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THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

December 1937

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THE INTERNATIONAL CONVENTION AND ITS PURPOSES

The President-Founder's Prophecy

From the Presidential Address delivered by Col. Olcott at the Decennial Convention held at Madras, commencing 27th December 1885:

In referring back to my Inaugural Address I find a prophecy in its opening paragraph: "In future times, when the impartial historian shall write an account of the progress of the religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed." And now that we are come to the end of our first decade, I ask you whether that was or was not a true prophecy. Have we or have we not forced our ideas—our ancient Aryan ideas—upon the attention of our age? . . .

Our voice has not cried in the wilderness, but its message has come to the ear of many nations and many people. Thousands who never had previously heard of the bare existence of the Rishis and the Mahatmas have been reading and pondering Their wise teachings. Those holy names have become familiar in the remotest corners of the earth, and if there has been reviling and denunciation by the vulgar and the prejudiced, has there not been also abundant interest and sympathy among the thoughtful? Short-sighted men have measured the effect of this movement by the personal interest or indifference of members of this Society. Seeing them often apathetic, sometimes disloyal, they have hastily concluded that Theosophy was but a passing craze, a gay moth whose wings were soon singed in the candle. Many times we have heard and read that it was irrecoverably lost, while the fact is that, after its momentum was fairly developed, each of the past ten years closed with The Society stronger and more useful than the preceding one. . . .

I must notice this, because it shows us all how in our case the world may be deceived by its own illusions, and it ought to keep us from relaxing our efforts to push on our work. We have ratified the text in "Vishnu Purana": "All undertakings succeed if prudently conducted."

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RESEARCH

Editor: George S. Arundale

(Founded by H. P. Blavatsky in 1879. Edited by Annie Besant from 1907 to 1933)

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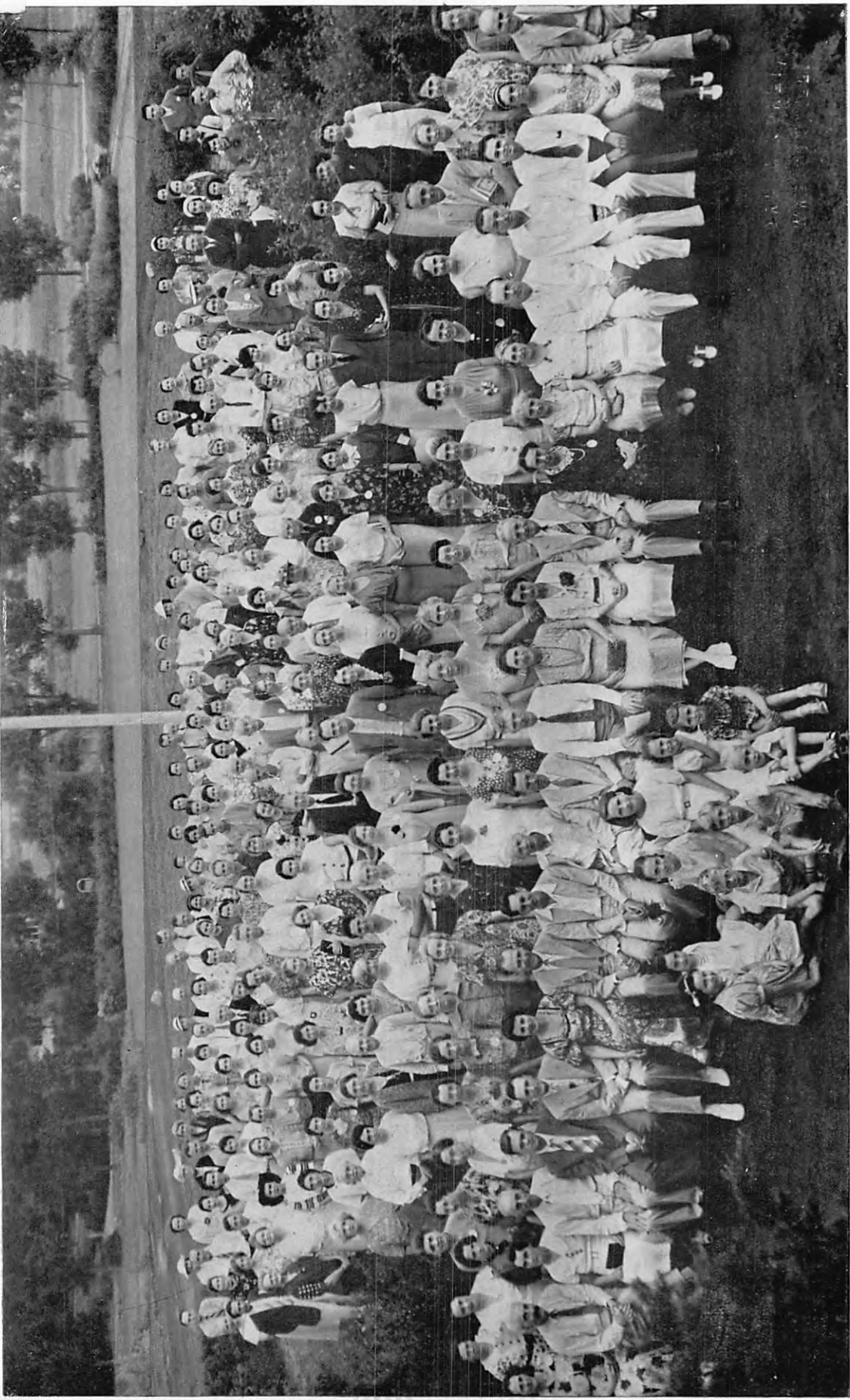
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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

DR. BESANT'S CONVENTION
INVOCATION

May Those who are the embodiment
of Love Immortal, bless with Their
Protection The Society established to
do Their will on earth; may They
ever guard it by Their Power, inspire
it with Their Wisdom, and energize
it by Their Activity.



American Convention Group at Olcott, Wheaton, 1937



On the Watch-Tower

BY THE EDITOR

[These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save 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 Personal Statement

THE time has come for me as an individual member of The Theosophical Society, not as its President nor in any official manner whatever, to sound a note of warning to my fellow-members as to the grave dangers which at present menace the whole world.

I claim no mandate from the Masters, nor that I represent a majority of The Society's membership. But I do claim that I have both the right and the duty to give voice to my deepest convictions—based as these are not on my nationality, nor on my faith, nor on my prejudices, but on my intuition as to all that is fundamental in the Universal Brotherhood of our First Object.

The most grave of all the dangers lies in the aggression by Japan on China, provoking even the United States of America to a departure from her normal policy of aloofness from disputes and quarrellings which she thinks do not concern her. President Roosevelt declared that "the peace and freedom and security of 90 per cent of the world's population were jeopardized by the remaining 10 per cent. Without a declaration of war, without warning or justification, civilians, including women and children, were being ruthlessly murdered from the air. Innocent peoples were cruelly sacrificed to the greed for power, devoid of all sense of justice and humanity." He added that "peace-loving nations must make a

concerted effort against those violating treaties and ignoring humane instincts."

It is my deliberate opinion that those Theosophists who agree with this should themselves make individual, and through The Theosophical Order of Service concerted, efforts to arouse world opinion against all "greed and power," as President Roosevelt calls it, anywhere; and specifically as now manifest in Japan's action towards China.

But I do not think such Theosophists should stop short at the arousing of world opinion. They should arraign the spirit of militarism wheresoever it manifests.

Wherever war is exalted, physical force extolled, ruthless imperialism fostered, the young fed to the machine of militarism, the conquests and the persecutions of the weak, be they humans or animals, justified as being necessary to the expansion and well-being of the strong—there should ardent Theosophists be active to resist such attacks on brotherhood and to promote the cause of peace and goodwill.

In Italy and Germany I see the State denying to the individual his divine right of freedom, making him a mere machine to do the will of those in power. There cannot be mass, standardized, production of the type of citizenship imperatively needed for a healthy State. The freedom of the citizen is in no small measure the stability of the State. So do Italy and Germany and Japan become more and more a focus for the lawless tyranny of the few, and for spreading throughout the world the domination of might.

Each of these countries has her own greatness, her own splendid

traditions, and her own unique power to promote international peace and happiness. Each of these countries has a great people, and men and women of genius.

But I see each selling the glories of tomorrow for the small triumphs of today, for triumphs that must soon decay since they are the triumphs of might and not of right.

I lift up my voice in warning against such movement towards suicide, for the world will need all these countries if it is to achieve its Universal Brotherhood. And I speak knowing that I may be alienating the deeply-prized friendship which has so far obtained between my fellow-members in these countries and myself. On my part the friendship will persist, for I hold friendship as precious above all differences of opinion however fundamental. But I fear lest some of my brethren may think I am attacking their countries and despising them, when I am only pointing out that the spirit at present dominating is gravely injuring their countries' power for good.

There is some justification for Germany, since she has been treated with gross injustice by the Treaty of Versailles. Herr Hitler has restored to her somewhat of her self-respect.

But, like the rest of the Allies, Japan and Italy profited from the great war. Neither has injustices to be redressed. Yet each has offended against the Law—the one in China and the other in Abyssinia.

Let me add that Great Britain might in India have offended against the Law. But she awakened in time, and at present all seems fairly well with the great experiment of drawing East and West together to

make the Aryan civilization a blessing to the world.

I am writing as an individual Theosophist who loves all countries, all faiths, all cultures, and is deeply convinced that in course of time the world will be restored to peace and prosperity, the more quickly as more and more we gain the courage to speak and to write without fear or favour, yet in a pure spirit of brotherhood and of deep understanding.

In the service of the Masters we know no distinction of country, nor of faith. We belong to every country, and are dedicated to the service of every country. And while, by the powers that be, we may be denounced as enemies obsessed by hostile prejudices, we must warn if we know within ourselves that we can do no other. At least we warn in friendship and goodwill, as we have had occasion to warn our own countries when the inner spirit has moved us.

I believe in Italy. I believe in Germany. I believe in Japan. And because I do so believe I must give warning against policies which shall inevitably recoil upon them and render them desolate for generations to come, to say nothing of the misery in which they must needs today involve the whole world.

The Question of Neutrality

I have expressed my opinions quite freely, because the whole spirit of our Society is to accord such freedom to every single member without exception. I might have refrained, as I have so far refrained, had not the urge to speak out become imperative. When an urge grows stronger and stronger day by day for a considerable time,

and when it seems to me that I have the sanction of my elders—I only say “when it seems to me”—then must I speak, doing the best I can to guard The Society’s neutrality. It will be said that I have broken it, that as President I cannot help breaking it however much I may state that I am expressing only my personal views. I hope, however, that the majority of my fellow-members, in agreement or in disagreement with my personal views, will hold with me that the great policies of The Society, including its policy of neutrality, have so far remained undisturbed, I will say have been strengthened, by all expressions of opinion by any individual member, be he President or any other member.

Those who have carefully read The Society’s history will have noticed how from time to time most emphatic utterances have been delivered by the Founders, both officially as well as unofficially. Individual members and groups of members have also from time to time taken most emphatic stand for or against different circumstances occurring both within and without The Society. And my great predecessor Dr. Besant, and her distinguished colleague Bishop Leadbeater, have never shrunk from what some of us would call endangering the neutrality of The Society when circumstances seemed to necessitate some positive personal declaration. The strong neutrality of The Society has indeed enabled them to speak, and to leave The Society undisturbed, save for a few vitalizing ripples or an occasional clarifying storm. I am clear that present circumstances need

such positive declarations. Therefore have I made one.

I have made it in the sure knowledge that never has The Society grown weaker in the long run by any honest speaking of the truth as any individual member may understand it. Even if for a time The Society may be shaken by the declaration I am now making, ever does The Society grow stronger the more its members seek to speak their honest and courteous word for the sake of Brotherhood. To this does the history of our Society bear abundant witness. On honesty, on courage, on one-pointedness for Brotherhood, The Society thrives.

*
* * *

A Colleague Takes Issue

In my Watch-Tower notes for August I wrote regarding the need for a Confederation of Free States to keep the peace of the world as the League of Nations has so far failed to do. My valued friend and colleague, Signor Castellani, General Secretary of the Italian Section, whom I was able to persuade to deliver a fine address on Fascism and Theosophy (I think this was the title)¹ at the World Congress of The Theosophical Society last year in Geneva, quite properly writes strongly in this issue against my views. He says that they point to Italy, and furthermore compromise the neutrality of The Society, which so far he thinks I have well maintained.

As a matter of fact my notes were not pointed at Italy at all. They were general statements with

¹ "Justice pour les Nations," THE THEOSOPHIST, November, 1936.

no mephistophelian implications of any kind. I had then not the slightest idea that I should actually write as I have written above. In any case, I am very glad to accord to him, and to any other member who writes in a spirit of courtesy, the hospitality of the columns of THE THEOSOPHIST, for my policy is that there must be free discussion in my journal, on all matters of interest to members of The Society. Signor Castellani is right to join issue with me. But I have the right, I believe I have the duty, to say what I feel I ought to say.

I hope he will agree that when an ardent Theosophist expresses very definite views he is not necessarily to be classed among the irresponsible fanatics who in a spirit of emotional exuberance and narrowness condemn everything which they do not happen to approve. The ardent Theosophist is at least sincere. He is at least a lover of all countries. He is at least impersonal and without prejudice. Signor Castellani might know that Dr. Besant, Mr. B. P. Wadia and I were interned during the war by the British Government in India because we condemned the British Government for mistakes which we considered to be detrimental not only to India, but also to the whole world.

*
* * *

A Constructive Solidarity

In the nucleus which is our Society all opinions must have welcome, and refuge if they need it, which are honestly held *ad majorem mundi gloriam*. And under their clarifying unfoldment in the light of Theosophy, together with the

blessing of the appreciative understanding of other points of view which membership of The Theosophical Society should bestow upon their utterance, they should increase the solidarity of The Society's membership and strengthen its work for Brotherhood.

The Theosophical Society does not merely exist to promote academic discussions and the exchange of Theosophical views with those of current philosophies, religions and sciences. It exists to draw together in constructive solidarity, and also into numbers of constructive individual groups, men and women representing all the innumerable differences obtaining in the world. Provided they endorse the principle of Universal Brotherhood, and are sympathetic both to the study of comparative religion, philosophy and science and to the pursuit of truth in its hidden recesses, all are welcome to membership, Fascists or Communists, Jews or Gentiles, Republicans or Monarchists, Conservatives, Liberals or Socialists, Employers or Employed, Orthodox or Unorthodox, Criminals and the Free, Christians, Hindus, Parsis, Mussalmans, Buddhists, Jains, Atheists, and all holding diverse convictions in the various fields of politics, economics, and so forth. The extent of the solidarity and efficiency of The Society is largely determined by the courteous vigour of an increasing number of differences constructively dedicated to the promotion of Universal Brotherhood.

* * * Flames of Brotherhood

The Society is to no small extent alive and active as in increasing

numbers its members express their convictions fiercely and yet with friendly deference to those who are opposed to their convictions. Such pure friction causes the flames of Brotherhood to soar upwards, burning away the dross of difference and leaving its splendid gold. If such were the way in which differences were held and used in the outer world there would be little occasion for war.

It is because this is not the case, because differences are bolstered up by ruthless language and brute force, because differences have no friends, only enemies, that there come times, and this is such a time, when very Right itself may need to assert by force its duty to rule mankind. Sometimes even Right must use might to counter might.

The Greatest Common Measure of our membership is Theosophy, the best Theosophy each one of us knows, and The Theosophical Society, the finest conception of membership each one of us has. And if each of us gives his best understanding of Theosophy and his finest interpretation of membership, he is giving all he can be expected to give, all he is intended to give. And we must not denounce him, accuse him of disloyalty, because his Theosophy and his conception of membership differ from our own. He has the right to his freedom of interpretation, as we have the right to ours. He is even right, if he so chooses, to tell us we are wrong, and we have the right to return the compliment, provided, and here is where so many of us fail, neither he nor we abuse one another, call each other names, nor strut about exuding

superior airs. We must differ as gentlemen, as friends, as brothers, deferentially, each of us expressing that which is the saving grace of difference—chivalry.

* * *

An Unsullied Flag

On the other hand, Theosophy and The Theosophical Society outlive us. They belong to us, or we belong to them, for a short time. And then we pass away, leaving Theosophy and The Theosophical Society to those who shall come after us. Will it be the same Theosophy all over again, just the same facet as has been turned towards us? Will The Theosophical Society be just the same to them as it has been to us? Or will, as the times move onwards, a more beautiful Theosophy be available to our successors, more Theosophy than we have been able to know? Will a more potent Theosophical Society, a far richer nucleus of Universal Brotherhood, be available to our successors?

Never must we seek indelibly to mark either Theosophy or The Theosophical Society with the signatures of our fleeting personalities. Neither Theosophy nor The Theosophical Society dies with our dying. They belong to eternity, and we must, while enjoying all we can of their splendour, leave them unbesmirched by our convictions, however deeply true we may judge these to be, and still less by our personal prejudices.

* * *

Lawlessness in Germany

I hear from reliable sources that all Theosophical publications are

now barred from Germany. A sign of the times indeed, and I much fear that there are no means to reach our brethren in a land now ridden by that same spirit of ruthlessness which obtains in some other countries too. Our Theosophical Publishing Houses in Germany have been raided and their books confiscated. But what can be expected when in the parks of Berlin Jews are expressly forbidden to occupy most of the seats. In many ways there has been a fine spirit prevailing in what I like to call the Land of the Quest, as Germany is at heart. But nail after nail is being driven into her coffin by repeated acts of tyranny and persecution, and unless before long she is released from her present imprisonment she will fall to appear no more. But the world needs Germany, so her release will come.

I look to the youth of Germany for Germany's resurrection. And I look, too, to Herr Hitler that he may soon deliver himself from his evil advisers, for he has greatness in him, and every now and then that greatness finely shines forth. Germany might well be happy with Hitler, and with her free youth. How glorious might be Germany's release from her present darkness, with the inevitable enslavement of her culture and the degradation of her faith, giving to the world her music and her philosophy, her splendid science and her majestic sweeps into the hidden life, her simplicity of living and her reverence for order. She has fallen low, but only, I pray, to rise the higher.

* * *

Britain's Opportunities

But it must be confessed that every country in some measure fails to seize its opportunity amidst these towering cataclysms which devastate our world in order to rejuvenate it. Britain has done well in India. There is more freedom in India, I think, than anywhere else in the world, except in those countries which for long have enjoyed their freedom. India is fast moving on her way, and Britain is holding the fort while she moves. But Britain's diplomacy in Europe has been as deplorable as all the other diplomacies. She has vacillated. She has compromised. She has manoeuvred. All other countries have done the same except Germany and Italy, whose dictators know their minds and express them with vigour.

Where is the country which dares to lift up her voice for Right, staking her soul upon the issue, as Germany and Italy and Japan lift up theirs for might? The United States stands aloof, or rather has stood aloof until lately, thereby, I greatly fear, hurting the whole world instead of helping it. Had Britain had the courage to speak, I think the United States would have answered, taking her place side by side with Britain.

* * *

Fighting for Brotherhood

How great indeed is the opportunity for us Theosophists fearlessly to speak our word of Right, knowing the great Right in the revealing light of our Theosophy. In every country there should be eager Theosophists sounding the note of the Right, whatever notes may be

surging round about them. If we have the courage, if we be deep students of Theosophy, if we be ardent members of The Theosophical Society, if we know how to fight in a spirit of eager friendship for those who may for the time being be arrayed against us, suffering gladly their opprobrium if they choose to pour it upon us, then are we equipped to take our stand for Peace and Brotherhood. Even if we have actually to fight in war for Peace and Brotherhood, deeming it right so to do, we can fight in the spirit of Kurukshetra, blessing our foes as we use against them that force with which they would destroy our cause.

There is no truer sign of a great Theosophist than that he is scintillating with happy friendship for those whom his soul calls upon him to oppose. It is where there is hatred that there is evil. It is where there is brutality that there is wrong. How splendid is our opportunity. How blessed will be our Society if we take advantage of it. How finely shall we have justified the Masters' trust in us if individually, or in groups, we seek to help to save the world, maintaining and preserving The Society as the home of all. Never before have I believed in the neutrality of The Society as I believe in it now. For I see with unveiled vision that The Society must be the refuge of all, the home for all, the protector of all, while I see with the same clear-piercing eyes that each one of us must be chivalrous warriors for the cause we know in our hearts to be the Masters' cause. So do you and I fight for our Right, even while our Rights may clash. So

does The Society live above the clouds of warfare and the dust of conflict—neutral, yes, from one point of view, but universal, leaving none out, with doors wide open to all without distinction of beliefs or of actions.

* * *

My Individuality

Even though I be President of such a Society and have it in duty to preserve such universality at all costs, still must I fulfil my duty as an individual, as must every one of my fellow-members. Some may hold I compromise this universality by so doing. I hold a contrary view, or I should not do it. I hold The Society is the stronger, not the weaker, for my expression of my highest individuality, as I hold The Society is the stronger for such expression on the part of every other member.

Anyhow, I do my best, and my abiding love for our Society has grown stronger year by year of my forty-two years membership. The serving of our Society is my passionate happiness, whether as President or in any other capacity. And I ever pray that those who try to

guide me, the Masters, and my dearly loved elder brethren who not so long ago went on before us, will find me constantly receptive to Their will, knowing as I do that under Their guidance alone can The Society prosper and Theosophy become still more revealed to a hungering world.

* * *

"The Secret Doctrine"

I am thankful to say that one of my more secret aims seems to be on the threshold of accomplishment. Yielding to none in my reverence for H. P. Blavatsky, or in my recognition of her as Theosophy's greatest exponent, and The Society's greatest bulwark, I want her *magnum opus*, *The Secret Doctrine*, to be made available to the world at the smallest possible cost. I hope that 1938 will be memorable for an edition unbelievably cheap, printed and published here at Adyar with the help of a number of ardent soldiers of H.P.B.

Please read in this issue the advertisements and letterpress concerning this great venture, and order your sets without delay.

The International Convention

and

Its Purposes

BY GEORGE S. ARUNDALE

The motif of this December issue of THE THEOSOPHIST is our International Convention and its purposes, and it is significant that such a motif should run through a journal which has appeared with invariable regularity almost since the foundation of The Society.

THE THEOSOPHIST stretches back in an unbroken line to the earliest days of the Masters' New Dispensation for the world, and is thus a link between ourselves today, the Masters who ordered the establishment of the journal, our founders and their immediate successors.

Similarly, there is a great line of International Conventions, many of them remarkable for great happenings, all of them remarkable for the constant blessings of Those who have made them possible.

There can be no greater event in the life of any Theosophist than to dwell awhile at Adyar and to participate in an outward and visible sign of the Universal Brotherhood not only of humanity but also of all living things. Such indeed is an International Convention of The Theosophical Society, especially when held at Adyar, for Adyar is unique in the fact that it is perhaps the greatest outer centre of spiritual force actively at work in the world. Nowhere else are Peace and Power

so tangible. Nowhere else is the Divine Purpose so strongly near.

Of course, it is possible to live at Adyar and to remain almost outside these splendours, though no one can dwell quite unaffected. Even the casual visitor is conscious of an uplift which he cannot altogether describe save that when he enters the gates of Adyar there is a Peace which wonderfully enfolds him. But any Theosophist who has dedicated himself to the work of Theosophy and The Theosophical Society, seeking to serve the Elder Brethren, and in the spirit thus evoked pays a visit of pilgrimage to Adyar, will know himself to be in a heaven the like of which exists nowhere else.

And when an International Convention is in progress gifts are available to those ready to receive them above and beyond the external happiness which Conventions always bestow upon their delegates. No one leaves a Convention as he came to it. He goes away changed, adjusted to higher

realities, more than ever loyal to the Masters, more than ever dedicated to Their work.

The higher purpose of an International Convention is to draw its delegates closer to the Masters, as the Masters Themselves draw near to the Convention. The Heaven of the Elder Brethren touches the earth of humanity on what it is no exaggeration to say is a sacred occasion. So does the power of a Convention at Adyar stream throughout the world, because it is overflowing at the centre.

May members of The Society understand more and more how

spiritually profitable it is to visit Adyar to attend an International Convention, for by being present on such an occasion their Real is strengthened to dominate its shadow realities, their Understanding becomes keen and active, and Joy and Peace pervade their lives.

In December, 1941, when the new President will be in office, there should be a great concourse of members from all over the world to welcome him, to strengthen him, and to pledge themselves anew in the very heart of the Theosophical Movement to be wisely and eagerly steadfast in the Masters' Cause.

Historic Early Conventions

Since The Theosophical Society is based on Brotherhood, every Theosophical Convention during the last sixty years has had the great significance of internationality. From the first public gathering in 1879, every anniversary meeting has manifested that peculiarly significant quality. And naturally so, since the international spirit is one of the signs of the New Age.

A Popular Movement

THE President-Founder's conception of making at every annual gathering a huge public demonstration of its international character and its emphasis on brotherhood was not only unique, but it was a great adventure, something quite new and quite different. Nobody had ever dreamed of emphasizing brotherhood in this all-inclusive manner. In Bombay, Madras, and other centres public halls were taken for these great demonstrations—in Bombay, the Framji Cowasji Institute; in Madras, Pachayappa's Hall—and

the public responded in great crowds.

Some idea of the popularity of the movement at the time the Founders came to Adyar may be gained from the fact that at the first Convention held at Adyar in 1883 there were not less than 1600 people present. The *Madras Times* wrote of this first Convention: "The meeting seemed very enthusiastic and the speakers were frequently interrupted with vociferous cheering."

This Adyar gathering of 1883 was the first to be called a Convention. Before that time the annual meetings had been called anniversary

celebrations. From 1876 to 1878 there is no record of an annual celebration.

The earliest record of a public celebration is that held in Bombay in 1879 on the occasion of the fourth anniversary; it commenced on November 29, the nearest convenient date to Foundation Day, November 17th. Concerning this meeting the President-Founder has the following entry:

"On the 29th November, an event of much importance occurred: we celebrated with great *éclat* the fourth anniversary of The Theosophical Society. It was also our first public function of the kind, the only previous notice taken of the anniversary, that of the first completed year, having been confined to a private meeting of members at the Mott Memorial Hall, New York, and an address by myself. The shifting of our headquarters to India and our enormously increased publicity seemed to demand a change of policy and a fresh start in this respect."—*Old Diary Leaves*, II, 112.

First Public Celebration

No sooner had the Founders arrived in Bombay (16 February 1879) than the President immediately set up a library, which later became, when they moved to Madras, the nucleus of the famous Adyar Library. The opening of the Bombay library was celebrated at this fourth anniversary meeting, so also was the foundation of THE THEOSOPHIST, first issued on October 1st of that year. The Colonel writes in his Report: "THE THEOSOPHIST has proved an unprecedented success from the very start, and within

the first two months of its existence has been called for by subscribers all over India and Ceylon, and in every quarter of Christendom as well."

The Allahabad Pioneer of the 8th December 1879 (then edited by Mr. Sinnett) describes how "several hundreds of the most influential natives of the city—bankers, merchants, mill-owners, pundits, pleaders, etc.—crowded the compound and attentively watched the proceedings." So varied were the races, complexions and costumes of the delegates attending this Convention that "a more motley audience could scarcely be imagined. The Parsi and Brahmin, the Jain and Mussalman, the Christian and Heathen, and the Vaishnavite and Saivaite observing for the time a benevolent neutrality. The scene was in short, a picturesque and interesting one, and indicated that the busy Theosophists have already created a wide interest in their doings."

The Founders Vindicated

There is no mention in the records of a fifth anniversary celebration, but the sixth and the seventh were both held in Bombay in 1882, the sixth on January 12, and the seventh on December 7, two Conventions in the same year. In his Report of the seventh Convention the President-Founder writes: "Mr. Sinnett had come from Allahabad and officiated as Chairman at my request. . . . The speakers, besides myself, were Moorad Ali Beg, and Messrs. D. M. Bennett and K. M. Shroff; all receiving great applause. Damodar read the Treasurer's Report, which very

completely vindicated H.P.B. and myself from the low calumny that we were running The Society for personal profit. I have a Diary note of a few days later, stating that Shroff brought us word that the meeting had done us great service in bringing around public sympathy to our side." (*Old Diary Leaves*, II, 333, 392).

The President-Founder speaks of "a strange anomaly that white men had to journey from the antipodes—from the Patál—to tell Indians about their forefathers' religion"—a fact which he justifies by saying that "the distant observer on a height above a plain can often take a more correct view of a national question than the people most immediately interested."

Immediately after the seventh Convention in Bombay had ended the Founders packed their personal effects for transport to Madras, leaving Bombay on 17th December, 1882. In his Diary the Colonel wrote of Adyar: "Our beautiful home seemed a fairy-place to us. Happy days are in store for us here." Later he adds the comment: "The bitter ones, alas! we did not foresee."

Brilliant Scene at Adyar

The President-Founder records that the year 1883 was "one of the busiest, most encouraging and successful years in our history." From his base at Adyar he travelled during the year 16,000 miles in India and Ceylon, returning to headquarters in mid-December to prepare for the eighth anniversary celebration—the first Convention called by that name—which commenced on the 27th. Tremendously

preoccupied was the Colonel in erecting temporary buildings and preparing agendas. In his Report on the proceedings he gives a vivid picture:

"There being no room at the Adyar Headquarters large enough for the sittings of the Convention, a *pandal*, or temporary structure (technically a *wigwam* in America) 100 x 50 feet in size, lined inside throughout with white cloth and decorated with a great number of flags and pennons, chandeliers and globes, had been erected under the superintendence of our excellent brother, Judge P. Sreenivasa Row, Vice-President of the Madras Branch. Over a raised *dais*, carpeted with costly Persian rugs, was erected the gorgeous canopy of embroidered cloth of gold, supported by pillars of solid silver. Under this the late Sovereign Prince of Arcot was accustomed to sit on occasions of State. Here were placed the chairs of the two Founders. Each evening after night-fall the grounds were brilliantly illuminated, and the main approach to the house was lined on both sides with gay flags, alternating with cressets and torch lights fixed on bamboo staves. At the principal gate stood two huge coloured elephants over bamboo frames, with their trunks elevated, as if giving the salute to the arriving guests. The Society's flag streamed from its staff upon the roof of the main bungalow, and that of the President-Founder in front of his quarters. The appearance of the place when the towers and buildings were covered with an Indian crowd in their picturesque costumes, and the illumination made

it almost as light as day, was really a most enlivening scene. The whole Anniversary, in fact, from beginning to close was a grand success without an incident to mar its completeness." (*Proceedings of the General Convention, 1883*, p. 79).

Magic and Money

A most striking incident of this Convention was the manifest intervention of a Master—in those days the Masters were much more obvious through phenomena than they are today. Quite plainly the incident (recorded by Col. Olcott in *Old Diary Leaves*, III, 62-4) relates to the erection of the abovementioned *pandal*. The Colonel says:

"When the Convention opened, the house and out-buildings were crammed with Delegates, and a real enthusiasm marked the whole series of meetings: our position in India seemed impregnable, not a cloud floated in our sky. Daily phenomena occurred in the 'shrine'; six and even seven persons got notes in English and Indian vernaculars simultaneously, answering questions put by them just before. On the morning of the 28th, out on the lawn, before the opening of Convention, I told H.P.B. how sorry I was that the other Madras members had allowed Judge P. Sreenivasa Row to spend so large a sum as Rs. 500 out of his own pocket towards the cost of the Convention, as I was sure he could not afford to be so generous. She reflected a moment, and then called Damodar to her from a group with whom he was talking a little way off. 'Go,' she said, 'to the shrine and bring me a packet you will find

there.' He went, and within less than five minutes came hurrying back with a closed letter in his hand, addressed on the cover to 'P. Sreenivasa Row.' The Judge being called to us was given the packet and bidden to open it. He did so, and the expression of amazement on his face was indescribable when he drew forth a very kind and affectionate letter to himself from Master K.H., thanking him for his zealous services, and giving him the notes enclosed as a help towards the Convention's expenses. The enclosure was in Government Promissory Notes to the aggregate value of Rs. 500, and on the back of each were written the initials "K.H." in blue pencil. I have given the facts exactly as they occurred, and one of the notes—for Rs. 10—I have kept as a souvenir, by the Judge's kind permission. The points to bear in mind are: that I myself had heard, but a moment before repeating it to H.P.B., about the Judge's unstinted generosity; that Damodar had gone to the shrine and returned with the money within the next five minutes; that each note bore the familiar 'K.H.' initials: that neither H.P.B. nor Damodar had then between them one hundred, let alone five hundred rupees, and that the gift was at once reported to all the Delegates clustered over the lawn. That it was not 'fairy gold' is evident from the fact of my having one of the very notes now at Adyar, after the lapse of nearly fourteen years."

The International Idea

At this 1883 Convention the subscription was collected to create the Subba Row Medal Fund, for

the fitting recognition by the Society of important contributions to Theosophical literature. In 1885 it was awarded to Judge P. Sreenivasa Row himself.

A few years later, at the opening of the Adyar Library (1886), the President-Founder induced Muslim, Hindu, Buddhist, and Parsi to join in common prayers. That was indeed a new idea. For the last fifty years the same prac-

tice has been observed, indicating that The Society stands for the world idea of all religions. Col. Olcott was tremendously happy in bringing religionists and sects together on a common platform, and it is well to remember as we celebrate its sixty-second anniversary that these practices which he introduced helped to lay well and truly the foundations of our magnificent Society.

Dr. Besant's Benediction

The ideals of Theosophy and the purposes of The Society are graphically pictured in the vivid words of Dr. Besant delivered at four successive Conventions in the maturity of her age. They indicate the source of our inspiration, and the path we should tread :

Streams of Living Waters

“**B**RETHREN, in your hands is placed the greatest of all trusts, the helping forward of the spiritual life of the world. For Those who rule and teach the world have sent The Society out into it, and pour out Their Life through it, far and wide, for the uplift of mankind. Many Masters help various societies, for everywhere They seek channels for the outpouring of Their Life on the world. But into this Society of the Divine Wisdom, Their special Messenger, the whole Hierarchy sends forth the stream of Their abounding Love and Strength, in order that the whole world may receive Their benediction. In the Ashrama of the two Masters who founded The Society is a map of the world, a map with living motion, whereon are traced in lines of glowing colours the great

religions of the world, like rivers beginning at a source and with many branches and streams and rivulets irrigating with spiritual life the countries of the world. And our Theosophical Society is there, a line of living light, white light, since it is the custodian of the Ancient Wisdom, which sends its currents into every Faith; and every Lodge is a little flame, like an electric spark, and glows or becomes dim as it lets its light shine forth or grow feeble. And there They who sent out the life-current glance at its streamings, and see how each little centre is shedding its light on the world, or is letting it grow dull and faint. Such is your trust, your privilege and your responsibility. The eyes that never sleep are watching over the world in this hour of its travail. They see the helpers and the sluggards,

the workers and the idlers. See to it, each of you, gathered here in the heart of The Society, that you do not prove unworthy of your charge, unfit for your trust. Go out into the world, and spread the Light." (Annie Besant, Adyar 1920.)

The Flowing Will of God

"Colonel Olcott used to say: 'I would rather be the President of The Theosophical Society, than I would be the wearer of an Imperial Crown'; for, after all, to inspire men's minds is more than to control their bodies. To be able to send out through the revelations of The Society new views of truth, new possibilities of practice, new thoughts about the Great Ones who guide us, new gratitude for the help that always flows into The Society—certainly to belong to such a Society and to be sufficiently trusted by it to be for the third time its representative is a matter for gratitude, but far, far more a matter for humility. There is but one Worker, one Thinker, one Feeler, one Doer. What can anyone do, save to try to purge out of his nature everything that is an obstacle to the clear passage of that one Will, that one Wisdom, that one Activity? It is not we who work, it is God, Ishvara, who works in us, and even all that we can do is not ours. The little we have is His, and we can only give Him of His own; the little that we can do is so to purify our nature, so to control our lower vehicles, so to realize the Reality and disregard the unreality, that that Great Will may flow through us unchecked to the whole world." (Annie Besant, Benares 1921).

Children of the Light

"Glancing over this world-wide field of work of The Theosophical Society, at the joyous confidence seen in our National Societies, at the energy, devotion and self-sacrifice displayed, we cannot but marvel that anyone who has had the good fortune to become a member should ever dream of leaving it, because some one attacks it, or some one deserts it, or some one misbehaves, or some one thinks awry. What have their follies, their sins, if you will their crimes, to do with the great Ideals of Theosophy, its profound teachings, its radiant hopes, its realized triumphs? Shall I shut my eyes because another has lost his sight? To have seen the Light and slide back into the darkness, to have watched the Sun rise and turn one's back upon it—such is truly human perversity *in excelsis*. Shall we not rather register our vow: Let who will desert The Theosophical Society, I will never desert nor betray it. It brought me the Light; it unveiled to me the reality of the worlds invisible; it turned death from an enemy into a friend; it led me to realize my own eternity; it has changed my whole attitude towards life, and has transfigured the world. Brethren, let us walk in the Light, as children of the Light, for the Ancient Wisdom guides us, and the footprints of our Teachers mark the Path we tread." (Annie Besant, Adyar, 1922).

The Light of Theosophy

"What are you doing, what is each of you doing, to bring what you know to the rebuilding of our shattered world? I am not asking

you to commit The Society to any special religious, political, social or economic view. But I am asking you to apply the treasures of wisdom which you have acquired to the ransom of our world in the country to which you belong, by solving its problems by the Light of Theosophy. The Theosophical Society includes all parties, for each party holds but a partial view of truth; and it therefore preserves its neutrality, that all may enter within it and bring their fragment of truth to the helping of all. But Theosophy is not neutral, but all-pervading, all-enlightening, all-directing, for it is the Divine Wisdom which sweetly and mightily ordereth all things. Nothing useful to humanity is alien to it; no science, no art, but is within its purview; every department of life is illumined by it, and only in its Light can we find the Truth of anything. Do you ask me how we, with our partial knowledge can venture to apply it to the healing of the world? My answer to you is that Theosophy is the Paravidya, the knowledge of Him by whom all things are known. You are Gods, but the God who is your Self is enveloped in the matter that blurs and blinds His outlook. Seek for Him, find Him, set Him free, and you become Saviours of the world. Do you say that you are ignorant and helpless? Rise out of your illusion, and shine out as the Gods you are. 'O ye of little faith; wherefore do ye doubt?' Believe what you profess; let the Light in you shine out upon the darkened world. You know at least, that ignorance, dirt of body, emotions and mind, poverty dying

of want, and wealth dying of satiety, cruelty of man to man, of man to animals, impurity, greed, hatred, separateness, are all crimes against Brotherhood. Use this knowledge: where you see ignorance, carry your knowledge; where you see dirt carry your purity of body, emotion and mind; where you see poverty and wealth confronting each other, seek the causes in the Light of Theosophy and apply the root remedy of fraternal economics; where you see cruelty, interpose to stop it, not by hasty denunciation which increases anger, but by compassionate tenderness to the doer of it even more than to the victim. Let not a day pass that you do not give something of help to others, something of yourself! Then as you rise and share what you have, you shall find your emptied hands filled to overflowing with more wealth to share; wealth of knowledge, wealth of insight, wealth of intuition, wealth of understanding, shall fill you with power, and the God within you shall call out the Gods around you in those who, as a Master said, turn their backs on the sun, and standing in their own shadow call it dark. Have confidence in your Self; have confidence in the Self in all you meet; realize that all selves are One Self. Go forth into the darkness and change it into Light. Make every department of life consciously Divine, as it is Divine in reality. From God come all Power, all Wisdom, all Love-in-Activity, and these three are the world's Redeemers. Then shall the desert through you blossom as a rose. That is your work. Go forth, and do it." (Annie Besant, *Adyar* 1923).

An Invocation

Invariably Dr. Besant, as a prelude to her Presidential Address, invoked the Blessing of the Holy Ones, in such words as these, which she used at Bombay in 1924 :

“ Let us, then, renew our yearly invocation to Those who are our Guides, leading us from the unreal

to the Real, from darkness to Light, from death to Immortality.

“ May Those who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on earth ; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it by Their Activity.”

The Real Business of Convention

Bishop Leadbeater had a characteristic way of opening Conventions, stressing good fellowship and understanding rather than the inevitable business. The following passage from his opening address to the Australian Convention of 1929 is typical :

“ THE annual Convention of every Section is a necessity from the business point of view. It is essential that you should come together, and that you should settle certain points of policy and so on ; the accounts must be audited and resolutions must be carried. I have attended I do not know how many Conventions in different parts of the world, I should think perhaps fifty or more, and always I have felt very strongly that the most important part of it all was that the members should come together and that they should try to understand one another. I do not mean that we must all agree. That has nothing to do with it. You must have your own points of view ; different towns, different States need to some extent different treatment. You have your local ideas and your local needs ; but apart from all that we are all individuals, strongly marked

individuals, I hope, because unless we are that, we shall not make much progress in the inner side of things. We must be people of strong will who can be absolutely one-pointed. Of course I fully realize that for a person to be one-pointed he almost must be a little fanatical. . . . The man who carries the world before him must be an enthusiast, and the thorough-going enthusiast must somewhat lose sight of the other side, if he is to push his own side. So no one has any objection to differences of opinion and to their courteous expression, but we must feel, more strongly even than our own individuality, the brotherhood and the unity which that brotherhood gives us.

“ Some one must rise to the level of thinking in the terms of this Continent. Let us be a Continent ; let us think continentally. That

is what I should like to suggest. Keep that before you, and remember the brotherhood of The Theosophical Society, which is a far bigger thing than one's private opinion on this point or that point. All that is good in its place; but the real cordial friendly brotherly affection—that is what we want. And remember that the man who

differs from you is just as earnest, just as well-meaning as you are, though he may be seeing something for the moment from a different point of view. So let us go ahead with our business and discuss what has to be discussed; but always remember the brotherly feeling that must exist at the back of it all."

Conventions That Never End

COL. OLCOTT had a way of adjourning Conventions rather than ending them. Conventions were to him a continuous series. Convention this year was a bridge from Convention last year to Convention next year, and so on and on. The present President has a not dissimilar view. At Benares last Christmas, on his last appearance at Convention Dr. Arundale observed that he had come "ostensibly to close" it. But, he went on to say: "A Convention is like a river, originating in apparently trifling elements, yet gradually increasing in power and beneficent service. From small beginnings the whole land, even the whole world becomes fructified. Far be it from me, therefore, to stem our Convention's waxing tides, but rather to be very thankful that during these days the river has run so truly, so purely, so smoothly, so happily. Our Convention is not over; nor is any Convention over which has had life such as we have here experienced abundantly."

A similar expression emerged at the closing of the Geneva World

Congress, a few months earlier. After invoking upon all members of our Society throughout the world THE MIGHTY AND COMPASSIONATE AND UNDERSTANDING BLESSING OF THOSE ELDER BROTHERN WHOSE GREATEST HAPPINESS IS EVER THE SERVICE OF THOSE WHO ARE FOLLOWING AFTER THEM, Dr. Arundale concluded: "In closing this Fourth World Congress I do but open the way in fact to further service to our Elder Brethren in the outer world on the part of each one of us who has been privileged to attend."

The "further service" issued immediately in the President's Campaign for Understanding, a world-wide movement which is being promoted throughout the Theosophical world during 1937-8, a Campaign which has been taken up with enthusiasm in all Sections of The Society and which should produce quite definite but immeasurable effect on world conditions in the direction of peace and stability.

Prof. Marcault had the same intent in mind at Copenhagen when, in

invoking the "peace that transcends all misunderstanding" he said: "This Congress is not concluded, for its work goes on, and will go on

from year to year, for the work of this Congress and all that it stands for can only be concluded when the peace of Europe is achieved."

Opening A New Era

Re-presenting Theosophy

THE President is anxious that the International Convention to be held at Adyar this month shall open a new Theosophical era. To this end the customary procedure of delivering special Convention addresses has been altered in favour of four great symposia, or forums, to discuss four great problems relating to Theosophy and The Theosophical Society, so that our membership throughout the world may enter into a deeper understanding of Theosophy and its application to the world and its immediate needs. These four great problems are of international import, problems in which every Section and every member of The Society should be keenly interested, namely: (1) The functions of The Theosophical Society; (2) The truths of Theosophy and their representation; (3) In what ways the truths of Theosophy may be presented so as to develop an understanding of culture in the world; (4) What is the work of The Theosophical Society today in adapting the life to the changing forms, and to Youth? These questions are reproduced in full in the Tentative Programme at the end of this issue. Propounded by the President in the May THEOSOPHIST, they have already provoked corres-

pondence in recent issues, and promise to prompt profitable discussion in Convention.

The International Spirit

The Theosophical Society has frequently been likened to a League of Nations, not in the physical sense of the League which is centred at Geneva, working through the ordinary channels of international diplomacy, but as a spiritual League whose purpose is to illumine the world's mind and deepen its understanding of the eternal verities. With that end in view, not only should the Convention at Adyar make a very definite contribution, but Theosophists throughout the world may share in and reinforce the deliberations and discussions of Convention by concentrating on its purposes, either individually or collectively in Miniature Conventions arranged in their own localities.

The President recently wrote: "May I ask every member to help this ensuing International Convention with his understanding of the work Theosophy has to do in his area, with his strengthening thoughts, and with his wise views as to the work which lies before The Theosophical Society in the immediate future and with the

effective presentation of Theosophy in this changed world of ours?"

The Inspiration of Adyar

The International Convention is a splendid opportunity for co-operation on the part of those who for reasons of physical distance are unable to visit Adyar. Those whose good Karma allows them to make the pilgrimage will not only have the joy of participating in the finding of vital solutions of world problems, but will return home immeasurably fortified and inspired

for future service. Adyar is indeed the Masters' home in this outer world, and all who come to Adyar feel the deep spiritual currents which flow through it for the clarifying of the world's vision and the quickening of its higher life. Eagerly has the President expressed the hope that this Convention shall directly and inspiringly stir members throughout the world to an increasing realization of their opportunities and therefore duties in these dark and dangerous days.

Adyar

ADYAR is a veritable Mecca. Just as the Muhammadan thinks of Mecca, so should a Theosophist in a different way think of Adyar.

Adyar is a workshop. What a tremendous privilege it is to be here, even though we through ignorance may sometimes serve Adyar less well than we should. What a need there is for workers who will come to Adyar in a spirit of simplicity and efficiency.

Adyar is the hub of The Theosophical universe, and its spokes reach every country in the world. We here are working for and thinking of other countries. We are constantly eager to help them. We are trying as best we can to be worthy of the fact that we live in the heart of the Theosophical world.

Members should try to make a point of coming to Adyar in the spirit of a pilgrimage. Those who have been here have some idea of the holiness of Adyar. The Masters have come here from time to time. Very many of us feel the blessing of the Masters ever brooding over us in Their Home in the outer world.

Adyar is a sacred place. We seek to be worthy of it; and though all of us fail from time to time, everything we do is really and sincerely dedicated to the Masters' service.

We have no prejudices here. We are not for *this* country and against *that* country, though sometimes a warning may be needed as regards certain dangers. We are International and every country has its honoured place at Adyar.

World Goodwill

BY DR. GEORGE S. ARUNDALE

*An Address delivered in Madras on 27th October 1937
on World Goodwill Day in Education Week, observed
throughout South India.*

WHEN I think of goodwill, I think of that quality, charity, which is said to begin at home. Goodwill, however much we may need it urgently among the nations of the world today, and we *do* need it urgently, must begin with ourselves. I am not for the moment thinking so much of India as of the individual citizen in every country. He must be full of goodwill—that is to say he must be healthy in his body, healthy in his feelings and emotions, and he must have the best mind he can possess, taking into consideration the condition of his physical brain. He must be healthy, he must be happy, he must be helpful to his surroundings, sharing with them all that he has.

Goodwill Begins at Home

Unless an individual is full of that goodwill himself within his own restricted area, he cannot pass on any goodwill to other people. You must have it yourself if you are going to share it with those around you. You and those around you must have goodwill if the nation is to be full of goodwill, and the nation must be full of goodwill if we are to have international goodwill.

The first work of anyone who wants to spread goodwill abroad

must be to look into himself and see where there is something that he can improve. Is he as healthy as he ought to be? Are his feelings and emotions as full of aspiration, eager enthusiasm as they should be? Is perhaps his mind rather selfish? Does he think mainly about himself, his desires, his own personal advancement, no matter what happens to other people. When we are thinking of goodwill throughout the world, we must think of goodwill in every individual member of that world, and it is the business of those who can help to see that there is the spirit of goodwill welling forth from every individual, because he is able to lead a comparatively happy and contented life. We cannot expect to spread goodwill if we haven't it ourselves, if we are not happy ourselves, if we are not at ease and full of the spirit of friendship for those whose lives we constantly contact.

"Specific Performance"

But let us assume that you are all of you full of goodwill. You like everybody, especially those people who do not like you. It is quite easy for us to like all the people who like us, and the more they like us, the easier it becomes,

because we think them people of very excellent discrimination. But the other people who find fault with us and irritate us, we have to learn to like them. They are just as nice people as we know we are nice people. We *know* we are nice people—that needs no discussion whatever. We are very often doubtful of the niceness of the people who do not agree with us, our political enemies, those who thwart us, those who belong to sects and faiths different from our own, people who have nationalities that clash with our nationality. The British in India are not so particularly appreciated, yet as a matter of fact these English, Scottish, Welsh and Irish people are just as nice as all of you. You would hardly believe it when you read what is written in the newspapers and what is spoken from the public platform. But you may say, "If they are such very nice people, why do they not do this, that or the other?" They are ignorant, like us. There are very many things that we ought to do that we do not do, many duties that we ought to perform towards our own people that we do not perform. We are always lacking, as our lawyer friends say, in "specific performance," all of us. We have to find out each other's good points and make the best of them, and do what we can with the weak points, whatever those may be.

The Spirit of Kurukshetra

Unless we are full of the spirit of goodwill, we shall have prejudices and superstitions, dislikes, quarrels, antagonisms, hatreds. We do not get anywhere with antagon-

ism; we do not get anywhere with hatred. It has been rightly said, "Agree with thine adversary before the sun setteth." That does not mean you have to approve of everything that he does. You may even have to fight him. But it is the Kurukshetra spirit of fighting that is needed. That is the spirit in which we must fight our opponents and in which they must fight us. If we fight in the spirit of the great warriors of old, we shall have splendid constructive battles, instead of having those destructive fights and petty quarrels which do so much harm to the country and to the world.

True Swaraj

Suppose we have this goodwill, on what have we to pour it in India? Without looking outside into any other country, we can see a tremendous amount of illwill in India. I can think of a number of conditions of illwill which must sooner or later be replaced by goodwill if India is to have true Swaraj. True Swaraj depends upon solidarity—not upon unity, everybody thinking alike, everybody expressing the same opinion, belonging to the same faith, but upon everybody realizing there is a brotherhood which is above all the differences which may separate us in the outer world. That is the only spirit of any enduring Swaraj, and we must all remember that, especially now when there is so much conflict, some of it no doubt rightful conflict, and some of it, one must confess, is probably wrong conflict.

Let us take antagonisms which face us at the moment: the Hindu-Muslim situation. Hindus and

Muslims look upon life very differently, yet each community is needed for the strengthening of the Motherland as a whole. One of the first duties of the Congress, a duty even more urgent than any other duty it happens to be performing at the present time, is to draw the two communities together in solidarity. Make the Muslims feel that they are respected, appreciated and needed, and even though they may be in a minority, it is a minority which has much weight in the councils of the nation. It is always very unsatisfactory to read the constant expressions of irritability which find their way into the newspapers. Mr. So-and-so is talking against Mr. So-and-so—we must not mention names. Mr. X has said that Mr. Y and his party broke faith, and so forth and so on—so unimportant, so unnecessary. You can daily read in the newspapers of the continual harm that is being done to India, because the spirit of goodwill does not prevail, because the channel of peace and brotherhood does not exist between those two great communities. Speaking as a Theosophist, I naturally appreciate immensely both the Hindu and the Muslim—each has his own magnificent faith, each faith no doubt different from the other, but yet needed, each expressing splendidly a facet at least of the Eternal Truth.

We do need goodwill among the various communities in India. That is very vital. While it may be necessary to try to promote world goodwill, we must not forget that goodwill begins at home, and we must see between these two great communities, as well as other communities, a fraternization, a coming together.

A Gesture for Congress Ministries

When I think of that idea of "coming together," I feel strongly that our Governments must little by little, whatever they may have to be for the moment, become really national Governments, getting rid of the party spirit of government which has been borrowed from the West. I think it is a magnificent opportunity for these freer governments, these more truly Indian governments, to get rid little by little of the fetters of the party system, and realize that true democracy means the governing of all the people by the representatives of *all* the people, and not government by a particular party or set. I think a marvellous gesture for our Congress Ministers to make everywhere would be to take into the Government and Ministry, though perhaps in the more subordinate positions, eminent people, fine self-sacrificing men and women who have their own points of view, who do not happen to belong to that particular party. In looking over the Madras Presidency, I can think of so many Indian men and Indian women of eminence outside the Congress Party who certainly should be drawn into the party consultations, because *the moment in India a particular party commences to rule, it should cease to be a party altogether and should become representative of the Nation as a whole.* In that way there would be infinitely more goodwill at work in the political world, and we should be showing the way to the West instead of doing what we can to copy the West. We ought to avoid

copying the West. We are much more worth while copying, when we think of the splendour of India, than anything that has gone from India, has settled down far away from India, thus being far distant from the age-old Mother.

India's Faith Day

It is of the utmost importance that the religions should draw as closely together as possible. We do not want conversions or proselytizing—there is no need. Personally I am opposed to them, for truth can be found in every faith. The members of a particular faith should be engaged in seeking truth in their own faith and revealing it in their lives and precepts.

It would be fine to have in India a Goodwill Day among the various sects and faiths of the country, the day on which we recognize Truth is one, though its expressions are many. Our fraternization on that religious Goodwill Day would cause every faith to be infinitely more appreciative of the faiths around it. That would make for goodwill in India, that would make for solidarity in India. It would make for a truly national Government, composed of great people giving their differences to the common purpose of serving the Nation. "India's Faith Day" we might call it. At least there should be something of that kind in this great country which has the privilege of being the Mother, practically speaking, of all of the great faiths of the world.

Goodwill to the Poor

Then we must not forget the poor village people, those whose lives are hard; goodwill to them is vital.

Every single individual who has in him something of the spirit of goodwill should be sharing with those who have so little occasion for goodwill, and yet, curiously enough, very much more goodwill than their wealthier brethren. The axiom is fundamentally true that if one wants money, one can get it from poor people much more easily than from rich people. As a rule, though there are exceptions, poor people are much more ready and eager to share, because among the poor there is a greater need for sharing. They have to be together as one family, yet it is also necessary for us who are richer to be together. The result among the poor is a spirit of hospitality, a spirit of friendship, of generosity, which indeed is very splendid among poor people all over the world. I feel that poor people are sometimes finer people than their richer brethren. All the more duty we have to help them. I hope most of us who have the opportunity do not hesitate to seize it.

Freedom for Animals and Humans

Then goodwill to animals. Animals are just as much citizens of the country as you and I are. They are more helpless citizens, for they cannot speak for themselves, as we can speak for ourselves. We cannot have a cow and bull political party to assert the rights of cows and bulls, or a squirrel or a bird political party. Some of these creatures who are very near to us suffer very much on account of us. Towards them goodwill is fundamentally needed. Everywhere we should be at work through various

societies for the prevention of cruelty to animals and otherwise making these younger brethren of ours happy Indian citizens.

If the animals of a country are not as happy as we can make them, even though they may have to do work for us and be our servants, the country itself has not the right to be happy. We want freedom, but under such conditions obviously we must have a restricted freedom. In so many countries in the West animals are cruelly and oppressively treated by man, and man in his turn has to be cruelly and oppressively treated by those in superordination over him. Everyone of us who is less must have somebody over him who is more—that is the law of life: but this is for helping, not for hurting.

A Youth Day for India

Then one thinks of goodwill towards youth, because the young people are the hope of the future. Whether Gandhiji's proposal for making schools self-supporting is going to be a success, I do not know—it has some good ideas about it, though I must confess I rather doubt whether it will work in practice. It is an idealistic gesture. If it can work without in any way causing to deteriorate the culture aspect, the desire for knowledge aspect, and all other finer aspects, if those can be welded into it, well and good; but as to this there is a great interrogation point. I do not think such an experiment ought to be carried on in any very great area, but rather in one particular small district, like prohibition. In any case the whole object of it all is goodwill to young

people, so that they may be happy and understand brotherhood and spread it abroad in the land better than we can. I should have a Youth Day for all India, where every effort is made to help young people to be happy and realize the splendid destiny before them.

Rebuild the League of Nations

Then, lastly, the international aspects. We have a League of Nations. I strongly support the League of Nations. It is very easy to speak about its failures. But there it stands as a small, though perhaps a broken monument to the universal desire for peace, which hardly any nation knows how to express. I would not pull it down further, but rather rebuild it and make it as strong as I could make it, because essentially, fundamentally, it is right, even though the pride, greed and selfishness of nations has prevented it from doing all it can. I pay great respect and homage to the League of Nations. I have been in Geneva and have seen the whole working of the League and know how in its Secretariat, which is far more representative of the spirit of the League than are the various affiliating nations, there is a strong desire to make it a great success.

"While Europe is Playing Chess"

Infinitely the spirit of illwill is abroad, or should I rather call it the spirit of small will. We have had many instances of it. We have had tremendous blows struck against the goodwill of the world. We have now in our very midst the situation as between Japan

and China, another blow struck against the goodwill of the world. While it is not our business, as it seems to me, to inveigh in the spirit of illwill against even those who show illwill to others, we must emphatically and forcefully point it out, to create an international public opinion, so that these nations which have perhaps to a certain extent gone over the traces will cease to dare to impose their spirit of illwill as they now impose it ruthlessly upon those smaller individualities which they can reach, in high indifference to the opinion of the rest of the world. While Europe is playing chess, moving pawns here and there in compromise, these nations must needs go on their way. There is no necessity to consult any other nation as to public opinion, they can go straight ahead, and they do go straight ahead. I should not damn or condemn them, but I should say that such actions are no longer civilized and they are intolerable. I am perfectly clear that there are probably large numbers of people in these countries who do not see eye to eye with the existing authorities, who are intent on goodwill. We can only help them to turn the illwill to goodwill if *our* goodwill is constantly at their disposal to change the prevailing illwill.

World Family of Nations

As the Lord Buddha said: 'Hatred ceaseth not by hatred. Hatred ceaseth only by Love.' It is no use pouring hate upon anyone—it can only in the long run recoil upon us. Whenever I have an occasion to speak upon

these particular topics, I always endeavour to express my feelings of reverence for the traditions and civilization of all these countries, for the fact that they have their word to speak among the nations of the world. One pays homage to these nations, even though one feels constrained, as I do feel constrained, to express emphatic disapproval of the actions of those who happen to be in power.

If we can keep such a power of goodwill going everywhere so that hatred is kept out of the way, then I think we shall grow. We *are* one brotherhood. There is one family throughout the world of whatever colour the members of it may be, of whatever faith, or of whatever opinions. We are one family, we are a universal brotherhood, every section of which contributes the wealth of its difference to the splendour of the whole. It is in the contribution of that difference that lies our value.

India the Heart of the World

That is why we want India to be fully free, because the world needs her, the world needs a real India, not a copy of other countries but a really fine and unique India. That she must become for her own and for the world's sake. I often say, and I have no hesitation in repeating it again, that if the world is in the condition in which it exists today, it is partly because India cannot help. Were she able to help, were she able to throw forth her spiritual force, her pure inspiration, her precept, her example, I do not think we need fear another war, not for many a century, if at all. If we have had wars, if there is this

absence of the spirit of goodwill, it is because India's goodwill of her own unique type has not yet been released as fructifying life to the whole of the world. I have lived in India thirty years or more, and I may be a little fanatical on these matters, but I regard India as the heart of the world and feel her heart is needed for the life and vitality of the whole world.

Goodwill—God's Will

We must begin with goodwill in ourselves, spread it everywhere and maintain it as between all differences of whatever nature, because these differences are valuable and have their work and place. Then the goodwill we maintain here

must flow throughout the world, engulfing hatred and illwill and making splendid that goodwill which thus will become *God's Will*, because goodwill is in the end finally and fundamentally and really the will of God.

As I am standing in this splendid hall amidst these fine surroundings, under the great influences which have made the Ramakrishna Mission so splendid and full of the spirit of goodwill to all, I think there could be no better place to speak on goodwill than here, for goodwill was the heartflow of the great founder of this mission, and that spirit of goodwill has been faithfully preserved and practised by those who have come after him.

THE HOME OF THEOSOPHY

Adyar stands for the noblest dream of the noblest men and women today. That dream is to make the world one, so that the peoples of the North and South, East and West may look into each other's faces and rejoice at being brothers. Adyar stands for God and for Man, not as two separate parts, but as one indivisible Unity. Wisdom and Beauty, Science and Religion, Progress and Spirituality are one to us at Adyar, and we work at Adyar to make the whole world the home of Theosophy.

C. JINARAJADASA

The World's Disordered Psyche

BY BHAGAVAN DAS

Looking over the civil war in Spain and the armament race in Europe, our author would apply the science of psychiatry to human society as a whole in order "to effect the cure of the vast unrest that is seething everywhere." This, he believes, can be achieved only by illuminating western science on the subject with the ancient thought of India—with Theosophy.¹

Freud's Doctrine

IN his latest book, *An Autobiographical Study*, published in 1935, and reprinted in 1936, Freud, now in his eighty-second year, complains that his views have been misinterpreted as "pan-sexualism," have been exaggerated on the one hand, and watered down on the other, and that "many abuses which have no relation to it, find a cover under its name."² He does not describe these abuses more explicitly. But we may infer his meaning thus: His main doctrine is that (a) Neurosis, by which word he means nervous disease, without any real mental disorder, is due to some frustration or other of normal sex-impulse, and *re-pression* of it into the *un-conscious* part of the mind of the patient, by his or her own excessive shrinking from even the recollection of the very painful circumstances, intensely disagreeable, or alarming, or shameful,

"which yet to name, the spirit loathes and fears," as the poet has said³; that (b) this pain, consciously avoided, unconsciously becomes transformed into some nervous disease and pain; and that (c) the neurosis can be cured by inducing the patient, by a technical method, which he calls the method of "free association," to bring it back from his or her unconscious mind, into the conscious memory, and to give *ex-pression* to it.⁴

In Freud's own words: "The aim of our efforts may be expressed in various formulas—making *conscious* the *unconscious*, *removing* the *repressions*, *filling* in the gaps in *memory*; they all amount to the same thing. But perhaps you are dissatisfied with this declaration; you imagined the recovery of a nervous person rather differently, that after he had been subjected to the *laborious process* of psycho-analysis he would emerge a *different person* altogether, and

¹ This article began in THE THEOSOPHIST for November.

² Pp. 84, 95, 107.

³ Tennyson, *Iphigenia*.

⁴ Brill, *Fundamental Conceptions of Psycho-analysis*, pp. 27, 253.

then you hear that the whole thing only amounts to his having a little less in the unconscious and a little more that is conscious in him than before. Well, probably you do not appreciate the importance of an inner change of this kind. A *neurotic* who has been *cured* has really become a *different person*, although at bottom, of course, he remains *the same*—that is, he has become his *best self*, what he would have been under the most favourable conditions. That, however, is a *great deal*. Then, when you hear of all that has been done, of the *tremendous exertion* required to carry out this *apparently trifling change* in his *mental life*, the significance attached to these differences between the various mental levels will appear more comprehensible to you.”¹

A Vital Distinction

The full significance, in the light of Yoga-Vedanta, Theo-sophia, of the words italicized (by the present writer) in the above extracts—a significance, especially the full significance of the words *best self*, of which Freud seems to be quite “un-conscious,”—will appear later. In the meantime, we may observe, with reference to “the many abuses” which Freud speaks of, that he seems to mean that his doctrine has been misinterpreted and condemned, or exaggerated and misapplied, or positively perverted and misused, by persons of wrong dispositions, either out of crass “conservatism,” or “ethical bias,” and “conscienceless contempt of

logic,” or “coarseness and bad taste,” or sheer “arrogance” and “jealousy” on the part of some fellow-scientists, or, on the part of others, the sexually vicious, out of the wish to compass the destruction of even natural and normal modesty and reticence, among the immature, to encourage shameless talk and conduct among them, and to promote carnal sexual laxity generally, for the vicious try to spread vice as the virtuous try to spread virtue.

The abuse of contraceptive and antiseptic devices—for the sake of giving lawless, reckless, irresponsible, yet psychically and physically and socially and therefore morally disastrous *ex*-pression to either real or feigned *re*-expressions—may also have been in Freud’s mind when he wrote thus. An eclectic writer on psycho-analysis, not professing whole-souled allegiance to any one “leader,” has discussed the subject excellently: “There are some physicians who do not hesitate to advocate the free expression of the sexual instinct as a cure for neurosis. . . . The advice is bad, for it fails to distinguish between *self-realization* and *self-expression*.”²

Science and Moral Judgment

The subject deserves to be publicly studied, nevertheless. The Collective Mind of Mankind seems to have decided to do so, because of a great danger, or rather actual mischief, of an opposite kind. Proper reserve and decency have been carried to the extreme of too much prudery and hypocrisy and secret vice, on the one hand; and of too much ignorance on the part of the

¹ Freud, *An Autobiographical Study*, pp. 41, 104, and *Introductory Lectures on Psycho-analysis*, pp. 88, 363, 364.

² J. A. Hadfield, *Psychology and Morals*, ch. xiv (7th edn., 1927).

young, and too much neglect of their duties in this behalf and too much ostrich-policy on the part of parents, on the other hand—all these facilitate the victimization of the ignorant by the vicious.

Krishna has said: "There is no purifier like to knowledge, Jnana." But he has taken care to define Jnana, and repeatedly, too.¹ It means, primarily, that Essential Knowledge which is Knowledge of the Supreme Self, Atma-jnana, and, secondarily, all other knowledge which is illumined and governed by that essential knowledge, which sees the One Life in all things, which seeks to promote union and concord, and which has therefore become true and beautiful and good. Even a living physical scientist so distinguished as Sir J. A. Thomson (whose recent book, *Outline of Science*, has had as great a vogue as H. G. Wells' *Outline of History*, a very good modern "Purana") has recognized that philosophy or metaphysics only can properly "interpret" facts, and "test the completeness and consistency of scientific description."²

Such testing is indispensable, because "Science is for Life, not Life for Science"³; and morals, that is, right conduct, right use of science, is indispensable, in order to make Life more worth living for all, to increase happiness and reduce sorrow for all.

Latterly, the scientists of the West had fallen into the grievous error of thinking and saying that

science was for the sake of science, that it had nothing to do with "moral judgment," and that it was the duty of the scientist to publish every fact he discovered without regard to what uses it might be put to. Since the Great War, however, the most distinguished of them have been realizing and publicly admitting the grievous error into which they had fallen.

Freud also seems to have held the other view, namely that science has no concern with "moral judgment," but latterly has modified and broadened his views, under the pressure of criticism, and of wider experience, in this as in many other respects. In a recent work he makes a well-balanced statement on the attitude of his psychoanalysis to "conventional morality," repels the "accusation that in analytic treatment neurotics are encouraged to *live a free life*," and at the same time warns his readers: "You must not be led away by my eagerness to defend myself against the accusation . . . and conclude from it that we influence them (the neurotic patients) in favour of conventional morality."⁴

The Essential Knowledge

This does not mean that because a fact of science can be put to an evil use, therefore it is not a fact. It only means that it should not be entrusted to those un-social individuals who will not obey the best and highest moral judgment of the time and the society they live in; Manu and the Veda enjoin expressly that "High Vidya shall

¹ *Gita*, XIII, 2, II; XIV, 2, II; XVIII, 20.

² *Introduction to Science*, Home University Library, pp. 166, 167.

³ *Ibid.* p. 251.

⁴ Freud, *Introductory Lecture on Psychoanalysis*, pp. 360-362.

not be given to the low-minded." ¹ It also means that in the Science of Psychology, and in its subdivisions, which have to deal not only with sensations and intellections, that is, cognitions, but also with desires and emotions and with volitions and actions, which are inseparably connected with cognitions, and are at the same time the material for moral judgments—because they are inseparably connected with consequences also, in the shape of pleasure or pain, joy or sorrow, to others—in such Sciences of Psychology and Psycho-physiology, the very greatest caution needs to be exercised lest a subconscious emotional bias causes a half-truth to be mistaken for a whole truth, an incomplete fact for a complete. In these, as well as in other sciences too, more or less, a fact is incomplete, is a half-truth, if its moral bearings are not also pointed out.

The testing whether a truth is half or whole, in reference to all its bearings upon Life, can be done ultimately only by Philosophy, the Essential Knowledge, just referred to, which only can duly co-ordinate all sciences, and assign to each its proper place and proportion in the service of Life.

That Psycho-analysis has been misunderstood and put to wrong uses is at least partly due to Freud's own neglect of this larger Philosophy. He says: "I have carefully avoided any contact with Philosophy proper. This avoidance has been greatly facilitated by constitutional incapacity." He also in-

directly and mildly admits that he has "made assumptions whose comprehensiveness was out of all proportion." He thus practically admits the justice of, though he also, on other pages, complains against, the charges of one-sidedness" and "pan-sexualism" that have been brought against him.²

The Approach to Truth

I have often heard our President-Mother, Dr. Annie Besant, say, in her public speeches, when rebutting charges against Theosophical doctrines, that every rediscovered or newly discovered truth had to pass through three stages: first, it was ignored; then it was attacked; then it was accepted. But in private conversation, after the lecture, she almost as often told us, with a smile, that the vehement opposition was usually brought upon themselves by the discoverers, through their own extravagances of statement and of claims; and that the criticism generally resulted in a toning down and a just modification in the presentation of the truth, and in the claims based upon it, and thus, in making that so-called truth a little truer, a nearer approach to truth.

We, the members of The Theosophical Society, should bear these words of hers carefully in mind, for we know but too well how The Theosophical Society has suffered much harm, of many kinds, because of our own extravagancies. Obviously, it is given to no individual, however advanced, to know the Whole Truth in all its infinite details, though the main facts and

¹ For Sanskrit texts, see the present writer's *The Science of Social Organization*, I, p. 190.

² *An Autobiographical Study*, pp. 107, 68, 86, 121, 17, 107, etc.

laws which underlie all the details have been seen by the ancient Seers, and have been described by them in the Scriptures, for the benefit of posterity, and for fresh realization, by his own effort, in his own experience, by each individual who may be ready. It is with the help of these fundamental laws and facts that we may hope to reconcile, and make a compromise and find the *via media* between the world-old extremist opponents, between whom mankind is always swinging to and fro, namely, Conservatism and Radicalism, crabbed age and bright youth, and enable them to live together within the close neighbourhood of each other, for mutual assistance, for support and guidance of one another, in the regions of Psycho-analysis, as well as all others.

Integrating Society

That very wise person, William Shakespeare, in one of his pretty poems, opines that crabbed age and bright youth cannot live together. He was of course writing in humorous and not serious mood; for, indeed, the human world has never been able to, and cannot now, do without either old or young. It inevitably needs and utilizes the characteristics of both, for balancing social life; only, the balancing should be done deliberately and systematically, as has been enjoined by Manu, but is not being done today, anywhere, it seems. If Youth and Age both are found in each single organism, one after another, if they are as seed and fruit of the same tree, if Age is latent in each Youth, if Youth becomes mature and patent in each Age, surely there

can be, ought to be, no irreducible antagonism between the older generation and the younger generation to which the older has given existence.

A society which cannot reconcile its old and its young, its stay-behinds and its rush-aheads, its capitalists and its communists, its individualists and its socialists, its no-loves and its free-loves, its ascetics and its voluptuaries, which cannot abate the conflict between them, nay, which cannot make them live together not only in peace but in mutual affection, by rubbing down the sharp, excessive, and hurtful angles of both the members of each such pair of opposites, assigning due, and not more than due, scope and opportunity for each appetite, instinct, desire, of the human being, in its appropriate time, place, degree and circumstance—such a society is obviously as mad as any individual member of it who suffers violent and unabatable internal mental conflict and consequent disruption of personality and disorganization and discoordination of the different parts of the living psycho-physical machine. Civil war, at first with words, and then with physical weapons, is, in a nation, what the internal conflict of insanity is in an individual. Jung has rightly described the Great War as an epidemic of madness.

The Madness of War

The Civil War that is now actually going on in Spain, and potentially in the whole of Europe in the shape of the frenziedly, frantically mad race of armaments, is the same. Psycho-analysis, as the science and the method of the

treatment of nervous pains or *neuroses*, and Psychiatry, the larger science of the treatment of mental disorders or *psychoses* in general—among which the neuroses too, even as defined before, must be classed in the final analysis, as of a milder type—these sciences have to be applied to modern Human Society as a whole, as they are to insane individuals, to effect the cure of the vast unrest that is seething everywhere and threatening to turn into incurable all-destroying homicidal mania.

What is meant is that the methods of these sciences must be used, that the intense conflict between the needs and the greeds, the views and the feelings, of the different sections of society has to be abated, as that between the different desires

of the individual has to be abated. This must be done by reviving memory of the Original Cause of all the world-process, all life, all psyche, all physique, all physical and biological and mental phenomena, and giving due and only due *ex*-pression to the unduly and only unduly *re*-pressed, by balancing the *in*-hibitions and the *ex*-hibitions, the excessively elated and the excessively *de*-pressed, *sup*-pressed, *op*-pressed.

This, it seems to some of us, can be adequately done only by illuminating and expanding the as yet obscure and narrow views of these sciences, with the help of the ancient Indian thought on the subject, and reinterpreting the language in which that thought is embodied, with the help of the new western sciences.

(To be concluded)

THE WORLD'S ALTAR

“Let us remember that we take our eternal, final, ultimate, and supreme stand upon Brotherhood, Friendship, Goodwill, Freedom. To those we owe supreme homage. Let us worship at their altars, and then all the rest of the world will indeed be safe.”

GEORGE S. ARUNDALE, Adyar, 1935

Memories of H. P. Blavatsky

BY CHARLOTTE E. WOODS

(By courtesy of "News and Notes," London, the journal of the English Section of The Theosophical Society)

I HAVE been asked to recapture some fugitive memories of an evening spent at Lansdowne Road with H. P. Blavatsky (hereinafter referred to as H.P.B.) about two years before her death. I was at that time a very young girl, just initiated into Theosophical teachings, my head full of Sanskrit terms, my mind almost a blank as to their meaning. But my very ignorance exalted the Theosophical leaders to a heaven of holiness and mystery, and when an invitation came to accompany a relative, who was also a member, to one of H.P.B.'s open evenings, I accepted with joy not unmixed with awe.

We were late in arriving, and the informal meeting was in full swing. I can see, as I write, that double drawing-room filled with serious and interested persons, many among them strangers; at the upper end, a large round table at which were standing Mrs. Besant in a black frock with elbow sleeves—a slim, youngish woman with short grey hair surmounting a thoughtful brow—and Mr. G.R.S. Mead, whose black velvet dinner jacket made an artistic contrast to his red-golden pointed beard. They were reading, alternately, questions and answers from H. P. B.'s new book, *The Key to Theosophy*, and

the eager listener at the top of the table, frequently interrupting with comment and explanation, was none other than the author herself. I can recall her vividly, as she sat with her elbow on the table, the famous lace head-shawl lying near, and her pretty, rounded arms showing within the large loose sleeves of a blue cotton negligee. I could not take my eyes from her face: it was alive with a burning eagerness to express the thoughts for which she had no adequate or ready English. This fretted her natural impatience, and when her words failed and Mrs. Besant gently and eloquently came to the rescue with exactly the right phrase, she would look at her with melting tenderness and say, in an accent markedly foreign, "Ah! You *do* put it so beau-ti-fully! I cannot say it as you do!" Her voice was deep and full and reminded me of an old Welsh lady whom I had known and whose accent was very similar. I remember reflecting on this, and wondering how it was that she wrote so well and yet spoke so ill. I could see that she was chafing against the limitations of language, for the subject was very difficult, and she had much to say. They were reading the pages in the *Key* that

dealt with national and racial karma, and she would constantly barge in with amplifications and elucidation. Questions, too, were forthcoming from the audience. I thought the discussion very abstruse, and preferred to watch rather than listen. It was entirely incomprehensible to me, yet entirely fascinating.

The meeting presently broke up into groups, and I followed H.P.B. afar off as she moved to another part of the double room and sat down with several eastern gentlemen in turbans, who seemed to be anxious to relate to her certain appearances of the Masters that they had seen. I put myself on the edge of a sofa in the shadows immediately *behind* her, near enough to hear, but not, I hoped, near enough to be observed. She was questioning them rather sharply: "And the figure you saw, did it wear a fez?" she inquired of one of the group who did not know what was meant by a fez, so she explained with gestures. Then, suddenly, she interrupted the talk by turning round and calling out to me, of whom she had evidently been conscious all the time, "Why don't you take off your coat? You will catch a cold when you go out, and there is influenza about!" I was wearing a thick plush coat with an enormous "medici" collar. I removed it promptly, saying that I had been so absorbed in the conversation to which I had ventured to become a listener, that the coat had been entirely forgotten—an answer which I hoped was sufficiently tactful. But, much as I appreciated her thought for the well-being of a young, obscure stranger, it puzzled

me to know how she could possibly have seen me, unless she had eyes in her back!

She continued to talk, and I was taken away to be introduced to Mrs. Besant, to whom I made some fatuous remarks about karma and slavery. She was very patient.

The climax of the evening came when H.P.B. walked down the room to speak to the departing strangers. Such a little woman she was, no more, I believe, than four feet ten inches—Queen Victoria's height—and like her, H.P.B. was an example of the dignity that can be borne by little women. She wore a very loose, striped blue and white cotton "twopiece," the blouse long, and having two enormous pockets, in the centre of each of which was a large button. On her shoulders was a black chenille fringed shawl. She stopped short before me, and someone hastily presented me. "Well, were you interested?" she asked. I uttered nervous asseverations of delight, during which her large blue eyes swept and searched me. To my embarrassed mind their expression when they reached my face was—dubious! but she held out her hand, and in so doing imprisoned it in the chenille shawl which had become entangled in one of those unnecessary buttons. Impatiently, she jerked and pulled—and the button—where was it?

When the hand was free and she had dismissed me with a friendly gesture, I reflected that not once throughout the evening had she smiled. There had been no relaxation of her portentous solemnity save when, in her glance of gratitude to Mrs. Besant, she showed

for a brief instant what her smile could be. Her eyes seemed to absorb her whole personality : they were power-houses of thought and will that seemed to set her apart from anyone whom I had ever seen.

I left in a state of happy turmoil, bewildered by a contact which I was too young fully to appreciate, but which, I believed, actually carried with it something more than a friendly handshake.

GITANJALI

*Life of my life, I shall ever try to keep my body pure,
knowing that thy living touch is upon all my limbs.*

*I shall ever try to keep all untruths out from my
thoughts, knowing that thou art that truth which has
kindled the light of reason in my mind.*

*I shall ever try to drive all evils away from my heart
and keep my love in flower, knowing that thou hast thy
seat in the inmost shrine of my heart.*

*And it shall be my endeavour to reveal thee in my
actions, knowing it is thy power gives me strength to act.*

RABINDRANATH TAGORE

How British Women Won the Suffrage

BY ELSA GYE

This graphic survey of the fight for woman's suffrage in Great Britain, written by the Secretary of the Suffragette Fellowship, historically amplifies the more personal narrative by Miss Codd in our November issue. It gives us a sense of the heroism of her sisters who pioneered the franchise for the women of today. Another fighter for the emancipation of women was Dr. Besant—she too was a leader of the suffrage movement. Sixty years ago in the "National Reformer," she not only urged the extension of the franchise to women, but advocated sex equality on philosophical grounds, and the raising of the whole conception of womanhood to a higher spiritual level.

Demanding the Vote

FOR forty years (1865-1905) the women of Great Britain, under the leadership of Mrs. Millicent Fawcett, worked hard and consistently for Woman's Suffrage. This demand was simple—that the taxpaying women of Great Britain should be granted the vote on the same terms as the men, so that the women could have a voice in the framing of the laws under which they had to live. Meetings and big demonstrations were held all over the country, in the highways and the byways, the women working hard and constitutionally and in a law-abiding way.

The first Woman's Suffrage Bill was introduced into Parliament in 1870 by John Stuart Mill, a name deeply respected by all feminists. The Bill was not treated seriously, and a Woman's Suffrage Bill was

introduced into Parliament every year from 1870 to 1914. These Bills were either tricked out, talked out, or torpedoed—Woman's Suffrage was not in the realm of practical politics.

The women—mostly of the middle class and educated—continued to work for the suffrage with unabated enthusiasm and in a constitutional manner, but they made no visible progress, and each time the franchise was extended to men (in 1867 to the working man and in 1884 to the agricultural labourer) the women were left out—they did not count.

At the beginning of the 1900's the young women of that time began to grow restless. They bitterly resented the subjection of their sex, and being classed politically with those considered incapable of voting—lunatics, criminals, paupers, and minors.

The Pankhursts

In 1905 there arose in Manchester two women—Mrs. Pankhurst and her daughter Christabel—who realized that to make Woman's Suffrage a practical political issue, women would have to adopt different methods. Up to 1905 every constitutional method of winning the vote had failed, and it was of no use continuing only with these methods.

Mrs. Pankhurst and her daughter realized that to win the vote, women would have to adopt an anti-Government policy combined with militant tactics, so as to force any Government in power to grant the vote to the tax-paying women of Great Britain.

The story of the militant movement is a wonderful tale. How a handful of women in Manchester, not more than six, started in 1905 to fight the strongest Government of modern times—the Liberal Government, returned in 1906—and how the movement spread like a great flame across the country. Thousands of women joined the organization of Mrs. Pankhurst and Christabel—the Women's Social and Political Union. Women of all ages, social position and political creeds sank all their differences and worked shoulder to shoulder in their determination to win votes for women. The enthusiasm of the women was almost fanatical. Under the leadership of Christabel Pankhurst, a young girl of 25 years, the whole militant campaign was

planned out like a game of chess. As the Liberal Government made a move to stop the women, so the women made a move to checkmate the Government.

Sufferings

Besides militancy, the women carried on an intensive constitutional and educational campaign, holding demonstrations throughout the country. Over 8,000 perfectly orderly meetings were held each year.

The story of the sufferings of the women who endured hunger-strikes and forcible feeding is yet to be told; it will be a story of courage and heroism, which will make Britishers proud of the women who fought and sacrificed everything for the belief in their cause.

At the outbreak of war, 1914, all suffrage work ceased; and in February 1918 the limited franchise for women over 30 years slipped through Parliament as the Sex Disqualification Act. In July 1928 came the full franchise for every woman over 21 years.

Dame Millicent Fawcett, the leader of the Constitutional Suffrage Society, lived to see the whole of the agitation become effective, and she died, well over 80 years of age, in the early 1930's.

But Mrs. Pankhurst, worn out by the hard work in the suffrage cause, and ill from her twelve hunger-strikes, died in June 1928, when the full franchise for women was actually passing into law.

The Awakening of the Women of India

BY MARGARET E. COUSINS

Showing the amazing strides which the women of India have taken in the last thirty years, and the secret of their preparedness to assume power and responsibility.

Thirty Years Ago

IN the last five thousand years of Indian history thirty years is proportionately less than a minute to the scale of a day. Yet in this amazingly short period of thirty years, this moment of India's modern historical record, the womanhood of India has emerged from a darkness akin to that of the Middle Ages into the glare of political importance, national honour, tried capacity in public service and world publicity.

Inherently the women of India are intelligent, and in the large joint families have always been in training for self-sacrificing service in larger spheres when the inevitable moment should come. Centuries of religious devotion have given them areas of culture in poetry, song and dance, sensitiveness to beauty in Nature, nuances of fine taste in the expression of reverence, even systems of physical culture (for all these things are aspects of religion in India) not found in new and modern nations today, who may have cent per cent education in

schools, but not in the long vistas of a specialized race culture.

The memory was dying down of a thousand years in India of the reforming and freeing influence of Buddhism when the Muhammadan invasions began. The clash of differing ideals of religion, social customs, language, added to the fear of soldiery which always cramps the powers of womanhood, all combined to take from the women of India their former freedom and school education, and forced them into conditions of purdah in the North, child marriage in the South, exaggerated fear of free movement everywhere. Neither did the change to British domination give Indian women much help for another hundred years. The Christian missions of all kinds of countries did the pioneer work in bringing girls out of the homes into the service of their sisters as teachers, nurses, and social workers. While the policy of England in education is to make no distinction between boys and girls in educational matters, it yet remains true that of the money

given by Government in India for education six times as much is spent on boys as on girls, and that altogether produces a literacy of only seven per cent for this vast land of ancient culture and learning. Such was the condition of women thirty years ago. Their fine abilities and aspirations were confined by a cramped environment of fear, bad health, ignorance, apathetic acquiescence in an inferiority complex which Indian manhood was only just then beginning to shake off.

The Awakeners

A small band of girls managed to get High School education and went also through College. The first women graduates in India were the first awakeners and they deserve all honour. That was about 1880-1890. In those days the Arya Samaj and the Brahmo Samaj also laid the foundations of equality of opportunity for women. Individual women from these sources and from private tuition in cultured, travelled and progressive families, as well as the notable leadership in their own States of the late Maharani of Mysore, the Maharani of Baroda and the late Begum Sultan of Bhopal, encouraged parents to send their girls to school in larger numbers, with the result that there are now in India six women's arts colleges and three women's medical colleges, and there are women students in almost all the men's colleges; there is also the unique Indian Women's University in Poona, which gives all instruction in the vernacular; and the first Home Science College in India established in Delhi.

Women educated in these institutions and the preceding High Schools include Mrs. P. K. Gokhale, Lady Jagadish Chandra Bose of Calcutta, Miss Bose of Lahore, Mrs. Sathianadhan, Mrs. Srinivasan of Madras, the Sorabji sisters of Poona, Sister Subbulakshmi of Madras, Mrs. Sarojini Naidu, Mrs. Sharada Mehta of Gujerat, Mrs. Rukmani Ammal of Mysore. On their labours and examples was laid the foundation of a sense of responsibility among a more numerous group of women who arose in all parts of India to organize associations for helping widows and distressed women; afternoon classes for adult education; Mahila Samajas, Seva Sadans, Bharata Mandals, the Bombay Women's Council, the first Ladies' Clubs; and to staff the increasing number of government and private girls' schools. It was a noticeable feature of the first ten years of this century that these women's efforts were all local and individual, unrelated to one another, save in a common spirit of similar need. The Y.W.C.A. was perhaps the only exception, and it had its affiliations in English Christianity rather than in Indian patriotism.

The Suffrage Movement

The Women's Indian Association, started in 1917 at Adyar by Mrs. Jinarajadasa, with Dr. Annie Besant as President, was the first women's organization with an all-Indian vision and with a distinct Theosophical influence. It formed branches up and down and across India, all with the same aims—"to band women together for service

of the country, to abolish child-marriage, to secure compulsory primary education for every girl and boy in India, and to secure the vote for women in local government bodies and in the legislatures." It also believed in working from a religious basis, inclusive of appreciation of all creeds and castes.

Undoubtedly an event of unique importance in the progress of Indian womanhood had been the women's deputation to the Secretary of State for India (Hon. E. S. Montagu) in December 1917, when he visited India to inquire at first hand as to what reforms were needed. The women Senators of the newly started Indian Women's University, Poona, were the nucleus of that deputation, and it was in their Memorandum to Mr. Montagu and Lord Chelmsford that the first request was made by a group of all-Indian women for woman suffrage. Not one of the group (which was led by Mrs. Sarojini Naidu) imagined that within ten years not only would women have voted in India on the same terms as men (1923), but also that they would have eight women sitting as members of the Legislative Councils, and that one woman would be Deputy Speaker of Madras Legislative Council (1927). Yet such was the case. The suffrage question had been handed over by the British Parliament for solution by Indians themselves and the Provincial Legislative Councillors, who were all men, in province after province welcomed women into citizenship. They knew the powers of women for self-sacrificing service in noble causes, and the cause of

the freedom of the country was then alight in the hearts of Indian publicists.

Women in Public Life

In 1917 Annie Besant was interned in the cause of Indian freedom, and at the National Indian Congress that year she was President, with Sarojini Naidu on her right hand and Amman Bibi, mother of the Ali brothers, on her left, a memorable trio of British, Hindu and Muhammadan women in the front rank of national political service. The National Congress and the Muslim League supported women's claim for the vote, and the campaign which gained such recognition for women occupied only four years. During that time women were also enabled to vote for all the municipal councils and district boards, and in many cases were elected or nominated to them. Thus the four women who stood for the Bombay Municipality were all elected, Mrs. Sarojini Naidu at the head of the polls, and she could have been Mayor of the City had she wished.

During these years women also became barristers and lawyers, and the Honorary Bench Magistracy was also thrown open to them. The first Children's Acts were passed and Children's Courts established.

The Women's Conference

In 1927 the growing consciousness of women expressed itself in a further aspect of unity. The All-India Women's Conference then was started with the express purpose of uniting all the existing organizations of women to serve

the joint best interests of women and children, and so that by union on questions that were common to groups working separately and for only specified objects a greater campaign might be made for their success. The first objective was educational reform. This soon widened to social reform, and now the only boundary to the activities and interests of the Conference is the condition that it may not become attached to any political party. Its success has been as speedy and as remarkable as that of the woman suffrage movement. It now is a compact sisterhood of women of all parts of India, closely and efficiently organized, representing all castes, communities, races, classes and creeds. Harijan delegates have been on the same platform as Maharanis, Congress women leaders side by side with wives of bureaucrats, Muslims and Hindus without communal differences.

The outstanding achievements of this Conference, apart from the consolidation of the women of India, have been the passing of the Sarda Act (1929), for which it was one of the chief propagandists, the establishment of the first Home Science College in India through its All-India Women's Education Fund, and its campaign for the extension of the franchise to women in the new India Act on qualifications far in advance of those sought by men, such as the abandonment of communal electorates, adult franchise, literacy franchise. The Annual All-India Conference of Women is now a place of women's pilgrimage, and creates a vortex of stimulation of good causes wherever it is held.

Political Power of Women

The three years 1930-33, however, saw more breaking of the bonds of women than the three whole centuries before. Under the leadership of Gandhiji and through the political campaign of non-violent non-co-operation for self-government the women of the country rose to heights of the greatest self-sacrifice, going to prison in thousands; suffering loss of money, lands, health, relatives; breaking age-long customs of caste, privacy, purdah; walking in public processions, suffering lathi charges, indignities, insults; standing for hours picketing outside drink shops and foreign cloth shops; becoming brave to speak in public meetings; taking up political leadership as the local men were locked up or hunted about. Nothing was too difficult for the Congress women, the women of the masses in those years.

This mentality still persists, as was seen in the wonderful way the women's electorate for All-India (now increased to five million) went to the polls this year. Another result of it is that over sixty women are now sitting in the Indian Legislatures, of whom three are Deputy-Speakers, one a Minister, several Parliamentary Secretaries, and Whips of the Congress Party. India stands next to the United States in its numbers and in its proportion of women in political power as compared with all other nations.

The Fundamental Equality

Without the movement for national political freedom this emergence of women could not have been so expedited, though it would

have been inevitable at some time. It has not yet reached its peak. There is the paradox that the illiteracy of India's women is appalling—98 per cent—while its political awareness is almost the highest in the world. What will not these same women achieve when they have added literacy and wide higher education to their traditional culture and refinement and spiritual nature? Even as things are, health and maternity are improving through child welfare agencies. Music and dance, drama, the cinema and literature have their quota of clever and dedicated women.

The veneration for Motherhood is the background of all this opening of equal opportunity to Indian

womanhood. In a country whose religion for three-quarters of its population teaches the doctrine of reincarnation, there is no room for masculine monopoly or rooted sex-superiority. In a country which worships goddesses as commonly as gods, the equality of masculine and feminine stands eternally vindicated and demonstrated, and in the political circumstances of India today the service of men and women equally flows to the worship of Bharata Mata, Mother India, sweeping down before it inhibitions and prohibitions of the centuries as between men and women, and releasing new life and new powers in both men and women, powers of the supra-sexed Spirit.

THE WORLD AROUND US

We solve the mystery of our hidden self not only by meditation, but also by examining intellectually the vast world around us. This outer universe of Maya or illusion is still the mirror where we see the face of our Monad. The Theosophist who seeks his Atma must seek it not only within himself, but also without. That is why I plead for a larger conception of Theosophy and Brotherhood. Brother to all men, brother to all the sciences, brother to all the arts—this ideal is the only Brotherhood worthy of a philosopher of the Ancient Wisdom.

C. JINARAJADASA, Paris, 1927

India's Message to the World

BY KEWAL MOTWANI

"In India's freedom lies the world's salvation." In these prophetic words Dr. Motwani ends his article on India and the great gifts which she has lavished on the world, and has still to give, more increasingly as the present renaissance continues and as she is allowed to fulfil her destiny as a free and equal partner in the British Commonwealth of Nations.¹

Philosophy of Social Life

INDIA has always given an exalted position to woman. It is due to recognition of woman's endowment of stability that Indian civilization has survived. It is the woman that imparts to the masculine creations, stolid and graceless though they may be, the delicacy and fragrance of sublime, ethereal dreams, powerful though invisible. Her sublime qualities of devotion, chastity, modesty have tamed the titanic forces of man, and India has worshipped the woman and immortalized her in literature and in the arts.

India's womanhood realized that her glory and fulfilment lay in her suffering and fortitude. Draupadi relinquished pomp and regal power to wander into exile with the Pandavas; Sita stood the same test supremely; Savitri won back her husband from the gaping jaws of death; Damayanti's tenderness toward her husband increased in proportion to his misfortunes;

Shakuntala kept her faith unabated, her love unstained, even though deserted. While the hero in one of Kalidasa's minor dramas is Agni-Mitra, the friend of fire, reckless in his love, the heroine is Dharini, a sacred name that symbolizes "fortitude and forbearance that come from the majesty of the soul. What an association it carries of the infinite dignity of love, purified by a self-abnegation that rises far above all insult and baseness of betrayal."²

India's history is full of instances of women who have inspired men to magnificent deeds of chivalry, to crusades of truth into far-off lands, suffering pain of separation, and when the game seems to have been all but lost, have not hesitated to offer their bodies at the altar of sacrifice rather than own defeat. Sati has been the symbol of her spiritual strength.

Because woman's personality is considered sacred, therefore marriage is regarded as anything but

¹ Concluded from our October and November issues.

² Rabindranath Tagore, *Creative Unity*, essay on Woman.

an easy arrangement for enjoyment. The psychical and ethical significance of marriage is realized in India more than anywhere else in the world. Marriage is understood to draw two incompletes into a whole, and the marital relationship is a sacrament, symbolic of the creative process of the Cosmos. The physical is always subordinated to the ethical.

The dharma of woman is motherhood, and her empire is the hearth of the home. So long as children do not fall from the skies, so long must they be reared in a woman's body. Therefore is it that India has not yet hurled her woman into economic competition with man as in western countries, where woman goes to extremes to establish the supposed equality with man. Out of love and reverence for the mother, Indians call their country Motherland, not Fatherland. Their God is *ardha-nari-ishwara*, half man, half woman.

Social Organization

India's social organism, based on the concept of dharma, and misrepresented in the West as the caste system, has also a message for us. Division of men into four types, the teaching, the protecting, the mercantile and the labouring class, is based on sound psychology, ethics and economics. Some men are intellectual, some active, some acquisitive, and others none of these. India assigned to each group the task true to its type, in conformity with its dharma. All together form the organic whole. Under an arrangement such as this, there is conservation of social energies. There is no necessity of hit-and-

miss type of trials. All are not equally endowed with physical and mental capacities, but every one is given an opportunity for putting into service the faculty that he has. Man is treated as a man, not as an economic hand. Exploitation of one group by another is absent. There is social harmony and conscious co-operation, the two characteristics of human association. It is this *varna dharma* that has been the bulwark of Indian civilization and saved it from the wreckage of time.

Political Philosophy

India has always laid emphasis on man, not on mechanism. The form approximates the idea, but does not fully express it. India therefore sought to train statesmen, leaving the forms of government to take such shape as the flux of events imprinted on them. She aimed at making rulers, if we may use the language of Manu, rulers who would emulate the action of Indra, of the sun, of the moon, of the wind, of death, of Varuna, of fire, and of earth. She intended her statesmen to be philosophers, servants of the wise, respectful toward the aged, humble in manner, studious of habit, controlled in senses. They were also subject to Law, greater than the man-made constitution—the Dharma—the Divine Ordination that rules men and monarchs alike. The present debacle in world affairs is easily attributable to the pernicious politician and the exploiter. The world has few statesman with vision. It will be the philosopher-statesman of the type that India aimed at who will bring peace to this troubled earth.

Subjective Elements of Nationality

While dealing with this aspect of Indian thought, we may give a brief space to the spirit of India's nationality which is essentially subjective. India has sought to evolve the Indian nation through the avenues of men's minds and the common ritual. One conception of God and the universe pervades the entire country, though there is a variety of nomenclature from province to province, from period to period. The ceremonies at birth, initiation, marriage and death are the same among the various castes throughout the country. India has the same symbols, the same *collective representations*, round which she built her culture. The heroes and heroines of the epics and the dramas are the same; the mother of all languages is the same, Sanskrit. And India is the chosen land, watered by the sacred rivers, guarded by the snow-capped mountains—the seat of Shiva—whose white purity is a perennial source of inspiration to the humble pilgrims from the farthest corners of the country—mountains studded with places of pilgrimage that are associated with prophets, sages and saints, and that are not mere sight-seeing resorts or hunting grounds.

Through emphasis on these subjective media India has unified its polyglot population into a nation, vigorous physically, mentally and spiritually. It is true, as Mr. Vincent Smith, an English historian of India, remarks; "India beyond all doubt possesses a deep underlying fundamental unity, far more profound than that produced either

by geographical isolation or by political superiority. That unity transcends the innumerable diversities of blood, colour, language, dress, manners, and sect." And it is well to remember that in this task of assimilating a heterogeneous mass of people, India depended upon her own fundamental wisdom; she had no wisdom of another nation to help and guide her.

India's Religious Life

India's attitude to religion is also interesting. It is as broad-based as life itself. Hinduism never suffered from that strange obsession that man can seek salvation only through one inflexible creed or faith. Hinduism welcomes all creeds. All faiths are roads to God. Having respect for all forms of worship, she incorporated elements of animism of the Dravidian religion into the Vedic. The animals of the former became the vehicles of the Gods of the latter. Bull, peacock, swan, goat, and even Hanuman, the monkey God, were associates of the Vedic deities. The fierce Kali became the Merciful Mother. India offered hospitality, generous and spacious, to all creeds and cults, retained their names, and refined their contents.

Religion, according to the Indian view, is life, not a mere academic abstraction or a sentimental celebration of meaningless ceremonies. It is experience, and has to be lived from hour to hour. Intuition is a better helpmate than intellect in this adventure; inward realization more important than outward form; experience more urgent than dogma; and silence is the soul of it all. Man's slow and upward ascent to

the heights of reality may be outlined by those who have trodden the path, but the individual must traverse each step himself. A continuous inward adjustment to seek the Real amid the fury of action that surrounds us; a feeling of adoration at the majesty of the manifested universe that expresses His beauty; and action that is whole and an expression of His creation—these the steps that lead us to the sacred altar of Truth. When we have learnt to move toward it rhythmically, the Hidden Goddess, Isis, may unveil her glory.

Nor should we overlook India's contribution to the Philosophy of Beauty, the relationship of beauty to various arts such as drama, dancing, music, painting, architecture, sculpture, the analysis of the creative process of which the artist is an exponent, the psychology of art.

But we must hasten by these fundamental elements of her life, and turn to answer the question which exercises the world: "If such be the message of India, why is it that she is suffering today? Why is she under a foreign yoke, why cannot she liberate herself with the help of the soul-force that you have been speaking about?"

Indian Renaissance

I must admit that foreign domination is a very melancholy phase of India's history. The sanctity of her Self has been subjected to a very severe test. There has been a disintegration of her national life, a decadence of her culture. India is more materialistic today than she has ever been. Her cities swarm with half starved masses that dwell in slums under a pall of darkness;

her countryside that was once the mainstay of her nationhood has been broken up; her arts and crafts that were once the envy of ancient civilizations have withered away; her educational institutions vie with each other in becoming oriental editions of Oxford and Cambridge; her political life is vitiated by the domination of the politician; and the mad mahants and the mullahs, the Hindu and the Moslem hawkers of religion, still rule the ignorant masses in these matters.

But history has a logic entirely its own. India's political subordination has not been an absolute evil. It has been instrumental in bringing the East and the West together. Her political subjection is of a very recent date, microscopically small when compared with her aeonian past. But the ultimate issues are secure. The darkest period of the night is over, and roseate hues of dawn are flushing the horizon. A rush of strength is sweeping away India's weaknesses; a flood of light is revealing her hidden potentialities and power. There is a renaissance in India. The Theosophical Society has given a new impetus to our educational, social, political, religious life; indeed, it may be said to have initiated that renaissance which was subsequently strengthened by that immortal individual, Dr. Annie Besant, whose sacred shadow still seems to hover over the land that she loved and served so well, and who will ever be remembered with affection and gratitude by India.

Besides, world forces are in India's favour. Science, which has been the contribution of the West, is helping to pull down some of our

ancient and outworn traditions. The aggressive and assertive imperialism of the West disappeared from Asia in the flames of the last war fought in Europe. Britain herself is now known as "Empire Emeritus" within her own official circles. Her Empire has to be, in ever increasing measure, a "Commonwealth of Free Nations." To tinker with India's destiny, to break her cultural unity through political machinations, is to precipitate a world crisis. A Voice has gone forth, a Voice that must be

obeyed, that India must be free, an equal partner in the British Commonwealth of Nations if she is allowed to be, independent if she must be. India, free and equal, can show to both the East and the West, as Sir Valentine Chirol remarks, "the way of escape from a more disastrous conflict than that from which the West has just emerged, battered and bleeding, a conflict, not between nations, but between races." As I see it, in India's freedom lies the world's salvation.

THE SPIRITUAL CENTRE

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

ANNIE BESANT, 1922

The Theosophical Society

COMPILED BY JOSEPHINE RANSOM

The first section of this brief history of The Theosophical Society appeared in our November issue, in celebration of the founding of The Society in New York City on the 17th November 1875. This section completes the narrative, from the passing of H. P. Blavatsky in 1891.

Annie Besant at Benares

AT the World Parliament of Religions held at Chicago in 1893 Mrs. Besant represented Theosophy. Within the Parliament, a number of conferences were held, including a Theosophical Congress, Mr. W. Q. Judge presiding as the President-Founder's deputy. At the end of this year, Mrs. Besant made her first visit to India and was enthusiastically welcomed. At the eighteenth Convention at Adyar in 1893 she started her famous Convention Lectures, which, with the exception of a few years, were continued until 1930. Her initial series was entitled "The Building of the Kosmos."

From about 1892 onwards The Society was disturbed by the information that "messages" from Mahatmas, the authenticity of which came to be doubted, were being given out by W. Q. Judge, General Secretary, U.S.A. After prolonged anxiety and trouble the Annual Convention of 1894 called for Judge's resignation as Vice-President. He decided, however, in April 1895, to lead the secession

of the bulk of the U.S.A. Lodges, and this action was followed by a certain number of Lodges and members in other countries.

Annie Besant made her home in Benares, 1895, and there started her renowned religious, educational and social services to India. She opened the Central Hindu College, Benares, in 1898. At her request George S. Arundale accepted the post of Professor of History at the College. He later became Headmaster of the Collegiate School, and afterwards Principal of the College itself until 1913. From 1895 to 1906 was a period of vigorous and steady growth for The Society. H.S.O. and A.B. both travelled and lectured far and wide in many countries. Miss Lilian Edger was assisting in India. C. Jinarajadasa started his career as an international lecturer, 1904, in America.

In 1898 The Society began to hold its Annual Convention alternately in Adyar and Benares, and also decided to hold periodic World Conventions outside India. Important Congresses were held in

various Sections, and the output of valuable literature was considerable.

In 1906 The Society was plunged into an unexpected issue, when certain Fellows in the U.S.A. took exception to personal advice with regard to sex difficulties, given in a few individual cases by Mr. Leadbeater. Because of the agitation that ensued, Mr. Leadbeater offered his resignation, which was accepted. A calmer view of the matter led to his reinstatement in 1908. After presiding (1906) over the Judicial Committee held in connection with this disturbance, H. S. Olcott went to New York, and, when returning to Genoa on his way to India, met on board ship with a serious accident. In February 1907, the great-hearted President-Founder of The Society passed away, the two Adept Founders being present in person at his deathbed. In the exercise of his right to do so the Colonel had nominated Mrs. Besant as his successor, subject to the ratification of The Society.

A New Era Begins

Mrs. Besant was elected by an overwhelming majority, despite opposition to her defence of Mr. Leadbeater, even while disapproving his views; also, some objected to the Colonel's word "appoint," which he used at first unofficially, though he employed the word "nominated" in his official communications. With Mrs. Besant a new era began. She gave a great lead in making Theosophy practical, urging members to Theosophize the various fields: religious, social, economic, political. For this purpose

she instituted the Theosophical Order of Service, and the Sons of India, 1908. The Headquarters at Adyar were enlarged by the purchase of Blavatsky and Olcott Gardens.

In 1908 Mrs. Besant publicly announced the coming of a World Teacher in the near future. In 1911 the Order of the Star in the East was organized, to group together those who wished to prepare for it. In 1912 the father of J. Krishnamurti, Head of the Order, brought a suit for the restitution of him and his brother Nityananda against Mrs. Besant, to whose care he had entrusted them. In the final appeal to the Privy Council in London she won the case on her own brief. The General Secretary of the German Section, Dr. Rudolf Steiner, ruled that no member of the Order of the Star in the East could remain a member of the German Section. This limitation of the liberty of Fellows being unconstitutional, the Charter of the German Section was cancelled, and was later (1913) transferred to the fourteen Lodges which were willing to carry on the broader traditions. Meanwhile The Society expanded rapidly, and Headquarters property was increased by the acquisition of Besant and Damodar Gardens.

In February 1914, Mr. Leadbeater left Adyar for a long tour in Australia, and decided to take up permanent residence in Sydney. Owing to the outbreak of War in Europe in August, Mrs. Besant remained in India for the next few years, developing her momentous political work and arousing great interest throughout the country in

Theosophical education. In 1919 she was still deeply engaged in political work both in India and England. The increasing life and vigour with which she continuously inspired The Society found expression in the First World Congress, held in Paris in 1921. For several years Mr. Jinarajadasa had been making extensive lecturing tours, and in 1921 was appointed Vice-President of The Theosophical Society in place of Mr. Sinnett, who had passed away.

A Crisis in Australia

Mrs., now Dr., Besant, found it necessary, in 1922, to visit Australia, where strong opposition had occurred on the part of some members against the work of Mr. Leadbeater as Bishop of the Liberal Catholic Church. The Blavatsky Lodge emerged from the crisis, and the Sydney Lodge charter was cancelled the following year. A second "Occult Centre" was established at the Manor, Mosman, under the direction of Bishop Leadbeater. On her return to India the President opened the Brahmavidya Ashrama, for students from all over the world to gather and study.

The European Federation Congresses had been held fairly regularly, except during the war period. From 1923 onwards these Congresses played a larger part in the life of the Federation, and at Geneva in 1930 began to receive civic recognition. The third "Occult Centre" was founded at Huizen, Holland, in 1924, and was under the direction of Bishop J. I. Wedgwood.

In London, 1924, public tribute was paid to the President at a great

meeting held in the Queen's Hall to celebrate her fifty years of public life. Eminent men and women spoke warmly of her great services in many fields of activity, and messages were received from all parts of the world. This meeting revealed how great was the influence she exercised upon men and movements, all directed to the service and enlightenment of humanity.

The Jubilee of The Society

The first fifty years of The Society's existence was celebrated at Adyar in the brilliant Jubilee Congress in December 1925, which 1,500 members attended. The widespread influence of The Theosophical Society and its rapid growth may be illustrated by the following data given in 1925: Number of National Societies: 41; Lodges: 1,576; members: 41,779. The literature of The Society had, since 1891, been augmented and enriched by the contributions made by Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa and others.

An outstanding event of 1926 was the establishing of The Theosophical Broadcasting Station at The Manor, Sydney. Dr. Arundale this year began his Australian work. The President toured India and attended the Annual Conventions of many European Sections. She then went on to the U.S.A., where she remained until April of the following year, residing mainly in Ojai, California, and supervising the plans for the Happy Valley Foundation. The work of The Society continued to expand during the next two years, greatly assisted by the extensive tours of prominent members, chief among whom were

Dr. Arundale and Mr. Jinarajadasa.

In 1928 Dr. Besant was re-elected for the fourth time as President. She nominated Mr. A. P. Warrington as Vice-President, in the place of Mr. Jinarajadasa, who had resigned the post. A Third World Congress was held in Chicago in 1929, at which great enthusiasm was displayed.

In 1920 Bishop Leadbeater made his last European tour, and everywhere received a very great welcome. Dr. Besant presided over the European Congress held in Geneva. At the 55th Anniversary of The Society, observed at Benares, she gave her last Convention lecture, the subject being "The Future of The Theosophical Society." For a few years Mr. Krishnamurti had been issuing challenging statements which had the effect of causing a number of members to leave The Society; owing to this, and to the world economic depression and to the withdrawal of the President from active physical participation in The Society's affairs, there was a pause in its usual rapid growth, though there was expansion in several directions.

Great Leaders Pass

On the 20th September 1933, the warrior President passed away. Her loyal colleague, Bishop Leadbeater, joined her in on the 1st March 1934. Mr. A. P. Warrington, Vice-President, took control while the world-wide Presidential election was carried out. There were two candidates, Dr. George S. Arundale and Mr. Ernest Wood. Dr. Arundale was elected by a

majority of 10,779 votes. He assumed office in June 1934, and immediately formulated a Seven Year Plan, outlining what he hoped would be accomplished during his term of office. One of his first acts in 1934 was to establish the Besant Memorial School, a flourishing experiment in education, and the nucleus of a future College and University.

In the autumn of 1935 Dr. Arundale inspired a Campaign for *Straight Theosophy*, emphasizing the fundamental principles and teachings for which The Society as a whole may be said to stand. He presided at Adyar in December over an inspiring Diamond Jubilee Convention. The Campaign for 1936-7 was *There is a Plan*, and for 1937-8 *Understanding*. These Campaigns have proved of great value to the National Societies in their public and Lodge work.

The President undertook an inspiring tour in the British Isles and Europe in 1936, and in July presided over a splendid Fourth World Congress at Geneva, to which many countries sent representatives, and which received a fine civic welcome. Its keynote was "Justice."

One of Dr. Arundale's finest gifts is his power to inspire and encourage Youth. The Young Theosophists Movement, which came into existence at the Vienna Congress, 1923, has of recent years begun to spread quickly. The World Federation of Young Theosophists, inaugurated at the Diamond Jubilee Convention, is developing an effective organization. The world President is Shrimati Rukmini Devi, wife of Dr. Arundale,

who is Hon. President of the Movement. She is also President of the International Academy of the Arts, and head of the Huizen Centre.

Throughout the year 1937 Dr. Arundale remained at Adyar, and

devoted much of his time to the renovating and beautifying of our famous and much-visited International Headquarters—"the Home of the Masters"—and in preparing the Campaign for 1939, *Theosophy is the Next Step*.

A VISION OF ADYAR

Looking to the future I can see a vision of Adyar becoming one of the great religious Centres of the world. As the great religions more and more in every land recognize their unity and understand that there is but one great religion, the love and service of God and Man, as taught in every faith, hearts will awaken to the true significance of Adyar. As that day grows older and older in the world's memory, as centuries hence Adyar still stands as a testimony to the unifying effect of the Divine Wisdom, then shall there be still deeper love, still more recognition of its priceless value, of its glory in the hearts of generation after generation.

Adyar has been made sacred by the presence of the Great Founders, the Supreme Teachers, who are among the guardians of mankind. It has been made sacred by countless memories of gratitude to Them, of work to spread the teaching They revived. And so when we come back in other lives we shall find our Adyar still lighting the world, shedding its rays farther and farther over our globe, drawing to itself a profounder reverence. Shall it not be that in such happier times the Great Teachers of humanity will again walk the paths of the world? They walked it in the olden days. They will walk it again, and Adyar shall still be a Centre and receive Their blessing.

ANNIE BESANT

Together—Differently

BY GEORGE S. ARUNDALE

AFTER some years of very strict observance of my own personal neutrality, I have felt it my duty to release certain very definite opinions regarding the world situation.

These opinions have been gradually gaining strength until the time has come when I most earnestly feel I must give expression to them, even at the risk of apparently compromising the essential neutrality of The Society.

I believe I have the duty to express them, not only because my greatest value to The Society lies in the most overt honesty of which I am capable, so that every member knows exactly what kind of President he has, but also because I am thereby helping every individual member to express his own most overt honesty no less.

It is not orthodoxy or conventionality or form which most strengthens The Society to do its duty to the world, but freedom and life.

And it seems to me that The Society is greatest and most fine in its example when its solidarity remains unbreakable, when the mutual friendship of its members remains undimmed, while every member is actively expressing his finest self. The very neutrality-universality of The Society is to the purpose of such expression, that in its constructive silence its members may have the freest opportunity to be wisely and courteously vocal.

The Society as a whole condemns no one nor any organism of whatever kind. The Society declares that Universal Brotherhood *is*, and it follows, therefore, that none can be excluded from admission to its ranks. Its most potent service to such Universal Brotherhood lies in the fact that it exists with open doors, which none may close.

Its doors cannot be shut against any form of difference obtaining in the world, be it in terms of race, or nation, or faith, or sect, or opinion. It exists to include, for real Brotherhood includes all things.

And within it, therefore, every member has not only the right, but even more the duty, of giving active expression to his own individual type of Universal Brotherhood. His greatest service to The Society and to his surroundings lies in being his truest self. There can be no more splendid act of membership than self-fulfilment.

This right and this duty belong to the President of The Society no less than to his fellow-members. True indeed, he has to be more careful, he must exercise far more restraint, than need they. He must realize that people in the world will imagine that the personal opinions of the President represent the views of the majority of the membership. They will think that he has probably been elected for these very views, just as a Prime Minister's opinions

must needs be those of his party. The Society is otherwise constituted. Its President does not determine its policy. It is emphatically not an organization to promote certain points of view with regard to world affairs, to be in favour of this and opposed to that. It is an organization to establish in active expression the fact of Universal Brotherhood, partly by educating the differences rightly existing among its members to strengthen and not to weaken Brotherhood, and partly by stimulating in them the desire to know more, to understand better, so that each difference may grow more wise and therefore gain further power to make the Universal Brotherhood strong.

The President must give his own best individuality to the promotion of Brotherhood, as must every other member too. The President must give his own best difference to the promotion of Brotherhood, as must every other member too. And when the President perceives a condition of emergency, he must not be afraid of outspokenness, even at the risk of being condemned as compromising the neutrality of The Society.

He must be as careful as he can. He must as best he can guard against the danger of thus compromising The Society's neutrality. But he has no right to be so cautious that even when the call to speak is imperative he stifles it, so that his voice is only heard as that of an academician, not as that of a doctor, still less as that of a surgeon.

A world war exists. Here and there on the physical plane itself. Elsewhere in camouflage. But everywhere there is war, and doctors and surgeons are urgently needed.

This is not a time to remain in mufti, but to put on the uniform of practical Theosophy and to go out into the field. The President must do this no less than every other member. He has the right to do his bit in this world war. He has the duty.

For these reasons have I dared to speak my truth, the best truth I know.

I speak to heal and not to wound. I speak in reverence and not in contempt. I speak in the cause of Universal Brotherhood and not to promote discord.

As I speak now to Italy and to Japan, I speak when the spirit moves me to my own country. I have no prejudices, nor am I set in grooves or ruts. I am free, and I am dedicated to the service of Freedom.

I say that such and such policies must inevitably lead to desolation. I may be right. I may be wrong. At least am I honest, and it is indeed true that honesty is the best policy.

I may hurt the feelings of authority. I may hurt the feelings of certain national outlooks. I do not want so to do, but in these times this is unavoidable. I do most sincerely hope, however, that my fellow-Theosophists, to whatever extent they may feel it their duty to condemn my views in no halting terms, will not allow *their* feelings to be hurt, knowing that sincerity is precious, even though ignorant.

Above all, we should be striking, I think, at the very roots of the life of The Society and of its high purposes were we to cease our membership because of the opinions of any of our fellow-members. The

Society has no opinions. Or shall I say it has all opinions? Unless The Society can safely hold all differences within its constructive solidarity, be such differences what they may, unless its membership can live happily together in a wealth of differences, many of them at poles opposite one to another, it is not a nucleus of Universal Brotherhood, and is not upholding its three Objects.

If any individual member feels hurt to the extent of resigning his membership because some other member has said something of which he strongly disapproves, such member, I hold, has not at all realized the implication of the words Universal Brotherhood.

It is in The Theosophical Society more than in any other movement that opinions, however widely divergent, far from destroying friendship, increase it, for the simple reason that the members of The Society believe in Brotherhood more than in opinions, or rather hold their opinions with the intent that these shall never weaken but only strengthen Brotherhood. There is nothing more subversive of the real spirit of membership of The Society than withdrawal from it because the President, or any other member, has said something which to the offended member is repugnant.

I wish I had words wherewith to convince my fellow-members of the glorious fact that The Theosophical Society is so much the Masters' Society that no individual member howsoever placed, no group of members however potent, can ever injure it for long. They may for a time cause a cloud to

pass over its sky, or a storm may break upon it, or it may receive a harm. But the cloud will roll away. The storm will pass. The harm will be healed. And The Society will gain in strength from the very stress through which it may have passed. It has ever been so. It ever will be so.

Let no one say that any fellow-member is doing irreparable injury to The Society. Irreparable injury he cannot do. Harm he may do for a time. That is all. And if he be honest, if he be deeply sincere, if he be intent on Brotherhood and on his Theosophy, if he be ardent to help, then whatever he may be doing it will in the long run be well done, the harm will last but a little while, even though the inevitable measure of his ignorance must leave a fleeting trail of harmfulness on the broad way of the good.

The acid test of our opinions and activities is first their sincerity and then their wisdom. The first, I think, is sure. Wisdom will grow as the soil of sincerity gains richness. There may be agreement or there may be disagreement. There may be approval or there may be disapproval. There may be co-operation or there may be conflict. At least there must be understanding, sympathy, appreciation. And if there must be any sort of active opposition, well, we Theosophists know how to be friends and comrades however much we may need to differ actively from one another.

I sometimes wonder if some of our members quite appreciate one of the ways in which the Great Plan is developed. The world is an enormous workshop involving

innumerable types of work, and therefore of workpeople. Supervising the work as a whole there are the great Overseers—what a splendid word this is—the Saviours, the Rulers, the Devas and Devis, the Company of Just Men made Perfect, the Saints, the Holy Ones, Those who Inspire, Those who Interpret, Those who Build. Below Them in graded orders are the lesser overseers, and then those of us who recognize the Plan and offer ourselves as apprentices in the workshop, as, I think, do most members of The Theosophical Society.

We are set to work here, there, elsewhere, where we are able to work, where any special faculties we may have can best be utilized. Our individual karmas have to be taken into consideration together with the needs of the work, as well as our temperamental individualities.

And what is more, some of us may be utilized to support such and such activities and lines of force, while others may be sent to oppose these very movements. At work everywhere is an interplay of forces, a frictional play of forces, and some apprentices may be needed to play the great Game on one side, and other apprentices to play it on the other side. All apprentices work together—but differently, and often in apparently opposing camps. All work together for the Plan, to its increasing glory, but not always on the same side. Let us remember the mighty battle of Kurukshetra, in which the opposing forces were alike blessed by Sri Krishna. We down here have our different standards of right and wrong, and we classify people in terms of our respective standards, declaring some

to be working for the right (our right) and others to be working for the wrong (our wrong). But our Elders have deeper and therefore wiser conceptions, and set some of their apprentices to work on one side, which we down here may call right, while They set other apprentices to work on the other side, which we down here may call wrong. And all the apprentices will be together working for the true Right, though in apparent opposition one to another.

Let us all be intent on Their beneficent will for the world. Let us choose with keen poise and awakened impersonality those causes, those philosophies of life, those attitudes, which seem most needed to promote the peace, prosperity and happiness of the world, seeking them in the light of Theosophy and of a growing intuition which is the result of membership of The Theosophical Society. Let us work for these. But let us ever be ready to drop any one of them when our inner light bids us leave them, and let us be ever watchful for any sign of Their need of us in any way and anywhere. And let us also remember that just as there are many roads to God, so are there many ways of serving Him, ways which may not be ours, may even be opposed to ours.

From the bottom of my heart I have said what I have felt I must say. After deepest reflection I have spoken. In all friendship and brotherliness I have said my word, with anxious hope that those who disagree with me will remain in close friendship with me, as I will with all my fellow-members under all circumstances. Friendship is

so precious and so rare that at all costs we must keep it and cherish it dearly. Nothing, nothing whatever, must come in its way to loosen it. Friendship is the life-blood of our Society.

I hold that the glory of our Society is never brighter than when in freedom we give expression to our deepest convictions, thereby

perhaps causing sharp conflicts, and ever in brotherhood maintain in growing strength a glowing friendship with our fellow-wayfarers on the pathway of The Theosophical Society.

Together always, but differently. Together in the Light of our Lord the Sun. Differently in the splendid colours of His Rainbow.

Offering

*As the lowliest flower that blows,
Merest fleck of cheerful hue,
Makes the corner where it grows
Bright and beautiful to view,
So am I content to be
Nothing showy, nothing grand,
But Thy lowly devotee,
Serving humbly where I stand.*

*Faithfully I make my gift
Of whatever I can be,
And, as flower to sun, I lift
All my soul in joy to Thee.
Happily I fill my place,
Quietly growing, rain or shine,
That my corner, by Thy grace,
May subserve Thy great design.*

L.R.

Through Italian Eyes

BY TULLIO CASTELLANI

(General Secretary for Italy)

ETANT donné ce qui a été écrit dans le "Watch-Tower" du THEOSOPHIST du mois d'août, je me vois dans la nécessité d'intervenir dans la discussion qui—je préfère le dire dès à présent—a pris un caractère absolument inattendu, spécialement après que le Congrès mondial de la Société théosophique de Genève avait bien clairement indiqué le seul moyen possible de contribuer à la systématisation du monde : la Compréhension.

Nous voyons au contraire le Dr. Arundale qui, bien qu'exprimant ses idées personnelles ne peut cesser ni oublier d'être le Président de la Société théosophique, inciter les théosophes à faire tout leur possible afin de former une coalition d'états armés et prêts à réprimer avec la guerre l'activité—qu'il a défini déréglée—d'un autre groupe d'états, faisant une différence entre les deux groupes par le fait que leur règlement interne se rapproche plus ou moins de sa *propre* conception de la liberté individuelle et collective.

Je me permets de lui répondre sous trois aspects différents : (I°) comme étudiant des problèmes politiques et sociaux, (II°) comme italien, (III°) comme théosophe.

Aspect politique

Le Dr. Arundale écrit : La qualité essentielle obligatoire pour faire

partie de l'union (des états libres) doit être l'existence, dans l'Etat même "d'une certaine liberté individuelle et collective."

Qu'entend-il dire avec cette expression "une certaine liberté" ? Ce qui peut être permis impunément à des tempéraments nordiques, peut être intolérable pour des méridionaux ; chaque nouvelle expérience sociale doit être nécessairement expérimentée dans un milieu qui limite la libre activité des forces contraires (ex. le prohibitionisme américain). Les pays pauvres en matières premières, en or, et riches en population, doivent régler et, souvent, limiter la liberté économique individuelle en faveur de la liberté et de l'indépendance de l'entier organisme (autarchie économique). La mise en valeur de la famille, la protection des besogneux, des mères, des enfants, des désoccupés ; pourvoir à la désoccupation, à l'assistance sanitaire ; maintenir l'équilibre économique ; transformer la libre et égoïste concurrence en une collaboration pour le bien commun ; élever les divertissements et en faire un moyen d'éducation . . . toutes ces providences et d'autres encore dont peut se charger, en tout ou en partie, l'état même, demande un règlement qui limite nécessairement l'activité des individus et des groupes contrastants

avec ces fins. En plus, la liberté ne peut jamais être un fait objectif, mais dépend de la réaction spécifique de l'individu ou groupe social. En effet, un règlement peut être intolérable pour un pays individualiste (ex. l'Angleterre), tandis qu'il peut être invoqué comme une libération de la licence dans un pays à caractère collectiviste (ex. l'Allemagne). A qui devra donc s'adresser le monde pour déterminer si tel pays possède "une certaine liberté" ?

Prenons en exemple les Etats Unis d'Amérique et nous constaterons aussitôt que toute la mentalité de ce peuple est extrêmement différente de la nôtre. En général, l'américain moyen résume synthétiquement son expérience sur les affaires européennes avec la phrase : "tous fous", tandis que c'est justement ce peuple qui a réalisé le "prohibitionisme" qui, à nous autres italiens a semblé une monstruosité et a fini en faillite ; d'un autre côté il tolère aujourd'hui—par amour de la liberté individuelle, dit-on—le gangstérisme qui nous fait horreur. Est-ce de ce peuple que nous devons prétendre le critérium nécessaire pour la mise au point des plus délicates questions européennes, quand eux-mêmes, bien conscient de leur diversité mentale, cherchent à rester le plus loin possible de nos affaires après leur désastreux essai de les régler qui s'appelle Traité de Versailles ?

J'ai pris les Etats Unis d'Amérique comme exemple, mais la comparaison avec n'importe quel autre Etat donnerait le même résultat.

Le Dr. Arundale ajoute : Ces autres "états libres" ne devraient

être "poussés par d'autres motifs ni avoir aucun but égoïste."

Devant une telle affirmation, et puisqu'une telle proposition doit s'encadrer dans les conditions actuelles du monde pour ne pas être considérée comme une pure utopie, nous devons nous demander s'il existe et peut exister de pareils Etats.

L'Angleterre, par exemple, à qui sa puissance permettrait d'être nécessairement à la tête de la confédération, pourrait-elle être considérée comme ayant des buts purement altruistiques et sans secondes fins ? Toute son histoire nous rappelle que les hommes qui l'ont gouvernée ont construit un grand Empire ayant devant eux un seul but : l'intérêt de leur patrie. Ils ont combattu avec toutes les armes et avec tous les moyens contre tous les obstacles ; accomplissant ainsi le mandat que le peuple anglais leur avait confié. Ils ont massacré froidement des peuples entiers, depuis les peuplades primitives jusqu'aux Boers hautement civilisés ; ils ont sequestrés en des douloureux champs de concentration, femmes et enfants afin d'affaiblir l'âme des combattants ; ils ont imposé avec la guerre l'opium à des millions de gens selon leurs buts politiques et commerciaux ; et, non seulement pour l'opium, mais pour le pétrole, le coton, l'or, les diamants, les sources des fleuves, ils ont lancé peuples contre peuples. Ils ont toujours appliqué la règle de sagesse politique : "*divide et impera*" ; ils ont à chaque occasion, excité et soutenu le faible contre le fort, l'abandonnant ensuite après avoir atteint leur but ; ils ont habilement conduit toutes les

guerres répandant le moins possible de leur propre sang. Ils ont pu ainsi, avec une très grande habilité politique, construire un Empire énorme et devenir une force prépondérante dans le monde.

L'Angleterre sent à présent sa grandeur lui peser. Tous ses efforts se concentrent à maintenir le *status quo*, cédant très habilement quelques miettes de son pouvoir, créant de nouvelles coalitions d'intérêts favorables à ses plans. Et tandis qu'elle s'arme pour la paix (c'est-à-dire *status quo*) elle cherche à mobiliser toutes les forces morales et matérielles du monde contre toute tentative de changement de conditions. Entre tous ces moyens l'on doit certainement inscrire ce pacifisme, de marque typiquement anglaise, qui, d'un côté prêche la paix et, d'autre part, n'hésite pas à pousser la guerre contre tous ceux qui voudraient troubler cette *Pax Britannica*.

Politiquement parlant, et dans les conditions actuelles du monde, cela est admirable, et vu du point de vue relatif de la grandeur de l'empire britannique, cette conduite est fort sage.

Mais, revenant à la demande faite plus haut : Pouvons-nous vraiment croire que l'Angleterre soit l'état "mieux placé pour être mis à la tête d'une confédération d'états" qui ne devraient pas être poussés par "d'autres motifs" ni avoir "aucun but égoïste" ?

Admettons pour le moment, et par simple hypothèse, qu'on puisse établir un criterium discriminatif de liberté suffisante pour appartenir à la confédération, et qu'il existât ces "états altruistiques et purs," et examinons quels développements

pourrait apporter la proposition du Dr. Arundale.

Peut-on sérieusement penser que les forces de la police internationale soient suffisantes pour agir contre un grand état moderne quand cet état peut effectivement mobiliser 8/10 millions d'hommes armés de tous les moyens techniques nécessaires ?

L'exemple de la dernière grande guerre et de toutes les armées blanches organisées contre le bolchévisme nous démontrent—si nous en avons besoin—que pour dominer un grand état il est besoin d'une nouvelle guerre avec le déchaînement de toutes les horreurs et de tout les féroces égoïsmes dont nous avons encore un vif souvenir. La dernière guerre, ainsi que tant d'autres ! avait été déclarée comme étant une "guerre contre la guerre," "guerre pour la liberté des peuples," etc. . . . et les peuples y ont cru une fois de plus. Mais l'expérience a été si dure, qu'aujourd'hui encore il serait trop tôt et trop ingénu de vouloir en retenter le jeu.

Dans tous les cas, le résultat plus sûr du seul essai de réaliser la proposition du Dr. Arundale, serait celui de séparer l'Europe, et par suite, le monde entier, en deux camps divisés par deux idéologies, armés l'un contre l'autre, rempli de doutes, d'incompréhension et de haine, condition qui devrait fatalement conduire à la guerre.

Conclusion : Indépendamment des intentions et de la bonne foi avec laquelle elle a été formulée, la proposition du Dr. Arundale observée au point de vue extérieur—c'est-à-dire selon les conditions actuelles du monde politique—se

présente sur des bases telles que l'on doit la considérer comme une utopie dangereuse pour la paix du monde.

Le Point de vue d'un Italien

Naturellement, dans cet examen des divers aspects et des diverses conséquences de la proposition du Dr. Arundale, il n'y a pas seulement un point de vue impersonnel, mais aussi celui d'un italien.

Cette proposition dépouillée de tous les euphémismes et de toutes les allusions voilées, se réduit à ceci : Former une ligue composée de tous les États démocrates, armés et préparés à la guerre contre l'Italie, l'Allemagne, (éventuellement le Japon) et les États satellites, de manière qu'à la première tentative d'expansion de l'un de ces états, on puisse lui rompre l'échine constituée par l'idéal autocratique.

L'incroyable proposition est soutenue par la vive affirmation que "à la force il faut opposer la force." Avec une thèse de cette sorte, le Dr. Arundale s'est placé sur un terrain bien dangereux, puisque la même thèse sert de base et justifie l'action de tous les états autoritaires.

L'histoire d'Italie, depuis 1914, a été tracée d'une magistrale manière par le Prof. Marcault dans la conférence qu'il a tenue l'année dernière au Congrès mondial de Genève : "Justice pour l'injustice," et à la même occasion, j'ai fait de mon mieux pour faire comprendre les causes de l'attitude italienne par ma conférence : "Justice pour les Nations." Ces conférences imprimées dans THE THEOSOPHIST peuvent servir à tous ceux qui vou-

draient avoir des documents pour l'examen de la question. Je rappellerai seulement que l'Italie après l'énorme effort accompli avec les Alliés, s'est trouvée frustrée des fruits de la victoire commune. On lui a refusé les colonies promises avant son entrée en guerre ; on lui a fermé les portes de l'émigration si nécessaire pour l'exubérance de sa population, et même, la très italienne ville de Fiume lui aurait été refusée sans la généreuse intervention guerrière de Gabriele d'Annunzio. Et tout ceci pourquoi ? Parce qu'après l'énorme effort de la guerre, et minée par les idées bolchéviques qui sous l'apparence de la liberté des individus et des groupes sociaux, désagrégeaient toutes les valeurs morales, l'Italie était un état faible, incapable par conséquent de faire sentir sa force à la France et à l'Angleterre.

Naturellement le peuple italien a fait le même raisonnement du Docteur Arundale : A quoi sert de supporter de terribles sacrifices pour la cause commune ? A quoi sert notre civilisation millénaire ? A quoi sert-il de croire aux promesses d'autrui ? Les autres ont la force. "En ce moment, la force règle le monde et, nécessairement, à la force on doit opposer la force." Non seulement le peuple italien a fait le même raisonnement que le Dr. Arundale, mais—chose bien autrement difficile—il l'a effectué et, à présent, la forte Italie est un élément de sauvegarde et de paix dans le monde, rempart de l'Europe contre la barbarie bolchévique, créatrice du plus vaste système économique (corporativisme) qui substitue la lutte de classe par la coopération de toutes les forces productives.

Avec le "Pacte à Quatre" qui pourra effectivement devenir l'axe européen, elle entend créer avec l'Angleterre, la France et l'Allemagne un organisme qui puisse vraiment maintenir la paix en Europe.

Ce n'est donc pas une lutte d'idéologies, mais la compréhension des besoins réciproques, l'équilibre des intérêts, la collaboration entre diverses tendances vers un but commun : La paix et la prospérité de l'Europe.

Tout ceci n'est certainement pas facile à comprendre pour qui vit dans un milieu complètement différent, orienté d'une manière différente, inspiré par une presse dite "libre" mais, en fait, coalisée—comme dans les pays autocrates—vers un seul but : soutenir par tous les moyens le point de vue du propre pays. Il advient alors que l'on peut interpréter le mot "Dictateur" dans un sens générique, c'est-à-dire chargé de tous les historiques méfaits de la tyrannie, et prononcer l'anathème sans faire de distinction entre l'empereur Auguste et Ghenghis-khan.

Avoir la prétention d'encadrer un grand phénomène social dans un système rigide est le plus sûr moyen de ne pas le comprendre. Il doit être examiné cas par cas, dans les conditions de temps voulues, dans ses prémisses historiques, sociales, économiques et géographiques. C'est faire chose pitoyable que de vouloir juger tout un système, un pays entier et son histoire par une phrase tirée de mille discours et en la privant de ces prémisses. Comment peut-on oublier l'admirable Assistance Sociale réalisée en Italie, de la vastité de laquelle les Pays libres n'ont pas même

l'idée ? Comment peut-on oublier l'esprit de service social, de solidarité humaine dont s'est imprégné en si peu de temps le peuple italien ? Dire que l'oeuvre d'un dictateur est limitée nécessairement par le temps est un argument qui n'a aucune influence dans la discussion ; tous les gouvernements, toutes les institutions, les civilisations sont limitées par le temps ; mais cette objection démontre que le Dr. Arundale a oublié que c'est justement en Italie que le système corporatif est en acte, et qu'ainsi que tous les systèmes intégraux, il a dû—dans les premiers temps—être imposé d'autorité ; mais il a été créé expressément pour constituer un système non limité à la vie d'un homme.

Je ne sais vraiment pas comprendre comment le Dr. Arundale ait pu constater dans les quelques heures qu'il a passées en Italie "le soupçon, la mauvaise grâce, le verbeux sens de supériorité" et en arriver ainsi à juger que l'Italie soit sur le chemin de la ruine et de la défaite !

S'il avait eu l'intention, par la phrase, ci-dessus, de se référer à d'autres peuples, il aurait mieux fait de le dire ; si son intention était d'englober effectivement l'Italie avec des autres, il serait opportun que de semblables jugements si décisifs, si graves de conséquences, fussent basés sur une plus exacte expérience, un plus grand sens des responsabilités et, surtout, qu'ils ne soient pas formulés avec une aigreur formelle qui doit nécessairement susciter une vive réaction.

Toutes ces observations pourraient paraître une éclaircie dans

la discussion, mais on ne doit pas oublier que le Dr. Arundale ne s'est pas limité à exprimer une opinion, mais qu'il excite les théosophes à se mettre à l'avant-garde afin de constituer une coalition d'états qui devraient se mettre en guerre contre l'Italie si son expansion arrivait à déranger le monde démocratique guidé par l'Angleterre. Voilà ce qui soulève dans l'âme de chaque italien une véritable indignation, et je me demande avec quel sens des responsabilités une telle proposition a pu être formulée! d'autant plus que le langage usé est excessivement irrévérencieux envers le régime italien qui vient défini comme une "cabal or clique" de gens qui se sont emparés du pouvoir et s'en servent pour le développement de leur propre conception de l'état," oubliant que le Secrétaire général de la Société nationale, tous les membres du Conseil et la plus grande partie des membres de la Section s'honorent de faire partie de cette "cabal or clique" et qu'ils n'ont jamais ressenti aucune incompatibilité entre leur position de fascistes et de théosophes.

Et quand le Dr. Arundale parle de "fous en liberté" à qui entend-il se rapporter? Peut-on laisser croire que l'on puisse parler ainsi des grands chefs de grands peuples?

Il s'agira s'en doute d'une expression malheureuse, car sans cela, il nous faudrait vraiment conclure qu'effectivement il y a des irresponsables en liberté.

La double personnalité du Président

Le Dr. Arundale répète qu'il a exprimé ses idées personnelles et

non pas celles du Président de la Société théosophique. Ce genre de distinction peut servir entre avocats et dans les rapports officiels, mais chaque membre de la Société théosophique voit toujours dans le Dr. Arundale, l'homme qu'une sage providence a mis à la tête de la Société théosophique et pense que sa parole et son activité doivent se trouver toujours au dessus des différentes factions, des questions politiques et des points de vue qui peuvent diviser les membres entre eux. Il devrait, en tout cas, faire de son mieux pour équilibrer, modérer, faire comprendre chaque point de vue, et ne pas se mettre à la tête d'une faction politique excitatrice de guerre entre états, provoquant ainsi entre les membres, entre les diverses Sociétés nationales ces luttes politiques, ces incompréhensions haineuses qui sont à l'opposé des idées théosophiques. Le Dr. Arundale qui avait fort bien compris ce point de vue avant sa nomination à Président et qui communiqua alors à tous les membres qu'en cas d'élection il aurait quitté l'habit épiscopal afin de ne pas engendrer de confusion entre sa position *personnelle* d'Evêque et sa position *officielle* de Président de la Société théosophique, ne voit pas aujourd'hui l'erreur énorme qu'il commit en croyant mettre à l'abri sa très délicate position avec une simple distinction juridique?

Il ne doit pas oublier que *la plus grande influence morale qu'il a sur les membres de la Société théosophique lui est donnée exclusivement par la place qu'il occupe* et il ne peut vraiment pas se valoir de cette influence pour les inciter à

des actions personnelles d'une telle gravité.

Comment, par exemple, les membres italiens pourront-ils suivre à coeur ouvert le prochain Congrès d'Adyar, sachant déjà qu'à cette occasion, un groupe d'agitateurs, ayant en tête le Président de la Société théosophique (qui à ce moment fera une distinction juridique) excitera les délégués du monde entier afin de coaliser les états démocrates contre l'Italie? Que penseront alors les membres allemands, autrichiens et autres?

Cela signifie porter dans la Société théosophique la plus mauvaise des attitudes du monde extérieur, la corrompre en ce qu'elle a de plus précieux: la compréhension et la fraternité.

Quand je me demande comment le Dr. Arundale a pu initier la "Campagne de la Compréhension" avec une proposition pareille, mon intelligence ne peut y trouver de justification et mon coeur se refuse de juger, car il espère et veut croire que tout ceci repose sur un malentendu.

Tandis que j'écris ceci, je vois fleurir en Europe les bienfaits effectifs d'un acte de compréhension et de bonne volonté: la lettre écrite par Chamberlain à Mussolini. Grâce à cet acte le malentendu européen commence à s'éclaircir et l'on peut prévoir que dans peu d'années ces difficultés seront surmontées. La proposition d'un acte semblable eût été un digne commencement de la Campagne de la Compréhension; mais hélas! cette fois-ci encore la Société théosophique aura perdu une grande occasion.

Fonction de la Société Théosophique

Ce qui est dit ci-dessus concerne la proposition du Dr. Arundale et ses conséquences à l'égard du travail théosophique; cela ne regarde pas la Société théosophique comme Société. Mais puisque la discussion s'est étendue jusqu'à la fonction de la Société théosophique comme telle, avec des prétextes qui se rapprochent de la proposition du Dr. Arundale, je crois qu'il est nécessaire d'examiner la problème aussi sous cet aspect.

Je tiens à déclarer, avant toute chose, que je suis pleinement et sans condition d'accord avec tout ce que le Président a écrit à ce propos pendant ses trois années de présidence. La conception de neutralité—universalité a été amplement illustrée par lui, et il n'est donc pas possible de considérer la conduite de la Société théosophique comme un état passif. Cette conduite est basée sur un principe de relativité qu'il est nécessaire de rendre bien clairement pour poser la discussion en termes rationnels.

Chaque problème a un sens seulement dans le système dans lequel il vient être placé.

Le système dans lequel le monde agit actuellement n'est pas l'état de conscience de la fraternité humaine, mais plutôt le sentiment d'unité des groupes sociaux (famille, état, confrairie) en antagonisme avec les autres groupes. Ces antagonismes constituent la manifestation de la loi des contraires qui est à l'origine même de notre univers, porté au niveau de l'état actuel de la conscience de l'humanité. Cet

état de conscience étant séparatif, l'action et la réaction se rencontrent comme adversaires, ennemies l'une de l'autre. En conséquence, quand nous nous trouvons devant un fait social déterminé nous devons l'examiner dans le système qui a pour base l'identité : opposé = adversaire.

Ainsi donc, l'idée de juger l'action d'autres états et de leurs Chefs comme si cette action appartenait à un système différent manque complètement de rationalité.

Au contraire, la Société théosophique est dans son ensemble, constituée par un noyau de personnes qui cherchent et, en bonne partie, réussissent à vivre un autre état de conscience dans lequel les deux éléments contraires sont considérés comme base nécessaire de chaque manifestation et composant par cela même un système unique : la Création. En conséquence, toutes les diversités existant entre les hommes sont considérées comme la contribution que chacun d'eux porte dans la manifestation de l'unité humaine. De ceci nous en arrivons à l'identité : opposé = intégrateur.

Le mode d'action de la Société théosophique doit être conçu en un sens relatif différent de celui du monde extérieur, et la différence se trouve dans les deux états de conscience. Par conséquent, quand on parle d'*action pratique* il faut définir clairement auquel de ces sens relatifs nous entendons nous rapporter. Si c'est dans le sens relatif du monde : opposé = adversaire, l'action pratique signifiera nous jeter dans la mêlée comme adversaires et faire des propositions comme

celle du Dr. Arundale ; si, au contraire, nous nous référons au relatif dans le sens théosophique : opposé = intégrateur, nous devons entendre par action pratique tout ce qui agit de manière que les tendances opposées peuvent collaborer entre elles dans une synthèse supérieure.

Si l'arbitre d'une partie de boxe se mettait à juger la compétition entre les deux adversaires avec des idées de fraternité il serait hors du sens commun. Et pourtant ! combien sont nombreux les théosophes qui ne s'aperçoivent pas de se trouver en semblable situation quand ils parlent des problèmes sociaux ! Ce sont ces jugements qui constituent la véritable utopie que les esprits raisonnables doivent repousser parce qu'elle manque tout simplement de discernement. Jésus n'a pas signifié autre chose quand il a dit : "Donnez à César ce qui est à César, et à Dieu ce qui est à Dieu."

Quand cette distinction est bien comprise elle rend claire toutes les déductions qui s'en peuvent tirer. Pour accomplir son but, la Société théosophique doit surtout aider tous les mouvements, les institutions, les projets qui tendent, non pas à faire cesser les antagonismes, puisque ceux-ci sont la condition *sine qua non* de toute manifestation, mais à les diriger vers un ordre supérieur dans lequel ils résulteront nécessaires. La principale directive doit donc être surtout orientée vers l'élévation du premier au second relatif, de masses toujours plus vastes. En d'autres mots : aider les consciences à rejoindre une plus large compréhension de l'unité de la vie. Tout ce qui renforce le relatif : opposé =

adversaire, c'est-à-dire, tout ce qui tend à créer deux camps advers l'un à l'autre, est anti-théosophique parcequ'en vitalisant le premier relatif, il oriente en lui les consciences, les empêchant ainsi de s'orienter vers le relatif théosophique.

L'action pratique de la Société théosophique doit avant tout se manifester dans la Société même comme accomplissement de son premier but. Les groupes, les Sociétés nationales, les Fédérations, doivent chercher tous les moyens aptes à développer la fraternité avant tout entre ses propres membres, de manière que la Société soit imbue d'une sensation de chaleur, de cordialité, d'amitié, de compréhension. Au contraire, celui qui entre dans la Société ressent souvent une impression de froideur, d'intellectualité, d'un style appelé "théosophique" qui, pour beaucoup d'entre nous, est désespérant. Je pense que nous autres théosophes latins, avons commis l'erreur grave de trop nous imbiber par imitation, d'esprit anglo-saxon, négligeant ce que les chefs de la Société théosophique nous ont toujours répété : créer une théosophie nationale qui servirait magnifiquement à l'équi-

libre général de la Société, apportant en elle enthousiasme, chaleur, sociabilité, sympathie. En outre, les membres des Sociétés nationales latines se sentiraient dans la milieu théosophique comme dans leur propre milieu, tandis que trop souvent aujourd'hui, un groupe théosophique ressemble tellement à une réunion de gens bien élevés—style étranger—que les jeunes gens de la nouvelle génération s'en échappent pour toujours après leur première visite.

En conclusion : A l'intérieur, action pratique très poussée dans le sens d'une cordiale amitié entre les membres, groupes et Sociétés nationales, en suivant les directives déjà données par le Président ; dans le monde extérieur, faire rayonner par tous les moyens cet esprit théosophique qui deviendra d'autant plus puissant qu'il aura été réalisé précédemment dans la Société même.

Et surtout, une très vive prière est adressée à tous les Chefs responsables de la Société théosophique de s'abstenir de se mettre à la tête de factions politiques et de ne pas pousser les membres à créer des camps adversaires, armés et prêts à la guerre . . . pour la Paix.

DIGEST OF SIGNOR CASTELLANI'S ARTICLE

Commenting on the President's Watch-Tower notes in the August THEOSOPHIST, Signor Castellani, General Secretary for Italy, says that Dr. Arundale, in spite of his statement that he is expressing only his personal opinions, cannot cease to speak as President. Therefore he is inciting Theosophists to do all they can to form a group of armed States, ready to make war

with another group, the difference between the two groups being their degree of approximation to or divergence from his personal ideas of individual and collective liberty.

Signor Castellani points out that liberty, as understood by the Nordic races, is very different from what is practicable among Latin races, and experiments in social reform must of necessity entail restrictions of

liberty (quoting as an example prohibition in the United States). Countries which are overpopulated must regulate and often limit the liberty of the individual and of opposing parties in the interests of the whole State. How, then, he asks, is it possible to decide if in any particular country there is "the definite existence of individual and collective freedom?" (Signor Castellani's translation of this phrase is a little misleading).

Signor Castellani instances the case of the United States, which, while pronouncing Europeans "all mad," can yet attempt to enforce prohibition, which seems to the Italian a gross infringement of personal liberty, and tolerate "gangsterism" as an expression of liberty, which Italy would immediately suppress.

He doubts the existence of any State "with no ulterior motives and with no self-seeking ends in view," laying stress on England's past faults in the course of her Empire-building, particularly during the Boer war; and on her present attitude of willingness to preserve peace only so long as the *Pax Britannica* remains undisturbed. How can such a nation, he asks, be "best suited to be at the head of a Confederation of States?"

Even if such "purely altruistic" States did exist, Signor Castellani does not think that any international police force could control a modern State which could mobilize ten million men armed with all necessary technical equipment; Dr. Arundale's suggestion would only divide Europe, and consequently the whole world, into two

camps, armed against each other and filled with doubts, misunderstanding and hatred.

Speaking as an Italian, Signor Castellani affirms that Dr. Arundale's proposition simply means the arming of democratic States against Italy, Germany, and later Japan, so that the first attempt at expansion on the part of any of these might be checked. This amazing proposal, he says, is bolstered up by the statement that "force must necessarily be met by force," a principle which justifies the action of all autocratic States.

Referring to the history of Italy as recounted by Prof. Marcault and himself at the Geneva Congress, he declares that Italy, disappointed at the treatment she received after the war, has done just what Dr. Arundale says must be done, met force by force, and has thereby achieved a position which makes her the preserver of the peace of the world, the bulwark of Europe against Bolshevist barbarism, and the creator of a vast economic system which has replaced the struggle between classes by co-operation of all productive agencies. She now intends, with England, France, and Germany, to create an instrument which will really maintain the peace of Europe.

This state of things, Signor Castellani believes, cannot easily be appreciated by one who lives in completely different surroundings, nourished by a Press which though called "free" is really controlled and directed to upholding in every possible way the national point of view, and who understands the word "Dictator" to denote a combination of all the tyrants of history.

After commenting on the social achievements of Italy in recent years, Signor Castellani says that he does not understand how Dr. Arundale can say, after spending only a few hours in Italy, that he found there "suspicion, ill manners, and a wordy sense of superiority," and conclude from that that Italy is on the road to ruin. If Dr. Arundale meant to include other nations in this condemnation, he should have said so, and if he only meant to include Italy with others, he should not have made such serious allegations without more experience of the countries concerned.

Dr. Arundale, according to Signor Castellani, has not only expressed an opinion, he has deliberately incited Theosophists to put themselves in the forefront of a coalition, headed by England, whose object is to make war on Italy if her expansion should tend to the disturbance of the democratic world—a proceeding which excites great indignation in every Italian. Furthermore, when Dr. Arundale speaks of "lunatics at large" Sr. Castellani assumes that he is referring to "the great leaders of great peoples."

The General Secretary for Italy goes on to speak of Dr. Arundale's "double personality," affirming that the man who has been placed by a "wise Providence" at the head of The Theosophical Society must always subject his personal opinions to the neutrality of The Society, because "the great moral influence which he has over the members of The Theosophical Society depends entirely on the position he occupies."

How, he asks, is it possible for Italian members to attend the coming Convention at Adyar, when they know (as Signor Castellani alleges) that at that Convention a group of agitators, with the President at their head, will be inciting the delegates of the whole world to unite against Italy?

Expressing his own views of the work of The Society, Signor Castellani declares that divisions naturally exist, and while the attitude of the world is that opponents are enemies, the Theosophical position should be that opponents are equal contributors to the manifestation of the unity of the race and should be regarded as helpers towards that unity.

THE PRESIDENT'S REPLY

It is good to have in THE THEOSOPHIST the Italian position so ably set forth by my very eminent colleague Signor Castellani. Having the pleasure of knowing him personally, I have deeply appreciated his charm and outstanding erudition. But I may, perhaps, be allowed to point out that I have never either written nor said that Britain should be at the head of a

Confederation of States, nor have I either written or said that I have found in Italy ill manners and a wordy sense of superiority. I cannot understand where Signor Castellani has found these phrases in the August Watch-Tower. I can find none of them.

Furthermore, does Signor Castellani really believe that I shall, during the ensuing Convention,

place myself at the head of a group of agitators to incite the whole world to unite against Italy? There is no place whatever on the programme of the Convention for such proceedings. What kind of Theosophical Convention should we have were it to be sullied in such a manner? I shall acquaint the General Council with Signor Castellani's views and with my Watch-Tower notes in the December issue of THE THEOSOPHIST, certainly not for discussion, still less for purposes of incitement, but that the General Council may be informed of my personal activities, without any question of their approval or condemnation.

I am sure Signor Castellani will not mind the publication of the correspondence which has so far passed between us. I have included my last letter to him, dealing with my personal statements in the Watch-Tower of this issue.

From Signor Castellani

Genoa,

Cas. Post. 1019, 11/9/37

AU DR. G. S. ARUNDALE,
Président de la S.T.,
Adyar.

C'est avec le plus vif chagrin que je suis obligé de vous adresser la réponse à votre article ci-jointe. Mais avant toute autre considération il y a l'intérêt de la S.T. Nat. qui m'a été confié et que votre article met dans le plus grand danger.

Ma réponse a été soumise à tous les membres du Conseil et tous, séparément, en ont approuvé la forme et le contenu. Quelqu'un même a proposé une action plus tranchante, mais j'espère de tout mon cœur que tout se bornera au point où nous sommes. Je vous dit ces détails afin que vous ayez les

éléments pour mieux décider votre action future.

Par conséquent de la situation que votre article a créé à notre Soc. Nat., le Conseil se réunira au commencement de Novembre pour prendre des décisions sur la représentation au Congrès d'Adyar, puisque nous ne pouvons pas confier cette représentation à un membre qui ne soit pas au courant de notre situation national et qui n'ait pas compris notre point de vue.

Veillez agréer, mon Président, mes sentiments de profonde considération.

T. CASTELLANI

From the President

Adyar, Madras,
4th October 1937

AVV. TULLIO CASTELLANI,
Cas. Post 1019,
Genoa, Italy.

Dear Colleague,

I am very glad you have written so frankly about my views expressed in the August Watch-Tower. As I wrote, the views expressed were personal to me, and I did not expect that by any means all of our members would agree with me. Many of those who must have disagreed have not written. But you have, and I am glad to be able to publish your reply *in extenso* in the December *Theosophist*. It arrived too late for insertion in the November issue.

There is always very much to be said on both sides, and it is most valuable that our members should have such constructive friction that each member moves more rapidly towards his individual wisdom.

Let me, however, assure you that while I mention certain States which seem to me suitable to form a nucleus for a Confederation of Free States, those I did not mention were States about which I had doubt, much doubt, as to their willingness to be included. I feel quite definitely that both Germany and Italy are pursuing policies

which they would find more difficult to pursue within a Confederation. Let me also assure you that I had no statesman and no special people in mind when I said that "there are lunatics abroad." I was thinking generally of people whose sole objective is to stir hatred between peoples and hound them on to war. In every country there are such lunatics, as I venture to call them, and I was in no way referring to Italy as you seem to think, nor to the head of any State.

You will remember that it was I who demanded from you a dissertation on Fascism and Theosophy for the World Congress at Geneva. You will perhaps remember how much I appreciated your views and how glad I was that you could be heard with appreciation and respect outside your own land by an international assemblage of Theosophists. I doubt if any other assemblage outside your own country, except in Germany, would have heard you so gladly. You agree that so far I have preserved a complete neutrality. I always shall in my capacity as President, and I shall always be eager that all points of view, however divergent, shall be adequately represented at all our deliberations. I am sorry some of your members should have taken umbrage at my statements. But I do feel that I must have the freedom to express my personal views in that portion of the Watch-Tower which, from time immemorial, has been reserved for the President as a person and not as the chief executive officer of The Theosophical Society. May I repeat, in the article I was expressing my own views, as I wrote, and may I add that at the head of every Watch-Tower a statement to this effect is printed in italics?

In any case, I am delighted to have your article, which shall have prominence in the issue in which it appears. And may I be allowed to say that while I feel myself at liberty not to agree

with Signor Mussolini in all he does, on the other hand I fully recognize and admire the genius he has actively expressed in many departments of the life of your great country?

Very fraternally yours,
 GEORGE S. ARUNDALE

From Signor Castellani

Genoa,
 October 18th, 1937

DEAR PRESIDENT,

I am in receipt of your letter of the 4th inst. and wish to thank you very sincerely for your communication.

I very much appreciate your kind offer to publish the reply I sent you *in extenso* in the December issue of THE THEOSOPHIST and I think that, under the circumstances, it would be very desirable that it may appear in its English version so that it may be easily read by all those English-speaking members who have also read your article.

The translation is now being done; it will be completed within the next few days and forwarded to you within the current week by air-mail so that you receive it as soon as possible. I ask you, therefore, to please wait for same as its publication in a later issue will be largely offset by the advantage of its appearing in the language that is familiar to all readers of THE THEOSOPHIST.

With kindest regards, I remain, dear President,

Fraternally yours,
 T. CASTELLANI

From the President

Adyar,
 4th November 1937

MY DEAR COLLEAGUE,

Thank you so much for your letter dated October 18th. Your article in French is already in the press and a careful resumé is being made in English to accompany it. I am afraid I cannot

at this late period hold up THE THEOSOPHIST. I had no idea you were writing an English translation.

From the President

Adyar,

1st December 1937

MY DEAR COLLEAGUE,

Since writing to you last I have felt I must quite definitely and strongly express my personal views in condemnation of Japan's wrongful policy towards China, and the spirit of militarism so evident in many parts of the world.

I enclose for your information a proof of the Watch-Tower in the December THEOSOPHIST, in which I have been quite explicit.

I am well aware that the great majority of my Italian brethren will take the very strongest exception to my remarks, and that you yourself will be the first to dissociate yourself from them in no uncertain terms. I am well aware that you will all feel I have inexcusably compromised the neutrality of The Theosophical Society which you have been good enough to say I had so far upheld.

I do not wish to argue the point. I have felt I must as an individual member claim the right every individual member has. I have felt that in the Watch-Tower of THE THEOSOPHIST, clearly emphasized as it is in every issue that only the personal opinions of the Editor are set forth in it, I may properly express such personal opinions, especially as no one has so far challenged the propriety of the italicized note heading each issue. I think some of my fellow members will disagree with me. I know that most of my Italian brethren will disagree with me, both as regards my views and as regards the propriety of expressing them.

Therefore, in order not for a moment to give rise to any suspicion that in any way they endorse my views, I am refraining from sending this issue of THE THEOSOPHIST to any Italian sub-

scriber, not even to yourself, as its presence in his or her house might suggest that its views are endorsed, which I know will not be the case.

You are, of course, at liberty to deal with the proof I enclose in any way you think best. I send you also a proof of your own statement in reply to my Watch-Tower notes for August.

Needless to say I deeply regret that I should feel myself under the necessity of writing as I have written, for I greatly fear that personally I may lose the friendship of most of my Italian brethren, though they may rest assured they will never lose mine.

I hope you know that I should ever welcome the most stringent criticisms of the country in which in this incarnation I am required to live, provided such criticisms were couched in the spirit which is in mine. I am not for a moment condemning the great Italian people, but I feel I must criticise the policies of her rulers. We must learn how to differ, and even fight, as friends.

When I feel as I do feel, I can do no other, and of course I have the precedent of my immediate predecessor who not only wrote about Home Rule for India, but actively promoted the cause both in India and Great Britain. She and I were interned for so doing. I consider that the war situation of the world today demands no less emphatic an utterance than that of Dr. Besant in regard to Home Rule. So I have given expression to it.

Whatever reply you may consider it desirable to publish in any of our Journals will, of course, have such publicity as I can give.

Rukmini and I send to your wife and fine little son, and no less to your self, our loving greetings, especially at this possible temporary parting of the ways.

May we all serve the Masters and Their Society as selflessly and faithfully as we can.

Affectionately,

GEORGE S. ARUNDALE

The Ray Jewels and Crystallography

BY FRITZ KUNZ

*"Simplicity, the Rule of Becoming," by James E. Louttit, which appeared in THE THEOSOPHIST for September, constitutes film and text number one of 1937 in the series of films and texts edited by Fritz Kunz. The following article on the Rays gives the argument in text number two. The reasoning stands on its own, and the realism of the treatment is apparent, even though the hundred-odd coloured illustrations which authenticate the thesis cannot here be reproduced.**

WE have prepared in our New York Seminar the materials which link the concept of the Rays to the data on magnetizable jewels, and this in turn (for the first time, we think) with the crystallographic facts. A method is thus at least indicated by which the obscure and fascinating subject of the Rays can be given new value. We omit here the matter descriptive of the illustrations, retaining everything necessary to establish the course of reasoning, and bring the abstract idea of the Rays down to earth. It

* Film number three of 1937 pursues this subject of the geometry of the Divine Mind, being the original and illuminating drawings from the book, *The Web of the Universe*, by E. L. Gardner (Theosophical Publishing House, London). The advancement of knowledge of the hidden processes of nature *pari passu* with the enlargement of scientific data is exemplified in these investigations by students of the Theosophical Society. Inquiries about films should be addressed to the Secretary, Research Seminar, Room 203, 9 East 40th St., New York City.

is tantalizing to have something important to our understanding of cosmos so far beyond reach as to be virtually useless. Something tangible and objective is needed. The rocks are solid enough. With this start, studies of the Rays in plants and animals will in due course be made. We shall then be ready to do some work on the astrological aspect of the Rays.

The Living Orders

In modern European thought the physical world is reduced to mass, momentum and stress (tamas, sattva and rajas of the Sankhya). The principal content of mass is energy, and thus all forms of "matter" (events) are energy. European thought asserts further that common forms of energy such as petroleum, coal and wood were all originally from living creatures, although there is debate whether petroleum oil is vegetable or animal or both in origin. Water

power, or sun engines of other kinds, arise from the power of the photosphere of the sun, which again is the source of earth-life. We see it operating in warming seeds sufficiently to enable them to germinate and then produce chlorophyll in their shoots. Thus sugar and cellulose manufacture arises, and the life-cycle proceeds. Although electricity does not seem (to modern thought) to be alive or the cause of life, this hiatus does not affect our present argument, for the reason that electrical charges *are* regarded as the cause of the spacing out of particles of matter, and if we accept this attitude for the moment without qualification, it allows of electricity contributing to the life-aspect of cosmos by providing the *underlying* symmetry. Thus, on purely objective grounds, all energy is related to the living orders.

Science of Beauty

It is this state of affairs which allows the occult view of cosmos to maintain that the truest science is the science of life-process, in contrast with matter or chaos sciences. We look forward confidently to the time in Europe when a true biology and psychology will be seen as much more fundamental, even about matter and energy, than physics and even chemistry. Modern physics, although it has dissolved crass materialism down into a gossamer of electronics—for which we owe it a debt—is nevertheless subtle materialism, and as such it must be far from fundamental.

The science of the living, or the science of beauty, has a metaphysical background. The concepts are

found in *The Secret Doctrine* and the sources from which H. P. Blavatsky derived that work.

The Absolute, and Then—

Briefly, everything rests in Parabrahm, the Absolute Real. When manifestation begins, there arises from That what slumbers in It during the rest of Cosmos. This innate Being is Logos, Ishvara, God, or Conscious Being. Parabrahm, the Nous of the Greeks, the In-the-beginning God of Christianity, is eternal and changeless even by changes in Logos—the ineffable mystery for which no words are adequate.¹ But, because of this, Parabrahm streams through Logos unchanged when Logos emerges. Thus, in addition to Parabrahm (to which there is no addition!) and Logos, we have this world-mover, which is Parabrahm, pouring out and constituting a third Entity, called in the respective literatures Sophia, the Holy Ghost, Shekinah, Daiviprakrit and Fohat. This third something streams only through Logos (from the human point of view), and then emerges upon itself as the surrounding Parabrahm. Logos, looking along the streams of what is now light, perceives His Source, Parabrahm, as the light illuminates it—and thus comes the fourth cosmic Entity, the Veil, Maya, Matter, Mulaprakriti.

As Logos is conditioned as long as He is outward-looking, He sees the pattern which He Himself causes, and that is His external world, the object of His consciousness. There is, of course, no inward-looking which corresponds, as He *is* the

¹The references are at the end of the article.

Face of the Deep. Logos-thought is proceeding in a series of transformations, and this, projected, seems like a series of unbroken changes in the manner somewhat of a motion-picture, and enables the streaming Sophia to produce the effect of evolution in the objective world.

What is important to us first here is the thoughts in Logos. These are spatially the Forms or Ideas of Plato, the Yantra of India. They reduce finally to three, as known in our space, the Point, the Tetrahedron and the Sphere, energy, harmonic life and consciousness. From these arise every form of nature and of art. The harmonic resources of the circle or sphere are no less marvellous than the symmetrical properties that emerge from the tetrahedron, as we have shown in our texts on "Natural Order" (1935) and "The Philosophers' Stone" (1936).

The Rays in Man

The streams of spiritual energy that pour from Parabrahm through Logos as Sophia or Daiviprakrit, operate also of course in man and are called the Rays. They are humanity's elusive true nature, and they are equally the true basis of all else that lives. There is an advantage in starting the study of these elemental spiritual powers farther out on the Rays where they take shape, especially in the rocks. Here the geometrical form is wonderfully shown, and colour as well, along with other physical and chemical properties—but here as yet do not appear those confusing issues of conduct, emotion, thought and moral attitudes that make it

almost impossible to apprehend the character of a Ray within a human being. They are, here in the crystals, nearly bare Forms.

Happily also, among the rocks there are certain crown creatures, properly called the precious stones, not only because of their rarity, but because their hardness and optical properties enable them to display certain characteristics such as durability, which in turn embody here outwardly corresponding properties of Logos, such as eternity and the rest. These true philosophers' stones are thus simple embodiments of prime spiritual forces. The intensification of the prime force is readily possible through human intervention. This process is called magnetization, and corresponds in the mineral kingdom to individualization among animals.² It is really the Ray in the human bending back in an arc to the same ray in the mineral, For man is close enough to Logos to convey the Sophia when enlightened.

The Ray Jewels

A list of the principal magnetizable jewels will be found in *The Masters and the Path*, by C. W. Leadbeater, p. 243. Other sources of knowledge on this subject are the Hindus, who speak of nine jewels, navaratna, namely pearl, ruby, topaz, diamond, emerald, lapis lazuli, coral, sapphire, and an unidentified gem, in Sanskrit *gomedā*, perhaps jasper. In Vedic Sanskrit the usual word for jewel is *mani*, not the later *ratna*, which nevertheless occurs contemporaneously. According to the *Sukraniti*, the jewels are assigned to planets,

two of the nine to the moon's nodes. Such gems as pearl, coral, and even amber appear because the watery moon is among the planets and luminaries. Amber is in fact not a gem but the fossilous resin of plants.³ This does not mean that the Hindu view is not realistic, but until the relations of planets to rays are on a sounder basis, I do not see how the Indian lore can be used in this connection. We are working on this aspect. Meantime, the direct observation of a modern reporter such as C. W. Leadbeater is to be preferred over traditional accounts, and when the observer is supported by plain crystallographic facts, the decision must be in his favour.

The Crystal Streams

The crystal systems are those seven families into which all minerals fall, many thousands though there be. These families are derived from the theoretical possibilities of regular spacing, only fourteen such lattices of regular-spaced particles being possible. In connection with the space-lattices, the student should keep in mind the metaphysical process described above. The lattices are all a part of the mind process of Logos, a living activity. But we must remember that they are mere skeletons, and that the interspace between the molecules and atoms is incredibly vast compared with the volume of the atoms and molecules themselves.⁴ It is analogous to the space about the planets and galaxies, and runs into millions to one. The fullness, or interspace, is, so to speak, Parabrahm, but so too is the lattice and the atom! The lattices are due to

Logos-thought, and the streams of virginal power actually create in the field the crystals we perceive.

A complete study of the seven crystal systems is available for those interested, and with this before the student it becomes possible to make the Ray jewels reasonable, along lines we shall now indicate.

Magnetizable Gems

The true magnetizable gems, as given by C. W. Leadbeater, are, in order of Ray: 1. Diamond; 2. Sapphire; 3. Emerald; 4. Jasper; 5. Topaz; 6. Ruby; 7. Amethyst.

Certain secondary stones display the same properties in a lesser degree: 1. Rock Crystal; 2. Lapis lazuli, sodalite; 3. Aquamarine, jade, malachite; 4. Chalcedony, agate, serpentine; 5. Citrine, steatite; 6. Tourmaline, garnet, carnelian, carbuncle; 7. Porphyry, violane. Illustrations of all these are available.

We must now raise this question: Do these gems fall on these Rays because of their obvious spectrum colour relationship, or have they a valid claim to the places they occupy because of structure as well? For if it be true that we have in the rocks primitive embodiments of the Ray Simple, then they must conform in every way, and the interrelation of the Rays must be revealed by the chemical and other properties of the respective crystals. We content ourselves here with one example.

Grouping the Rays

The Rays as known to occultism are groupable.⁵ Thus the first, fourth and seventh rays, as I have

shown before in original papers published privately in Australia many years ago, are forms of power, the first kingly, the fourth political, the seventh ecclesiastical. Two and six are related as religious teacher and devotee, and three and five as philosopher and scientist. (The philosopher is the proper guide to the scientist, though we may have forgotten this today.)

Now, limiting ourselves to this one instance of ray relationships, we observe that the gems on these rays are likewise linked. Thus, sapphire of the second ray and ruby of the sixth are both *oxides* of aluminium—corundum. Their chemical base is the same. The blue in the sapphire is due to the presence of oxides of iron and titanium, and the red of the ruby to chromic oxide. Likewise the third and fifth Ray jewels, emerald and topaz, are both *silicates* of aluminium. Finally, the first, fourth and seventh Ray jewels are also in crystallographic relationship. The gems here are diamond, for the first, with a substitute gem in the uncoloured rock crystal or quartz. The diamond is a unique stone, as is indicated in the Hindu view that it represents not a planet or luminary but the whole stellar system. Thus quartz uncoloured is, so to say, the working representative for the Ray. Now, the leading fourth and seventh Ray stones are also quartzes. Jasper is a quartz in which occur clay and red and yellow oxide of iron, and amethyst is a quartz coloured by manganese.

The foregoing is enough to show that the direct observations of

the life properties of the stones is fortified by established chemical and physical facts. It is evident that this subject offers a wealth of interest. We are pursuing the matter with any students whose interest warrants correspondence. Effective work will eventually involve us in the simple elements of hyperspace properties, which study is also going on. The studies are not as yet in a state to allow of general public discussion with profit. All in due time!

REFERENCES

¹ This is the problem of the Fullness and the Void. Buddha and many others have been unwilling to discuss this, the supreme paradox. The refusal to discuss led to the Sunya doctrines and confusions even in oriental thought. It is one of the peculiar triumphs of modern Theosophy that this has been at last resolved by a man so truly great as C. W. Leadbeater. This is not the place to pursue the subject. We would only say that there is no paradox when once the mind and heart are oriented to the fact that Parabrahm is the fullness, plenum, pleroma, and *all* appearance is the sunya or void. Obviously, until this is appreciated argument is futile, and statements of the facts come as a shock to dualists, mere-deists, and others.

² See "The Personality of Rocks," by C. W. Leadbeater and F. Kunz, *THE THEOSOPHIST*, December 1922, p. 287.

³ *Gems and Precious Stones of North America*, G. F. Kunz, p. 302.

⁴ This is of course very loosely put. We meet here the problem of wave and particle, which modern Quantists and Relativists are discussing.

⁵ See my article in a previous *THEOSOPHIST* on the Rays for a full discussion of this.

THE WORLD CALENDAR

Every Year the Same

JANUARY							APRIL							JULY							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31	..	..	..	..	29	30	31	..	..	..	..	29	30	31	..	..	..	..	29	30	31	..	..	..	..

FEBRUARY							MAY							AUGUST							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	..	..	1	2	3	4	..	..	..	1	2	3	4	..	..	..	1	2	3	4	..	..	..	1	2	3	4
5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11
12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18
19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25
26	27	28	29	30	..	..	26	27	28	29	30	..	..	26	27	28	29	30	..	..	26	27	28	29	30	..	..

MARCH							JUNE							SEPTEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	..	..	..	..	1	2	..	..	..	..	..	1	2	..	..	..	..	..	1	2	..	..	..	..	..	1	2
3	4	5	6	7	8	9	3	4	5	6	7	8	9	3	4	5	6	7	8	9	3	4	5	6	7	8	9
10	11	12	13	14	15	16	10	11	12	13	14	15	16	10	11	12	13	14	15	16	10	11	12	13	14	15	16
17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23
24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30

YEAR-END DAY, December Y, follows December 30th every year

LEAP-YEAR DAY, June L, follows June 30th in leap years

The World Calendar regulates the twelve-month year. It is balanced in structure, perpetual in form.

Its twelve months are multiples of halves and quarters. The equal quarters consist of 3 months; the first month has 31 days; the remaining two have 30 days. These quarters also comprise 13 weeks or 91 days, of which 13 days are Sundays and 78 are weekdays. Each month has 26 weekdays.

In the perpetual calendar, Year-End Day, the odd 365th and last day of the year, is considered as an extra Saturday between December 30th and January 1st. The additional 366th day in leap years is considered as another extra Saturday between June 30th and July 1st and is called

Leap-Year Day. These days are tabulated as December Y and June L respectively, by which method the 31-day months begin the quarters. It is recommended that these two stabilizing days be considered by the United States as holidays. January 1st, New Year's Day, falls on Sunday, and the working week begins the following day.

The revised twelve-month year in its even quarters conforms to the seasons, recognizing natural laws. Comparisons are easily obtained; changes involved require a minimum of adjustment; expenses are not increased for business and the consumer; religious and secular holidays are stabilized, and the transition from the old to the new order is made easy by the retention of the twelve-month year.

"Our stability is but balance."—Robert Bridges.

Reform of the Calendar

BY ADELTHA HENRY PETERSON

RENEWED interest has been aroused in the proposal to adopt a reformed calendar on 1st January 1939, equalizing the quarters and fixing the weekdays.

After approval of the movement by the International Labour Office conference at Geneva in June 1936, the League Council in January 1937 unanimously voted that the following Draft Treaty be submitted to all Governments for their immediate attention: "The High Contracting Parties resolve to bring into effect in their respective territories beginning with January 1, 1937, the perpetual calendar of 12 months and equal quarters, known as the World Calendar." In addition, the Treaty was referred by the Council to the Transit and Communications Section of the League with the request that it give prompt and serious consideration to steps for the calling of an international diplomatic conference. Though the Committee in September decided to delay the calling of such an international conference, this vital Treaty is today being brought before the various Governments of the world for immediate ratification.

Among the many eminent people in all walks of life throughout the world who are sponsoring calendar reform are the Archbishop of Canterbury, Rt. Rev. James Perry (Presiding Bishop of the Protestant Episcopal Church), Archbishop D.

Germanos (Secretary to the Patriarchate, Eastern Orthodox Churches).

The Vatican has expressed itself as being willing to examine the question after overwhelming opinion has supported one system. In principle, the Vatican is not against the idea of calendar reform, but believes that before Church holidays are stabilized, a World Catholic Church Council should be called.

Rabbi Martin M. Weitz affirms: "As its ideal, the World Calendar Association might well have a dual offering to mankind: a World Calendar in Spirit as well as in Time, for every people and every faith. Perhaps a new spirit of social-mindedness and a 'reverence for others' reverences' may well result from a calendar that is not only universal in scope but also social in content, for differing world communities—as religion or nation—enjoying their separate 'days' in the common comradeship of a World Calendar."

Mr. M. K. Gandhi, Indian nationalist leader, has stated: "It would be a splendid thing if our 350,000,000 people would have a single unified calendar. As most of the Indian calendars are arranged on a twelve-month basis, it would obviously be easier to meet on this common ground. . . I am in favour of a standardized calendar for the whole world, just as I am in favour of a uniform coinage for all countries, and a supplementary

artificial language (like Esperanto, for example) for all peoples."

The history of calendar evolution has been one of a struggle between the influences of Sun and Moon: The Christian and Parsi calendars are, for example, based on the Solar Year, though the latter does not allow an extra day every four years, which is necessary to keep the calendar in line with the $365\frac{1}{4}$ days which the Earth takes to move round the Sun. The Muhammadan calendar is constructed on the lunar month of $29\frac{1}{2}$ days, dating from the Hejira era, the day after Muhammad's flight from Mecca, which occurred on the night of 15 July 622 A.D. It is $10\frac{1}{2}$ days shorter than the Solar Year. Most of the oriental calendars are Solar-Lunar, for example the Hindu and Jewish, and Hindu and Buddhist both calculate major festivals in relation to both Sun and Moon.

Ancient calendars guarded the most occult mysteries—the influence of Sun, Moon, and Planets—and were only in possession of Priest-Initiates, who proclaimed certain days as holy-days, such as full-moon, new-moon, equinoxes, solstices, etc.

The secrecy of the calendar was betrayed about 315 B.C. by Cneius Flavius, son of a freedman and scribe to Appius Caecus, the edile, who struck off copies of it and hung them around the Forum—white tablets that stirred up such public interest that Flavius was made a praetor, the first freedman thus to be honoured. Livy in his history says the reward is an indication of how "a faction of the lowest people is gathering strength to destroy sacred things."

Yet scribe as he was, Flavius does not appear to have known the inner meaning of his published tablets, for this was a carefully guarded secret of oral initiation.

Indeed, it was intended that the "Christian" calendar should begin from the Winter Solstice (our present 22nd December), but because the new moon in the year 45 B.C. did not occur until nine days after the Winter Solstice, Julius Caesar proclaimed that day as the first day of January in honour of the God Janus who presided over new undertakings.

The Hindu calendar, originally based on the passage through the constellations, having failed to take account of retrogressions and other astronomical deviations, so carefully noted by the Rishis of old, is now many days out of step with the actual progress of the Earth through these constellations. There is much talk of a reform in this calendar to make it truly occult.

When we examine the internal structure of the Christian calendar, we find little to recommend it, from either the everyday or occult standpoint, apart from its accuracy of observing the Solar Year, and its preservation of the old Hindu grouping of days into sevens—the week—which marked the completion of a cycle of hourly rotation of planetary influence.

The Christian in fact names his days from that Planet which Hindu tradition holds to rule the first hour after sunrise on a given day, that is to say, the Sun on Sunday, the Moon on Monday, Mars on Tuesday, Mercury on Wednesday, Jupiter on Thursday, Venus on

Friday, Saturn on Saturday. But the truly occult order of the planets, as given in Hindu lore, which marks the hourly influence, is: The Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, Sun, etc. Thus the second hour on Sunday after sunrise would be ruled by

Venus, the third by Mercury; the second hour on Monday after sunrise by Saturn, etc. In vol. III of *The Secret Doctrine*, H. P. Blavatsky calls attention to a quarterly division of the day based on this occult order as shown in the following chart:

	Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.
First quarter (Sunrise to Noon)	☉	♃	♂	♃	♃	♀	♃
Second quarter (Noon to Sunset)	♂	♃	♃	♀	♃	☉	♃
Third quarter (Sunset to Midnight)	♃	♀	♃	☉	♃	♂	♃
Fourth quarter (Midnight to Sunrise)	♃	☉	♃	♂	♃	♃	♀

The Chaldean civilization, and all other civilizations with occult knowledge, worked with the dominant planetary forces, knowing the colours, tones and even metals and jewels which were their carriers, and *The Secret Doctrine* gives these interesting correlations in its tables and charts.

The Christian calendar, as it stands today, is not practical, say educationists and business men. Its months and quarters are unequal. Many religionists complain of the movable feasts. As holidays usually conform to the weekly periods, the shift of the week through the months upsets transport, educational programmes, etc. The main desire in the new World Calendar is to immobilize the week so that the 1st January is always Sunday, and every other date falls on the cor-

responding weekday. Then one calendar would work for all time. A Leap-Year Day—June L—is suggested, to follow June 30 in Leap-Years, and a Year-End Day—December Y—to follow December 30 every year. Adjustments would be made in the months to give February 30 days, and to equalize the quarters into exactly 13 weeks each.

From the standpoint of the occultist, this new arrangement ignores entirely the reality of planetary influence, for whatever name is given to a day, it does not express the name unless the ruling planet after sunrise corresponds.

The astrologer will also complain of the adjustment necessary, after the new calendar goes into effect, to determine birthdays, as a child who was born on 1st March 1938

would find his first birthday falling on 29th February 1939, and so on. But the question could rightly be raised: Does not this situation confront us after every leap year at the present time?

The advantages to be gained by the New World Calendar appear to outweigh the above-stated disadvantages. The occult calendar is not used by the world today, nor is it understood, witness the existing anomalous calendars. "One of the numberless contradictions and fallacies of Christendom is the adoption of the Indian septenary week of the lunar reckoning, and the preservation at the same time of the mythological names of the planets." (*The Secret Doctrine* III, 452). Then why burden the world with a calendar which is neither occult nor workable in the business and educational fields?

Those who wish to know the true influences of Sun, Moon, and Stars, might have special Zodiacal calendars, whose year starts at the Vernal Equinox, with all moon phases marked, with attention drawn to the northward movement of the Sun from the Winter to the Summer Solstice, and with the cyclic rotation of the week preserved and the true names of the Planets given. The change would mean that instead of all the world having to buy new calendars each year as at present, those who wished to take advantage of the great inner outpourings would procure a really

occult calendar—such as is now to be found in the Theosophical Year Books—correlated with the Perpetual New World Calendar.

Among the great periods of spiritual power that would be noted in such an Occult Calendar are these: Christmas Week, which marks the return of solar force to the earth (also the associated festivals following the Birth, namely the Baptism, Transfiguration, Crucifixion, and Resurrection and Ascension, which have cosmic as well as individual significance); Makar Sankrant (Pongal), a day associated by Hindus with the New Moon in January, a day of universal rejoicing; the Parsi Spring Festival at the Vernal Equinox; Easter Week, when the Solar force reaches its burial and resurrection; Vaisakh Festival, the Full Moon day of May when Lord Buddha touches the earth in a great flood of blessing; the Full Moon of July, when Asala Purnima celebrates the worship of World Teacher or Jagatguru, who again repeats in His Himalayan home Lord Buddha's first sermon, and sounds the note of new activity for world culture; Michaelmas Day (the Festival of St. Michael and All Angels), when our world interchanges forces with other planets through a special Masonic ritual. These are but a few of the Great Days when the occultist "tunes in" with Angelic and Devic forces to the pulsing heart of the Inner Life.

The Evolving World

SCIENCE AND CIVILIZATION

SIR EDWARD POULTON'S penetrating review of scientific research and his candid admission to the British Association of mysteries to which that research has no key was a striking feature of the Nottingham meeting in September.

While emphasizing the "vital conclusion" of the Weismann theory that acquired characters are "not capable of hereditary transmission," Sir Edward agrees that "educability" can be transmitted—the educability of "hidden powers within." There are "prophetic instincts" in animal life "adapted not to meet but to avoid future experiences." While this has been explained by the theory of an "ever subtler adaptation," the incidence of these variations, he says, "provides biologists with a great and mystifying field for research."

For scientists of such vision the next step is Theosophy, with its clear teaching of the involutionary and evolutionary field of unfolding life, and the assistance given in the process by the hosts of workers and builders who in graded hierarchies bring down into realization the Plan of the One Great Architect. In Theosophy also—call it the Secret Doctrine or the Ancient Wisdom, or by whatsoever name—is the secret of evolution, and science must inevitably find it to make the world intelligible, for, as Sir Edward Poulton admits, "while evolution re-

veals the process of creation, it cannot explain its beginning. The biologist has not yet discovered the bridge between matter and life, and if he finds it, this will not mean that the key to the mystery of creation has been solved. Thus man is left with this great picture of evolving life, and he cannot but ask how it affects him here and now."

The great scientist's peroration was an eloquent warning as to the prostitution of science to destructive purposes. He visualizes each civilization at its peak as faced with a challenge to make a great leap forward, and the challenge of our present civilization is the call to abolish war. He recognizes a continuity of life that supersedes even civilizations: "There is no fear that evolution itself will cease with the vanishing of all that we hold important in life. Nature will go on, with or without us, as we choose. The sands are running out, but the power to choose has not yet been taken away. Peace or war, advance or extinction—which way is it to be?"

HOMES OF GREATNESS

A cherished dream of the President of The Theosophical Society is to see Halls of Heroes or Homes of Greatness established in every country as an incentive to youth to emulate the world's noblest men and women. Almost every great

capital city in the world has its National Portrait Gallery, its Pantheon, or its Hall of Heroes. But there are many non-official institutions in which the memory of the greater workers for brotherhood throughout the ages, the greater workers for religion, and the greater workers for truth might be perpetuated in visible forms by means of statues and pictures, particularly in colleges and schools. The President projects a scheme which may take many years to complete, namely, a Shrine of Greatness at Adyar, commemorating the figures of outstanding workers in The Theosophical Society. A nucleus or foreshadowing of such a Shrine has lately been established in the Besant Memorial School, Adyar, where a collection of pictures is being gathered. A similar Chamber of Greatness, as it is called, has lately been created at Shikarpur, Sind, commencing with the portraits of sixty great men and women, and a library containing the lives of these great personages. The archetype of these new Shrines appears to be the Home of Greatness (*Nara Ratna Mandir*), which was organized by Dr. Arundale while Minister of Education at Indore in 1923. In many other countries also, the President has cultivated the ideal of greatness, notably through the Fellowship of Pioneers in Australia, and through other channels in Europe and America. This is a very potent and effective means of raising the minds of youth to the ideals of genius, even to the conception of Masters of Wisdom, for, as Mr. Jinarajadasa said in opening the Shrine at the Besant Memorial

School, "as youth reverence greatness, so will they understand how to become great themselves."

ONE LIFE

The Unity of all Life was emphasized by Professor James Gray, eminent Cambridge University zoologist, before the Nottingham meeting of the British Association of the Advancement of Science on the 4th September 1937. After an extensive series of experiments to test the mental powers of fish, he concludes that fish are performing tasks evolving into powers strongly resembling those of man, though of course on a much lower level of intelligence. Their activities fall into four categories of behaviour, which "include most, if not all, of the activities of the human race, as far as I can form a judgment," stated Professor Gray, namely: 1. Rigid reflexes similar to the automatic acts of a man blinking his eyelids; 2. Powers of forming associations between events; 3. The power to carry out highly complicated migratory excursions, involving, as far as one can see, the power of memory; 4. The power to display emotion. "I do not believe we can put our finger on any one of our mental powers and say, 'Herein are we a race apart, elevated above the rest of the animal world'." Consciousness is one whether working through the form of mineral, vegetable, animal, human, or superhuman life, and science is continually affirming the fact.

THEOSOPHY EXPLAINS THE INEXPLICABLE

Animal lovers are at a loss to understand why it was that when

in Swedish Lapland this summer a plague of voles (a mouselike animal) threatened, immediately there was not only a great increase in the number of adult rough-legged buzzards who prey on these voles, but the number of eggs laid by the birds was more than twice the average. This phenomenon, noted many times with other types of animals, is named by scientists "biological balance."

In Theosophy we learn of a conscious life, guided by Deva guardians and evolving in all groups of animals. Adaptation is not the result of unconscious but of *conscious selection* by these Deva captains

and it may therefore be immediate, as in the case mentioned above. Through a knowledge of these "group souls" we can account for the mass migrations of birds and animals, and for such strange instances as the education of birds within a few years to avoid destruction in flight against communication wires. Heredity falls short of explanation, because the birds, which were killed by thousands when the wires were first put up, could not transmit their experience by physical means. The subject is fully treated in *A Study in Consciousness* and *Talks to a Class* by Dr. Annie Besant.

NOTES AND COMMENTS

"HAIL, KING OF THE JEWS!"

I HAVE been greatly interested in the articles by Mr. Ramaswami Aiyar, and by Miss Woods, on "Christ's Kingdom of God," and although I am not qualified to enter into any discussion on theological niceties, there are two points on which a layman's opinion may be of interest.

Regarding point 19 of Mr. Ramaswami Aiyar's article published in THE THEOSOPHIST October number, page 82, I should like to suggest that the practice of hurling a hated epithet at an innocent person may have been as effective in Palestine in those days as it is in modern Europe. In other words, if in a country where political passions run very high today some members of the community desire

to get rid of a saintly person, what easier thing is it than to call him "Red," "Fascist" or whatever other label would be the most effective to damn him in the eyes of the authorities? Could not the word "King" have been such an epithet?

On page 84 the question is asked: What could have been meant by the expression of the meek inheriting the earth? One interpretation which does not seem to have been put forward, but which appears rather obvious if the true meaning of the word is considered, is that the phrase refers to evolved man. Where, in the ordinary world, do we find the Meek? Not among the down-trodden who may with a turn of the political tide become the oppressors. Obviously not among

the actual oppressors. Are not the Meek those who have rid themselves of all pride, and is not that the very last step on the Path? In other words, who can the Meek be but the Elder Brethren who inherit the responsibility for the earth, i.e. for guiding humanity?

GRETA EEDLE

London, England

[Point 19 by Mr. Ramaswami Aiyar was as follows: "If Jesus' movement was a purely religious one, why did Roman soldiers mockingly clothe him in a scarlet robe, put on him a crown of thorns, give him a reed for a sceptre, and bowing the knees cry to him, "Hail King of the Jews!" and thereafter bully him (Mt. xxvii, 27-31)? Do not these mock political insignia reveal the nature of Jesus' work for which he was brutally treated?"—ED.]

THE DARK POWERS IN NATURE

As some controversy seems to reign with regard to Annie Besant's ascription of ultimate good to the "dark powers" in nature, as in her articles in the August and September numbers of THE THEOSOPHIST, it is not irrelevant to cite two passages from thinkers not connected with The Theosophical Society, bearing on the same subject. Both are men of genius and both agree with the statements which Dr. Besant makes, although, as might be expected, neither mentions specifically the "Lords of the Dark Face."

The first is from Francis Thompson, a poet famous for his expression of mystical experience. On page 113, vol. II of his *Works*, in

"An Anthem of Earth," occurs the following passage:

Dissolution even, and disintegration,
Which in our dull thoughts symbolize disorder,
Finds in God's thoughts irrefragable order,
And admirable the manner of our corruption
As of our health.

The second quotation is even more striking. It comes from Goethe's *Wilhelm Meister's Travels*, vol. II of the Everyman edition, p. 216. Wilhelm has journeyed into a foreign country and is being instructed by the Three, who preside over the sacred things of the people of that country. Having spoken of reverence for what is above us and for our equals, they continue:

"But now we have to speak of the third religion, grounded on reverence for what is beneath us: this we name the Christian, as in the Christian religion such a temper is with most distinctness manifested: it is a last step to which mankind was fitted and destined to attain. But what a task was it, not only to be patient with the earth, and let it lie beneath us, we appealing to a higher birth-place; but also to recognize humility and poverty, mockery and despite, disgrace and wretchedness, suffering and death, to recognize these things as divine; nay, even on sin and crime to look not as hindrances, but to honour and love them as furtherances, of what is holy."

RONALD FUSSELL

Brighton, England

The Blavatsky Foundation

By G. S. A.

IT is with the greatest pleasure that I announce publicly, on behalf of its founding members, the establishment of

THE BLAVATSKY FOUNDATION

Those who have formed the Foundation desire to remain anonymous, and they wish all others who help it to remain anonymous also.

But its objects are for all to know :

1. In reverent gratitude to H. P. Blavatsky to do all in its power to strengthen her Society—The Theosophical Society with International Headquarters at Adyar, South India.
2. To publish for the widest and cheapest possible circulation such classic works on Theosophy as may be most effective in bringing the public into understanding contact with Theosophy and The Theosophical Society.

The Blavatsky Foundation invites anonymous donations to these ends, and has begun its work by arranging for the publication of the greatest of all works on Theosophy

THE SECRET DOCTRINE

at a price which should bring it within the reach of all.

Thanks to the self-sacrificing co-operation of The Theosophical Publishing House at Adyar, which has gladly foregone all but the merest fraction of its usual handling charges, the Blavatsky Foundation is able to use its first subscriptions to publish **The Secret Doctrine** in six beautifully printed and bound volumes, including all matter in the three existing volumes and an improved index for what has been known as the third volume, at the extraordinarily small cost of Twelve Rupees per set of six volumes, post free in India, of Thirteen Shillings and sixpence in Eng-

land, postage extra, and of Three Dollars fifty cents in America, duty and postage extra. The Theosophical Publishing Houses in London and Wheaton are being asked to co-operate in the same way as their brother House at Adyar, so that they may act as local distributing agencies within their respective areas.

This means sacrifice. But the sacrifice will be a great and proper gesture of reverent gratitude to one who may well be regarded as the father of modern Theosophical literature, to whom thousands of Theosophists owe their light, and to whom every Theosophical Publishing House in the world owes the privilege of being an agent for priceless literature.

And it is only through such sacrifice that The Blavatsky Foundation will be able to publish Theosophy's classic literature at prices which not only defy all competition but are tantamount to gifts to those who buy The Blavatsky Foundation's publications.

As a large demand is expected for this edition of **The Secret Doctrine** which The Blavatsky Foundation has decided to call

THE ADYAR EDITION

in honour of its issue from H. P. Blavatsky's Indian home, several thousand sets will be printed, all details being under the close supervision of a small committee, including Mrs. Ransom, the well-known authority not only on **The Secret Doctrine** itself, but on the various editions which from time to time have been published. One of the great advantages of publication at Adyar lies in the fact that in The Society's Archives at Adyar is a considerable part of the original material on which **The Secret Doctrine** was based, including the original matter for the third volume, so that the Adyar Edition will be more authoritative than any other so far published. As President of The Theosophical Society and custodian of its Archives, I have placed this material at the disposal

of The Blavatsky Foundation, and it is hoped at some future time that this original material may be published as a single volume.

The better to preserve its anonymity, The Blavatsky Foundation has asked me to receive and acknowledge all donations, on the understanding that the names of donors are not for publication. All donations will be acknowledged both in **The Theosophist** and in **The Theosophical World**, and receipts will be sent. It will thus be seen that The Blavatsky Foundation is not merely going to do something, *it is already doing something*—a something of epoch-making magnitude. It is not merely asking for financial help in order to do something in the future, it has already received enough financial support to make possible the cheap publication of **The Secret Doctrine**.

The Blavatsky Foundation is at work. It confidently asks, therefore, for further help to do much more than it is already doing, for as the years pass it hopes to publish in the same way other classic works on Theosophy in a manner in no way conflicting with the ordinary business of a Theosophical Publishing House. No Publishing House will ever be able to afford to make to the public such a gift of **The Secret Doctrine** as The Blavatsky Foundation is making.

The Blavatsky Foundation undertakes work on behalf of Theosophy and The Theosophical Society such as could not otherwise be done at all.

The Adyar Edition of **The Secret Doctrine** will probably be off the press in the early autumn of 1938, and orders will be fulfilled in the order of their receipt.

Two forms are appended herewith one for a subscription to

THE ADYAR EDITION

of

THE SECRET DOCTRINE

and the other for

MEMBERSHIP

of

The Blavatsky Foundation

Full remittance must accompany the subscription form. (See next page).

The founding members of The Blavatsky Foundation have decided that anonymous membership shall be open to all who, revering H. P. Blavatsky, are in full sympathy with the Objects of The Foundation and copy the subjoined letter-form, enclosing, or separately forwarding, their contribution.

ANONYMOUS MEMBERSHIP FORM

TO THE HON. SECRETARY,
The Blavatsky Foundation,
c/o The Theosophical Society,
Adyar, Madras, South India.

DEAR SIR,

Fully supporting the Objects of The Blavatsky Foundation, I desire to be enrolled as an anonymous member.

I contribute the sum of.....as my anonymous donation/annual subscription, to be used in furtherance of the Objects, in particular the.....Object.

Sincerely,

Name.....

.....

Full Address.....

.....

It is to be clearly understood that such membership and contribution confers no rights upon the individual concerned. But suggestions from members will receive very special consideration.

Members contributing not less than Rs. 100 or £10 or \$50 will receive a free copy of every publication of The Blavatsky Foundation until the amount of their contribution is thereby exhausted.

In the event of the passing of the member before the contribution is exhausted, publications to the value of the amount remaining will be sent from time to time to any person or movement indicated by the member in his original letter of contribution.

LODGES of The Theosophical Society, LIBRARIES and other MOVEMENTS or ASSOCIATIONS may become members of The Blavatsky Foundation in the same way as individuals.

(Subscription Form next page)

Reviews of Books

A DEFENCE OF H. P. BLAVATSKY

Defence of Madame Blavatsky, by Beatrice Hastings, Worthing, Sussex, England, 1937.

This small but important booklet appeared in April last, but has been unavoidably delayed in review. Mrs. Hastings seems to have a genuine desire to "defend" H.P.B., and in this laudable endeavour she has the warm support of every Theosophist.

"How terribly they will be laughed at some day," wrote H.P.B. of her accusers of 1884-5. These include not only the S.P.R. but also V. S. Solovioff, who attacked her in *A Modern Priestess of Isis*, published after her death and perpetrating a rank injustice upon a woman who, being dead, could make no rejoinder. It was translated from the Russian and published in England on behalf of the S.P.R. Mrs. Hastings says her desire to take up the defence of H.P.B. as a wronged person

arose from a casual reading of the Report of The Society for Psychical Research.

In a small journal called *New Universe*, brought out in July last—a review to be issued regularly "to support my volume, *Defence of Madame Blavatsky*"—Mrs. Hastings continues her examination of the S.P.R. Report, and shows very clearly the serious discrepancies to be found therein and the lack of support for Hodgson's conclusions.

Members of The Theosophical Society mostly followed the course taken by Col. Olcott when he refused to support H.P.B.'s vehement desire to justify herself, and took instead the course of presenting a calm front to the world, at her expense. Even a defence of her against the S.P.R. was withheld, paradoxically as it would seem, in order that she should be saved from further abuse. For forty-seven years they stood by her in determination to promote her great teachings and have believed in her despite all scoffing at such belief.

(Continued on page 282)

(From previous page)

THE SECRET DOCTRINE: ADYAR EDITION

Subscription Form

(Please copy)

The Manager,
The Theosophical Publishing House,
Adyar, Madras, India.

Dear Sir,

Please enter my name as a subscriber to the Adyar Edition of THE SECRET DOCTRINE, in full payment of which I am sending you by money order (I am enclosing) Rs. 12.

(Please write name and address in block letters)

(FOR INDIA ONLY; FOR OTHER COUNTRIES SEE NOTICE
IN JANUARY ISSUE)

While having no access to the many private documents at Adyar which give keys to otherwise inexplicable situations, Mrs. Hastings has come remarkably near to correct solutions, and conclusions, though at times her speculations may be a little wide of the mark. It would take many pages to fill in the gaps that must necessarily exist in this "Defence," but as Mrs. Hastings likes correct documentation, she will note that on p. 13, she has remarked that "Mrs. Colonel Gordon . . . was at Simla and eager to meet H.P.B." in 1880. Mrs. Gordon had, however, been with the Founders in Allahabad and Benares in 1879. There is no record that H.P.B. left Simla in a state of nerves and heart-break, and that therefore she presently developed a raging fever—fevers are easily provoked in India, a chill is enough—nor is the condition in late October one of "appalling heat and dust." There is always dust, except when it is actually raining, but October in the north of India is pleasant, though it might seem warm after Simla. These are dramatic touches which we may forgive Mrs. Hastings in her effort to claim sympathy and understanding for H.P.B.

Concerning the "Kiddle Letter" and the question of plagiarism, on which Mrs. Hastings touches, I recommend the section entitled "The Occult World" in T. Subba Row's book *Esoteric Writings*. Mrs. Hastings tilts also at the Messrs. Hare, who wrote recently an odd volume called *Who Wrote the Mahatma Letters?* striving to prove that they came from the mind and hand of H.P.B. only. And she tilts effectively.

Mrs. Hastings will welcome any further documentation she may secure from those willing to give it. Duplicate documentation would also be heartily welcomed at Adyar.

It should ever be remembered that before any of the present organizations existed which are now defending H.P.B., The Theosophical Society as a whole was upholding her against every attack. During all the times of obscurity she was defended not only by the leaders of The Society, but consistently by influential members and friends in all parts of the world. It says much for the patient and ceaseless effort of The Theosophical Society over many years to present H.P.B. in her rôle as teacher, that now there is this

growing interest in upholding the good name and fame of one who has always been held in reverence by every serious occultist and seeker after Truth.

For many years it fell to The Society persistently to hold out her great book, *The Secret Doctrine*, as the book of Occultism when few cared to read it. Now there is at last a demand for *The Secret Doctrine*, and the President of The Society is about to put upon the market a subsidized issue at a price which will make it available to every reader.—J.R.

THE THEOSOPHICAL WORLD

(December)

As an individual member of The Theosophical Society, not as its President or in any official manner whatever, Dr. Arundale "gives voice" in the December issue of *The Theosophical World* to his "deepest convictions as to all that is fundamental in the Universal Brotherhood of our First Object." He sounds a note of warning to fellow-members of The Society as to the grave dangers at present menacing the whole world. Tracing the cause of the dis-ease to the rampant "greed for power" and the "spirit of militarism," he points out in what the duty of such Theosophists as agree with him consists under these circumstances. How "real understanding" gives us wisdom and courage and a sense of power to help, and of wisdom to guide the helpfulness into wise channels, is indicated by the President in another article on the Campaign for Understanding.

THE 1938 YEAR BOOK

The 1938 Theosophical Year Book is an entirely new book. It is not a copy of its predecessor. It gives a totally new history of The Theosophical Society; new statements as to Theosophy; and new light on the Elder Brethren who are the *Fons et Origo* of the Movement. Adyar and its activities are depicted, and fresh information is given as to national developments throughout the Theosophical World, as to Theosophical publications, and as to Theosophical personalities. Every Theosophist should own a copy.

INTERNATIONAL CONVENTION

ADYAR, 1937

Tentative Programme

Friday, December 24

Morning free

Afternoon (Time to be announced)

Opening of the Indian Home Exhibition, under the patronage of Their Highnesses the Maharaja and Maharani of Travancore—Admission free—Open daily from 8 to 11 a.m. and 3 to 6 p.m. to January 2 inclusive
(Blavatsky Gardens)

6.30 p.m. Public Dance Recital—Shrimati Rukmini Devi *(Adyar Theatre)*

Saturday, December 25

Morning free

2.30 p.m. Meeting of the General Council of The Theosophical Society
(First Floor, T.P.H. Building)

Gathering of Young Theosophists *(Headquarters Hall)*

4.30 p.m. Public Concert *(Adyar Theatre)*

5.15 p.m. The President's Dinner to the children of workers on the Adyar Estate
(Bhojanasala)

6.00 p.m. Entertainment to the children of workers on the Adyar Estate, offered by the residents of Adyar
(Sellon Recreation Club)

Sunday, December 26

7.40 a.m. Universal Prayers *(Headquarters Hall)*

9.15 a.m. **OPENING** of the International Convention by the President
(Headquarters Hall)

12.30 p.m. Meeting of the Indian Section Council *(First Floor, T.P.H. Building)*

2.00 p.m. **FIRST SYMPOSIUM**—Chairman, The President *(Headquarters Hall)*

What are the functions of The Theosophical Society as such in the outer world?

Has it the duty of inviting adherence to its Three Objects?

Has it the duty of spreading a knowledge of the body of teaching known as Theosophy? If so, how shall we arrive at a definition of the nature of this body of teaching such as shall be generally acceptable to our membership?

Is there other activity in which it can properly engage as a Society, it being borne in mind that the whole membership must needs in a measure stand committed to such activity, as it would also stand committed to the advocacy of the Three Objects and of Theosophy?

- 4.30 p.m. Convention of Young Theosophists (Adyar Theatre)
 7.30 p.m. Reception by the President and Shrimati Rukmini Devi to Delegates and Visiting Friends—A film of Adyar will be shown
 (*Banyan Tree, or, in the event of rain, the Adyar Theatre*)

Monday, December 27

- 7.40 a.m. Universal Prayers
 (*Banyan Tree, or, in the event of rain, Headquarters Hall*)
 8.00 a.m. **SECOND SYMPOSIUM**—Chairman, The Vice-President
 (*Banyan Tree, or, in the event of rain, Headquarters Hall*)
 In what ways are the truths of Theosophy so to be re-presented that, taking into account the conditions of the new age, they may make effective appeal to the individual amidst those darknesses in his life which are so productive of fear and the sense of impotence. For example, the problems of Death, Doubt, Disease, Desire, Difficulties, Despair, Destitution.
 How are the truths of Theosophy so to be re-presented that they exercise more effective influence in the great international problems of war and justice and unemployment?
 How are the truths of Theosophy so to be re-presented that they exercise more potent influence to produce harmony among the faiths of the world, and to win acceptance for the truth that Brotherhood matters more than differences?
 12.30 p.m. Meeting of the Indian Section Council (*First Floor, T.P.H. Building*)
 2.30 p.m. The Indian Section Convention (*Headquarters Hall*)
 7.30 p.m. Dramatic Performance by The Adyar Players, for all who have registered only
 (*Adyar Theatre*)

Tuesday, December 28

- 7.30 a.m. Universal Prayers (*Headquarters Hall*)
 9.15 a.m. to 11.00 Theosophical Indian National Conference—Admission by ticket only
 (*Adyar Theatre*)
 3.00 p.m. Meeting of The Order of the Round Table (*Headquarters Hall*)
 4.30 p.m. **THE H.P.B. MEMORIAL ADDRESS**, by Mrs. J. Ransom: "New Light on the Life of H. P. Blavatsky"
 (*Banyan Tree, or, in the event of rain, Headquarters Hall*)
 7.30 p.m. Questions and Answers Meeting
 (*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Wednesday, December 29

- 7.40 a.m. Universal Prayers
 (*Banyan Tree, or, in the event of rain, Headquarters Hall*)
 8.00 a.m. **THIRD SYMPOSIUM**—Chairman, Mr. C. Jinarajadasa
 (*Banyan Tree, or in the event of rain, Headquarters Hall*)

In what ways are the truths of Theosophy so to be presented that Culture, through the Arts and the Sciences, gains its rightful place among individuals and peoples?

How can these truths so be presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations?

2.00 p.m. The Indian Section Convention (*continued*) (*Headquarters Hall*)

4.30 p.m. The Indian Section Lecture, Dr. G. Srinivasa Murthi
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

6.00 p.m. The President's Dinner to Members of the General Council and their Representatives, to Members of the Executive Committee, and to Officers and Heads of Departments of the Adyar Estate
(*Bhojanasala*)

7.30 p.m. Concert by Veeraswami, famous Nagaswaran player, for all who have registered only
(*Adyar Theatre*)

Thursday, December 30

7.30 a.m. Universal Prayers
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

8.00 a.m. **FOURTH SYMPOSIUM**—Chairman, Shrimati Rukmini Devi
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Since the great past of The Theosophical Society has provided us with the opportunities of the present—not to repeat the forms but to adapt the life, what is to be our work today so that when we become “the past” we may not be unworthy of the example of that “past” which is our present inspiration?

What is to be our care so that the future may be in no danger of being imprisoned within the forms of its past—ourselves?

How are we to help so to equip the Youth of today, which is both the hope of the world and the future of The Theosophical Society, that it shall move onwards to its destiny, whether that of directly cherishing Theosophy and The Theosophical Society or of generally constituting the humanity of tomorrow, in a spirit of Freedom but no less in a spirit of Reverence?

Does the life of Theosophy reincarnate in different forms as the times themselves change? If so, how shall we so honour both forms and life that no change of form can ever diminish the supreme allegiance we owe to the everlasting life? In other words, what is the life of Theosophy as distinct from the forms in which we find it from time to time enclosed?

12.00 noon The Indian Section Council Meeting (*First Floor, T.P.H. Building*)

2.30 p.m. Meeting of the General Council of The Theosophical Society
(*First Floor, T.P.H. Building*)

4.00 p.m. **CLOSING** of the International Convention by the President
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

7.30 p.m. Entertainment by the teachers and students of the Besant Memorial School, for all who have registered only
(*Adyar Theatre*)

Friday, December 31

7.40 a.m. Universal Prayers (*Headquarters Hall*)

9.15 a.m. Meeting of The Theosophical Order of Service (*Headquarters Hall*)

2.30 p.m. **OUR FUTURE WORK** (*Headquarters Hall*)

TENTATIVE AGENDA

The Keynote for 1938

What phases of Theosophy shall we stress in our public work during the year?

What phases of Theosophy shall we stress in our work of consolidating our members?

What new books should we add to our Lodge libraries?

What new publicity work should we undertake? (a) Public lectures; (b) Distribution of pamphlets; (c) Articles for the press; (d) Training speakers among our Members; (e) More beautiful and attractive Lodge rooms; (f) New and younger officers; (g) Young Theosophists; (h) Emphasis on Beauty.

How can Adyar be of greater service to Sections, Lodges, and individuals?

(a) Correspondence courses in "The New Theosophical Outlook"

(b) What new subjects or new departments will make our journals more useful, more interesting, more vital?

1. *The Theosophist*; 2. *The Theosophical World*;
3. *The Young Theosophist*; 4. *Brahmavidya*.

The New Adyar: Planning for the next 25 years

(a) New concrete roads

(b) Beautifying Headquarters

(c) New literature

(d) The Adyar Library

New activities at Adyar since the last Convention here (1935)

(a) Reviving the weaving industry

(b) Extending the work and purposes of: 1. Besant Memorial School; 2. Olcott Memorial School; 3. The International Academy—The emphasis on beauty

A new conception of the meaning of residence at Adyar

(a) Types of workers needed

(b) Provision of subsistence allowance to young workers coming from distant Sections for training here

4.30 p.m. Convention of Young Theosophists (*Adyar Theatre*)

Saturday, January 1

6.30 p.m. Public Dramatic Performance by the Adyar Players (*Adyar Theatre*)

Sunday, January 2

2.30 p.m. Meeting of the General Council of The Theosophical Society
(*First Floor, T.P.H. Building*)

6.30 p.m. Closing of the Indian Home Exhibition with a public concert by
Veeraswami (*Adyar Theatre*)

Monday, January 3

2.30 p.m. Ceremonial Meeting of the Order of the Round Table, for members only
(*Headquarters Hall*)

7.30 p.m. Questions and Answers Meeting (*concluded*)
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Who's Who in This Issue

Besides the President of The Theosophical Society (Dr. Arundale), Dr. Bhagavan Das, and Dr. Kewal Motwani, who have been noted under this heading in recent issues, the following, in addition to the Adyar staff, contribute to this number :

CASTELLANI, TULLIO: General Secretary for Italy and cultural leader at Genoa.

COUSINS, MARGARET E.: Mus. B.; Has pioneered many welfare movements in India and other countries and is now Warden of Girls' Hostel, The Theosophical College, Madanapalle, also Chairman, Board of Studies in Western Music, University of Madras, and President, All-India Women's Conference.

GYE, ELSA: Secretary of the Suffragette Fellowship, London.

KUNZ, FRITZ: Educator and author; head of New York Theosophical Research Centre, and originator of its visual education service.

PETERSON, ADELTHA HENRY: Writer in the Press Department, Adyar, and one of the secretaries to the President.

RANSOM, JOSEPHINE: Author of several Theosophical works, now researching at Adyar.

WOODS, CHARLOTTE E.: Writer on Christian Mysticism, Theosophy and biographical subjects.

COMING FEATURES IN THE THEOSOPHIST

THE SPIRIT OF YOUTH: Special articles indicating how the youth of the world is to be equipped for its work and its destiny, especially Theosophical youth.

THE CRITERION OF CERTAINTY. C. Jinarajadasa.

THEOSOPHY STEPS IN. A. F. Knudsen.
THERAPY, ANCIENT AND MODERN.

FORERUNNERS OF THE NEW AGE: MASARYK.

THE GIFTS OF THE NATIONS. Frances Brunel.

OUTSTANDING ARTICLES IN RECENT ISSUES

OCTOBER

THE COMING OF THE GODS

The Lords of the Flame
The Solar Heroes
The World Teachers
The Lesser Gods
The Return of a Warrior

THE RELIGION OF THE FUTURE. Annie Besant.

WORLD PEACE: THE CONTRIBUTION OF THEOSOPHY. Peter Freeman.

THEOSOPHY: A LIVING SCIENCE. E. W. Preston.

THE LEADERSHIP OF ASIA. "Janaki,"

INDIA'S MESSAGE TO THE WORLD. Kewal Motwani.

NOVEMBER

THE BIRTH OF GREAT MOVEMENTS
The Theosophical Society, etc.

THE WORLD'S DISORDERED PSYCHE.
Dr. Bhagavan Das.

THE ECONOMIC WAR. M. Nicolay.

INDIA, GREAT BRITAIN AND WORLD PEACE. An Indian Theosophist.

THE EDUCATION OF THE FUTURE.
George S. Arundale.

THE MONTESSORI METHOD. Edith F. Pinchin.

THEOSOPHY AND THE MODERN WORLD.
Otto Viking.

THE GUIDING HAND IN WESTERN EUROPE. Irene M. Prest.

Forthcoming Special Issues
of
Absorbing Interest

Celebrating Great Occasions
in the
Lives of the Great

THE THEOSOPHIST

New features commencing in the January issue will be :

" Forerunners of the New Age " : Masaryk, Burbank, etc.

" Therapy—Ancient and Modern " : By the Medical Group of the
Theosophical Research Centre, London.

Special notes will continue to be sounded, thus :

January :

THE SPIRIT OF YOUTH

The month for Youth. How is the Youth of the world to be equipped for its work, and its destiny, especially Theosophical Youth ?

February :

In honour of Colonel Olcott, passed 17th February 1907, and Bishop Leadbeater, born 17th February 1847 :

THE TRUTHS OF LIFE

as they are explored in the study of Occultism, the Third Object of The Theosophical Society.

March :

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The truth about the Adepts, by those who have met Them.

April :

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May :

THE RECORDING OF GREAT BLESSINGS and for THE
SPREAD OF UNDERSTANDING

In Commemoration of White Lotus Day (May 8th) and Goodwill Day (May 18th).

June :

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Theosophy and The Theosophical Society

THE THEOSOPHICAL SOCIETY was inaugurated in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, 17 November 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, 3 April 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to harmonize spiritual culture with material well-being.

The three Objects of The Society are :

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

2. To encourage the study of comparative religion, philosophy, and science.

3. To investigate the unexplained laws of nature and the powers latent in man.

The Theosophical Society is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-four National Societies, each usually having at least one Lodge in its principal cities. Forty-two of these Sections have their National journal, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the next page of this journal.

The literature of Theosophy is now voluminous, among the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, G. S. Arundale, A. P. Sinnett and C. Jinarajadasa. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of The Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of goodwill irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but

a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is Divine Nature, visible and invisible, and The Society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide 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.

Theosophy restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of The Theosophical Society study Truth wherever it is found, and endeavour to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

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