

* * *

THE THEME OF THE CONVENTION

[I am very glad to print in the Watch-Tower the contents of an Air-graph letter received from Mr. Jinarājādāsa in reply to one I sent him with details regarding the forthcoming International Convention to be held at Adyar towards the close of the year. It will be seen that he has entered more into details of a certain aspect of the great problem of reconstruction that will be possible within the narrow limitations of the time at the disposal of a Convention. But I hope that every reader of THE THEOSOPHIST will perceive that both Mr. Jinarājādāsa and myself have been thinking and planning more or less along the same lines—he in more detail and I more generally. Mr. Jinarājādāsa has most expertly set forth a number of very vital considerations upon which every member should concentrate his Theosophic light. We shall see what we can do to utilize his most constructive thought during the forthcoming Convention, and I am hoping that some of his lectures on the subject may be available for publication in this journal.—G.S.A.]

I have your airgraph giving the outline of next Convention's. It may interest you that I have been myself talking

along that line. At the last Shadow Convention my principal lecture was on "The World of Today and Tomorrow," and went fairly thoroughly into the economic situation today and what has to be the condition of things after the war. My main topics were :

1. The Social Services in the Past in England which led up to Beveridge.
2. The Policy of *laissez faire* with the inevitable depression.
3. The failure of the Socialist Party in Germany since they had no economic programme but only legislated for *relief*.
4. England going off from 1924 from this policy of *laissez faire* and the commencement of Government control in various ways.
5. The action of Germany in organizing in a clever way to control not only *her* economic development but also that of all Europe—a scheme so sensible that many ideas will have to be taken from it for post-war reconstruction. Only, Germany started the scheme with one view, to strengthen herself economically for war ; whereas in the new scheme it will have to be for peace.
6. The system of clearing agreements in the financial field.
7. The new economic and social forces during the last few years, especially after the war began.
8. The problem of small nations.
9. Population problems, that is, of minorities among majorities.
10. New world boards.
11. Nationalism in its excessive form, which stands in the way ; and last,
12. Our relation as Theosophists to all of these problems.

During my tour through the various Lodges, I gave to all of them one lecture, a tiring business to give it to Lodge after Lodge, but the topic was "The Role of Theosophists in Post-War Reconstruction." Here and in the U.S.A. our Movement has still to fight with orthodox opposition to get our ideas considered; whereas in India, from the beginning, as ideas were known, the work of Theosophists has been to develop various schemes for reform like education, etc. My thesis was that the time will come when the Theosophists here will have to make themselves help in the social field as the Theosophists in India. The topics which were dealt with were :

The problem of poverty, which can only cease with the cessation of unemployment, which means that there must be full employment. But this requires a sound system of trade, international and internal, but this depends upon a monetary exchange system. I pointed out the system planned by the British Treasury, with "Bancor," and U.S.A. with "Unitas," as a standard of value in terms of gold; though gold would never be seen in the market. A gorgeous system of book-keeping for the nations is the central theme. In this field, as in another later, my insistence was that we, as Theosophists, ought not to stand for some one scheme like Social Credit, which we may consider the one and the only as excellent; but our aim should be to stand for whatever scheme will *unite* as large a number of nations as possible.

The next problem I tackled was the present parliamentary system, which

I pointed out is not really representative of the Nation today, composed as it is of *workers* in all fields. How other schemes were possible, and merely as a theory I suggested one of my own with a system of panels elected by the various groups of workers, collarless and white-collared; to abolish Parliament; and to give all the power to the King, allowing him to select his Ministers and the Ministers to select from the panels elected by the original districts. Then I described the scheme of the Panama Canal Zone, which is the utter absence of democracy, yet is a most perfect administration anywhere in the world, so far as the wellbeing and the happiness of the inhabitants in this Zone are concerned. The President of the U.S.A., not on this matter *responsible* to Congress, appointed a retired Colonel to be Governor of Panama, and the Governor has two departments, Commissary and Quartermaster. These two Departments do everything conceivable, from mowing your lawn to ushering in babies, and everything that the City needs. Nobody in Panama sees any money, for everything is done with "script," a long piece of paper which is punched off and nobody wants to put his finger into the administrative pie by any kind of voting. Once again I mentioned these schemes merely to point out that as Theosophists our scheme is not to stand only for what we think is a 90 per cent best scheme, but rather even for a 30 per cent if this latter will bring a large number of people to work together. For what is important is to start going and not argue about what is the best. Incidentally, I touched

Czechoslovakia

IN DEFENCE OF FREEDOM

[This and the following three articles on Czechoslovakia have been contributed by members of the Czechoslovak Government in London. They were written about December 1942, specially for THE THEOSOPHIST.]

20 YEARS OF INTEGRATION

FOR the twenty years from 1918 to 1938, very little was written in the world press about Czechoslovakia. The first World War brought about the liberation of the Czech lands after three hundred years of oppression as well as uniting them in a common State with their Slovak kinsmen. The Czechoslovak Republic, guided by its first President, the great philosopher and historian Thomas G. Masaryk, quickly developed its economic and cultural capacities, and was regarded as a model and thoroughly democratic State in Central Europe. In spite of the fact that within its boundaries at least five national groups were united and that it had to bear the brunt of two international economic crises—those of 1924 and 1931—thanks to its sound social and economic policy it never for a moment abandoned its genuine democratic policy. A Parliament freely elected by practically every adult male and female citizen and composed of a variety of political parties of all national groups and political creeds, a Government designed by Parliament and responsible to it, and a President elected by both Houses of Parliament were the representatives

and guardians of that democracy. Local Self-Government, despite the many difficulties due to lack of experience and national jealousies not yet quite overcome, made rapid headway. Social legislature which succeeded in mitigating almost entirely the hardships of unemployment which had spread over the whole world, from the end of the 'twenties, old age pensions for the aged and free education for the youth, practically no barrier to anyone to reach the highest positions within the State—these were the most outstanding characteristics of Czechoslovak Republic.

UNDONE BY MUNICH

The Munich Agreement of the four Powers which was imposed on Czechoslovakia without her even being consulted in the matter, brought a sudden and undeserved end to this happy community of a hard-working and prosperous nation. It not only deprived the State of vast territories, millions of its citizens, and the most modern fortifications, as well as arms for 42 well-trained army divisions, but it deprived 14 million free men and women of their cherished and fully appreciated freedom. After an agony of not quite six months Adolf



Prague's most famous monument: the Castle Hradcany seen from the river Vltava

Hitler, breaking his solemn promises, completed the destruction of Czechoslovakia, occupying the Czech lands, separating from them Slovakia, and giving sub-Carpathian Ruthenia to the Hungarians.

NEW LIBERATION MOVEMENT

Thus the war which for Czechoslovakia started with the Munich Agreement, became the common cause of every Czechoslovak citizen. They began to fight to regain not only their Republic but their own personal freedom and all the social achievements they had cherished in their own state of free citizens. Dr. Edward Benes, collaborator with Thomas G. Masaryk in the first World War and President of the Czechoslovak Republic since 1935, who was bullied into resigning by Adolf Hitler, and who has lived abroad ever since, took the lead in the new liberation movement. On the very day of the occupation of Prague by Hitler, 15 March 1939, Dr. Benes sent a message to all Czechoslovaks to remind them that the struggle of the Czechoslovak people would not cease until the free Republic of the Czechs and Slovaks had been resurrected.

Following this appeal the nucleus of a Czechoslovak liberation movement was formed in the United States, Great Britain and France, and was joined by Czechoslovaks all over the world who recognized Dr. Benes as their leader. Great Britain, France and the Soviet Union protested against the annexation by Hitler of Czechoslovakia, and the U.S.A. condemned the destruction of the freedom of the Czechoslovak nation.

In October 1939 Dr. Benes formed a National Committee in Paris. In 1940 it became the Czechoslovak Government in London, which has subsequently been recognized as the only legitimate representative of the Czechoslovak people by Great Britain, the United States, the Soviet Union and China, and all the other Allied Governments.

HOW THE CZECHS FIGHT

In the meantime thousands of young Czechoslovaks escaped from their enslaved country to await in foreign lands an opportunity of striking back. When war broke out Czechs and Slovaks gathered in Poland and in France to form military units. In Poland a Czechoslovak Legion joined the Polish army and fought on its side. In France the formation of a Czechoslovak army began early in October 1939, following an agreement with the French Government. At the same time air units were organized within the French Air Force. At the beginning of June 1940 the Czechoslovak division went into the Battle of France. After the defeat of the French army the Czechoslovak force fought its way back to the coast to embark for Britain, where it has been reorganized into an independent unit. Czechoslovak Fighter and Bomber Squadrons form part of the R.A.F.

Another Czechoslovak force, like that in Great Britain, under the supreme command of President Benes, was created in the Middle East, and it soon tasted battle as part of the garrison of Tobruk in 1941. In July 1941, a Czechoslovak Army unit was built up in Russia.

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PRAGUE—THE CORONATION CITY

The Czechs, who after the fall of Svatopluk's Empire formed the independent kingdom of Bohemia, enjoyed prosperity and independence for long centuries. Nor was the independent Czech State always small. In the thirteenth century Czech rule spread from the Baltic to the Adriatic. In the fourteenth century when Berlin was a small provincial town of no great importance, Prague, the capital of Bohemia, was the coronation city of the Kings of Bohemia, the seat of the oldest University in Central Europe, a centre of culture and a meeting-place of great poets, scholars and philosophers, such as Petrarch in the fourteenth century, and Tycho Brahe, Kepler and Descartes in the seventeenth century.

WARRIORS FOR RIGHTEOUSNESS

In the fifteenth century the Czech people set itself at the head of a great religious movement which preached the returning of the Western Church, which had become over-worldly in its way of life, to the true kingdom of the spirit. Master John Huss, Professor and Rector of the University of Prague, a follower of his English reformer, John Wyclif, who was burnt at the stake in 1415 on the decision of the Ecclesiastical Council in Constance, became for the Czech nation a symbol of the struggle for divine truth. In the figure of Huss the small Czech nation set itself against the spiritual centralization of the medieval Church and against the authority

of the Pope. The Germans who exploited this opportunity for their own political ends provoked a 15-years' war against the Czechs in the name of Christianity. The small Czech nation took up arms to defend the truth which it professed. And if the Czech nation was victorious in this struggle against the tenfold superior force of its enemies it was rather through the strength of its spirit and faith than through superiority of arms.

The Czech tradition of faith in the victory of the just cause, gave added strength to the Czechoslovak volunteers in the last World War. Under the leadership of Professor Masaryk (who taught at the same University which had once seen the activity of Master John Huss), they fought for the freedom of their nation that had been lost three centuries before when the Austrian monarchs seized the Czech throne and put down the faith of the Hussites.

The same faith in the victory of Truth and Justice today fills the hearts of the Czechoslovak people, suffering under German occupation. The fate of Lidice and Lezaky, two Czech villages that have been exterminated and razed to the ground, has not broken the spirit of the Czech nation that is fighting for its freedom.

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TO LIBERATE THEIR OPPRESSED HOMELAND

On 5 August 1942, Czechoslovaks abroad and those in their oppressed homeland received with great relief the news that Mr. Anthony Eden, Foreign Secretary, stated in the House of Commons that the British Government no longer recognizes the Treaty of Munich as valid. Thus a firm line has been drawn under one of the most unhappy chapters of modern European history.

On 27 May 1942, the world heard the news that "Butcher" Heydrich, Hitler's "Reich Protector for Bohemia and Moravia" had been shot at by Czech patriots in a Prague street. Heydrich's death was a just punishment for the regime of terror he had introduced in the Czech lands, a terror which resulted in about 400 patriots being sentenced to death and subsequently executed. But it was also the signal for new persecutions of the Czech population. Within five weeks 1,296 more

Czechs including 126 women were executed as a reprisal and to satisfy the Nazi lust for revenge. The villages of Lidice and Lezaky were razed to the ground, their men shot on the spot, women dragged off to concentration camps, children separated from their mothers and sent "for proper education" to reformatories in Germany. Every day brings further news of executions of Czech patriots and their families. University professors, teachers, priests—even a bishop—doctors, almost all the higher officers of the Czechoslovak army, writers as well as humble workers, artisans, peasants, etc. are facing the firing squads. The last remnants of cultural and economic freedom have gone, along with every vestige of political freedom. But all this savage cruelty has not brought the Germans nearer their aim: they have not broken down the national spirit and profoundly democratic convictions of the Czech people.

London, 23 July 1943: Fifty thousand Czechs, men and women, have been executed by the Germans after so-called trials, killed without any trial, or tortured to death by the Germans since the occupation of Czechoslovakia in March 1939 till the middle of May. The Czechoslovak Minister of State, Dr. Hubert Ripka, stated this today, adding that this "terrifying figure" was contained in a detailed report from the most reliable source. During the same period, 200,000 Czechs were sent to concentration camps, and over 500,000 people to forced labour. Dr. Ripka said these figures, which excluded tens of thousands of Czech Jews killed, imprisoned, or deported, show that German crimes in Czechoslovakia far exceeded anything hitherto presumed, and were evidence of bitter and stubborn Czech resistance.

FOR SPIRITUAL FREEDOM

THEY BROUGHT THE LIGHT OF THE EAST

IN the centre of Europe, protected by the natural fortress of its frontier mountains, there has lived for centuries the Czechoslovak people. When the Munich Agreement in 1938 took away from the Czechoslovaks the frontiers given them by Nature herself it did violence to 1,000 year-old law of history. The Czechoslovak Republic that arose from the Peace Treaty of the last World War was not the beginning of the history of its people. That history begins on the soil still inhabited today by the Czechoslovak people some 130 years before the birth of Muhammad.

At that time numerous Slavonic tribes moved from somewhere in Asia into Europe, bearing with them to the West at the back of their consciousness the light of the East. The spiritual characteristic of the place of their origin found its most powerful expression in Slavonic Messianism. Besides the Russians and the Poles the Czechoslovaks represent the most rational type of this. This is because through their geographical position they were most exposed over a period of 1,000 years to the influence of western rationalism which formed their character and gave content and meaning to their history.

THEY FOUGHT WITH THE MIGHT OF THE SPIRIT

The fact that the not very numerous nation of Czechs and Slovaks has from

of old been the neighbour of powerful and aggressive Germanic tribes, caused the fundamental essence of its history to become a constant contact and combat with the influences of Germany and Rome, a struggle for its very existence and freedom. In this struggle the Czechoslovak nation always had to draw on its spiritual resources in order to replace with them what it lacked in size and numbers.

The acceptance of Christianity in the tenth century of the Christian era at the hands of the Slav apostles, Cyril and Methodius, who came to the country from Byzantium, was also only a natural defence of the Czechoslovak nation against German pressure from the West, which was endeavouring to impose on the nation its domination together with its faith. The tenth century is an important milestone in the history of the Czechoslovak people. Whereas the western branch of the Czechoslovak stock, the Czechs, maintained their political independence, their brothers the Slovaks succumbed to the Hungarians, the descendants of aggressive Mongol tribes, and remained in the political servitude of the Hungarians down to 1918 when, re-united with the Czechs, they formed a new State, the Czechoslovak Republic.

In fact this was only the restoration of the ancient Empire of Svatopluk which in the ninth century A.D. included approximately the territories represented

from the end of the last World War by the Czechoslovak Republic.

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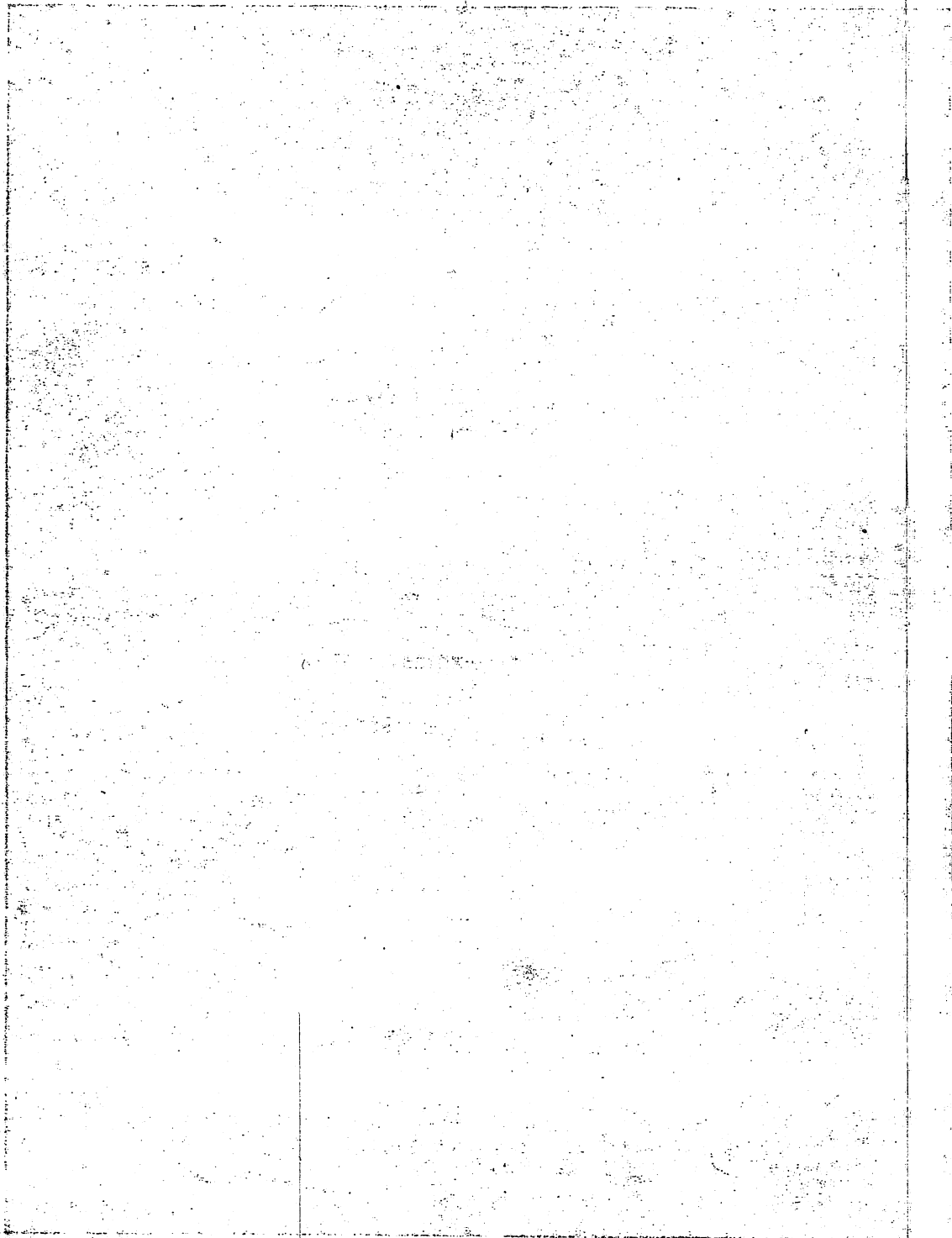
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The Cathedral of St. Vitus, one of Prague's landmarks



beliefs of the Czechoslovak citizens according to the position before 1938 will not give a foreigner unfamiliar with the history of the Czechoslovak nation a true picture.

When it is said that of the total number of 15 million inhabitants almost 11 million are Roman Catholics, it is necessary to know that the nation, when it fell under the dominion of the Austrian rulers three hundred years ago, was forcibly converted to Catholicism, and that until 1781 when the so-called Patent of Tolerance was issued no one was allowed to profess allegiance to any other than the Catholic Church. Before the first World War there were still more than 98 per cent of Catholics in the Czechoslovak lands. The political liberation also gave the nation religious freedom. And so the Catholic Church which at the time of the Austrian monarchy linked up its destiny with the destiny of the Habsburg dynasty ruling in Austria in opposition to the national rights of the Czechs, lost almost a quarter of its adherents. On the other hand the Evangelical Church which included Protestants of all denominations and which carried on the tradition of Huss's descendants grew to the number of 1,130,000 believers, and a new national Czechoslovak Church was set up which in 1930 numbered 793,385 members. Of the total number of the population 3.97 per cent are Greek Catholics, 7.67 per cent orthodox, 5.39 per cent so-called Old Catholics, a small fraction of one per cent is taken up by members of other Christian and non-Christian Churches, while 2.43 per cent were Jews. 854,638

citizens profess no religion. This figure amounting to 5.8 per cent of the whole population is an interesting phenomenon in Czechoslovak spiritual life. The majority of these Czechoslovaks, almost 100,000 in number, are not people without religious beliefs. On the contrary, there are among them people of profound religious faith who only refuse to declare allegiance to a definite Church and fully reserve their religious freedom.

Among these would certainly also be found many Theosophists, won over to Theosophy either by the literature of the movement or by the lectures given in Czechoslovakia. The national liberation opened up to thinking Czechoslovaks the path of free spiritual enquiry and revived the old traditions of religious faith which had found so many expressions in the Czechoslovak nation in the course of the centuries. A number of spiritual societies were founded which in a considerable literature pointed out the sources of spiritual knowledge as they had shown themselves in the Czechoslovak nation in the course of its development.

Very interesting are the studies on the religious state of the Bogomils in Bohemia in the tenth century; on the Waldensian Brothers in the twelfth century; on the order of the "Sisters of the Free Spirit," and on a whole number of minor sects in the Hussite period; on Peter Chelcicky, who in his doctrine of non-resistance to evil was a predecessor of L. N. Tolstoy; and in particular on the spiritual currents and mystical studies in the seventeenth century at the Court of the Czech King and Austrian Emperor, Rudolf II, under whom

the old Prague legend of the Golem of the Ghetto also had its origin.

To these spiritual currents of Czech religious life in the past also belong certain writings of the world-famed pedagogue Jan Amos Komensky (Comenius), who, in his work *Via Lucis* (The Way of Light), inaugurates a new type of Czechoslovak spiritual literature.

THE SITUATION TODAY

Today under the rule of Nazism, which in many respects resembles a return to the Middle Ages and an awaken-

ing of the forces of darkness, freedom of enquiry has also disappeared from Czech spiritual life. It is not without interest that, among the first books forbidden by the Germans after the occupation of Prague, were books about Czech mysticism and the whole literature on the cultivation of the spiritual sciences. But physical power, however great, is not able permanently to prevent the freedom of the spirit and to enslave a nation which has fought for centuries for its own spiritual values and for those of the whole of humanity.

MODERN CZECHOSLOVAK ARTS

MODERN Czechoslovak plastic art saw a revival in the nineteenth century, and the foundation of the Academy of Plastic Arts in Prague in 1800 may be taken as the beginning of the modern period. It was, however, particularly after the 1848 revolution that the Czech national spirit found expression in the arts. The principal names of this period are J. Manes, in whose work the national history and traditions find expression, especially in paintings of Czechoslovak peasant life and historic monuments; and Josef Navratil. In the 1860's the period of realism began in which Bohemia was considerably influenced by French art. This school is chiefly represented by the painters Jaroslav Cermak and Vaclav Brozik, and above all by the principal Czech painter of the time, Karel Purkyne, whose premature death prevented his work from reaching its full expression. The sculptures of J. B. Myslbek, however, based on the principles of French realism, developed an individuality which has influenced

the whole of modern Czech sculpture. Another painter who should be mentioned here is M. Ales who portrayed the historical past and contemporary peasant life of the Czechs. An impressionistic school arose towards the end of the century, and its representatives were associated in the society called Manes. Later, French cubism also made itself felt and found its most monumental expression in architecture and sculpture.

Music is the sphere of art in which the Czechs have always excelled most, and the great composers of the nineteenth century, Smetana and Dvorak, found worthy successors in Z. Fibich and Leos Janacek. In the twentieth century a new generation of musicians grew up which is principally represented by the names of V. Novak, J. Suk and O. Ostrcil. Their school in its turn brought forth a series of talented disciples; among the most brilliant of the composers of the latest generation are B. Martinu, J. Weinberger and others.

CULTURAL AND SOCIAL LIFE

WHAT THE GERMANS RESENTED

THE existence of Czechoslovakia with the highly developed cultural life of her industrious population and with her spiritual freedom was admittedly one of the main obstacles to the German plan for world domination. The destruction of all this was, therefore, one of the aims of what was formerly known as pan-Germanism and has now found its worst expression in Nazism.

INTELLECTUAL EXPANSION

The establishment of Czechoslovak Republic in 1918 meant—after three hundred years of oppression under the Habsburg dynasty—the resumption of an independent cultural development. The spiritual freedom in the new State brought about an unexampled expansion of intellectual life. Great theatres, supported by the State or by Municipalities, reached the level of the best in Europe, and an intense musical life gave a special character to the artistic movement in the country. The libraries, galleries and museums were filled with treasures of science and of art. Czechoslovak science, long suppressed under the former regime, developed with unprecedented intensity.

HUMAN EDUCATION

Three Czechoslovak Universities and several High Technical Colleges were true centres of research, and Czecho-

slovak scholars, headed by Professor T. G. Masaryk, the Liberator and first President of the Republic, and Dr. Edward Benes, his pupil, collaborator and finally successor in the Presidency, were the teachers and spiritual leaders of the nation.

During the twenty years of her independence Czechoslovakia was able to build up a modern system of education based on the principles of humanism, democracy, spiritual freedom and social justice. Education and knowledge in the Republic ceased to be the privilege of a few. The schools were open to all; not birth, material wealth or the social position of the parents were the conditions of admission to higher education, but the mental ability, progress and preparedness of the pupils. All schools were maintained by the State, and there were only small fees to pay at the higher schools from which children of poorer parents were exempted. Children of parents under a certain amount of yearly income were provided with school books and even clothing and boarding free of charge.

The Republic also saw to physical education, and many important gymnastic associations, of which the Sokol was the best known, supported its efforts in this direction. It is thanks to this, as well as to the modern social legislation, that the standard of health of the country was very high.

For many years the expenditure for education, both intellectual and physical, ranked among the highest figures of the State budget until the ever more apparent German menace compelled Parliament and Government to divert larger sums for purposes of national defence.

INDUSTRIAL PROGRESS

Hand in hand with the general progress of the country went the technical progress. The industrial equipment of Czechoslovakia became of the most up-to-date kind and had no need to fear a comparison with the standards of the West.

A FINE SOCIAL CONSCIENCE

The logical consequence of this and, to a large extent, of modern education and cultural and technical development, was the social legislation which the Republic developed. Czechoslovakia was one of the first countries to introduce and strictly to apply the eight-hour-day, the prohibition of children's work and of women's night work. Special laws regulated working conditions for manual and brain workers alike, paid over-time and paid leave, and terms of notice, and they protected the employee against dismissal in case of illness or pregnancy. The social laws contributed a great deal towards a better understanding between employee and employer, for the latter, too, found protection against unlawfulness and lack of responsibility on the part of his employees.

Two powerful Social Insurance institutions (for workers and clerks) based

on compulsory membership of all employees, and on payment of equal premiums by both employer and employee, provided for complete medical treatment of the member and his family, including supply of medicines, hospital treatment and convalescent homes; for compensation for lost earnings in case of illness; for pensions in cases of those rendered incapable of work, or on reaching the age of 60 (women 55), as well as for pensions for widows and orphans. The Insurance Institute for clerks (Institute of Pensions) even paid special allowances to women members at their marriage. A special insurance existed for all Civil Servants.

The establishment of a Social Insurance (pension insurance) for independent businessmen, one for medical doctors and another for lawyers, was in preparation when the Germans invaded the country.

RUTHLESS GERMANIZATION TODAY

There could be no doubt about the fate awaiting all these democratic institutions after the German occupation of Czechoslovakia on 15 March 1939. A strict censorship immediately put an end to freedom of speech, freedom in the press, on the wireless, in the theatre and in the cinema; schools were placed under German control. But these were only preparatory steps. It was clear that the German regime was seeking an excuse to inflict a mortal blow upon Czechoslovak cultural life.

The Czech Universities became the first victims after the suppression of political sovereignty. On the night of 16th to 17th November 1939, German



PRAGUE: The National Theatre situated on the river Vltava



Children in Moravian national costumes.
The dresses are richly and beautifully embroidered.

troops and SS units were stationed at all the crossroads of Prague and outside many of the buildings. Early in the morning all the University buildings, institutions and colleges were surrounded and machine-guns set up in front. Then a barbaric attack was carried out on the students sleeping in the colleges. The students were beaten and murdered on the stairs, while those who survived were carried off to the air force barracks, whereupon followed hideous scenes of sadistic tortures of the men and women students. At the same time, other students of graduate standing were arrested in their homes. Professors, lecturers and readers met with the same fate. In the morning of the same day nine members of the Committee of the Czech Students' Union were the first to be shot without cross-examination or trial. On the following night several thousand students were arrested and 1,200 of them dragged off to the German concentration camps. All Universities were closed and their buildings in all the towns laid waste. Valuable scientific instruments were either destroyed or stolen, libraries systematically looted, archives torn up or burnt. The students who were not in concentration camps were forbidden to seek any kind of intellectual work and those who had not found manual work in the shortest possible time were sent to Germany for forced labour. Thus the higher educational institutions ceased to exist overnight. But the Nazis have not been satisfied with destroying the centres of learning; a large number of University Professors have shared the fate of those

thousands of Czech patriots who have fallen victims to the German fire squads.

Very soon the Germans turned their attention to the entire Czech school system. By September 1st, 1942, more than 60 per cent of all the elementary schools were closed down, and only some 30 per cent of the higher elementary schools were left. In the remaining schools a new curriculum has been introduced aiming at complete Germanization. The secondary schools were dealt with in a similar way by the Nazis. Only about a third of the usual number of pupils entered the secondary schools this year. The declared German policy is to prevent the growing up of an intellectual Czech generation, for Germany needs robots and not brains. Nazi spokesmen openly stated that "general manual training was good enough" for the Czech youth. In conformity with that policy new regulations have been introduced for children from ten years of age. The Labour Exchange is entitled to conscript any child even during the school term and send him or her to any place it chooses. Compulsory labour service for all children between 10 and 17 has been ordered to start in 1943; but in spite of this official delay, children from 14 upwards have already been sent to mines or factories.

Theatres are under strict censorship in so far as they are allowed to be run at all. Libraries (other than those belonging to the Universities which were entirely looted) have been deprived of all books which do not suit Nazi ideology. The same has happened to galleries and museums.

PRAVDA VITEZI (TRUTH WILL PREVAIL)

THOMAS GARRIGUE MASARYK, 1850—1937, first President of the Czechoslovak Republic, 1918—1935, was born in Moravia. While lecturing at King's College, London, during the first World War, he organized the Czechoslovakian Movement for Independence. Author of *The New Europe*, 1918, and *The Making of a State*, 1925. At the age of 85 he resigned the Presidency of Czechoslovakia in 1935, when Dr. Benes succeeded him.

President Benes has eulogized Masaryk as "one of those great guides in life such as Providence gives a nation and mankind only once in whole centuries."

The elements of greatness in his character were vision, the compulsion of an ideal, a burning sincerity, and a will to create. He was a great spiritual leader and his whole faith was summed up in his vision of democracy: "Believe in man, and in his eternity. . . . Democracy is not only the form of the State; it is not only what is written in the Constitution. Democracy is a point of view on life, it is built on confidence in mankind."

Before he worked for the individualization of the Czech Nation, he had worked for the freedom of small Nations in Europe, and again he worked for the realization of the United States of Europe. When asked who should be the leader of a United States of Europe, George Bernard Shaw replied: "Only President Masaryk."

The following excerpts about him are from *President Masaryk*, by C.J.C. Street: "Extraordinarily receptive of impressions, with a perfect and exact memory, Masaryk had a natural gift for discriminating between the false and the true and for assigning the latter its correct place in the scheme of affairs and of philosophy . . . Undoubtedly

his guiding principle is his unswerving devotion to truth, a devotion which implies for him no mere passive love, but an active and chivalrous campaign for its propagation. His whole life has been a struggle in the interests of truth and of reality. Over and over again his insistence upon the truth at all costs has brought him unpopularity, has ever threatened him with ruin. . . .

"His love of truth led Masaryk naturally to his enunciation of the philosophy of realism, which was not to be a mere philosophy of the lecture room, but a guiding principle by which his people should seek regeneration . . . A fighter by instinct, in the sense that he would never allow a false opinion to go unchallenged or an injustice to be perpetrated without using his every endeavour to remedy it, he has always fought with the weapons of pure reason rather than with those of misrepresentation and abuse. . . .

"One final picture. The President stands on the balcony of the castle at Prague, upright and alert, while the members of the various gymnastic societies, Czech and German, march past him in orderly array. Each detachment salutes him as it passes, greeting him in its own language, while above the President's head are fixed the arms of the Republic which he has re-created, with the motto which so completely expresses his faith:

PRAVDA VITEZI

"And from the packed square below comes the deep inspiring shout of homage of the Sokols, of the whole Czechoslovak people: 'Na Zdar, taticek!' We too respectfully and admiringly wish 'Success!' to [the country of] one of the greatest and noblest men that the century has produced."

CZECH HISTORY : AN HEROIC PEOPLE

BY HELEN VEALE

THE OLD BEAUTIFUL NAME

IT is with some misgivings that one reads of hopes entertained by various peoples whose countries are occupied by Axis forces that the victorious Allies will finally restore to them not only their freedom, but their empires and pre-war positions of influence. Surely such a result is neither possible nor desirable, being wholly incompatible with the aim of a better World Order, in which subject races and oppressed classes may be adequately protected from exploitation, and enjoy relative freedom to develop on their own lines. But if any of the subjugated nations deserves complete restoration to a pre-war status, surely it is the Czechs, who enjoyed for so brief a spell national independence after centuries of suppression, and uniformly used their new powers so admirably that their Republic was in many ways a model, far in advance of neighbouring States, old, young or reincarnated ! But it is to be hoped the new Czech-land that will emerge will take to itself the old beautiful name of Bohemia, which many of us regretted losing on the map of Europe twenty-five years ago, and would gladly welcome back.

BOHEMIA

German propaganda has of late years led many to believe that the old kingdom of Bohemia was German, except

for a Slav peasantry, but such is far from truth. But for a small and variable fringe of alien and mostly German inhabitants, inevitable on land frontiers, the Bohemians were almost all Czechs, a Slav race, originally converted to Christianity through the Eastern instead of the Romish Church, and using the Greek script, so culturally quite distinct. Certainly it formed part of the medieval confederacy known as the Holy Roman Empire, which had been founded by the French Charlemagne, but had soon come under the leadership of German princes ; but such leadership was for military purposes almost entirely, with the aim of united defence against Turkish invaders of Europe, and implied little interference with the independence of each constituent State within its own borders. The elected Emperor was the champion of the Romish Church, and was honoured as *primus inter pares* among his royal compeers, but he could exact no tribute and dictate no policy, nor even force co-operation in war, except by use of his own national forces in coercion. He presided over Diets, and enjoyed great prestige, discounted by an onerous responsibility to the Papacy. From 894 A.D. the Duchy of Bohemia formed part of this loose confederacy, but as an independent State enjoyed increasing political importance, as witness the widespread popularity of the carol

"Good King Wenceslas," and the fact that Shakespeare in "The Winter's Tale" used the name Bohemia for his imaginary Polixenes' kingdom, endowing it however with a sea-board which history does not authenticate. In fact, Bohemia in "The Winter's Tale" is a thin disguise for England, as Sicilia is for France.

FOREIGN DOMINATION

It is not necessary here to go into historical details, but the failure of the male line of famous Czech kings, one of whom had added for a time Austria, Styria and Carinthia to Bohemian territory, led to the election of a German prince, who had married a royal Czech, and gradually, as in Poland, this method of electing their rulers led to the weakening of the Czech integrity in their own State, though it retained nominally independent rights. Finally a Habsburg prince was elected by the Bohemians, and from that time the Habsburg rulers of Austria began to encroach more and more on Bohemian independence, especially as the Imperial title had become, in 1556, practically an appanage of the Austrian throne.

From this Habsburg domination the Bohemians revolted in 1618, when their nobles asserted their right to free election of their ruler by throwing out of a window of the Council Chamber in Prague the two Austrian Envoys who had been sent to dictate their choice. They proceeded then to elect Frederick of the Palatine, a Protestant prince, thus marking their revolt also against the Roman Catholic Church, which two hundred years earlier had burnt their

great religious reformer John Huss, forerunner with the English Wyclif of the Reformation in Europe. With this "Defenestration of Prague" began the cruel Thirty Years' War, which led in Bohemia to a nationalist defeat, signalized by an almost complete extirpation of Protestantism, and a great increase of German influence and colonization. Then occurred also a monstrous destruction of Czech literature by the Jesuits, the chief tools of the Romish Counter-Reformation.

CZECH HEROISM AND CULTURE

In the eighteenth century, under Maria Theresa and her son Joseph, "the enlightened Despot," the powers of the Bohemian Assembly were further curtailed, and the Czech language generally displaced for German; but the French Revolution led to a resurgence of the national spirit under leaders like Dobrovsky and Palacky, who almost succeeded in recovering constitutional rights in 1849. They failed in that, but a great cultural renaissance began, which was to bring the wonderful music of Smetana and Dvorak; also a wave of industrial prosperity attracted more Germans to colonize towns and districts in Bohemia, a source of future trouble as Sudeten Germans. There were frequent bitter disputes between Czechs and Germans over their respective schools, and among the Czech masses, contemptuously regarded as "mere peasants" by the German intruders, public spirit rose to such heights of self-control and organization that the nation was ready, under the inspiring leadership of Masaryk and

Benes, immediately to take advantage of the War of 1914-1918 and the break-up of the Habsburg Empire to establish their Republic, under the protection of the League of Nations and the special sponsoring of France. How these failed, how disunion spread to the weakening of the Powers who should have safeguarded security, and how Czechoslovakia in particular was finally betrayed

by the Munich Appeasement of 1938, is too recent to need recall. It is a shameful chapter in European history—and American no less—and has brought bitter suffering in its wake. Our prayer and will must be that those mistakes may not this time be repeated, and that the Czechs be compensated in full for their ill-treatment, and their heroic and restrained endurance, "even unto the end."



MAP OF CZECHOSLOVAKIA, 1919

(Reproduced by permission of the Oxford University Press, from Oxford Pamphlets on World Affairs No. 15: *Czechoslovakia*, by R. Birley.)

ESSENTIAL RECONSTRUCTION

PART IV. LOVE

BY F. J. W. HALSEY

WE now come to the last but

"the most important"

of the Qualifications, for

"if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient."

The Master then gives a definition of Love which differs rather widely from the generally accepted worldly conception of the word:

"It is not so much desire as will, resolve, determination . . . to be one with God, . . . in order that . . . you may act with Him and as He does."

How are the nations going to interpret this and put it into practice?

THE PEOPLES' GOVERNMENTS

We are again reminded of the will

"like tempered steel"

which is the only force strong enough to bring about the goal of becoming **"one with Him."**

What can be said to represent the "will" of the peoples in the international sphere? Is it not their Governments, the representatives which they appoint to carry out, on their behalf, the policies which express the general feeling of the nation in the case of a democracy—or the Dictator, who is allowed to represent in his person that which is considered to be the spirit of the nation for the time being, in the case of an autocracy?

If it can be said that this is the case, does it not suggest that the machinery of Government in every nation should come under the most careful scrutiny of the greatest and farthest-seeing minds to which the nation has access—scrutiny moreover, emphatically not of the intellect only, but of the heart also? Those men and women most honoured for their deep love of humankind, those who are revered for their outstanding spiritual and moral worth, these also must be called to hold the balance of Government

"with perfect unselfishness and love."

It must be left to the democracies to decide whether the present systems of adult franchise now in vogue achieve in the most perfect manner this end in view, or whether a scheme of graded franchise, such as was outlined by Dr. Besant, or a scheme of proportional and weighted representation as was outlined in *Conscience*, edited by Dr. Arundale, might more nearly effect the ideal aimed at. Are Party Politics, financial considerations, wire-pullings of every kind, graft, and an undignified scramble for power to continue to characterize that instrument of

"tempered steel"

whose ideal is to work

"for union with God"

in effecting a union of all mankind? Not so can that end be achieved—and are

not therefore political reforms of far-reaching nature indicated in all nations?

When the "will" of the nation has been set with inflexible resolve towards **"perfect unselfishness and love"**

in order to

"act with Him,"

it will once more be necessary to study the way of His acting. We have already, in earlier pages, been told that the method of God's Plan is evolution. We are now given further detail for our instruction and guidance:

"In daily life this means two things; first, that you shall be careful to do no hurt to any living thing; second, that you shall always be watching for an opportunity to help."

How clear, how unequivocal, how perfectly definite! And almost every word such an indictment of what we, in our ignorance, are pleased to call "civilization," as completely to demolish that term in its current meaning.

THE SIN OF GOSSIP

"First, to do no hurt. Three sins there are which work more harm than all else in the world—gossip, cruelty and superstition—because they are sins against love."

This is the second time the Master refers to "gossip," which has already been denounced as "wicked," and this time He does so at even greater length.

"Gossip,"

we are told,

"begins with evil thought, and that in itself is a crime."

No doubt we can all of us put our finger on much evil thought that has crystallized itself in the customs, conventions, literature, art, science, and even in the organized religion of the nations.

"That in itself is a crime"

to which on the whole very few within the nations are awake, but one which will have to be appreciated before purifying influences can hope to carry much weight. This

"evil thought"

works to

"resist . . . the will of the Logos"

and to

"hinder evolution,"

and against the spreading of it, it is the duty of the nations to

"watch ceaselessly."

But what do we see all around us? Is it not the perversion of that flower of fifth sub-race intelligence, science, by evil thought and intent, through lack of moral illumination, that has made possible the almost unimaginable frightfulness of this war? Has not

"evil thought,"

permeating all classes of all nations, added

"to the sorrow of the world,"

till in all the continents of the globe "Rachel is weeping for her children"?

Can it be said that the Secret Intelligence Services of the nations are somewhat analogous to the "gossip" in private life, always seeking to find a flaw in the integrity of the nations' undertakings?

"If there is in that" nation "the evil which you think, you are strengthening and feeding it; and so you are making your brother worse instead of better."

Not only may all this international suspicion cause the nations to become, or to undertake,

"that which you have thought"

of them, but the nation's

"own mind"

is filled with, and keeps revolving around, the advantages which an evil course of action may seem to suggest. The result has been seen in the separateness of the nations, which has almost led to their undoing, for separateness is the fundamental key-note of evil, as is co-operation that of all Good and Brotherliness. Growing evil brings growing limitation, brings "ersatz" for expanding plenty,

"and so you hinder your own growth and make yourself, for those who can see, an ugly and painful object instead of a beautiful and lovable one."

It has been said that the righteous man shines as a light in the darkness for **"those who can see,"**

but the nations where evil is rampant, instead of shining with diadems of lights, present to view threatening, swirling layers of cloud, dark, sullen, lurid, an almost impenetrable barrier to Good.

REFUSE TO LISTEN

The pouring out of evil thought

"goes on day after day, and is done not by one man but by thousands."

Not one nation, nor only the Axis nations, but every nation joins here or there, sooner or later, in pouring out upon the world a stream of "gossip" of evil thought, which attacks all classes and sections, brother-nations and even whole continents. Is there not science-gossip, religions-gossip, market-manipulation-gossip, currency-gossip, political-gossip, social-customs-gossip, and dozens more, which affect not only the livelihood, but often even the very lives of innocent millions?

"Do you begin to see how base, how terrible a sin this is?"

When the war is over and the nations shall stand before the tribunal of their own loftiest thoughts and ideals, which the winepress of suffering exacted from them in the years of unrelenting sacrifice, let them then remember that their strength lay in the disregarding of rumour and gossip, and their strength for future good and real Peace will more and more lie in that active co-operation which takes advantage of every good quality whilst ignoring to the utmost possible extent all differences, save as these can be worked in to make an ever richer and more glowing pattern. In unity and synthesis only will lie that adaptable strength which alone will enable the Allied Nations to grapple successfully with the funeral problems of the old, as with the birthing problems of the new order of living, individual, national and international. They

"must avoid . . . altogether . . . to speak ill of anyone,"

lest the seeds of distrust sown at the Conference Tables grow into the tares that may completely spoil the harvest.

"Refuse to listen when anyone speaks ill of another,"

or the wreckage of the war will be followed by the even more devastating wreckage of all international aspiration.

HATRED AND LOVE

As for the Axis countries—and especially Germany and Japan, against whom popular feeling will inevitably run high—one thought only should dominate the Peace Conference with regard

to them, namely, the Master's deeply understanding, immeasurably tolerant :

"In every one and in everything there is good ; in every one and in everything there is evil."

If only every session of the Peace Council could begin with the recitation of the Lord Buddha's Law! "Hatred ceaseth not by hatred; hatred ceaseth only by love." Could not those beautiful verses, embodying this Law, be translated and inscribed in arresting lettering on every page of every delegate's writing- and blotting-pads?

He has defamed me, wronged me, injured me,
Abased me. If one should keep
Thoughts like these angry words within his
breast
Hatreds will never sleep.

He has defamed me, wronged me, injured me,
Abased me, beaten me. If one should send
Such angry words away for pardoning
thoughts
Hatreds will have an end.

For never anywhere, at any time
Did hatred cease by hatred. Always 'tis
By love that hatred ceases—only Love—
The ancient Law is this.

Could these lines, constantly in front of every Peace Table Delegate, read, and re-read consciously and unconsciously hundreds of times during the months of debate and adjustment, fail to exert an influence which might perhaps be conclusive in securing ascendancy for the Good Law?

THE SIN OF CRUELTY

Next the Master turns to
"cruelty. This is of two kinds, intentional and unintentional. Intentional cruelty is purposely to give pain to another living being; and that is the greatest of all sins—the work of a devil rather than a man."

Here it seems pertinent to draw special attention to the fact that the Master uses the words

"living being"

and does *not* limit His meaning by specifying "human beings." When the Master goes on to say that

"men are daily doing"

such cruelties

"now,"

the minds of us, who live in the midst of this cataclysmic world war, very naturally at once jump to the innumerable battle-fields, the ocean lanes, the concentration camps, the empyrion, where fiendish nightmare cruelties tear living men limb from limb; where death from drowning, freezing, sun-heat and thirst overtakes the manhood of the nations; where personal brutality and bestiality have regard for neither age, nor youth, nor sex; where the flower of the nations' youth outdistances the eagle, and, exultant, defies Time and Space and all the elements together in as glorious a defence of Righteousness as has ever yet been witnessed.

Yes, all these we must remember, and yet at the same time remind ourselves that these very special times are but as a passing flash in the eternity of the Logos, and do not constitute the normal "daily" life of the nations throughout the ages. What part do the nations play in practising this "daily" cruelty, that cries out to Heaven in "daily" suffering and torture? How widely is it spread when the Master has to indict religion, science, education, leisure hours, as all lending it countenance—an arraignment which includes every phase of our daily life! Is it not time that the nations shall

boldly face this evil in their midst—that they shall have the courage and the vision

“to know, to dare, to will”

that this absolutely fatal obstacle to any higher civilization, to any true New Order, must be swept away, eradicated, and the energies which it has so unlawfully absorbed, transmuted into compassionate, life-giving, happiness-bringing activities ?

Many Governments condone cruelties on religious grounds ; under the auspices of State-aided institutes the hand of the vivisector inflicts torture untold, on millions of animals throughout the world and on unknown hundreds of human beings as well as in State-aided asylums, paupers' institutes, foundling hospitals and the like ; sadistic men and women are not carefully enough weeded out of State schools and colleges ; and those

“who go out intentionally to kill God's creatures, and call it 'sport'”

have as yet too many well-tested laws behind which they can hide in perpetrating their callous indifference and ignorance.

“All these people try to excuse their brutality by saying that it is the custom ; but a crime does not cease to be a crime because many commit it. Karma takes no account of custom.”

When the nations begin to realize that to which they at present are still so blind and deaf, that

“cruelty is . . . to give pain to another Living Being,”

they will have taken the first, but one of the most immediately necessary, steps towards a happier world in all its planes of being. Is it even now, when the

world is sickened and satiated with cruelty, beyond the goodwill of the governments of the nations to evolve laws which shall decide, and,

“for the sake of the love of God”

and the Oneress of Life,

“speak clearly against”

all such perpetrations ?

Alas ! If that were but all that were necessary ! But we have not yet come to the end of the cruel ingeniousness of man.

CRUEL VULGARISMS

“There is a cruelty in speech as well as in act ; and . . . sometimes a careless word does as much harm as a malicious one.”

How true of all international relations ! What is there behind all the derogatory nicknames and epithets which one nation applies to another but the cruelty of arrogant ignorance ; what but the often quite deliberate

“intention to wound another”

finding vent in the perversion and misinterpretation of national traits and habits, of political and philosophical tendencies ? Why the constant and undignified use in the nations' newspapers and magazines of such disparaging terms as “Jap” for Japanese, “Dago” for Italian, “Boche” for German, “Yankee” for American, “Froggie” for Frenchman—and so on and so forth ? Is that likely to foster a sense of equality and friendliness, to evoke that admiration for their good qualities which is every nation's due ? And there are worse terms in common use ; are not our black and brown brothers over and over again wounded by the opprobrious term

"nigger"? Or our yellow brothers by the equally hateful "Chink"?

"Sometimes a careless word does as much harm as a malicious one."

That these words *do* wound is evident from the formal request already presented more than once by the Chinese Government pointing out that the correct method of address with reference to a subject of the State of China, is: Chinese.

"So you must be on your guard against unintentional cruelty."

The next paragraph then cites representative cases of

"unintentional cruelty,"

which

"comes usually from thoughtlessness."

Greed, lust and selfishness figure largely as the causes from which these spring. Can these too be interpreted in international manner?

GREED AND NEED

Says the Master:

"A man is so filled with greed and avarice that he never even thinks of the suffering which he causes to others by paying too little, or by half-starving his wife and children."

What does this mean in the international sphere? Does it not imply a revolutionary revision of the world's financial and currency system, the establishment of a wage system which shall allow an adequate standard of living for all throughout the world, the cessation of exploitation of primitive peoples and of primal needs, the introduction without delay of equal pay for equal work, whether performed by man or woman? Far-reaching, indeed, would

be the effect of such and many other changes and special consideration would have to be given to these questions in the East, where at present the average standard of living is so pitiably inadequate, so below the provision of even the most ordinary necessities of life—where hundreds of millions undergo the lifelong "suffering" of half-starved bodies, frustrated minds and emotional hopelessness.

Let no nation deceive itself into thinking that these changes can be brought about by anything but bedrock sacrifice by all, that an easy patching of the economic and social structure can suffice to establish the semblance of a new order, can do ought but erect an unconvincing travesty of social justice which is bound to crumple in spite of all hindering effort, before the growing will to human enlightenment. Every expert is agreed that our Mother Earth can produce in plenty for all her children, and that it is only man's

"greed and avarice"

which cause the scandalous and heartless poverty in plenty which is at last beginning to attract the attention of the public of all nations. It will only be in so far as the nations recognize the solidarity of the *human race*, that improvement can be looked for in brotherly arrangement for the wellbeing of its least evolved member.

"Now,"

while yet the nations' spirit is malleable in the heat of their ordeal, is the time to strike out the past and to set in motion that wheel of goodwill, which, coming to the full turn, will at last proclaim

the end of Kaliyuga and usher in man's Golden Age.

LUST AND CARELESSNESS

"Another thinks only of his own lust and cares little how many souls and bodies he ruins in satisfying it."

The nations do just the same, *vide* the history of all the primitive peoples and the submerged classes during the last few centuries. When will the nations give more than lip-service to the teaching that "the soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit"? Are they hastening that "growth and splendour" when they grow rich on the slave-trade, on the opium traffic in China, on sweated labour, on white slave traffic, on the armament trade, on drug traffic, on the proceeds of ill-protected "dangerous" trades and industries?

And how

"much suffering is caused just by carelessness—by forgetting to think how an action will affect others"!

The Master cites the man, who **"does not pay his workmen on the proper day, thinking nothing of the difficulties he brings upon them."**

Does that apply to nations also? Cannot the artist and scientist, the musician, the poet and the inventor, be taken as representing at least some of the nations' workers? And does the State always honour them

"on the proper day"?

Or does the State, **"by forgetting to think,"** carelessly cause some of its greatest workers **"difficulties"**

which mitigate against their being able to give the best of their unique and specialized gifts and talents? How many of the world's greatest men and women have not died in poverty and obscurity and suffering because the nation that gave them birth did not **"pay"** them

"on the proper days"?

THE SIN OF SUPERSTITION

"Superstition is another mighty evil, and has caused much terrible cruelty . . . Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that man needs flesh for food."

Although mankind is gradually awakening, slowly though it be, to the realization of the brotherhood of all *men*, of all nations, of all colours, of all castes, and classes, there is still the profoundest darkness prevailing with regard to man's relationship with the animals. The unity of *all* Life is a conception which is still very far from being accepted by the nations as a whole.

"The superstition that animals should be sacrificed"

is one that is rampant the world over, the only difference lying in the intermediary route followed by the sacrificial victim. In degenerated eastern religious custom, ignoring the originally pure and lofty teachings, the path of sacrifice ends in the bloodstained courts of desecrated Temples, where the ignorant seek to propitiate the "gods" in order to receive boons for their personal or collective satisfaction. In the so-called western world that same path leads to the terrible slaughter-houses, the torturing traps, and sacrifice is made

to the perverted appetite and vanity of man and woman. Do the nations as such take part in this? Is not Temple-sacrifice condoned by the State? Are not slaughter-houses licensed by the State? Is not the agricultural policy directed by the State? Do not Governments compete to secure Fishing Concessions in territorial waters other than their own? Do not Governments subsidize "scientific" expeditions in order to learn more of the living and breeding habits of the whale, for instance, so that this unfortunate animal may the more easily fall a prey to the whaling trade, which has already well nigh exterminated certain of the most highly prized species? Do not the cruel fur and feather trades figure largely in the trade statistics of all countries? Are not the riches of many countries built up on the export meat and packing trades, all based on the

"cruel superstition that man needs flesh for food"?

Innumerable subsidiary trades all combine to bring the daily total of slaughtered animals all over the world to fantastically astronomical figures. How much longer is the pain, torture, terror, of these our younger brothers going to be officially sanctioned by the nations? It is not beyond the scope of science today to discover ways and means by which animal products can be replaced by harmless vegetable, mineral, or chemical ones, without the loss of animal life on the one side, or loss of health on the other. The question of healthy vegetarianism is too well proven to need argument here. Let the New Order science apply itself to a new way of life

in which no pain shall knowingly be given

"to another Living Being";

then *only* will it be possible to say that a real New Order is being brought about, and it is only the full co-operation of all the nations which can establish this brotherhood in strength.

The Master further specifically mentions

"the treatment which superstition has meted out to the depressed classes in our beloved India."

But many nations mete out similar indignity of untouchability to the Jews, to coloured and primitive peoples. This **"heartless cruelty"**

spreads the

"nightmare of superstition"

over countless homes and lives of fellow-citizens.

Be very careful,"

the Master urgently warns,

"that no slightest trace of it (superstition) remains in you."

Does this warning not enjoin on the nations an equal recognition of human world citizenship; does it not imply a total abolition of fictitious rights, and the assumption of a far-reaching responsibility for the helping of "depressed" nations, minorities and classes?

SINS AGAINST LOVE

Until

"these three great crimes,"

gossip, cruelty and superstition, are largely overcome, the nations cannot expect any real advance towards a New Order to be made, for the Master says unequivocally that

"they are fatal to all progress."

At this turning-point in world affairs, when a New Age calling for an entire revision of everything old has come upon us, when the Peace Table Talks of Victory *can* become the focussing point for the Righteousness of the Future, it is impossible to emphasize sufficiently the Master's solemn statement that

"Sins against Love . . . are fatal to all Progress."

Here is another pregnant sentence which should be before the Peace Delegates day and night, which should light up the Council Chambers in neon letters of fire, which should equally illumine all Board Rooms and meeting places in every part of the world!

A POSITIVE POLICY OF GOOD

"But not only must you . . . refrain from evil; you must be active in doing good."

Is not this a fearless, *positive* policy for the nations to follow, rather than a weak, negative one of compromise? (It may perhaps be well to recall here briefly the teaching of an earlier page: **"At whatever apparent cost, that which is right you must do, that which is wrong you must not do."**)

A positive policy must be entered upon of

"service to all around you—not to man alone, but even to animals and plants . . . in all the small things of every day."

How very definitely the lower kingdoms are here included in the nations' sphere of service! Something along these lines, in an infinitesimal way, is already being done by the establishment of National Parks and Animal Sanctuaries in many countries. But has the duty of man to the plant kingdom ever yet remotely

entered into the consciousness of the nations' Governments? Conversely, many nations have already experienced the effect upon national economy of a complete negation of such duty. Deforestation, carried on for centuries in certain countries and districts, has completely altered not only the climate but even the contour of the land. Fertile lands, where formerly fructifying rains raised plenteous harvests, have now been turned into parched desert sands because of man's ruthless disregard for **"plants."**

THE RARE OPPORTUNITY

Doubtless many other instances of such neglect and vandalism will come to mind. But

"in small things every day"

the nations may begin to retrieve their mistakes, so that

"the habit"

of thoughtful service

"may be formed."

Today the nations are faced with that **"rare opportunity when the great thing offers itself to be done,"**

and the Guardians of Humanity are once again allowing world events to exert such pressure as can hardly be ignored by even the densest mind of man,

"so that" the nations "may not miss,"

or fail to make the best of, such a chance as occurs but infrequently in millennia. So only can the nations rise to that glorious and exalted destiny which will enable them to become

"a channel through which His love may flow to reach your fellow-men."

Let every nation realize that it
"exists not for"
 itself, for the furtherance of its own
 narrow and limited national aims and
 satisfactions, even for its own merely
 national welfare and glory. Every
 nation

"exists not for its"
 own sake, but only **"in order"**

that it **"may serve"**
 as one of the many classes in the great
 school of Life; in order that it may
 become

**"as a pen in the hand of God, through which
 His thought may flow, and find for itself an
 expression down here, which without a pen
 it could not have. Yet at the same time"**

it is TODAY, in superlative measure, that,
 standing at the crossroads where the old
 world is falling away and a new world
 is being brought to birth, the conquering
 nations have

"the rare opportunity"
 of becoming

**"also a living plume of fire, raying out upon
 the world the Divine Love which"**

they were fashioned to portray and
 dispense.

The last paragraph superbly sums up
 the duty of the nation as it does that
 of man. There remains but the ardent
 prayer that there will arise among the
 nations men with vision wide enough,
 with love deep enough, with will set
 true enough, to lead them through the
 fog of selfish narrowness, the ocean of
 immediate worldly gratification, the
 misleading currents of passion and
 revenge, to the beckoning shore of new
 endeavour for which all the nations,
 whether deliberately or unconsciously,
 have set sail.

Only so can any real New Order
 come into being.

**"The wisdom which enables you to help,
 the will which directs the wisdom, the love
 which inspires the will—these are your quali-
 fications. Will, Wisdom and Love are the
 three aspects of the Logos; and you, who
 wish to enrol yourselves to serve Him, must
 show forth these aspects in the world."**

ENVOI

I have endeavoured to look upon
 world-wide affairs in the light of the
 teachings given in *At the Feet of the
 Master*. Whether my interpretation is
 right or wrong does not much matter.
 Each of us must use his own interpre-
 tation. What matters is to delve into
 the precious booklet and to extract from
 it both strength and understanding so
 that he perceives more clearly what he
 can do now to help the world in its dis-
 tress. The times are so stupendous, the
 opportunity so magnificent, that we must
 all attempt to take our humble share in
 the work of the Great Hierarchy, and
 that can only be done by co-operation
 in the smaller parts that come within
 our very limited ken.

May there be all over the world men
 and women who, in the penetrating light
 of *At the Feet of the Master*, are able
 to see the Law at work and to co-
 operate with it to the best of their ability.
 If Theosophists were to form study
 groups for this wonderful Bible, as well
 it may be called, they would learn the
 nature of Theosophy applied in its most
 direct and effective form.

I end with Dr. Besant's great and
 constant exhortation :

"PEACE TO ALL BEINGS."

A DRAFT CHARTER OF THEOSOPHICAL EDUCATION

BY GEORGE S. ARUNDALE

[I am printing below a draft Charter of Theosophical Education as a contribution to the application of Theosophy to education in the post-war new world. I have felt that there are essential Theosophical principles which must form the basis for any truly Theosophical education, and I have enumerated those which seem to me to be relevant. I shall be glad if active educationists who are Theosophists will give this draft Charter their attention, and modify it by such additions and subtractions as they may think desirable. This is not the first of my draft Charters, but it is the latest, and I should like out of it eventually to emerge a generally accepted Charter, not as this Charter is, perhaps changed out of all recognition, but a Charter generally endorsed by Theosophical educationists in whatever form it finally assumes. If some of my friends have already conceived their own Charters I shall be glad if they will compare and try to embody in one or in the other all that is vital. I have, of course, been compelled to leave much out which may be deemed to be vital. If so, let it be included. I may also have put in much that may be deemed to be unnecessary to be included. If so, let it be excluded.]

I shall also be very glad if other Charters in other departments could be constructed, so that many Charters may be offered by Theosophists as great

Objectives someday to be achieved. I am well aware that this Theosophical Charter of Education must still remain for some time a Utopia, but if we hitch our wagons to stars, there must come the time when the wagons will reach the stars and be ready for further travelling to stars of greater magnitude beyond. It will be the same with all Theosophical Charters, but out of the ideal may be extracted the practicable and the goal be remembered while we still have to work at points far short of it.—G. S. A.]

PART I

THE FUNDAMENTALS

THERE is a welcome move on the part of individuals and organizations throughout the world to plan a better education for the youth of the world when the war is over.

But I venture to think that, however great an improvement the new education may be upon the old, it will still fall very far short of that more real education which Theosophists ought to be able to offer by virtue of their nearer access to fundamental truths not yet available to the average educationist either of today or of tomorrow, and certainly still further away from the world as a whole. It is this more real education which alone can lay the

enduring foundations of a happier world, for it alone can awaken in youth everywhere intimations of their wonderful destinies and of the wonderful powers that dwell in them to enable them to achieve such destinies.

It must not be hoped that this more real education will flourish save here and there, for the world grows slowly, is averse from change, and in making drastic changes generally only yields to necessity. But someday real education will become the generally accepted education, and then Theosophists will have to show the way to an education more real still.

We are a family

What are the fundamentals of this relatively real education?

First, that there exists as fact and not as mere Utopia a Universal Brotherhood of humanity, or of all life if we are able to endorse this wider outlook, and that Peace and Happiness in the individual, in the community, in nations, in races and in faiths throughout the world depend upon the extent to which such Universal Brotherhood is consciously realized and is eagerly sought to be made active in the everyday life of the unit concerned.

Without a conscious realization of this Universal Brotherhood at least in principle, and as far as may be in practice, the Peace and Happiness of all is constantly in danger of being disturbed.

Real education helps to remove obstacles and smoothens the way to this conscious realization.

Every difference in the world, wrongly perceived, adds to the obstacles. Every

difference, rightly perceived, adds to the active power of the Universal Brotherhood to make Peace and Happiness impregnable for all.

There exists, there has ever existed, this Universal Brotherhood, but mankind has denied it because ignorance has made the world blind to it.

The supreme purpose of real education is to remove this blindness, so that the Universal Brotherhood may be unveiled and all differences be more and more attuned to it through its ever-increasing practical recognition.

National differences, religious differences, racial differences, individual differences, must draw us all together, not rend us more and more apart.

Real education is to the end of causing the Light within each individual to shine upon the prevailing darkness in himself and in the outer world, so that gradually the darkness of ignorance and all its attendant evils gradually recedes before the Light of wisdom and all its attendant blessings.

Therefore is the growing realization and practice of Universal Brotherhood the first principle of the more real education.

We are evolving

Second, that every individual human being is slowly on his way to complete Self-realization, as we perceive it to be unfolded in the Rishis, Saints, Saviours and Perfected human beings both of the past and of today.

Real education helps every individual on his own individual way by constantly reminding him of the Great Way he is treading, and by showing him how to

live even in the details of everyday life so that he hastens on his way instead of wasting time upon it.

Third, that an individual can only hasten on his way by gaining wisdom to help those around his to hasten on their own respective way. This wisdom consists in his strengthening of his Will, of his Wisdom, and the application of these in his Activity.

Real education will help him most effectively to such strengthening.

We are seven types

Fourth, that each individual is treading his own temperamental way to Self-realization, and that there are seven such temperamental ways of approach.

It is the purpose of real education, through the application of Theosophical psychology, to help an individual to discover his own particular temperamental way and to hasten on it.

We have several bodies

Fifth, that each individual is composed of a number of subdivisions of his constitutive consciousness, each of which needs its appropriate education for Self-realization.

There is the consciousness of the physical body itself, there is the consciousness of the feelings and the emotions, there is the consciousness of the mind, there is the consciousness of the intuition, and there are other subtler consciousnesses beyond.

Each of these consciousnesses is established in what may be called its own body or vehicle, and each needs active education.

The physical body is to be regarded as the focus-body through which all consciousnesses contact the physical world, at least partially. The physical body needs the utmost physical health, physical grace and rhythm.

Such education will give it its due share of happiness and will enable it to act as a pure vehicle for every consciousness that uses it.

The body of the feelings and emotions needs all education which will enable it to lift feelings and emotions to the highest possible level of refinement, beauty and aspiration.

Largely through this body will be developed the qualities of Reverence, Goodwill, Compassion—the three great aspects of Universal Brotherhood.

Such education will give it its due share of happiness.

The physical and emotional bodies work together in close co-operation through the Arts and Crafts, through appreciation and through expression.

The body of the mind needs all education which will enable it to be skilful in the discovery of truth, especially through the great sciences with their reflexions in the various subjects of study in university, college and school.

Such education will give it its due share of happiness.

Then there is the body in which dwells the consciousness which we call the intuition. The intuitional consciousness needs all education which will help it to a direct perception or realization of the Truth such as the individual is able to envisage at his particular level of evolution.

The mind is attuned to the reasoning faculty, and uses it to approach its ends. But the intuition has no such intermediary process. It approaches reality direct.

The education of the intuition, while not beyond the objective of real education, is likely to be beyond such education as may be available for the beginning of the new world.

The laws of growth

Sixth, that the Law of Rebirth and the Law of Cause and Effect are among the principal Laws under the propulsion of which every individual treads and hastens on his way.

The purpose of real education is to fan the divine spark within all these bodies to grow into a flame, the flame within the body to grow into a fire, the fire within the body to burn with ever-increasing intensity. This purpose is achieved by successive births into the world, by successive deaths out of the world, by the accumulation of experiences in the world, by successive sowings and reapings now of happiness, now of unhappiness, such as the wanderer out of the darkness may need wherewith to change ignorance into wisdom.

The soul is eternal, age-old, but dips down periodically into the material and other worlds to gain experience and to adjust such experience to its evolutionary needs.

Every one of us is such a dipping-down again into the lower worlds by the age-old soul in each of us. We come as travellers rich in experience gained in many worlds. But we are by no

means complete reflexions of our directing souls, though we certainly are shadows.

We are immortal souls

Seventh, that an individual is thus a God-in-the-Becoming, and, therefore, a genius in the making.

His qualities are flowers flourishing in the Garden of his Greatness. His weaknesses are flowers-yet-to-be. His qualities must grow and change. His weaknesses must change into qualities and grow. Weaknesses cannot be changed through punishment. Punishment increases weaknesses, just as it changes qualities into weaknesses. Punishment and severity, but not due order and discipline, kill growth. Understanding and warm goodwill hasten it on its way. True love speeds it rapidly onwards.

It must be realized, therefore, that a youth, a child, is only young in his physical body, and probably in the unfoldment of the feelings and emotions and the mind through the undeveloped physical body, while the feelings, the emotions and the mind have themselves to grow to their respective appropriate statures.

He is not a youth in soul, and, therefore, must not be treated as in any way inferior to people who physically or otherwise are older. Real education will require him to be treated with respect, with affection, and even with reverence, for there will probably be little to choose between him and his teachers and parents save in the matter of time, and it may quite well be that even in his present incarnation he will prove

himself to be a soul far older in experience and spiritual development than his present elders.

A teacher is, therefore, but an ambassador from the souls of his pupils to their respective vehicles. He is not a dictator, still less a tyrant. He may well regard himself as an agent appointed by the soul to help the soul to gain the quickest possible contact with the vehicles he is wearing in his present incarnation.

The ladder of life

Eighth, that the evolutionary process is, so far as we can perceive, an endless ladder, constituted by Life in all its stages of unfoldment, and on the rungs of which are growing individuals—some superhuman, some human, some evolving on non-human pathways altogether.

Each youth is on the rung appropriate to the stage of evolution he has reached. There are those beyond him on higher rungs—some human, some superhuman, some beyond him on non-human ways of growth. There are those more or less of his own spiritual stature who are, therefore, traveling with him on the general rung to which he belongs. There are those on rungs below his own but no less wending their ways upwards.

Those on rungs above his own are human beings or other than human beings more evolved than himself, the great who may be living in the world. Also there are much higher up, the Rishis, the Saints, the Holy Ones, the Just Men made Perfect, the very Saviours Themselves.

Those in whose midst he grows are ourselves and our like throughout the world. The undeveloped, the savage, the animals, have yet to climb to the level he has attained.

The ladder and goal of education

Thus, just as the evolutionary process is an unending ladder, so is education an unending ladder. There is education for all—for the Highest, for the lowest, and for evolving Life at each of its stages of unfoldment. Therefore, it is not the individual who should be fitted to the educational process but the educational process which should be fitted to the individual, as Nature tries to fit it, but which is impossible under existing circumstances seeing that education must largely be of the mass variety.

But the home should be able to give that which the school or college will be unable to supply. Indeed, there can be no real education unless the home and the educational institution work together in the closest possible co-operation. An educational institution is but an extension of the home, but the home provides that fitting of education to the individual which is impossible for an institution, which can give only an education inevitably a misfit for most, even though it may fit the few.

But we must never lose sight of the fact that all rungs and all differences on the rungs are within the Universal Brotherhood of Life, within what some Theosophists would call the Fatherhood of God, and constitute together one great family of brethren wending

their different ways together towards that Divinity which we see so beautifully reflected in Those who are on rungs far, far above us.

Real education helps us to aspire in deepest reverence and most eager service towards our Elders on life's way, as it no less helps us to bend in loving compassion and service towards all who are coming after us.

Real education declares that the spirit of service is the essence of all true education, for, as we serve Those whom we know to be our Elders, those who are more or less on our own levels of evolution, and those who are treading behind us the very way we ourselves have trodden, so do we serve ourselves.

Education is for Comradeship.

Service is Growth.

One Origin. One Way. One Goal.

PART II

SOME APPLICATIONS

Real education emphasizes the fact that every subject of the curriculum as existing in ordinary education is a living witness to the Laws and nature of evolution, in so far, that is, as such Laws and nature have at all been discovered by man. And since the Laws and nature of evolution are to no other end than the growth of character, every subject of the curriculum should be directly perceived as contributing to such growth and as being in no way whatever aloof from such growth. Every subject of the curriculum, therefore, must so form part of education that it not only gives so-called facts, for whatever purpose they may be used, but

also definitely and directly contributes to the growth of character in every one of its students.

The Mind

Subjects of study are not merely for the development of the mind as it seeks Truth. They are emphatically for the helping of the individual on his evolutionary way. And this fact must never be lost sight of. In fact real education does not make the development of the mind its first consideration. In real education the mind occupies a comparatively subordinate position. It is not even *primus inter pares*. The physical body matters more. The body of the feelings and emotions matters more. The mind must wait upon these, and even wait for these. *Mens sana* depends upon *corpus sanum*, as also depend the feelings and the emotions.

The existing system of education thus puts the cart before the horse, is topsy-turvy.

Than the education of the mind, which is so often less education and more instruction, the education of right sleep is more important, the education of right rest is more important, the education of right leisure is more important, the education of right nutrimental values is more important, the education of right feelings and emotions, of right aspirations and appreciation, of right understanding and goodwill, of right reverence, and of right compassion.

These various aspects of real education must necessarily be divided between the home and the school or college, for even the college must be an extension of the home as should be the school.

Religion

Real education lays the greatest stress upon the education of religion, upon the common Truths of all religions and upon the particular facet of the great Diamond of Truth appropriate to the pupil concerned. In real education religion strengthens the spirit of Universal Brotherhood, drawing every pupil closer to his fellows in reverence, goodwill and compassion, and above all closer in reverence to Those who gave Truth to the world. But religion also means a more understanding adherence to the particular faith in which the pupil was born. In real education the student realizes the value of his own and of other religions. He is not blind. He is not just a believer. He is beginning to *know*.

True gifts to replace evils

A happy and generous competitive spirit is not discouraged in real education, but not competition which engenders pride, a sense of superiority, and a desire to triumph in any way over others. Competition is for the sake of brotherly rivalry and eager chivalry. It must never be the first stage to aggressive domination, exploitation and tyranny.

Examinations as at present conducted have no place in real education. They directly cause fear and anxiety and are no true test of worth. Examinations are among the greatest evils of the existing system of education, and the sooner they are abolished the better. There are humane substitutes for slaughterhouses in which there is no slaughtering at all.

In real education fear is replaced by courage, for there cannot be any fear in

any education worthy of the name. Courage is one of the great objectives of real education, for it is the quality most needed throughout life.

In real education indifference and lethargy are replaced by enthusiasm, for there must be enthusiasm in any education worthy of the name. Enthusiasm is one of the great objectives of real education, for it is a quality no less needed than courage.

Courage, enthusiasm and an eager search for Truth, infiltrated by Reverence, Goodwill and Compassion—these are the true gifts of a real education to the new young sojourners in this outer world. Without these gifts education is not real, nor can it be education. It can only be instruction, which is what most so-called education is today.

The teacher approaches, and as an ambassador enters, or should approach and enter, the sacred and essentially self-governing territories of his pupils. The system approaches and enters, or should approach and enter, the sacred territories of those committed to its care. But these sacred territories are rather invaded for the purposes of conquest. Every subject of the curriculum is designed to conquer its students, to dragoon them into unthinking and unfeeling subservience. These subjects of the curriculum must be the masters, and the pupils must be the slaves, and the examinations are the torture chambers in which the real growth of all who pass through them is inevitably stunted, be the examinee successful or a failure.

The teacher and the system must enter these sacred and self-governing

territories with reverence, appreciation and understanding. They must become the helpers of the king of the territories, so that he may fully and wisely reign over them and gradually extend them. This is the reason for the existence of teachers and the system alike.

Freedom

It may be asked as to the place Freedom has in this real education. Without Freedom no education is possible, but without Order no true Freedom is possible. Real education is for ordered Freedom, and Freedom and Order must grow together in mutual service. There must be discipline, for discipline is the accredited servant of both Freedom and Order. And while the soul is gaining control over his new vehicles there must be those in the outer world to see that these vehicles do not get out of hand, and are disciplined, not for the convenience of the teacher, but for the use of the soul.

Nature

Real education, which is Theosophical education, never forgets the educative influence of Mother Nature. As closely as possible should the pupil be brought into reverent, brotherly and compassionate contact with Nature, and perceive in her growth a picture of his own. "Together differently" is the result of such contact if rightly made. The pupil should realize himself to be an integral part of Nature and intimately bound up, therefore, in her weal and woe. He must understand his responsibility for the Nature outside him, and should above all reflect the sim-

licity and naturalness of Nature. The flowers and the trees, the grass and the earth, the rock and the stones, the mountains and the rivers and the seas, the storm and the sunshine: all should become a matter of wonder to him. He should become familiar with Nature in his immediate vicinity so that he may be friends with it, knowing how it lives and what are its joys and sorrows.

All this applies similarly to the animals. There is no real education which does not begin with the foundations of an understanding of the Universal Brotherhood of all Life based on a perception of this Brotherhood in all Nature which is around the pupil. He must learn to register the existence of this Brotherhood as he learns about his brethren in every kingdom of Nature.

The teacher

How co-operative a part in real education is played by the teacher! How vital it is that no one should on any account become a teacher who does not feel called by an inner urge to take up perhaps the most arduous of all vocations! A teacher in a real system of education must know the truth of its fundamentals as set forth above. He must do his best to apply these fundamentals in all his teaching and in all his relationships with those entrusted to his care. He must be ardent and enthusiastic in what he must regard as a common happy adventure in which he and his pupils take part together on equal terms and towards the same goal. He must avoid punishment as he would the plague, knowing that brotherliness and understanding, and perhaps even love, can

alone solve any of the problems and difficulties which may arise from time to time. If he cannot do without punishment then he is not fit to be a teacher. He must learn how to teach by studying with his pupils, so that while his pupils are learning he is learning too. He must play with his pupils and enjoy the playing as much as, or even more than, his pupils. He must be an elder brother to his pupils in all things, and the link between the home and the school. He must be all things to each of his pupils, so that each pupil feels that he has in the teacher a perfect friend. Each of his pupils must as a matter of course bring his troubles to such a teacher, and not hesitate for a moment in telling of aught he feels he has done wrong. A teacher who is feared is one who has utterly mistaken his calling. Fear has no place in education, and this is one of the reasons why the present system of examinations sullies education with the horrors which attend upon it and degrades every one of those who are subjected to it.

Whatever be the qualities which should be evoked or educated from a pupil should be qualities which the teacher is hard at work evolving in himself. Reverence, Goodwill, Compassion, Courage, Enthusiasm, Understanding—all these qualities which need to be stirred in every pupil are therefore qualities which should already be active in every teacher.

The curriculum

And let me also say with the utmost emphasis that it is the teacher's bounden duty to relate every subject of the

curriculum to the unfoldment of each pupil individually. A subject of the curriculum, rightly handled, is not something abstract and unrelated to the pupil save as a means of passing an examination or as a matter of general knowledge. It must be shown profoundly to affect him personally as revealing to him in part some of the laws of evolution under which he grows, and also in part both the way whereby he may grow more rapidly and the general way of growth as it has so far been trodden through the ages.

But there should be no subject of the curriculum without a definite character-building value. Knowledge is to the end of character. Merely to know, however deeply and brilliantly, is not enough. Knowing is to the end of Being, and this Truth should be one of the great foundations of Education. Thus education and culture are synonymous terms, and we must in no wise tear them apart. The Arts and the Handicrafts in all their various expressions through music, drawing, painting, singing, sculpture, and so forth are integral parts of real education, and the teacher should realize this and equip himself accordingly. The appreciation of the beautiful and the power to create the beautiful is a no less integral part of real education. Every teacher should in some measure be a creator, or how will he be able to arouse the creative spirit in his pupils? Refinement, delicacy, good manners, courtesy, helpfulness are of the very essence of education. No knowledge is real knowledge which does not lead to them or help them to become manifest. And the teacher must

ever seek to model himself in terms of them so that his precept may be fortified by his example.

Environment

Of course, a beautiful environment both for the home and for the educational institution is of the highest importance. It is very difficult to work against ugliness in whatever form it may express itself, whether in the home, in the surroundings, in the school, in individual roughnesses on the part of pupils or teachers, in crudities of relationship between the pupils themselves or between the pupils and teachers, in vulgarities of speech or action or attitude, in lack of appreciation of the beautiful and the true, in selfishness, or in any other form. The teacher must always be an uncompromising foe of ugliness in every

one of its numerous forms, and here again he must equip himself accordingly by becoming sensitive to ugliness however subtly ugliness may incarnate itself, and by being quick to emphasize its antithesis. In the world today ugliness is extraordinarily prevalent—in work, in business, in leisure, in living generally, thus denying our claim that we are civilized. There is no room for ugliness in a system of real education.

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Note. May I generally refer to my little booklet *Theosophical Education* for further details, and especially to Chapter 4 wherein the educative effects of Colour, Sound and Form are specially stressed as the basis of truly *Creative Education*, which indeed is the whole objective of *Theosophical Education*?

BOOK REVIEW

Tao. By Vivian Valine. Publisher and price not given.

The inspiration of this philosophical poem is the song of a thrush heard at sunset on a mild winter's evening in England.

The poet's philosophy begins with the thought of Beauty as a means of achievement.

Ah! would that fretful Man might learn
From this, small joyful Nature's child
To clasp all beauty—and discern
Neglected wealth—still undefiled
From which to build his inner life,—
His only self.

His attention strays to a statue of the Lord Buddha caught in a ray of the setting sun, and he muses on the beauty of the song and of the sunset in the light of Buddhism.

Finding his conclusion unsatisfactory, he turns to the contemplation of the

TAO, the mystic Power that flows
Through all that evolution wrought,

and finally achieves the realization of the One Life.

Thou, joyous bird, dost give each note
With thine exquisite artistry.
Thy mottled breast and downy throat
Are tense with vibrant ecstasy . . .
From that same Life which in me runs,
From the same Source, the Power Divine,
Which holds in sway the distant suns,
And the fair forms these blossoms show ;
All of the Unity are part,—
The Ageless Life in ceaseless flow.

We should be glad to receive more work from this new poet. I. M. P.

THE 68TH INTERNATIONAL CONVENTION

(Adyar, December 26-31, 1943)

GENERAL INFORMATION AND SCHEDULE OF RATES

INQUIRIES

All pre-Convention inquiries, including requests for permission to stay at Adyar, should be addressed to the Convention Enquiry Office, care of Recording Secretary, The Theosophical Society, Adyar, Madras.

DELEGATES

All members of The Theosophical Society in *good standing* are welcome as delegates. Overseas delegates should apply to the President for permission to attend the Convention, enclosing recommendation from their General Secretary, and stating probable date of arrival and length of anticipated stay.

NON-MEMBERS

The Convention is open also to non-members who apply for and obtain previous permission from the President. Inquiries in this connection should be addressed to the Recording Secretary.

REGISTRATION FEES

(To be paid by all who attend the Convention, whether visitor or resident of Adyar, including those who volunteer for service.)

Delegates	...	Rs. 2
Young Theosophists under 25	...	Re. 1
Non-Members over 12	...	Rs. 3
Children from 5 to 12	...	As. 8

(A Registration Fee is not required from non-members who belong to the family of permanent residents and have resided at Adyar since 26 June 1941.)

Payment for registration and general or special accommodation is to be sent with the request to the Convention Registration Office, The Theosophical Society, Adyar, Madras.

Important : Immediately upon arrival, every person should call at the Registration Office to confirm his registration and receive Convention information and programme.

ACCOMMODATION : INDIAN

Convention accommodation is available from 20 December 1943 to 5 January 1944.

Rooms : A limited number of rooms are available in the Bhojanasala and the Quadrangles, the rents of which will be Rs. 16, Rs. 12 and Rs. 9 respectively for the duration of the Convention.

Special Huts :

20 ft. by 12 ft. :	Rs. 25	} (each for the duration of the Convention.)
10 ft. by 12 ft. :	Rs. 15	

Extra charge for each cot supplied Rs. 2

Extra charge for each chair supplied As. 8

In General Quarters (in Huts) :

Each person : Rs. 4 for the duration
of the Convention.

Guests of Permanent Residents :

Each person : Re. 1 for the duration
of the Convention.

REQUIREMENTS

Indian Delegates will need bedding, mosquito nets, towels, soap, drinking-vessels and travelling lanterns.

MEALS : INDIAN (AT THE BHOJANASALA)

South Indian, each ... As. 7

South Indian, for two in a day ... As. 14

Meals can only be guaranteed to those who purchase tickets for the evening meal between 6 and 8 a.m., and for the morning meal between 2 and 4 p.m. the previous day.

ACCOMMODATION: WESTERN

For one person living in Leadbeater Chambers per day Rs. 3 for accommodation only. It is not possible to provide food cooked in the European style, but meals can be had from the Bhojanasala.

LIGHT REFRESHMENTS

If possible arrangements will be made to provide drinks, hot and cold, and some sweets and savouries, at stated times.

RESERVATIONS

Delegates should mail their requests for reservations to arrive in Adyar before December 10 in order to be ensured accommodation on arrival. Reservation of rooms in Indian quarters or for the erection of a special hut,

must be accompanied with the full amount due. Requests for special huts must be made before November 15. For reservation in western quarters, send £2. The reservation fee will be credited in the final accounts to those attending Convention, but is not returnable if the accommodations are not used. (See also "Delegates.")

Note: Application for refund of reservation fee once paid will not generally be considered, but in very special cases it will be considered provided the application for refund is received by the Convention Registration Office not later than December 1st and provided the accommodation so reserved is paid for by others.

CONVENIENCES WITHIN THE ESTATE

A laundry, electric-lighting, adequate sanitation, phones, concrete roads, post office, and attendant physician at a nominal fee.

A.R.P. shelters are also available, together with an A.R.P. Dispensary.

REMEMBRANCE

Remembrance! What of thy stewardship?
Whence thy grace, fire, hate or fellowship?

A Pivot, with power to minimize good-intent,
Or glorify the modest act as God-sent?

An Inner Voice, beckoning all, "Give heed
To weave the golden thread of happy deed"?

A Crucible, testing by ordeal life's cores;
Clearing dross, searching whys and wherefores?

An Avenger, with wound kept bare to thrust
And repay long past slights, just or unjust?

A Strand, finely webbed, a token-bearer
Giving unexpected joy to friendly sharer?

Remembrance any of these may be, but ever a Reflector,

—With Self as interpreter—

Criss-crossed by mysteries

Of personal histories;

Whose cracks, dust-filled, bedim youthful vagaries!

A. G. LINGLEY

THE PRIMITIVE AND THE CONSUMMATE: THE OLD AND THE NEW

UNDER the heading, "An Amazing Statement of Christian Belief" (June issue, p. 179), I find a criticism by Mr. C. Jinarājadāsa of a pronouncement by two prominent members of the English Clergy, which in my opinion is not quite just. Says the critic: "What is striking is the assumption that God's effective dealings with mankind *began* only with the appearance of Christ two thousand years ago." But that is just what is *not* assumed. On the contrary, it is expressly stated that the Christ's life and death is not the *initial*, but "a *final* disclosure of what God is and of the eternal purpose of righteousness which He is working out *in history*," presumably of all times. Only, "in the Gospel this redeeming activity of God reaches its *consummation*," implying that there have been less consummate activities of God before. Then "God took hold of human history and individual lives in *a new way*," implying that there were older ways of God before. And I cannot see what in this statement is so "astonishing and incredible," as Brother Rāja thinks. I even recall an address by him of last year, in which he stressed the "new way" of the Christ, as compared with that of the Buddha, his predecessor, the new departure he made, the new quality in his teachings, the new method, new means, "new power" even. And that must be right, for the two teachers are two different individualities. Then there is the sentence that "God as Spirit is ever active among men, speaking to them *in all ages* through their consciences," which Brother Rāja quotes with some approval as "important," and important it is indeed, for there is absolutely no higher authority or

revelation than "through man's conscience." But Brother Rāja's disapproval of this particular statement is greater. For him it shows "a blind and wilful ignoring" of previous great religious teachers. Yet we might take a milder view of it, as it is immediately followed by the words, "and *most especially* through the prophets of Israel," which implies that there have been other teachers before, though not so "specialized" and excellent mouthpieces of God as the Hebrew prophets. Well, that is a question of appreciation, and one may well be amazed at this particular preferment to the exclusion of all others, but it cannot be said to show a "blindness to historical facts," rather a blindness to other spiritual values and ideals than those of one's own sect. And this is not a characteristic only of Christians, but of sectarians in all religions.

Finally, Brother Rāja condemns the "old rigid idea," reiterated by these two Clergymen, that (in Brother Rāja's words) "religions before Christ have no value to mankind, except merely to till the soil of men's consciences for the sowing of Christ's seed." But to me this statement seems quite logical and the only tenable, if one believes in evolution. For *the latest-comer* is then admittedly, on an average, the most evolved, at least the most up-to-date, the "newest power," best adapted and most fit to deal with the new times, the new peoples, the new circumstances, and the new ideas. It may therefore, by manner of speaking, be said that all predecessors have indeed "prepared the way," or "tilled the soil of men's consciences" for the better reception of the latest-comer.

Concluding, it seems to me unjust and unwarranted (judging from Brother Rāja's quotations, for I have not read the original Statement), that we have here a proclamation "by two *seeming educated men* that the spiritual redemption of mankind by God who created the universe *began* only 1943 years ago." The Hebrew prophets, recognized by the Christians, were older than Christ. What *began* with Christ was only the *final* or *consummate* redemption of man.

So far the controversy.¹ But I would not have embarked upon this criticism of a criticism, if it were not for a higher issue rising from it, namely, the question if the *whole* world should give a favourable reception to the *latest*, that is, at least for the time the *final*, World Teacher. I for one do not hesitate to answer this question in the affirmative, if perhaps not to relinquish altogether the old faiths, then still to reform these according to the newer ideas proclaimed by that latest-comer, and certainly not to try to interpret the latter to fit the former. Yet this is just what we do not see happening. Each great religion has been accepted only by a very limited portion of the entire population of the globe, at the most twenty-five per cent. It is apparently asking too much of man's conservatism, sloth, aversion to change, and egotism, that he should let go of all the old. He will always find reasons for defending his clinging to the so-called "religion of his fathers," the strongest of these prejudices being generally based on racial or national egotisms.

Another curious thing is the antiquarian bias which clings to the old because it is the older, and holds the oldest for the best, whereas for the believer in evolution the oldest cannot but be the most *primitive*, I do not say the worst, but just this, the most primitive, that is, undeveloped, immature. It is against reason and the nature of things to

assume that anything starts with perfection. A banyan tree cannot but begin as a seedling. Even the Wisdom of the Hierarchy is constantly evolving, as do the human instruments through whom from time to time They deign to give out a part of that Wisdom to the world, as also the languages and the ideas in which They clothe that Wisdom, dependent as these are upon the existing state of the world and the understanding of men. And for all these things the general rule obtains that the older is the more primitive, and the later or newer the more *consummate*.

In one more respect we should be distrustful of the old, and not accept it *a priori* as the fuller or the purer truth. Knowing man's nature and weakness, it is, on the contrary, to be expected that the older is the less complete and the more impure. For man's forgetfulness is proverbial, especially of what he does not like or does not understand. And so is also his superstition in things he likes or does not understand. Wherefore the old as handed down by tradition will have both lost much of the original and accumulated much of superfluous matter so aptly called the "dust of the ages." All religions have been affected by this twofold human tendency, as the Masters and H.P.B. again and again reiterate, taking care to add that least of all has Buddhism suffered from it.² This natural trend is the cause why old things, religions, languages, institutions, men, etc. become ever more unfit for younger days and new circumstances, that is, they become gradually and inevitably obsolete, *out of date*, in contrast with the general up-to-date-ness of the young and the new.

This modifies my previous unreserved affirmation, regarding the universal reception

² *The Mahāchohan*: "Even exoteric Buddhism is the surest path to lead men towards the one esoteric truth." H. P. B.: The Buddhist "religion, or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does any other exoteric form of belief."

¹ The italics are all mine.

to be accorded to the *latest* World Teacher, in so far that, if some considerable time has passed since his death, we may be sure that a thorough reform of that religion is necessary, a twofold *reformation*, on the one hand discarding all useless accretions, on the other repairing all losses. This may be best done by a *comparative study of religions*, as advised in the Second Object of our Society. That in which they all or most differ (specific language, names, terms, words, peculiar dress, manners, customs, rites, dogmas, etc.) may well be considered as unessentials, without which humanity would be better off. That in which they all or most agree (ideals and ideas, ethics and morals, the inner meaning more than the outer letter, etc.) should all be jealously guarded and, translated into the most modern language, spread amongst all, as the essence of all religions.

The comparative study of religions then should be conducted, not in a merely "theoretical" but in an eminently "practical" way, not in a so-called "disinterested" scientific or historical way, which often serves only as a cloak for "indifference," or worse, "fault-finding" with all other religions than one's own sect, but on the contrary in a very "interested" way, trying to find ourselves in the other, and the others in ourselves, and so rejoice in our common heritage.

One last word about the translation of a religion into "the most modern language," by which I mean any or all vernaculars of the time, most fit for it. This is of the very greatest importance. Let the dead languages, that is, those that are not whispered to the babe in the cradle or at his mother's breast, that do not fall from lips in the home-circle or in the market-place, let these dead be buried by the dead, to be now and then disinterred and re-dissected by scholars so inclined, but let religion speak intelligibly to intelligible beings. No amount of repetition of unintelligible sounds can keep a dead

religion or a dead language alive, whatever some may argue in favour of its mantramic or other worth, of which in reality nobody knows anything, but only parrot-like repeat what others have said. But even granted that there is such a thing, then in my opinion the mantramic value of the younger language will be greater than that of the old, more evolved, if not immediately, then later on. In any case should it be supported and developed, and not crushed by the heavy-weight authority and monopoly of the old. This translation of a religion, then, from a dumb to an articulate creature, is, as already said, one of the most important reforms to make. The example set by the Christian reformation in this respect, which translated the Bible and made the whole Church service to be conducted in every modern vernacular, may well be followed by all other religions.

It will be obvious that this paper is meant as a challenge to the old to reform, and to have more regard for the new and the young, for theirs is the kingdom of truth, more than of the old. And these two maxims it is well for the old always to have in mind :

1. to be suspicious of the old,
2. to be open to the new.

Alas that the opposites rather prevail in the world, namely, trembling fear for the new, and desperate clinging to the old. It is because of these that human progress, instead of smoothly, goes so jerkily and spasmodically, by smaller and bigger crises, religious, communal, economical or political, like the present war, and all wars—the old struggling against the young, new life.

For the young I have no challenge, but a call, to dare to be, not mere excrescences of the old, but really new, independent growths, not imitative, but inventive and innovative, fresh, *modern*, that is, to prove themselves the *latest*, farthest *evolved*, most *consummate* expression of life.

SECCIÓN ESPAÑOLA

COMO COMENZAR LA CARRERA ESPIRITUAL

VARIAS son las carreras que aprendemos en la vida al correr de las múltiples encarnaciones que vivimos en la tierra. Unas veces somos comerciantes, otras somos militares, otras profesionales; como profesionales somos en ocasiones médicos, abogados, etc.; así en cada nueva vida tenemos nuestra carrera, la que abandonamos cuando no podemos ya prestar los servicios que ella reclama; ésto acontece en el mayor número de los casos, antes de que la muerte nos prive de nuestra actuación en este mundo físico, que llamamos tradicionalmente tierra.

Así cuando volvemos, poseedores de un nuevo cuerpo físico que tomamos al nacer, hemos de crecer en él y volver nuevamente más tarde a aprender otra carrera para esa nueva vida; desde luego que si volvemos a tomar la misma nos será más rápido su aprendizaje.

Al correr del tiempo aprendemos muchas carreras y nos vamos adecuando para tener mayor destreza y aptitudes mayores cada vez, porque vamos viviendo e interpretando la vida desde un nuevo ángulo, e indudablemente vamos siendo más sabios y despertando en nosotros facultades que no poseíamos realmente, aun cuando estuvieran latentes en el sector superconciente de nuestro ser.

De este modo, paso tras paso, hemos ascendido por la dilatada escala del progreso espiritual, por donde ascienden también los demás; muchos de los cuales se encuentran por debajo de aquel peldaño en que nos encontramos nosotros y muchos que también vemos en aquellos otros peldaños que nosotros aún no hemos podido escalar.

De peldaño en peldaño vamos siendo una persona distinta, guiados por un espíritu de superación supremo que obra a manera de instinto social, cuya génesis no podemos localizar, más bien, diríamos nosotros, que obra a manera de una soberana intuición que nos trasciende.

De este modo a fuer de superarnos en la vida espiritual llegamos a anhelar vivir sobre esta tierra, pletórica de pruebas, dolores y amarguras, a la vida del cielo que es una vida de paz, de amor y de sereno juicio en todas las cosas. Entonces caemos en cuenta de que existe una carrera espiritual, nos damos cuenta de su existencia por los mismos poderes que hemos despertado en nosotros, la carrera naturalmente está allí a presencia de todos, pero nosotros no la veíamos porque no teníamos despierta aún la facultad de verla.

Observemos entonces esta carrera con todo su largo bachillerato, con sus pruebas de ingreso y con sus años de estudio, por decirlo así, comparándola con las carreras profesionales que conocemos mejor.

Cuando a los seis años de edad el niño contesta a las preguntas de su padre, diciendo que va hacer un médico, está aún muy lejos su infantil mente de considerar que existe esa carrera y lo que ella significa; pero cuando ya en la adolescencia tiene que decidirse a estudiarla, está en condiciones de comprenderla y de darse cuenta del esfuerzo que tiene que hacer; se han necesitado diez o doce años más para que ese fenómeno se pueda producir. Así el alma necesita a veces diez o doce encarnaciones más para poderse dar cuenta abal de lo que la carrera espiritual significa.

Esta carrera requiere la evolución de la conciencia superior, la completa manifestación de la Mónada en la tríada superior, lo que implica el desarrollo de la voluntad del hombre, que es paralela a la voluntad divina; la manifestación de la conciencia del hombre del amor divino, que incluye en su amplitud a todos los seres en evolución, también de la sabiduría con su poder para comprender todas las cosas y todos los hechos en un plano de completa armonía. Esta carrera espiritual corona la perfección humana y requiere un aprendizaje y un tratamiento especial, en donde los que saben más ayudan a los que saben menos, estando apoyados en su mayor progreso y en su más fina sabiduría.

Comenzó esta carrera en la Tierra con el advenimiento de los Señores de la Llama, pues hasta ese momento tampoco hacía falta semejante cosa en este planeta, porque sus habitantes estaban por entonces muy lejos de poder aspirar al nivel superhumano de la evolución.

Según las informaciones ocultas de más peso hubieron durante la tercera y posteriores subrazas Lemurianas, reyes iniciados que guiaron aquellas primitivas civilizaciones, pero esos individuos, lo mismo que los que vinieron con sus discípulos durante la sexta subraza lemuriense, procedentes del nirvana intercatenario, habían hecho el progreso que tenían en la carrera espiritual en la Cadena Lunar. Del mismo modo hicieron esta carrera en Venus, del todo o en parte, los más poderosos Adeptos que de ese planeta

vinieron hace unos seis y medio millones de años a formar la primera Jerarquía Oculta de nuestra Tierra, a la cual nos referimos anteriormente al hablar de los Señores de la Llama.

Por lo que toca a nosotros los hijos de la Tierra, fué desde entonces que quedó abierta la puerta para el Sendero Espiritual, y en la misma fecha se cerraba al reino animal la oportunidad de dar el paso inmediato para ingresar en el reino hominal.

Como el ingreso en esta Jerarquía de hombres espirituales, requiere la presentación del Neófito por dos miembros de la misma y éstos son llamados Maestros, en el sentido de que aleccionan a los neófitos a quienes llamamos Discípulos, por consiguiente "Cómo comenzar la carrera espiritual" contestamos: "Buscando al Maestro"; pero como esta carrera que comienza allí tiene su largo bachillerato, permitiendosenos esta frase. en el Discipulado a prueba, y para esto es necesario ponerse en contacto con un miembro de la Jerarquía, que por lo general es el Discípulo de un Maestro y no el Maestro mismo. Siendo más fácil ponerse en contacto con un Iniciado que con el Maestro, dado que el Iniciado está más cerca de nosotros y a nuestro alcance, por decirlo así, y del Maestro nos encontramos a mayor distancia, aun cuando él estuviera a nuestro lado. Como conclusión, la mejor manera de comenzar la carrera espiritual es poniendose en contacto con un miembro de la Jerarquía.

LORGIO VARGAS

The first Ideal which is necessary for Social Reconstruction is the Unity of Life.

A. B.

CORRESPONDENCE

"A RECONSTRUCTION OF THE LODGES OF THE SOCIETY"¹

IT is certainly intriguing to note how Theosophists can throw themselves and their Lodges open to dissection in order to ascertain whether or not they are becoming too methodical, too orthodox, etc., and how eager they are to entertain every criticism, every new suggestion which may lead to further emancipation from all suspicion of orthodoxy or mental stagnation, and this without the slightest taint of ill-humour or vexation. In fact the more pungent the criticism is, the more are we inclined to subject ourselves and our Lodges to severer analysis. All of which is to the good. Several methods of reconstruction have just been mooted in *THE THEOSOPHIST* of March 1943, and I wish to offer some comments on the views expressed.

We have in one instance been told that the Back to Blavatsky movement is and should be the only right method of instruction in true Theosophy; the teachings of Dr. Annie Besant and Bishop Leadbeater and others are apparently ignored in this respect, in fact I believe that their publications are not to be found in this B. to B. movement. This means that no teaching which is not found in H. P. Blavatsky's books is worth considering from a Theosophical point of view. This of course is the exact viewpoint of orthodox Christianity which holds that no spiritual information has been given to the world since the Lord Jesus Christ's time because nothing fresh has reached them. Hence their dogmatism and stagnation. Will this fate overtake those who

follow the B. to B. movement exclusively? The writing in this case appears to be on the wall and plain to read, and one wonders whether the brothers of the dark shadow have chosen this movement as an excellent medium to eventually sterilize and render impotent all Theosophical teaching emanating from Madame Blavatsky. There can be no exclusiveness in Theosophical teaching, and those who cultivate a narrow attitude must eventually find themselves paddling in the backwaters of spiritual evolution. Theosophy is not static, its teaching does not stand still, which spells mental and spiritual stagnation, and that is why we Theosophists are so eager to throw ourselves open to criticism in order to avoid its disastrous results as evinced in the orthodoxy of organized religion.

Another view expressed was that all the Lodges should be broken up, their assets sold, and members to go out into the world without any organization of a Theosophical nature whatsoever. This idea would, I presume, be extended to include also our Headquarters at Adyar, which gives us an unpleasant shock. Are there any of our members who are so spiritually advanced that they would dare to go out into the world as mendicant Theosophical missionaries—to follow in the footsteps of the Lord Buddha, the Lord Jesus Christ, and Saint Paul? If so I am sure that the road thereto is open to them and we should wish them Godspeed. But have we any of us the fervour, the zeal, the power of oratory, to declaim abroad our message, as these great Teachers did? I wonder, but still it is a great hope of the future, and why not? I do not think, however, that at present the way of reconstruction lies in that direction.

¹ See *On the Watch-Tower*, and *Comments* (p. 455), March 1943.

Our lecturers have also been criticized, not without reason perhaps, for although we have had Speakers' Classes for several years we have not yet managed to produce any outstanding orator; however, several members have learnt the art of speaking in public on our platforms, much to their surprise and delight. These classes should, I consider, be placed in the hands of an accomplished orator or public speaker who without fear or favour should criticize and instruct, hold tests and simple examinations, and these not necessarily on Theosophical subjects but preferably on the vital issues concerning the country's welfare either politically, socially or financially; thus we should be enabled to have a grip and working knowledge of affairs in the outer world and so bring Theosophical views to bear on them. At present very few indeed of us are competent to express views of any useful import whatsoever on the great questions affecting the welfare of the world, simply because we do not study them as they are not Theosophical, thereby admitting our orthodoxy and perhaps somewhat narrow-minded conception of what is required of us as Theosophists. Theosophy requires propagating in order to leaven the thought of mankind.

And now my last point that I wish most urgently to bring to the attention of us all is this. What will be the effect on the world's finances at the conclusion of this war? Personally I hope that it will be of such a nature that our present financial system will be absolutely broken up and shattered, and replaced by the Bellamy system. This briefly is an explanation of it. It means that all the assets of the world would be controlled by an International Finance Board, which by international barter and exchange would distribute to every one according to his or her utility to the State, through the coupon system, everything that he would require—food, clothes, amusement,

medical attention, shelter, education. There would be no more rich or poor, or competition, profiteering, banking or capitalism; these would all disappear owing to lack of money all of which would be possessed by the International Government of the world or various countries. This is all described in Bellamy's book *Looking Backward*, and this is only a very brief and, I am afraid, incomplete description. Does this concern us as Theosophists? It does and should, and I have Madame Blavatsky's support in this connection, which will doubtless give great pleasure to our brothers of the Back to B. movement. I will quote it here:

"The organization of Society, depicted by Edward Bellamy in his magnificent work, *Looking Backward*, admirably depicts the Theosophical idea of what should be the first great step towards the full realization of Universal Brotherhood . . . The scheme of life there described reduces the causes tending to create and foster selfishness to a minimum. This is a direct call to all Theosophists to work along these lines, to establish Bellamy classes in every Lodge, to study his great book, when conversant with its details, invite leading financiers and preachers: to discuss the financial position on his line of thought and thereby create a Bellamy financial reconstructive mentality in the world."

It is my firm conviction that if this present financial system is not only broken up but absolutely changed on the lines indicated, it is only a matter of time before another dreadful war breaks out. We have made money our God . . . I say the call has come to us through H. P. Blavatsky to work on these lines in order to save the world from further financial chains, the Karma of which will be ours if we do not assist now.

WYNYARD BATTYE

Durban,

28 April 1943

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