

THE
THEOSOPHIST

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CONVENTION OF THE
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GROUP PSYCHOLOGY

By W. WHATELY CARINGTON



FEBRUARY, 1935



THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT
and edited by ANNIE BESANT from 1907 to 1933

(WITH WHICH IS INCORPORATED LUCIFER, FOUNDED BY H. P. BLAVATSKY)

Editor: GEORGE S. ARUNDALE

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

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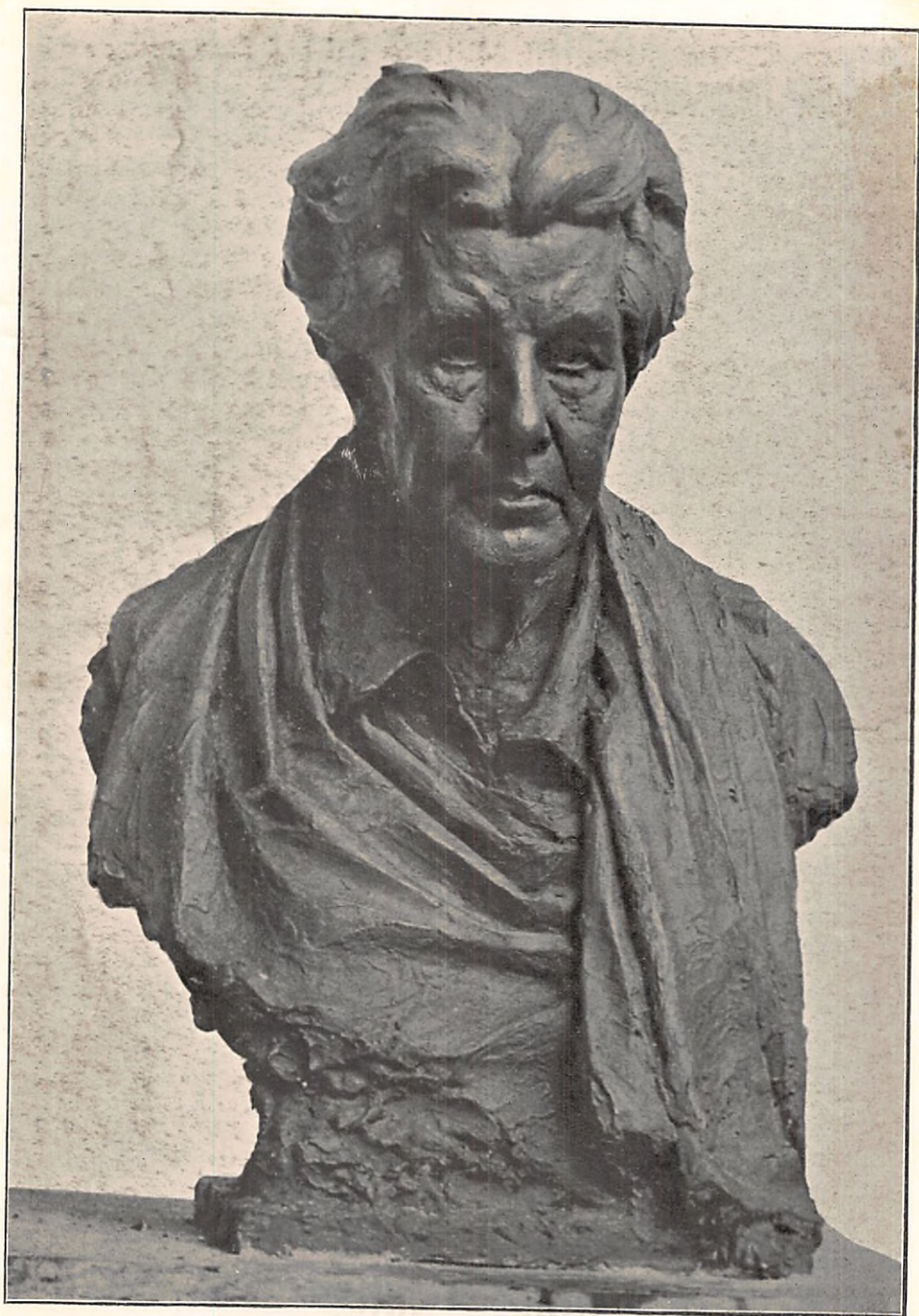
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THE PRESIDENT'S ADDRESS

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AT THE

59TH ANNUAL INTERNATIONAL CONVENTION
OF THE THEOSOPHICAL SOCIETY

Adyar, December 26th to 29th, 1934

BRETHREN,

General: The Theosophical Society and Adyar welcome you home for the Fifty-ninth Annual International Convention of our Society.

In the name and words of our late President, I invoke upon our Convention the blessings of Those who inspired our Founders to establish the Theosophical Society, to make Adyar its heart and home, and to cause the Light of Theosophy to shine in special brilliance upon the modern world.

MAY THOSE WHO ARE THE
EMBODIMENT OF LOVE
IMMORTAL
BLESS WITH THEIR PRO-
TECTION THE SOCIETY
ESTABLISHED TO DO THEIR
WILL ON EARTH.
MAY THEY EVER GUARD IT
BY THEIR POWER,

INSPIRE IT BY THEIR WIS-
DOM AND
ENERGIZE IT BY THEIR
ACTIVITY.

The past two years have been conspicuous for events of vital moment to our Movement—a veritable testing as to each individual member's firm and unchangeable standing upon the eternal rock of Theosophy, and no less as to his unswerving loyalty to the Society, no matter what storms may assail him whether they come within or from without.

Our Leaders: On September 20th, 1933, and March 1st, 1934, there passed away successively two great Theosophists, Annie Besant and Charles Webster Leadbeater, one a great President of our Society and the other a great teacher. Upon the Theosophical

Movement each has left an indelible and magnificent mark; and some among us may have wondered, as always there is wonder when the suns of great personalities temporarily set to the vision of human eyes, whether the world they illumined must not perforce sink awhile into dull lethargy. But these lesser suns themselves derive their light from a Sun which never sets, from the Light that ever shines, even in our darkness, and as to which there is neither variableness nor shadow of turning.

Theosophy: This Light is Theosophy, not the Theosophy of Blavatsky, nor the Theosophy of Olcott; nor the Theosophy of Besant, nor of Subba Row, nor of Sinnett, nor of Leadbeater; nor the Theosophy of any one of us. All these, great Theosophies though they may be, are yet but the lesser Theosophies which come and go impermanent. For they are reflections of that greater Theosophy which knows no persons, no books, no interpreters, no orthodoxies, but is eternal and universal, the heart and being of life and the immortality of the soul. Leaders will come and go. Teachers will shine forth and disappear. Interpretations will colour and fade away. But Theosophy will remain to hearten the generations of the future as it heartens us to-day; and its light will be as the need of the generations which shall come after us, as its light is tempered to the call of the present. Theosophy adjusts its light to the needs of the eyes upon which it shines.

Let no individual, whoever he may be, however exalted, proclaim or constitute himself the final

interpreter of Theosophy, the Eternal Science of Life, nor paint it, save for himself, in the colour-terms of his own personality. Theosophy is Life, and each of Life's constituent organisms must make its own individual contact with Theosophy, understanding Theosophy, studying Theosophy, experiencing Theosophy, expressing Theosophy, in its own unique and self-illumining way.

Nor let him insist that by the acid test of belief in this, acceptance of that, or rejection of this or that, he is either true believer or heretic, is either within or beyond the pale of righteousness; and is, therefore, to be revered or despised accordingly.

The Theosophical Society: Similarly, let no individual, whoever he may be, however exalted, seek to sway the Theosophical Society to his own personal ends, be he ever so sure that these ends are within the evolutionary Law. The Theosophical Society is a solidarity of differences, and no individual difference shall, however true, without danger to the very existence of the Society, strive to usurp a throne on which solidarity alone may reign as King, surrounded by differences which must be patriots and not traitors.

Theosophy is the Jewel of Eternity, and no toy, still less slave, of Time or person. It is the perfectly appointed Laboratory of Life in which each one of us must be free to work, choosing his objective and his apparatus, making his own individual experiments, coming to his own conclusions. Scientists far greater than ourselves have compiled for our guidance, if we

choose to use them, textbooks in laboratory principles and procedure, the fruits of their own experience. But in the long run we must make our own experiments, pursue, perhaps, our own more tortuous pathways, and attain our own more slowly achieved results. The greater students say to us: Here is Life's workshop. Enter it and become a Master-Craftsman. Such and such are the paths we follow, and lead to such and such discoveries. Seek your own ways, make your own discoveries.

As for the Theosophical Society, it is, or should be, an outward and visible sign of the One and Indivisible Life; and its purpose is to draw within the One those innumerable diversities whereby we learn to realize the One's transcendent wealth and glory. Each individual member may well be a devotee of his own cherished and particular diversities. He may well be their fervent and even fiery champion. But he must also ever be an ambassador from them to that One which is their and his King. Let him worship in the pantheon of his idols, but no less must he worship at the shrine of their source. The Theosophical Society proclaims the Fatherhood of the One amidst the Brotherhood of the Many.

Au Revoir: Thus established in strength we are able to bid a brave au revoir to those whose splendid lives have seemed so indispensable both to the unfoldment of Theosophy and to the virility of the Theosophical Society.

They go before us to prepare the further way. We follow after them, and tread with confidence and joy the way on which their

light has shone. May those who follow after us be able to say of us, even though in far less emphatic language, that which we say with such full hearts of the earlier Fire-Pillars of our Movement.

Thus, on the firm foundations of the past we take up joyously our work in the present, and move forward to the future with eager anticipation.

Landmarks: In 1875 our Society was founded. In 1925 we celebrated our Golden Jubilee—and a remarkable event it was. Next year we shall celebrate our Diamond Jubilee. Sixty years of life! Perhaps in 1950 we shall be celebrating the 75th birthday of the Society. In 1975 we shall certainly be celebrating the Centenary Jubilee in a manner and with a setting which to-day will seem but a wild dream. Many whom I am addressing will probably be present in the physical bodies they are now wearing. Most of us will be present in subtler bodies, or in fresh suits of clothes. Full of the zest of life shall we be, as now are those round about us who are young in body. And it will then be their turn, as it is now ours, to look through the eyes of life's evening into the light of a new dawning, to rejoice in the softness of the setting sun and to wonder what fresh delights the approaching dawn shall disclose.

And let us remember that the Centenary of the Society will synchronize with a new impulse from the Elder Brethren, as is Their custom towards the last quarter of each century. I refer you to *The Key to Theosophy* for

H. P. B's pronouncement on the subject. I pray that when the Torch-Bearer comes towards the close of the 20th century, He may find the soil of the world well tilled by our Movement for the sowing of the seed He will bring from the great Granary of the Hierarchy.

140,000 Members: Since the foundation of the Society in 1875 over 140,000 persons have been admitted to membership, and 2,860 Branches chartered. Death has of course claimed many members. Resignation has also claimed a certain number. But despite death, despite resignation, despite the depression, despite that indecision which causes so many to drop the light they have for a light which, because it is new, seems more brilliant than any light they have known before, despite the inevitable ebb and flow of life and growth, we are still over 30,000 strong, with over 1,200 Branches, and with prospects of a steady increase throughout the world. May we soon have 140,000 members on our rolls. May those who have passed on rejoin in their new young bodies. May those who have resigned give us once more the happiness of their membership. May those who have dropped by reason of financial stress remember that we would infinitely rather have their membership than their money. Inability to pay dues must never entail loss of membership to the Society—it would not be fair to the Society.

The Chinese and Japanese Sections: But even 30,000 are but a handful when we think of the millions who are ready for

Theosophy, who can profit from Theosophy, and who could themselves become with us messengers of the Light. There is, it seems to me, urgent need for carefully organized propaganda in many lands so far without a place on our roll of Sections. I long to welcome the Chinese Section, and the Japanese Section. There would be far more mutual understanding between these two great countries, had each a Section of the Theosophical Society to be a bridge of brotherhood between the two. And no less eager am I to welcome again an Egyptian Section to give to the world the Theosophy of Egypt in her glory.

East and West: China, Japan, Egypt, Burma, the Indies—what a galaxy of Eastern greatness to stand, through the magic of Theosophy and of the Theosophical Society, shoulder to shoulder with a splendid West, both old and young, in the cause of universal brotherhood and therefore of universal peace.

New Sections Needed: In the East, Persia, Siam, Afghanistan, and shall I also add Tibet, remain without Sections. Haiti, Jamaica, Columbia, Ecuador, Venezuela and Abyssinia are similarly barren; while Albania, Esthonia, Latvia, Lithuania, Luxemburg, Turkey and Russia are no less unfortunate. Russia, of course, prohibits both Theosophy and the Theosophical Society; so we have, under the fine guidance of Madame Kamensky, a Russian Section outside Russia. How long shall we have to wait before a Theosophical Society in Russia shall link Russia's mighty spirit to the

outer world? Our Society has an imperishable link with Russia through H. P. B., and the time must come when the weakened link shall become strong for ever.

Our Vice-President: I offer a most hearty welcome to our new Vice-President, Mr. Hirendranath Datta, who has been unanimously elected to his high office. He is, as we all know, an Indian gentleman of the greatest distinction, and has served the Society in varied capacities for very many years. Surely the Theosophical Society has honoured him; but he no less honours the office of Vice-President. I am very thankful that I have him by my side to help me with his wisdom and judgment, and I know that India in special measure rejoices that so great an Indian stands shoulder to shoulder with his Western brother. I know, too, that both our President-Mother and Bishop Leadbeater also rejoice, for they knew him well and therefore respected and loved him. When his name was mentioned in connection with the office of Vice-President, both approved the proposal most emphatically. And I am speaking not of a "communication," but of an ordinary physical plane conversation.

I welcome no less heartily Mrs. Hirendranath Datta, to whom I am sure he must often be paying grateful tribute for all she has been to him for many years, whom we all respect, and, may I say, love, as a very noble Indian lady. She is part of his office, perhaps the heart of it.

Mr. and Mrs. Warrington: Last year we had Mr. and Mrs.

Warrington with us, the one to direct our proceedings, the other to be the kindly friend to all—and I do not know which function was more important. We are thankful to the late Vice-President and Acting President, or President *pro-tem.*, for the great services he rendered to the Society in a time of not a little stress, steering us wisely to the beginning of our new way. We are thankful to Mrs. Warrington for the warmth she gave to Adyar.

And we are very happy that residence in India and the ministrations of two able and generous Indian physicians have given to Mr. Warrington a health he has not enjoyed for many years. He and his wife will be a strong link between East and West, and between our Headquarters and the American Section, as they take up residence once more in their Californian home at Krotona, Ojai.

Mr. Wood: I should like to make mention of the services rendered to the Society by Mr. Wood. In certain quarters it has been assumed that Mr. Wood and I are enemies in the most inimical sense of the word. On the contrary, we are good friends, as a couple of letters which have passed between us will show when I publish them in THE THEOSOPHIST, with Mr. Wood's permission.

The Adyar Library: The Adyar Library has been continuing its valuable work during the past year. To be a little statistical, there are at present 18,004 manuscripts in the Library, many of them priceless and unreplaceable. Other works in the Eastern Section

number 4,010, including books on a variety of Oriental subjects such as literature, grammar, medicine, astrology, religions, arts, philosophies, mythology and folklore in Sanskrit and Indian vernaculars, which are necessary for consultation by students of Indology. 1,830 manuscripts and other works have been added to the Library during the year under report.

The Western Section numbers 29,964, including books on Theosophy and Occultism, Religions, Philosophies, Literature and Languages, History and Biography, Arts and Sciences.

Books of special interest in the Eastern Section are practically complete collections of Sanskrit books in the various series, old editions both Indian and European, and a complete set of Tibetan Kanjur and Tanjur.

Books of special interest in the Western Section are books on the various Religions, on Theosophy, Occultism, Mysticism and Spiritualism, on History and Art.

The staff of the Library includes the Director, the Joint Director, the Curators of the Eastern and Western Sections, the Library Assistant, 3 Pandits and 7 other workers.

I shall be very much obliged if members of the Society will note the following needs :

1. From the various Sections specially for the Library a copy of each of their publications, journals, etc, and works on Theosophical subjects. Also important publications, though not strictly Theosophical, by eminent persons within their jurisdictions.

2. From India, manuscripts. The President of the Vellore Lodge recently secured a large number of important

manuscripts for the Library, and we shall be very grateful if other Lodges will try to do the same.

We are considering the publication of an Adyar Library Bulletin dealing with the work and needs of the Library.

The Library has been fortunate to receive a donation of Rs. 5,000 from generous friends who insist on remaining anonymous.

The Adyar Library was formally opened by the President-Founder on December 28th, 1886, forty-eight years ago, and I am glad to be able to commemorate this event by establishing an annual Adyar Library Lecture, to be delivered on the Library's birthday. In 1936 the Library will be celebrating its jubilee, and we must make that the occasion for some special celebration.

I think I ought to mention here that sooner or later our Library will need an independent structure of its own, and I am hoping in due course to have plans prepared of a noble building, equipped in the most up-to-date manner. When the plans are ready they may be so alluring that they will plead their own cause far more convincingly than could I.

Young Theosophists : I very specially welcome the signs of increasing activity among the younger members of our Society. In India we have the All-India Federation of Young Theosophists, the head of which is Shrimati Rukmini. Its strength is considerable, and it publishes an excellent little magazine called *The Young Theosophist*. Unfortunately, a few months ago the Federation suffered a very great loss in the passing

of its General Secretary, Jal Minocher Homji, a young man after my own heart by reason of his enthusiastic devotion to the cause of Theosophy and in particular to his Federation. He was in no small measure the life and soul of Indian Young Theosophists, and while we are happy that he passed onwards with so fine a life to his credit, yet it will be by no means easy to fill his place. He is succeeded by Mr. Umesh K. Benegal, whom we are very happy to see here, and who may count on such support as I am able to give.

I welcome the Federation to our International Convention, and trust that its deliberations may result in a great all-India campaign to draw Indian youth more closely into contact with Theosophy and the Theosophical Society. No greater service could Indian Young Theosophists render to their Motherland. Then we have the American Federation of Young Theosophists, whose chairman, Mr. Felix Layton, we are very happy to have among us. This young Federation of the New World is full of life and vigour, is even threatening to build its own headquarters at Olcott, the Headquarters of the American Section itself, and publishes an excellent journal—*The Young Theosophist*.

In America the plan is that all who are members of the Society and under thirty years of age are eligible for membership of the Young Theosophists in America, and there are no dues whatever. The Objects are

1. To bring Theosophy to the Youth of America,

2. To live Theosophy and develop Leadership,

3. To be good Citizens.

Rukmini appears to be the President of these Young Theosophists as she is also President of the All-India Federation of Young Theosophists, and of the Young Theosophists in Huizen, Holland, as also, I have just heard, in Yugoslavia too. I am happy about the Young Theosophists in America, for they are a very live group of young people; and I am more than glad that turned towards them is the exceedingly sympathetic ear of Mr. Sidney Cook, our General Secretary in America, or President as he is called.

In England there is a particularly fine group of Young Theosophists whom I had the pleasure of meeting when last in London. The General Secretary of the English Section speaks most highly of them.

There must, of course, be other Federations and duly organized groups. I shall be very happy to hear from them, for when my turn comes to lay down the office of President I hope I may pass on to my successor—first a happy Society, second a Society learned in Theosophy, both as Law and as Action, third a Society in which youth outnumbers age.

Residence at Adyar: I receive so many enquiries regarding residence at Adyar that I think it is desirable to make quite clear the conditions which must be observed.

First, save exceptionally, the applicant must be a member of the Society in good standing, and must have a recommendation from his General Secretary, or from

some other responsible officer in case he does not belong to a Section.

Second, he must clearly understand that permission is granted for the period of one year at the most, and that he must apply for an extension in good time if he wishes to continue residence.

Third, he must be in good health.

Fourth, he must signify his willingness to abide by the provisions of Rule 27 of the Rules and Regulations of the Society.

Fifth, he should have available the funds for his return home.

Sixth, he should come to Adyar in order to fit himself for more effective service in the Theosophical Movement, and should be assiduous in study, in helping the work at Adyar, and in promoting in all possible ways a brotherly spirit in the Adyar family.

Residence at Adyar is a very great privilege, and there is no prescriptive right to reside at Adyar, even though a member may have lived here for many years. Furthermore, it is most desirable that members who come from abroad should, if they are permitted to continue to reside at Adyar for a considerable period, make a point of going home from time to time. Uninterrupted residence at Adyar is in general good neither for the individual concerned nor for Adyar.

Neutrality: I often wonder what this word really means as regards the Theosophical Society. In the earliest days, as witness Colonel Olcott's 1875 *Inaugural Address*, atheism, ecclesiastical despotism, Spiritualism, Christianity, "rebel-

lion against the existing laws or government," association with communists, drunkards, debauchees, teachers of irreverence to parents or of immorality to husbands or wives—all are anathema.

In 1881 we find that any member who is convicted of an offence against the Penal Code of his country shall be expelled from the Society. In the same year there are alliances between the Society and Hindu Sabhas, the Arya Samaj, etc. In 1900 the President-Founder enumerates the activities of the Society in the revival of Buddhism and Hinduism, in education, etc.

There is no neutrality in these earlier years, but already in 1891 Colonel Olcott writes: "I deplore our intolerance"; and adds that if there had been less of it the Society might have had a thousand well-wishers where there was then only one.

In 1901, extending still further his declaration of 1892 that there must be no attempt "to create an H.P.B. school, sect or cult, or to take her utterances as in the least degree above criticism," the Colonel writes:

"The one weak point and danger which threatens us is the tendency in certain quarters to the growth of unreasoning hero-worship and concomitant dogmatism. I reiterate my protest against the attempt to impose upon members or outsiders the idea that there is in our Society such a thing as orthodoxy or an inspired book or teacher. I call upon my colleagues in all countries to keep in mind the spirit of our Constitution and the letter

of our Rules, and to unite together to oppose and put down everything among us which savours of narrowness or sectarianism; the Society can only flourish on a foundation of absolute liberty of thought and speech, within, of course, the limits of good taste."

In later years there has been a considerable amount of feeling that various kinds of orthodoxies and cults were being set up within the Society, thus denying the neutrality of the Society in fact if not in theory. The Society has been identified in the mind of the public, perhaps even in the minds of some of its most active and valuable members, both with a number of so-called, and I think miscalled, subsidiary activities, as well as with the activities of prominent members of the Society promulgating, as was their undoubted right and duty, certain teachings, opinions and objectives.

A sense of infringement resulted. But indeed, this was to be expected, for when positive personalities join such a Society as ours they tend to become more positive still; and then it happens sometimes that the personality seems to overshadow the Society.

Under the eternal Law of Re-adjustment, however, which orders movements no less than persons, the time must come every now and then for the Society to readjust itself to its original purposes.

Such a time has come, I believe, to-day. And I desire to emphasize the supreme importance of our readjustment to those fundamental principles, any disregard of which must needs weaken the power of

our Society to achieve the purposes for which it was given by the Masters to the world.

We stand for Brotherhood. We must live Brotherhood to the best of our understanding and to the best of our power. We must practise it without reserve and in a spirit of helping those around us on their own way and not on to ours. Brotherhood may have many meanings, but one of them specially concerning us is to know how to travel helpfully with others on their own roads, and not to demand that they shall transfer themselves on to our roads, because we believe ours lead somewhere and theirs nowhere.

As our very name implies, we stand for Theosophy. What is Theosophy? Can a book contain it? Can a person utter it? Can an artist paint it? Can a musician sing it? Can a creed embrace it? Can a philosophy describe it?

In some small measure, yes. In pale reflection, yes. But no book has been written which can do more than hint at its splendours. No person has been born who can do more than reveal a fragment of its glory. No artist has ever lived who can do more than suggest an outline of its beauty. No musician, however inspired, can sing Theosophy as Theosophy is ever singing in Nature and in the hearts of living things. No creed, however exalted, can do more than feebly reflect just one colour of its Rainbow. No philosophy, however marvellous, can do more than probe the surface of its illimitable depths.

In our own literature, through the voices of some of our great

Theosophists, the veil of our ignorance has been slightly lifted. We are thankful. We are emboldened to take the veil in our own hands and learn to lift it further.

But I say that no book, no person, can do more, is intended to do more, than stir us to know that which it is the Law we must know for ourselves. There is a time for us to see as through a book or a person, *but darkly*. There comes the time when we must see face to face, and when of intermediaries there shall, for the time being, be none.

Our Society, our Sections, our Lodges, lose sight, as it seems to me, of their Dedication—unwritten though it be—if they identify Theosophy with any book or with any person. Let books and persons inspire and help. But let Theosophy be free, and let the approach to Theosophy be free no less. No orthodoxy. No inquisition. No prison. No one single road alone.

No less do they lose sight of their great Dedication if they identify Theosophy with some specific garb which to them is Theosophy's perfect fit. It is easy for the impetuous enthusiast, for the ardent seeker of solutions who thinks he has suddenly discovered one, for the restless mind which ever perceives the most beautiful in the most new, to identify Theosophy with that upon which he has become intent. He feels that further search is at an end at last. He wonders why others are so blind to that which is so clear. And in sincerest recklessness he does all in his power to commit

Theosophy and the Theosophical Society without reserve to that which to him is ultimate and final. That others may not see as he has seen, that others may be cold to that to which he is all afire, is of little moment. He has *seen*, and the vision is all-comprehensive and unchallengeable.

Against such dogmatism, such fanaticism, such *intransigence*, on the part of an individual, or of a group of individuals working in their own private capacity, I have nothing to say. On the contrary, we need such devotion on the part of individuals and groups to causes they deem sacred.

Our Society would not have the strength it has were it not for such enthusiasts, even though they may well cause uneasiness. I am sure that we gain from enthusiasm, even though impulsive, even though in fact misdirected, more, far more, than we lose; and the gain is all the greater in proportion to the simplicity, the honesty, the directness of the individual or group.

Individuality is priceless in its value to Universality; and the more towering the individuality the richer becomes the Universality. To fight ardently and selflessly for some specific cause is in no small measure to help to enthrone the all-embracing Truth. Fanaticism is by no means necessarily the natural foe to Freedom.

We need not, I think, fear the undermining of the Society's neutrality by such devotees, especially if we ourselves are ever careful to exalt it.

But Lodges, Sections, the Society, must be freely, hospitably,

and above all undenominationally, open to all who accept our three Objects, interpret these as they may. And let it not be thought that such is a counsel to colourlessness, to the withholding of an urgently needed lead to our membership in matters of supreme moment, to the avoidance of any definite policy and of pursuing it ardently.

It is in fact a counsel to guard the sanctity of the Well so that those who come to it may draw such water as they individually need for the fields in which they work.

There will be no real colourlessness, no real avoidance of momentous issues, no real lack of leadership, if our Lodges consider themselves dedicated to the study of Theosophy through the medium of such literature and teaching as may be most congenial. Let every member have the opportunity to study for himself the Science of Life as unveiled in our great classics—and I leave the definition of the word "classics" to those who choose to define it.

For the moment a member of our Society becomes really afire with Theosophy pure and unadulterated, his whole personality, his whole soul, will be alight with purpose and the spirit of the crusader, and it will not be long before leadership is his. But he must be free to study in his own way, to garner therefrom his own fruits, and to apply these colourfully, alone or in congenial comradeship, in the service of the world.

When a Lodge goes beyond the limits of study, there is a danger

of exclusive concentration on some specific application; thus, to the eyes of the onlooker, and what is worse, to the eyes of the potential enquirer, so colouring the Well that there would appear to be therein only a certain quality of water, possibly by no means to his own personal taste.

For what purpose does the Theosophical Order of Service exist if not to give members the opportunity they need to fulfil their study in action, without causing the Well to seem unapproachable save to persons holding certain opinions?

This Order of Service is a movement in which individual members and groups of members are encouraged to put their Theosophy into practice. It does not itself, or should not, enter into any affiliation as such with any outside movement. But it does, or should, provide scope for men and women of action to give to the world their respective Keys of Theosophy to the world's innumerable problems, encouraging each to fashion his own key according to his individual understanding of the nature of the lock. So many members, so many keys. *Quot homines tot sententiae.*

If we seek the Key to Theosophy in our Lodges and in our Sections, we shall discover the Key of Theosophy to the prison doors of the world: even though the Key of Theosophy will be unique to each individual member, as is no less the Key to Theosophy. Therefore, I doubt the wisdom of our Society as such committing itself to an endorsement of any specific policy in any department

of life, however obviously humanitarian such policy may be, or to an affiliation with any movement however broad and undogmatic. And I doubt the wisdom of such action on the part of a Lodge or Section.

Our Society, our Sections, our Lodges, are, as it seems to me, consecrated to the preservation of a benevolent and undenominational neutrality which, far from being colourless or rendering our movement infructuous, achieves the reverse by making it possible for innumerable differences to be pooled in the melting-pot of constructive solidarity, to the strengthening and refining of each for the wiser service of the world. In the melting-pot made available through Lodge, Section and Society the metal of knowledge is heated by each individual member to the highest point of Truth. Through the machinery of the Theosophical Order of Service it is made serviceable for work in the outer world.

I hope that my term of office as President will synchronize with the exaltation, in every Lodge throughout the Society, of Theosophy as such, that is to say of our great Science as individual members may be able to understand it, with due recognition of the 'light shed by H. P. Blavatsky and those who followed after her to carry the torch through the years to come.

Only as we ardently cherish Theosophy ourselves can we hope to apply it to the service of the world. Surely if Theosophy is to be a living, a practical, a constructive force in our lives, it must

be alive in our hearts, our minds, our wills. We must know Theosophy if we are to be Theosophists. I deplore the laying down in any dogmatic manner of a Theosophic Creed. I pray we may never descend to one, to the declaration that as is the Creed so must each member be. But I do say that every Theosophist should have *his* creed, lightly held, though ardently: clear, definite, comprehensive, active; but non-violent, non-aggressive, and above all without a tinge of sense of superiority—"I am a truer Theosophist than those of my fellow-members who hold other creeds." Creeds change, and we change with them.

We see round about us how the teachings of great Teachers are ever in danger of becoming crystallized and hardened, narrow and dogmatic. May such danger never encompass us.

Let us be really free, happy in our freedom, happy in the freedom of others. Theosophy is the Science of Freedom, for it is the Science of Truth. And only in freedom can we hope to know and live the Science unto the mastery of Life.

The less we have of official policies the better. The less we are concerned with rules and regulations the better. The less we run in any grooves the better. And it is just because I feel this so strongly that I have ventured to put before you the above views.

For I am quite clear in my own mind that we are introducing the thin end of a most dangerous wedge, if we regard with indifference a Lodge or Section, or our Society as a whole, associating itself by

resolution or in any other way with some particular mode of thought or activity, in no matter what department of human life. I am of opinion that when a Lodge or Section, or the Society, thus associates itself, it sets up in fact a subtle penalization of members who are not in sympathy with such association, and a no less subtle bias in the direction of its pronouncement. And from this to the establishment of an orthodoxy is no long step.

It may be that the letter of our rules and regulations is not infringed by such action, and that our various bodies are within the letter of the law if they thus act; though even the letter is certainly infringed if admission to membership of the Society be refused to an individual because of his or her opinions, be these what they may, provided there be the necessary sympathy with our Objects. But I cannot help feeling that the *spirit* of our rules and regulations is infringed, and this matters far more than the infringement of the letter.

The freer we are in all the constituent groups of our organism, the truer is it possible for each individual member to be to himself. It is individuality that makes the world go round, even though it is universality which completes and fulfils the circle.

The Future: May I say that I look forward with very great confidence to the future, less on account of our fine traditions of teaching and service, and certainly not because of the fact that I happen to be President, but because of the growing need of

the world, and of its increasing consciousness of that need, both for Theosophy as the Science of Life and for Theosophy as the true basis of a happy social organism.

I am well aware of the many admirable schemes for reform in every department of human life. But I do not hesitate to say that however sound such schemes may be, each needs Theosophy for its more effective application. And I hope that even the stoutest protagonist of some great solution for one of the world's problems will realize, if he be a Theosophist, that it is his privilege and duty to apply to the perfecting of such solution those mighty Truths the very ignorance and neglect of which has brought about the existence of the problems themselves.

A fine scheme of reconstruction without Theosophy may well give temporary relief. But only with Theosophy will it bring about lasting peace and enduring prosperity. At each Theosophist's disposal is the wherewithal to make the best plans, the best schemes, the best structures, *better*; and however much enthusiasm he may have for any plan or scheme or structure, he will, if he be wise, have even more enthusiasm for Theosophy, for in Theosophy alone lies the understanding of the forces which make and mar our happiness. In the light of Theosophy the roots of life are disclosed: in all other light little more than the surface soil.

For these reasons two great planks constituted, and do now constitute, my Presidential platform.

One is Theosophy, Theosophy as straight, as impersonal, as all-embracing, as beautiful, as inspiring, as we can draw it from the eternal Well of Life. The other, Solidarity, collective Solidarity amidst the wealth of individual differences which make the splendid separate pieces of a glorious picture.

We Theosophists are a—I do not say “the”—corps of guides to the eternal Well of Life. And we are able to describe something of the magic power of its waters, of their power to heal all without distinction of race or faith or class or creed, and perhaps to help to lead the thirsty to its precincts.

The honour of the corps is twofold :

First, that each of us shall help the would-be drawer of water to use his own vessels, to irrigate his desert in his own way, and to produce his own crops ;

Second, that we shall permit no orthodoxies or castes to gather round the Well, allowing approach to some, refusing approach to others, or demanding that the waters drawn from the Well shall be used to produce one special crop alone.

The eternal Well of Life is a Free Well. Let each drawer of water rejoice in the splendid verdures of his own area, and learn to rejoice no less in those verdures in which others rejoice as he rejoices in his. Let the world be green, even though of innumerable different shades.

I am profoundly convinced that the basis of all future development of our Society is composed of

these two planks. I am no less convinced that the basis of a world at peace and prosperous is composed of these two planks, for together they mean a Brotherhood that is wise and understanding, a brotherhood that begins in the individual's brotherliness towards himself, and only ends with his brotherliness towards the whole world ; perhaps not even there.

Let me add here, as the result of world-wide experience of innumerable people of all sorts and conditions of opinion, of conviction, of certainty, that it soon becomes easy to gauge the actual worth of an alleged truth by noticing the manner in which it is held and expressed. One knows at once that there is something the matter with the conception of a truth when its possessor is hard about it, domineering with it, superior with it, and perhaps even contemptuous with it.

We must beware of the temptation, into which so many earnest and devoted people fall, of making the acceptance of certain particular teachings which alone, to them, are genuine, and of certain particular authority which alone, to them, is sacrosanct, a crucial test as to an individual's possession of Truth. In most religions there is an orthodoxy and a heterodoxy. There are those within, and those beyond, the pale. There are those who will be saved, and those who will be doomed. God forbid that our Society should so far forget its supreme Objective as to descend to these levels of inquisitorial self-satisfaction.

God forbid that any of us should insist that there is only one

Theosophy, the Theosophy of *The Secret Doctrine*, or any other, and only one Prophet, H. P. Blavatsky, or any other; and that he is no true member of our Society who is not prepared to subscribe to such declaration. Nor should any interpretation of Theosophy, or any so-called authority, be erected by any one of us into an acid test of orthodoxy.

Remember that as some are with respect to Blavatsky others will be with respect to Besant, or to Leadbeater, or to any other prominent member of the Society whose presentation of Theosophy happens to appeal in special measure. We all agree that Blavatsky was the *fons et origo* of the descent of Theosophy in its modern garb into the outer world. We owe to her both gratitude and respect, more I think, as Dr. Besant and Bishop Leadbeater have so often insisted, than to any other teacher we have so far had. Her own special works on Theosophy are imperishable, and ever worthy of the most careful study. But to demand that her works alone shall be studied, that she alone shall be honoured, or that the works of any other teacher shall alone be studied, and his or her person alone revered, would be to constitute our Society into a sect as narrow and as intolerant as are innumerable sects throughout the world—disruptive of brotherhood, and breeding-grounds for the pride and hatred which throw humanity into war and desolateness.

Is not acceptance of our three Objects enough for honest membership? Is not the endeavour to live

and to profess brotherhood enough to ask from members of the Theosophical Society and from Theosophists? Or are we going to insist that certain forms and certain personalities shall be worshipped, to the definite exclusion of all other forms and all other personalities?

Brotherhood, kindness, understanding, graciousness, cordiality—these are the essence and heart of all Theosophy. Does it really matter much whether I accept A's or B's or C's exposition of the laws of Nature? Is not my own, perhaps, even more important—to *me*? Does it not matter infinitely more what I *am* than what I *know*? Is the Theosophical Society going to stand or fall by what its members believe or by the extent to which the healing power of brotherhood shines through their lives?

Virtue matters more than belief. Goodwill matters more than conviction. And Truth is truer in practised gentleness than in the most exalted teaching or profoundest wisdom. Nothing, however true, is free from the dross of falsehood, if it be uncharitable, if it exclusively arrogates to itself the monopoly of all truth, if it denies in its expression the eternal and all-inclusive comradeship of life.

On the two planks I have indicated above—Theosophy straight, Theosophy impersonal, Theosophy free to the understanding and interpretation of all, however much books and persons may illumine it: Solidarity inclusive of all differences, of all roads, of all interpretations and understandings, leaving none out, not even

those from whom we differ most profoundly—on these I take my stand as President, and I hope that with me will stand the great majority of our membership.

(Concluded on pp. 473-92)

Then indeed will the Flaming Centre of Adyar extend in fiery rings to a far-flung circumference, and thus begin to set the world afire with Brotherhood and Truth.

THEOSOPHY

THE power of God in one's work;
 The joy of God in one's play;
 The peace of God in one's rest;
 The wisdom of God in one's thought;
 And the love of God in one's heart.

ANNIE BESANT

MESSAGE FOR THE INTERNATIONAL
CONVENTION OF
THE THEOSOPHICAL SOCIETY

FROM DR. BHAGAVAN DAS

DEAR PRESIDENT,

It is my great loss that various causes prevent me from coming to the Convention and sharing the joy of seeing the kind glad faces of our dear brothers and sisters coming to it from all lands. I request you to be so good as to convey my affectionate salutation to them all.

I also request you to kindly place before the Convention my respectful prayer that it may adopt well-considered measures which would break down the invisible walls that seem to have grown up, during the last few years, around the Theosophical Society and its Lodges, and have shut them off from the daily life of the world at large. The Theosophical Society needs greatly to be brought into close touch again with that life, so that its thought and work may mix intimately with and influence the thought and work of the general public, to the benefit of both.

The holy men of all countries and ages, whom the followers of all religions have always believed and continue to believe in, under different names, Rishis, Arhats, Wise Men of the East, Auliyā, Mahatmas, and whom Theosophists call the Masters—They

have declared that to know the Truth which brings Freedom, we must live the Life of self-denial, and follow the Way of Service of our fellow-beings, that "Theosophy must be made practical . . . and disencumbered of mere orations and fine talk," and that we should "try to lift a little of the heavy karma of the world, and give aid to the few strong hands that hold the powers of darkness back from obtaining complete victory".

These injunctions seem to imply that the Theosophical Society should so *interpret* its three great Objects, and take such *action* under them, not contenting itself with mere studies however earnest, as will make the influence of Theosophy and Theosophical thought, and of members of the Theosophical Society, felt actively in all departments of the people's life, religious, educational, domestic, economic, political, and all others. In order that this may be, it seems necessary that members of the Theosophical Society should *participate*—in their individual capacity, no doubt, but with Theosophy in their hearts and heads—in all genuine movements for reform and regeneration, and do their best to keep these on right lines, and help them forwards on

those lines. Our Beloved Mother, the late great President of the Theosophical Society, has set before us a shining example of such participation and guidance. Of course none of us can do what she has done; but each of us can do her or his little best.

I pray earnestly and hope fervently that the Convention may be able to take decisions which would help to make the influence of Theosophy felt in human life everywhere, make the Theosophical

Society a real Spiritual League of All Nations, make it be to the political League of Nations what Soul is to Body, make it become the Saviour of Humanity from the forces of darkness which have already plunged mankind into a World-War and are again threatening more dire evils, make it lead the Human Race away from the Abyss and towards the Garden of Eden where Universal Brotherhood reigns and Love and Peace bloom perpetually.

THE HERALD

DAWN comes first in the heart of a bird ;
All is still sleeping darkness when first he lifts his head,
And trills his joyful prophesy of day.

So in man's heart a song vibrates ;
His eyes see not ; his sky still hangs a sable curtain all around ;
And yet he knows beyond all faith
That in the darkness LIGHT awaits him.

Does the sun "rise" ? No, 'tis the world swings
Towards his face which never sets.
So sings man's heart, feeling the turning of his soul towards God.

ELWIN HUGHES

THE WORK OF THEOSOPHISTS IN BRAZIL

A VALEDICTORY MESSAGE

By C. JINARĀJADĀSA

I HAVE just passed three and a half months in Brazil, a very long period of time to devote to one country in my Theosophical journeyings. I concentrated on Brazil during this second visit to South America, and have not visited other countries where there are Theosophical Lodges, like Uruguay, Argentina or Chile. Why did I devote so much time to Brazil?

For the reason that the growth of our Society in all the other countries of South America depends on the strength of the Theosophical Society in Brazil. Because all expressions of Brotherhood meet with an immediate response in Brazil; because of an innate gentleness in the Brazilian character; because that character is sensitive to all manifestations of beauty; for these reasons the hidden forces of the Occult Hierarchy can manifest more rapidly through Brazil than through the other countries. For many reasons which I cannot here explain, Rio de Janeiro, the capital of Brazil, is beginning to be the distributing centre of occult influence for all South America. As time passes, and our work in Brazil grows, this aspect of the capital will be more pronounced.

The Theosophists of Brazil have much to accomplish. One of their many labours is to show to all in South America that there exists a pure Occultism. Already much of impure Occultism has manifested itself in South American countries; this reveals itself in all the teachings which inculcate the development of occult powers, and omit all reference to the supreme duty of man to serve his fellows. The Theosophists have the duty of proclaiming, in a clear and no uncertain voice, that though occult powers certainly exist in man, and can be developed by various means, all occult powers, as also every intellectual or artistic gift, are not to be used for the aggrandizement of the individual, but only to be used for the benefit and for the uplift of the Whole. There are thousands of people who are attracted by occult teachings but do not know how to distinguish between the right teaching and the wrong. The Theosophists must establish the standard of what is True Occultism, whose powers are never used except for the service of man.

The Theosophists of Brazil have another important work to perform. I read lately the following words by Orris Soares in

his introduction to the *Poems of Augusto dos Anjos* :

In all South America there is a great distance between the thinker and the public. In Brazil the distance is more pronounced still, a gap between an insignificant minority which is highly cultured and a vast ocean of . . . !

Above all, among us, the thinker is bound to be unhappy, because he has been educated with foreign books, with foreign ideas, with foreign matters, and because he lives in an environment which is far from assimilating the fruits of the powerful civilizations of the past.

If these two statements about Brazil are true, then it is the duty of the Theosophists to change the state of affairs :

1. Regarding the great distance which exists between the cultured minority and the masses : Teach the masses the simple truths of Theosophy, and guide them to understand the Divine Plan, and they will then become cultured. The finest University in the world, which contains all the possible teachings on the highest manifestations of culture, is Theosophy. It is not a knowledge of languages, nor a mere mastery of technique in some science or art, which constitutes culture. Culture is the knowledge by the soul of the Plan of God and of all its manifestations in man and in Nature.

2. Both India and Greece have given us great messages, but it is not necessary to go to those

countries to understand the greatness of life. That greatness is here in Brazil. But the Brazilian will discover it only when his eyes have been opened by Theosophy. Then, if it should become necessary to go to India or to Greece, it will only be to find there *examples* of how truth was realized in life.

There is no reason why a man of thought need be "unhappy" in Brazil. Let him but discover Theosophy, and then he will live a philosophy of life which has not been imported from foreign lands, but is a philosophy which is born on Brazilian soil.

The Theosophists of Brazil must organize Brazil. They must show by their self-sacrifice, by their vision, and by their idealism, that they are the best Brazilians in Brazil.

Of us also it should be said, as in your National Anthem, that :

There are more stars in our sky,
There are more ways of loving in
our lives,

because our Theosophical sky is not only the visible Heavens but also the invisible, and our life has more love in it, because we see God in all our fellow-men, in every flower, in every bird, in every stream, and in every cloud, and in them and through them we love and worship Him.

This is the great work which awaits the Theosophists in Brazil.

"HE IS RISEN AS HE SAID!"

A TRIBUTE TO THE LIVING MEMORY OF BISHOP LEADBEATER

By HAROLD MORTON

"AND the Word was made flesh, and dwelt among us (and we beheld His glory, the glory of the only begotten of the Father)." In such words did the disciples who followed the Man of Nazareth testify to the glory that was tabernacled in human form.

Yet the Christ drama is more than the life history of one individual. It is the story of the human soul climbing the perilous steeps that the human may merge with the Divine. Such is the esoteric side of all religion, and ever have the Saints striven to take the manhood into God. The path of every Initiate leads from the cradle of Bethlehem to the valley of Jordan for Baptism. It leads up to Mt. Tabor where the Initiation of Transfiguration is conferred and the Voice from Heaven declares: "This is my beloved Son in whom I am well pleased; hear ye Him."

Again the pathway descends into the valley of men, only later to turn abruptly up the hill of Calvary where the glorification of death takes place. This time it is not the divine voice speaking from the cloud that proclaims the Initiation; it is the voice of the human soul in its triumph testifying: "My God, my God, how Thou hast glorified me!" Once again there is the descent to

the tomb, to be followed immediately by the Resurrection and Ascension. Every Initiate treads this same path to deification. It is the pathway trodden by our great leader, Bishop Leadbeater.

The passing over of our great Brother, C. W. Leadbeater, should be for every one who knows and loves him an occasion for great rejoicing. It certainly was for those of us who were privileged to be near him at the end. True, we would like to gaze again on that wonderful body, to tramp with him again over the sands from Kurnell to Cronulla, to carry his crozier and assist him in the Holy Eucharist, or to be able to help in some way with the work he incessantly carried out from early morning till late at night. These are glowing memories which we shall treasure. But life goes forward, and we too must dwell not on the past while he was here, but on the living present; for he is with us still.

So fully did we feel the passing of our Brother to be an occasion for thanksgiving, that we hoped to be able to establish a record at the Requiem Eucharist held in the Church of St. John the Divine, Perth, where the casket containing his body was taken after death. We wanted to be able to claim that no tear was shed in that

Church that day. For how could we, imbued as we were with the knowledge of life after death, have sorrow? How could any grieve who had learnt the mysteries of death from the lips of this Teacher?

That service was one of joy and gladness. With deep thankfulness in our hearts, we sang the sacred Mass. For we were celebrating the great festival of the Resurrection and Ascension, enacted again in our time by a great Initiate whom we knew and loved. Many years ago Dr. Besant made public utterance that he stood "on the threshold of Divinity". We had now the certainty that the soul which had passed mystically through the Second Birth, the Baptism of Power, the Transfiguration of Radiance, the Crucifixion of Glory, had come to the last human stage—had passed over the threshold and become the Man made Perfect, the glorious resurrected Christ.

That drama which all the great Teachers enact in their own lives has been performed again in this world. We have been permitted to witness some of the concluding scenes. We could not really follow him through them. He has been for long alone with no peer or equal to understand fully. He had his dark night of the soul alone in Gethsemane, for none is ever found that may share that vigil; we were there to witness some of the Crucifixion scenes—but he suffered the trial alone. It is ever thus. Alone, each Initiate faces the extinction of personality.

Yet do we not grieve. How can we grieve to know that life is freed? Why should we sorrow now that the long Crucifixion is ended, and the Resurrection morn has come? Verily, death is swallowed up in victory.

Friends, some of us have been privileged to know Bishop Leadbeater intimately, not only as an occultist but as a human being. We are grateful. I would that I had the voice of a poet to tell in poetry what I owe to C. W. L., Teacher, Bishop, Friend, Brother. I cannot. But this I know: *He lives!* I have the assurance that I served him in other lives, and that is encouraging, though unfortunately I do not remember in my brain-consciousness. But this too I know, that in this life, those of us who love C. W. L. may continue to work under him. We have not lost him. He guides us still. Then let us rejoice, celebrating March 1st always as the day our Teacher came to the end of his long human pilgrimage.

Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the fourfold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from sweet-smelling earth and rushing wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all Nature's wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YOU, O MEN OF
MYALBA.

A PILGRIM HATH RETURNED
BACK FROM THE OTHER
SHORE.

A NEW ARHAN IS BORN.

THE PRESENT VALUE OF
THEOSOPHY AND THE THEOSOPHICAL
SOCIETY

TO THE INDIVIDUAL AND TO THE WORLD

By J. W. HAMILTON-JONES

(President, Phoenix Lodge, Theosophical Society, London)

EVERY such attempt as the Theosophical Society has hitherto ended in failure because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own and so lost by *imperceptible* degrees that vitality which living truth alone can impart.

These words appear in H. P. B.'s conclusion to *The Key to Theosophy*, which was dedicated by her "To all her pupils". In the same portion of the *Key* she wrote regarding the prospects of the Theosophical Society:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.

Every sincere Theosophist who is genuinely concerned about the present value of Theosophy and the Theosophical Society should re-read *The Key to Theosophy* in the original edition—some of the modern editions having been abridged and "corrected," the original work has suffered in consequence.

It would be easy to write a trenchant article to show that the present Theosophical effort has

fared no better than its predecessors, and that as far as its utility or value either to the individual or to the world is concerned, the Theosophical Society must be regarded as a "stranded carcass on some sandbank of thought," dead but not yet buried. Probably the present value of the Theosophical Society is negligible—Theosophy will always be priceless to him who understands—but can we do anything to bring back life and vigour to the Movement? We can try, but that means starting again at the beginning, and to do this our membership will have to re-learn what Theosophy is, for it is a sad fact that we have departed from the straight and narrow path, and have wandered into the highways and byways of intriguing side issues.

We have become arrogant, asserting that Theosophy has the answer to all the problems which afflict a harassed world. Yet we cannot settle the problems which arise in our own organization, and the affairs of the Society have been so mismanaged that the public hold us up to ridicule. If members do not know what

Theosophy is, the man in the street cannot be expected to be any better informed. He judges us by what we do, and we have made fools of ourselves for the past twenty years. It is useless for us to say that the Theosophical Society has no official connection with the Liberal Catholic Church, the Esoteric School, the Co-Masonic Movement, the World Teacher and a host of other activities, in the fostering and promulgation of which the leaders of our Society have taken a prominent part. We may declare as loudly as we wish that the Theosophical Society has nothing to do with them, that they are separate organizations; the man in the street knows better and retorts: "The membership in these activities is recruited largely from the membership of the Theosophical Society"; and his conclusion is indisputable. How are we going to live that down? Most of our members, perhaps, have no wish to—they glory in the side activities—and most of those who wanted a real Theosophical Society have left us to go their own ways.

Another mistake we have made is in the aggrandizement of Theosophical personalities; precisely those people who should be treading the path of purity and humility, endeavouring to "appear as nothing in the eyes of men," have blossomed forth as Initiates, and even Arhats, concerning whom it has been whispered that they stand upon the very threshold of Divinity. This will have to be corrected if the Theosophical Society is going to do any good at all.

Let us now consider the Objects for which our Society was founded.

The Chiefs want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds.

So said Master K. H. in 1880. Are we to interpret this as a desire on the part of the "Chiefs" to form a society of Intellectuals? If so, why did Mr. Hume fail so utterly? It is evident to the student that Mr. Hume was a product of the lower mind stuff—a dealer in forms—whereas what the Society requires is men of intelligence, not necessarily of great erudition, men in whom the Higher Mind is illuminating the lower. Manas, we are taught, is but the vehicle of the Buddhist principle, whence all wisdom has its source. The Society

cannot make a Theosophist of one who has no sense for the *divine* fitness of things—or of him who understands Theosophy in his own *sectarian* and *egotistic* way.¹

The Brotherhood of Humanity is the expression of an impersonal Spiritual force; it is a function of the law of the One Life not confined to human beings but comprising all manifestation, and it is the duty of every Theosophist to contemplate the ideal of coming into contact with the universal Hierarchy of Humanity, and to realize and sense the one Universal Consciousness. Such people will endeavour to be practical in the application of the idea of Brotherhood—every one knows that there are hundreds of Societies who propagate Brotherhood on

¹ *The Key to Theosophy*, p. 20, 1st Edition.

theoretical lines, and our Theosophical Society was to be different. Of course, even in a Universal Brotherhood we find that it is in effect a Hierarchy, and the expression of a Brotherhood on the physical plane must also take some such form; so the Society is a mixture of Autocracy and Democracy, which might work very well if we had complete confidence in one another. But, unfortunately, human personalities have come to the fore, and in the fight for power and position the ideal has been lost sight of, with the result that we are not a Brotherhood any longer but just a Society of men and women without any common object.

The Second Object was, originally, "to promote the study of Aryan and other Eastern literatures, religions and sciences". It was intended that whilst the Society should be absolutely unsectarian, nevertheless it should attract the learned men of all races to study and compare the different systems of thought—religious, philosophical and scientific—so that the *One Truth* might emerge and form a barrier to the materialistic tendencies, and thus revive an interest in spiritual affairs. The Society has done some good work in this connection which, perhaps, will justify its existence to posterity. Certainly the world is less materialistic than it was fifty years ago, and in Western lands one is no longer regarded as a lunatic for expressing a firm conviction in the truths of reincarnation, Karma, evolution, etc. In spite of this, however, we have failed to attract people in any great numbers to the

Theosophical Standard, and our small membership has been sadly depleted in recent years. This failure is due very largely to the abuse by ourselves of the Third Object. We were warned in the beginning that this Object could be pursued by but few of the members of the Society.

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

For twenty years our printing presses have been kept busy pouring out a continual stream of psychic "literature" which only the poor in mind could swallow, with the result that many of the intelligent members have left the Society in disgust. The original teachings were "all shot to pieces" by new "revelations" which were the result—it was claimed—of first-hand clairvoyant investigations. Please turn to *The Mahatma Letters*, page 144 and page 283 :

To show you how exact a science is occultism, let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail.

Till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most *if not all* of the Secrets are *incommunicable*. The receptivity must be equal to the desire to instruct. The illumination *must come from within*.

This means that it is useless to try to explain the phenomena of the higher planes in lower plane symbols, *i.e.*, words, and any attempt to do so is neither occultism nor Theosophy, but merely psychism. The Master K. H. said that if that were all that was needed, they would only have to

commission some of the Brothers to write a handbook of the art.

So much, then, for those few who can pursue the Third Object. What then is a Theosophist? It is generally admitted that H. P. B. was the messenger of the great Adepts; that being so, she should be our guide, philosopher and friend in all Theosophical teachings. In her message to the American Section in 1888, she wrote:

Men cannot all be occultists, but they can all be Theosophists—many who have never heard of the Society are Theosophists without knowing it themselves, for the essence of Theosophy is in the harmonizing of the divine with the human in man—the adjustment of his God-like qualities and aspirations and their sway over the terrestrial and animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself are its chief features.

It is obvious, therefore, that the value of Theosophy to the world depends mainly upon the abilities of its adherents. The work which the Theosophist should do is similar in nature to that of the catalytic agent in chemistry which accelerates a reaction whilst remaining itself unchanged; therefore the Theosophist will seek to influence the world by his good example, his character and not least by his thought, which should be pure, unselfish and altruistic. The ethics which Theosophy has to promulgate are of the utmost importance to humanity, since they do condition and evolve the reincarnating Ego; whereas information concerning psychic matters is merely speculative for the recipient, however valuable it may be to the seer. Above all, we have to make Theosophy

impersonal, endeavouring always to view events from the standpoint of the Individuality (Higher Self).

It would be wise for us to recognize that the President of the Society is simply an administrator of its affairs; one who has been placed in that post by a majority vote taken amongst those members who took the trouble to exercise their franchise, and that whilst he may be a spiritual leader for some, that is not his function as President of the Theosophical Society. If he is possessed of the requisite "amount of knowledge and wisdom," he will direct the Society along the lines originally laid down by the Founders and printed in the Appendix to the *Key*, one section of which reads:

The Society as a body eschews politics and all subjects outside its declared sphere of work. The Rules stringently forbid members to compromise its strict neutrality in these matters.

Finally, it is impossible for us all to be of one mind and, therefore, differences of opinion are not only inevitable but are highly desirable, since they form the basis of our discussions; but let those discussions be upon that subject in which we have chosen to become specialists, *i.e.*, Theosophy. Let us accept the sincerity of our brethren in the Society—forget the grave mistakes of the past twenty years, but admit them, profit by them and be careful not to have similar or worse ones in future. Let our activities and teachings be based on the Wisdom of the Great Ones whom we all revere, and accept and act upon the instructions They deigned to give to us through Their messenger, H. P. Blavatsky.

AN ADDRESS ON COLONEL OLCOTT

By C. W. LEADBEATER

AS a young man I went on a 47-day trip with the Colonel through the jungles of Ceylon in a bullock-cart. Day and night in a bullock-cart for 47 days is a severe test; many a good man would come out of it somewhat the worse—but the Colonel did not fail.

It was the Colonel's duty to act as a kind of buffer between Madame Blavatsky and the world in general. It was not easy. We English are naturally rather conservative in many ways. We had a great regard for the Colonel; and hearing how Madame Blavatsky sometimes talked to him and spoke roughly to him, we felt the dignity of the Society was being lowered in her tempestuous talks. Furthermore, it was not quite pleasant to hear one of the Founders of the Society in the presence of strangers berate another, and all on account of nothing in particular. But the wonderful patience of the Colonel with all that was something very fine indeed—his self-restraint and self-control were more than words can describe. I could give you anecdotes, but they would surprise and perhaps shock you. He was perfect in the way in which he dealt with her. She had a great love for him. He never thoroughly understood her, but then who could? A person so unusual, so different in many ways, and not always pleasant ones.

You know I was here at Adyar when it consisted only of 29 acres, alone with Colonel and Cooper-Oakley for some months. I was a Theosophist, but I was also the ordinary lawn-tennis playing country curate of the Church of England, rather crude and trying. There was not much money here. The great characteristic of the Colonel that showed itself then was his wonderful kindness. You know of his work, his devotion to the Master, and his protective feeling towards the Theosophical Society. But you may not know of this side of his nature. That man was just like a father to us two young men. Cooper-Oakley was a disappointed man, a pessimist—it was his nature, and he had a very hard life. But Colonel was wonderfully patient and kind to us. He looked after us in all kinds of domestic details—more like a mother than a father. He was overwhelmed with responsibilities, but he never once failed in watchful kindness to those two young men. Very few people had the same opportunity of seeing this side of his nature that we two had; so as opportunity arises I bear testimony to that. A great and wonderful man in his public work, but also most careful, most loving, most kindly in every way in private life. All kinds of worries were perpetually turning up, but through them all

Colonel was a splendid character. He never failed. He must have had weaknesses like other people, but he did not show them to us. I should like you all to remember this kindly side as well as the magnificent side of this our President-Founder.

From Madame Blavatsky we had the teaching, but the founding and the administrative work of the

Society came from him. They were curiously complementary, not always understanding each other, but both splendid. Our President [Dr. Besant] has summed it up well by saying: "H. P. B. gave to the world Theosophy, H. S. Olcott gave to the world the Theosophical Society. Each was chosen by the Masters. Which brought the greater gift?"

STORY OF YUDHISHTHIRA

RETOLD BY ANNIE BESANT

TAKE for example the conduct of Yudhishtira, the righteous king, who once in a trial at the hands of Shri Krishna Himself had fallen from truth. See him in the last scene of his life, ere he leaves this earth, when Indra, the King of the Devas, comes down and bids him mount his car and go to the highest heaven. Remember how, pointing to the faithful dog that had survived the terrible journey across the great desert, he says: "My heart is moved with compassion for the hound; let him come to Svarga with me." "There is no place for dogs in Svarga," replies Indra; and as Yudhishtira still refused he grew sarcastic, saying: "You let your brothers die in the great desert; you left them lying dead. You left Draupadi dying, and her corpse did not check your forward course. If brothers and wife were left behind, why cling to a dog, and why wish to take him onward?" Then replied Yudhishtira: "For the dead we can do nothing; I could not help my brothers or my wife. But this creature is alive, and is not dead. Equal to the killing of the twice-born, equal to the spoiling of the goods of the Brahmana, is the sin of deserting a helpless one, who has taken refuge with you. I will not go to heaven alone." And when he was found unshaken by divine argument, and by all appeals of Deva sophistry, then the dog vanished, and Dharma incarnate rose up before him, and bade him mount to heaven. Stronger than command of Indra was the steadfast conscience of the king. No lure of immortality made him swerve from duty, nor could the sweet tongue of the Deva blind him as to the path of righteousness to which his conscience pointed.¹

¹ *The Laws of the Higher Life*, p. 32.

EAST AND WEST MEET IN ANNIE BESANT

BY DR. ANNA KAMENSKY

[From a splendid appreciation of "The Worldwide Activity of Annie Besant" which we have received from Dr. Anna Kamensky, General Secretary of the Russian Section, who knew our late President intimately over a period of years, we have detached her peroration as it has a topical bearing on the development of India.—ED.]

THE last part of her work was the work she did in linking East and West, the work for India, for bringing India to the place she has a right to, as a free nation in a World-Parliament. So much nonsense has been said about her work in India, such a lack of understanding was shown sometimes, even by members of the Theosophical Society. People spoke of her having left "spiritual work" for politics, as if she ever could have ceased to work on the spiritual field and in a spiritual way! Surely, all she did she did for the final victory of the Spirit. But East and West must come nearer to each other, the unity of mankind *must* be achieved, the wisdom of the East must enlighten the conscience of the West, Mary and Martha must clasp hands together, and Religion and Science must again unite, so that the great social problem of the race might be rightly solved. It will never be solved on a materialistic ground.

So long as man knows himself as a body rather than as a spirit, so long must Brotherhood remain unrealized, for

matter grows by taking, but when man begins to know himself as a *spirit* rather than a body, he realizes that *sharing* and *giving* are the condition of *growth* and *power*; spiritual riches increase in the using.¹

The West alone, in spite of all efforts and noble aspirations, will never change the world, as long as it refuses to accept the spiritual weapon of the East, and to unite in a holy union with the Divine Self. The West, fighting so many centuries and so passionately for the rights of man, has gained valuable social experience, which it can share with the East, but the West needs the spiritual insight of the East, its calm wisdom, its peaceful strength, its deep occult knowledge of the Good Law. And because Humanity must assemble now all the gems of her kingly crown to achieve her divine mission, therefore a bridge had to be built between East and West, and the Theosophical Society was founded. The diffusion of the Ancient Wisdom and goodwill to all creeds and nations of the world created the mental-astral part of the bridge, but the physical bridge was wanted

¹ *Textbook of Religion*, by Annie Besant.

also, and then Dr. Besant's special work for India began. For India, the Pearl of the East, must enter as a free nation the World-Parliament, on equal terms with Canada and Australia. Is She not the Aryan Mother of all the nations of the West? It will be a splendid task for Great Britain to recognize her divine claims, for it means not only the recognition of a highly cultured country, but also of the East, from where always the Light shone and came to the West. For this great aim our Chief worked so patiently and fervently, for this she gave so much of her time and her force. For this she planned and dreamt, never tired to begin anew, never afraid of obstacles or dangers. With the same divine serenity she worked in storm and in sunshine, the same to friend and foe, always strong and peaceful, always full of hope and faith. What wonder that her "children" in India called Her "Mother"!

In truth, to us all she is a Mother in spirit, for not only has she awakened in us a fiery enthusiasm for service, but she

has begun, by putting patiently, one by one, the bricks of the altar of the great Temple of Humanity, to build the future civilization of our race. It will be a civilization founded on love and understanding, a civilization of joyful co-operation, of realized brotherhood, of peace, beauty and chivalry. It may be that the world, going now through such a frightful crisis, does not see the erected Temple, but it is there, waiting for men to awake to their divine heritage and to enter. When the world is ready, when East and West shall heartily clasp hands together, then the white swan of wisdom brooding over mankind will meet the golden bird, hidden in the human heart, and both, becoming one, will soar with a glorious song to heaven, and the dawn of a new Day will illuminate the earth. This hymn will crown the work of Annie Besant who toiled in the night to prepare for us the sunrise. Her life was a beautiful song, and those who have heard it can never forget it, for their life has been transformed through its music and their soul sanctified for ever.

AN aristocracy should be the custodian of stately manners, dignified bearing, artistic culture, simple or splendid living, according to the seemliness of the occasion, the ever-present example of "good taste".

ANNIE BESANT

KRISHNAMURTI UNDER THE PINES

By ADELE BROOKS FORT

IT was announced in the papers that he was to come to us, first to address a large public gathering in our city, then to speak for several afternoons in a pine-grove bordering the grounds of his host. "Are you going to hear Krishnamurti?" women asked one another casually as we met in the street or for tea. Just as one might enquire: "Have you tickets for Martinelli?" "Do you expect to see Gene Tunney?"—life appearing not altogether bad while celebrities come and go.

So on the day he was scheduled to speak, the temple was quickly filled. Many stood in the aisles, others were turned away. The Sunday crowd, smiling and expectant, chatted together amiably, and the subdued murmur of many voices rose and fell like small sea waves on a clement day. Occasionally a little laugh broke through, or an eager greeting, then the murmur grew lower, and a hush prevailed. Into this stillness he came.

I lifted my eyes and looked at him, then as quickly dropped them again. That glance had shown me something I had never seen before. My reaction was a recognition of this. It was a flash of reverence evoked by the unknown. Vividly etched upon my consciousness were the jet-black hair, the classic features, the young austerity. But it was

not these things that made me look away. It was, rather, as if I had come to see a partial expression of man, another human vessel containing a few drops of life, and I had, disconcertingly, looked upon a chalice filled.

When he began to speak, it was obvious that he was giving to us his utmost. His words and gestures revealed an intensity of feeling, a lavish expenditure of himself, that challenged our attention. But there was never the blur of confusion. However ardently his words might come to us, they always wore the cool vesture of the man of breeding. However fervent his desire to reach us, he was always restrained by the leash of truth.

To him his message must have seemed very simple. To us it was not, but this was due less to our lack of intelligence than to the fact that for so long have we built around us the barriers of artificiality that the clean sunlight piercing through hurt our narrowed eyes.

It was as if a great tapestry had been covered by the dust of ages, and by a magic he evoked, the dimness of time fell from it, and we were somehow conscious of its fundamental meaning. There in its original freshness it stood for every one to see: every one, that is, who is not yet blind to all but dust.

In a concrete sense, then, he gave us nothing, for the things which he pointed out have always been ours. In another sense he gave us much, for we saw before us one who in his daily living uses the eternal verities which we have passed by. But he imparted no method. "Truth abides in each one," he said. This to him was sufficient. "How," he reasoned, "can another give you truth?" "Truth is One and dwells in all. When we cease to look for it in external things, we shall find it within."

Those that were hoping for concrete directions were disappointed. Just as many must have grumbled when, a while back, another Man said: "The kingdom of heaven is within you."

Krishnamurti spoke on: "Live in the present". We accumulate, we gather together for the future that we may be secure. Meantime the present offers up unheeded its own perpetual song. We stretch forth our hands from the sunlight of to-day into the shadows of yesterday. And all the time life in the present dances through sunbeams, laughs through the brook, flies through the swallow. To be aware of life each hour is fulfilment. And we forfeit this birth-right to strive for the things of to-morrow. "Living for the future creates incompleteness in the present," said Krishnamurti, and there came to me a reverberation from the past: "Take therefore no thought for the morrow."

Aflame with his message, he asked us to throw away the crutches of conformity. "Work together

for your needs," he said, "but think alone and think through."

In living, do not look to reward but to plenitude of life. In looking for reward we select certain thoughts which make for self-advancement, and these thoughts we defend and in these thoughts we stiffen. But living in the present, taking life as it comes in all its variousness and its wonder—in this there is pliability and ever-recurring freshness.

Sometimes he paused. It was as if he knew his book of wisdom, but in speaking to us whose awareness consists of a page here and there, he felt it important to find the words we know.

His face was eager. In quick succession there passed over it the reflection of his thoughts and feelings: hope, glints of humour, then a quick gravity. In this last expression there was a singular denudation as if a sculptor had chiselled away all unnecessary lines that the man himself might stand revealed.

For a moment he stopped and looked at us, then suddenly, as if that were all the hour now held, as if he himself were being formed moment by moment through his voice of truth within, he raised his hands in Indian greeting and was gone.

The chatting was renewed as we all filed out. "Well," said a successful merchant, appraising the afternoon, "he is young yet."

The next afternoon we met under the trees. It was a day of Indian summer, mild and gracious. Rifts of sunlight touched the tall pines and the grass, and here and there one could see the leaves of a flaming maple or the mellow gold of a hickory. In a large semi-circle we sat upon our cushions

on the ground. Again the hum of voices rose about us, and as we waited, I thought of the young Hindu.

Years ago, Dr. Annie Besant, English political worker and President of the Theosophical Society, noticed at her headquarters in India the unusual qualities of a young lad whose father was working there. Now, the Theosophists, in their survey of world events, claim that, after certain devastating periods in history, great teachers are born to lead mankind forth from the ruins of its own making. In ways which one cannot fathom, Dr. Besant was finally convinced that the young Krishnamurti was one of these.

And in truth there were in his case the signs of a rare development. Born a Brahmin, he showed spiritual discernment remarkable even in India. At the age of twelve he wrote the little book now known throughout the world, *At the Feet of the Master*. Dr. Besant took him as her protégé, had him educated by tutors, and later introduced him to three continents. For a short time he accompanied her on tours speaking to large audiences. He was, so to speak, the star which the Theosophical Society had discovered and was presenting to the world. And then he stepped out of the frame.

He stepped completely. He severed all connection with the Society which had sponsored him, and he gave back to a landowner in Holland six thousand acres which had been given him for his work. He stripped himself as utterly of externals as he is stripped

within. This done, he came forth again, this time alone.

And as I sat upon the grass thinking on these things, again I was conscious of a silence falling. He had not come, he was not visible, but it was as if a tranquil breath stole forth, as one tastes the salt before the sea is seen. From the opened windows of the house came the soft strains of harp and violin filling our thoughts with music. And then he stood before us.

But it was not as tranquillity he stood. Under the pines, touched now and again by the falling leaves, flecked by the shadows of light and shade—he stood as one with these. And it suddenly seemed to me that life does not mean the different objects which dot the landscape, the branch, the sparrow and the rose, but rather is it the essence which awakes with joy in each individual thing. Joy through the vagrant butterfly. Joy through the swaying grasses. And joy through Krishnamurti!

For as I looked I was conscious of vital joy within him. I knew that whatever burdens the past had brought, he now is free. Free as Nature is free, but with a liberation even greater, for bud and leaf are but dimly conscious, and this man's freedom is the attainment of full maturity.

I can think of no term by which I can so identify him as Life. His words came forth like rapiers, yet in the last analysis, it was less what he said that counted than what he is. In a greater degree than I have ever seen it, Life dwells within him. And his concern is to keep the channels flowing that no stagnant pool may form.

Therefore, while he condemns no system of thinking, for himself he holds none; to you he gives none. Systems atrophy life! For this reason, questions asked him concerning the Eastern belief in reincarnation, in Masters, receive no definite answer. He says in substance: "This I neither deny nor affirm. But even if true, what of it? Reincarnation will not bring fulfilment, nor can Masters give you truth. Therefore dismiss it from your thoughts as unrelated to living."

One asked him: "What is the origin of evil?" And he answered: "To me there is no evil. There is only ignorance and illusion." But at the same time he made it clear that he does not sanction those systems of thought which use an idea of God as perfection, to bring about the conquering of sorrow, the healing of the body.

I do not base action on any idea. If I am living entirely focussed on life every hour of the day, I need no idea. By training thoughts and emotions along a certain line to achieve, you *will* achieve, but you will stifle and subjugate the richness of living. To concentrate is contraction. It is strangulation and death to elasticity. There should be no conformity of any kind, not even reliance upon our experience of yesterday since every day brings its new conditions.

By living fully in the present we are free from the past, and conquer the future.

As for institutionalized religion, it has built its structure around a preconceived idea.

He tells a story:

The devil and a friend were walking down the street. A man in front stooped to pick up something. "What is he picking up?" asked the devil's friend. "A grain of truth," answered the devil.

"Isn't that bad for you?" asked his friend. "No," said the devil. "I'll help him organize it."

A gleam of humour came and went. There seemed to be in his consciousness a clarity like a lake lying naked to the sky. Undisturbed by ripples on its own surface, such a lake could reflect each floating cloud, each rift of blue. Here was a sensitivity greater than any instrument I have ever seen. The sunlight which sometimes touched his hair gave no greater glow than the light from within, which now and again swept his features when someone understood his words. Once he was ironic, but even as he spoke his face revealed a strange tenderness, as he paused and looked at us. Again old words coursed through me: "Like as a father pitieth his children"; then: "Why do I think these things? Is it because certain truths are timeless and recall one another as echo calls to echo?"

Let no one think, because I stress his simplicity of attitude, that this man's intellect is not developed. On the contrary, the only strain involved lay in the difficulty of his reaching us. Not because of erudition, long words or phrases, but because his thought was so obviously on a higher level than that which we have attained. There were moments when he had to change his speech or curtail its flow. Teaching, which might seem old and worn if given by others, flashed from him with the spontaneity of a recent discovery. His words came forth as if new-born. Something original and constantly fresh seemed each moment to take

shape within him. But how can I describe it? Can one weigh the fragrance of a flower or measure the lilt of a song?

By contrast with this sudden light we felt a little wooden, a little stolid, and heavily burdened with cares. Yet as we came more fully under the spell of his freedom, our own wings stirred restlessly within our souls.

You spend your days in sheer exhaustion in collecting! Collecting things. Collecting ideas. In going forward you find continually what you do not need. Through constant elimination you begin to discover what is of lasting value.

It is only when you confront life, when you become truly naked and alone, that you will see.

Living is not a means to an end. Living is not a school to train you for some other thing. Living is an ecstasy!

His joy welled forth, and something of his glancing charm reached us. Life is ecstasy; and not to-morrow but now!

You cannot have this if you are pursuing a want, for a want is always in the future. Wants are not needs. When you are governed by wants you pass from one transient thing to another.

Real meditation is to examine all through the day what you say, think or do. When you are not living completely in the present, you escape into the future or past, and this causes conflict.

What is the Twentieth Century? It is what you have created. For centuries there has been stupid, brutal selfishness. Man is always exploiting someone else—emotionally, intellectually, physically. Thus the cataclysm has come about. Why do we create false values? Because we want these things!

Distinctions exist when there are false values. To consider that the oak is greater than the acorn is a distinction. Each is perfect in itself.

It is possible for man to be as unconscious of the "I" as the acorn growing into the oak.

I think it was here that a question made him laugh out freely and joyously. Then:

To me, love is a tenderness, not an attachment.

I do not read great scriptures or books of philosophy, gathering diversified bits of truth. I work from within, testing all things at the touchstone of myself.

Denude yourself, free yourself of the ego, and truth, which is always within, will be left.

The sun had almost faded from the pines. Light and shadows merged together in a gathering dusk. The flame-like personality looked at us quietly, and after a tranquil pause lifted quick hands in greeting again. This was good-bye.

I passed through the audience as it rose to its feet and gathered itself into groups. Some faces looked troubled, some annoyed. "Not to read the scriptures!" said one. "How can I work if not towards the future?" asked another indignantly. "To eliminate the past!" exclaimed a third, "the fruit of our labours!" And I thought:

The kingdom of heaven is like unto a certain king, which made a marriage for his son,

And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise. . .

Before I returned to my merchandise I sought him a moment as he was entering the home of his host. "I have much to thank you for," I said. There was warmth

in my voice. The ice within me had melted; I was fully alive.

He looked at me with kindness, but suddenly I had an intuition that my words had not touched him. To his point of view, he had given nothing. He is no

longer aware of himself as apart from the whole of life.

In all his talks he had not mentioned an objective God. Who knows what he has found within, that made me shade my heart from too much beauty?

THE LAKE OF GALILEE

THE Lake of Galilee is, of all the places that I have ever seen, the one in which the Spirit of Christ is still present. There are no warring sects, no rival shrines; only lake water falling on black stones, a slow procession of crops, the ripening of fruit, the bright flight of king-fisher and bee-catcher, the sun by day and the stars by night.

Time has taken no revenge on the lakeside where Christianity was born. It is even lovelier than imagination paints it. There are no temples made by hands, no clash of creed, no jealousy and no hate.

In the silence of night the little fishing-boats set off under the stars as they used to do when a Voice called from the shore: "Come ye after Me, and I will make you fishers of men."

H. V. MORTON, *In the Steps of the Master*

SCHUBERT

1797—1828

By NORMAN INGAMELLS

TAKING him for all in all, Franz Schubert was the greatest song-writer who ever lived. He might be called the Robert Burns of music. One of a family of nineteen children, his youth was a difficult period. At school he was poorly fed and was forced to live in icy cold rooms. However, on the whole, he grew into a most genial, sociable and lovable man. His shortcomings were an easy-going, carefree way of taking life. Even his addiction to wine was not so much a vicious habit as the result of his desire for company—a habit which probably accounted for his usual state of poverty.

Nathan Haskell Dole writes of him :

Marvellous contradiction! Strange dual nature of man! Even amid these wild orgies what lovely songs were born, as water-lilies, pure and white, grow from the filth and ooze of the pond!

Thus once in a beer-garden Schubert picked up a volume of Shakespeare which some literary friend had laid on a table. The poem, "Hark, Hark, the Lark!" meeting his eye, he exclaimed: "Such a lovely melody has come to me! If only I had some music paper!" A few staves were hastily drawn in pencil on the back of a bill-of-fare, and amid such incongruous surroundings one of the

most perfect songs was jotted down. Yet Schubert exclaimed:

My music is the product of my genius and my poverty, and that which I have written in my greatest distress is what the world seems to like the best.

Schubert's method of writing was rapid; he read a poem and immediately set it to music. Indeed, he wrote so many and so quickly that he used to forget them. Vogl on one occasion received from Schubert some new songs, and finding one song too high for his voice, had it transposed into a lower key. A fortnight afterwards they were making music together, and Vogl placed the transposed copy before Schubert who tried it through and said: "That song is not so bad. Who wrote it?"

Schubert was born in Vienna, the cruel foster-mother which allowed Mozart to starve, Beethoven to die in solitude, Schumann to die the victim of privation and sorrow. Beethoven and Schubert were friends, but saw little of one another, though they admired each other's work. The first time Schubert met the great master he was so disconcerted that he was unable to write anything at all. Beethoven, however, was pleased with some Variations that Schubert dedicated to him. On his last bed of sickness Beethoven was

shown some of Schubert's songs and, amazed to discover that he had written over 500, regretted that he had not known him better. Twice Schubert visited Beethoven on his death-bed and the master said of him: "Truly he has the divine fire in him." Schumann said of Schubert that "his pencil was dipped in moonbeams and in the flame of the sun"; and Liszt called him "the most poetical musician that ever was".

Schubert was one of the most prolific of all artists in sound, and most spontaneous. He died at thirty-one years of age, leaving the world a galaxy of quartettes, symphonies, operas, songs, etc. In one year he wrote 137 songs, and in one day he wrote eight.

But so little do men realize the presence of a great soul amongst them, that we find the housemaid lighting fires with his precious manuscripts, some valuable opera scores being thus mutilated or lost for ever. To-day every bar he wrote is prized as a priceless treasure.

At the early age of thirty-one the Messenger came who cut the silver cord and loosed the soul from the body. As earthly possessions Schubert left old clothes valued at £5, and some old music considered to be worth about £1. A generation passed before the world realized his greatness. If Schubert had left us nothing but his "Unfinished Symphony" the world would still be mightily the richer for his presence.

WHOEVER he be that shall give his mind to the study of music in his youth will be sure to applaud and embrace that which is noble and generous, and to rebuke and blame the contrary, as well in other things as in what belongs to music. And by that means he will become clear from all reproachful actions; for having reaped the noblest fruit of music, he may be of great use, not only to himself, but to the commonwealth; while music teaches him to abstain from everything that is indecent, both in word and deed, and to observe decorum, temperance and regularity. Moreover, music is the only sensual gratification which mankind may indulge in to excess without injury to their moral feelings.

PLUTARCH

THEOSOPHICAL BELIEFS

By ERNEST WOOD

FROM time to time, there have been formulated, by different students and teachers of Theosophy, various particular explanations of the way in which our life in the world is at all times both rational and good.

For example, there is the doctrine of Reincarnation and Karma, two ideas which always appear together. The former may be briefly stated as follows: "A man is not his body, which is only an instrument for his use, just as a gardener uses a spade or a student uses a book. He survives bodily death unchanged, and after an interval of time, during which he digests the collection of experiences acquired in the life just finished, he again takes a human body, having a renewed appetite for experience."

The idea of karma is that a man reaps only what he has sown. All the things that come within his experience are the result of his own past actions; just as a painter might cover the walls of his studio with pictures painted by himself. It means that nothing can be obtained without effort, and that on the other hand no one can be deprived of the results of his efforts. It implies a constant readjustment in the affairs of men, so that justice between them is always there. It further implies that all experience is in the nature of experiment. As a musical composer,

having an idea for a piece of music in his mind, will try it out on the piano, and will reject some notes and accept others until he is satisfied with his composition, and then he will set aside that composition and become intent upon some other composition, so men are playing the notes and composing the music of their careers.

Another doctrine I would put in the words of Emerson: "The world exists for the education of each man." He also added the thought that each man is placed where his eye may fall upon those things which are most necessary for him. Thus there is no chance in human experience, and there is not only justice between man and man, but there is also that ultimately all-pervading and perfect justice which provides that each man at every moment shall be faced with the experience from which he can derive the greatest benefit.

Still another doctrine is that though men may go through very many lives, or rather bodies, there will come a time when each one will reach the goal of life and will then reincarnate no more. This reaching of the goal changes the man from the condition of a pupil to the condition of a master in the art of life. In the course of reincarnation men are only learning to live with the aid of toys, but when the flower of their

life has blossomed they will live as pure life, and will not need the toys any more. It is an indication of nearness to that goal when the ship of a man's life is not blown hither and thither by the various winds of circumstance, but keeps its balance always, and is directed by its own nature of understanding and love.

A still further doctrine is that the world of life of liberated men is not entirely separated from the world composed of the collective karma of those who still make and use the forms. The pressure of that pure life is upon all men, and it irrupts through their consciousness in the form of intuitions of love, of thought and of the will.

There is also the doctrine that some of those who have reached perfection or liberation still take or retain human bodies, so that they may occasionally, by external teaching, remind mankind of its divine nature and destiny, whenever it sinks itself too deeply in the darkness of materialism—whether of science or of religion, or of the mere pleasures of the body.

All these ideas have been subjected to various modifications by different thinkers and writers, and there are very sound arguments in support of all of them. They also satisfy the test of pragmatic value, for they relieve the mind of any arrestation due to the thought of chance, which renders invalid its calculation of future conditions of life. Thus they give the mind, the feelings and the will full scope, and entirely remove fatalism from human life—whether it be the fatalism of material chance or the

fatalism of superior dispensation or caprice.

It is consistent with the Theosophical tradition that there should be individual free-thought in all such religious and philosophical beliefs. There is, in reality, no escape for any man from this position. This is easy to prove, for if we ask a Christian, a Buddhist or a Hindu, whether he would follow Christ, or Buddha, or Krishna, if that Being had taught and shown selfishness, untruth and ugliness, his answer would be that certainly he would not. Then we could say to him: "You are no follower of Christ or Buddha or Krishna, or even of a God. You are a follower of goodness, truth and beauty. You are a judge of Gods and you test and measure them by your own ideals." More and more men are releasing themselves from narrow tyrannies because they recognize the God within, who sits in judgment on the entire world. Many men have done the same thing, but the Theosophist is he who knows that he has done it, and therefore gives himself the name of Theosophist, which is "God-knower".

The position within the Theosophical Society is that each member is free to believe or not to believe any of these doctrines, and in any form that he likes. The Society can be defined as a band of students, just as we should define a scientific society. Its constitution is entirely democratic, and its officers are all executives, not teachers. If on its platform or in its publications appears any statement, it is entirely the personal statement of the speaker

or writer. If some are leaders and others are followers, that is entirely a private relationship, and though any member may be quite justified in the course of discussion in rising and saying: "My leaders say so and so," he would be doing a great disservice to the Society and making a great error if he said: "Our leaders say so and so." Some members maintain that they have messages from on high. Others think that these may be mixed with personal idiosyncrasies, and sometimes may be completely wrong. No one is *bound* to believe in anything or anybody else.

There are really two purposes in this Theosophical movement. I think I can best clarify this point by references to an article by Madame Blavatsky, which was entitled "Occultism versus the Occult Arts". She said it was most important to distinguish between occultism and the "occult arts". She defined occultism as knowledge of our own true being, and she also made the statement that when we find our own true self we shall find it to be the self of all. The Theosophic life is always to be seeking for this joy-giving reality. In this seeking it must be realized that nothing from the outside can do anything to help us, because everything outside is merely form. We have to *use* the forms just as a pianist uses a piano; the music which he composes comes not from the piano, but from his life.

Every man has his karma. Out of it he must make beauty, just as the lotus comes out of the mud. Let him use his own thought, his

own love, his own will, in those circumstances which are his karma, no matter what that karma may be, and out of that will come the triumph of life over form. There will be something beautiful there. And in himself will come the intuition of life itself, so that he suddenly knows that he *is* life, and life is joy and freedom. Let him not make a mistake, as though the lotus seed were to say: "I do not like this mud; I want golden sands in which to grow"; nor the materialistic mistake of thinking that the triumph of his life over forms means that he should do what are called big things, or great things. Quality is the sign of the spirit, not quantity. The body is a natural thing, with its proper limitations, and it is within those limitations that perfection can be found. For example, one can unfold or develop the love of mothers with the experience of one mother only. One does not need a million mothers. Or if an artist paints a picture about one metre in size it may be a very perfect piece of art; it will not be greatness to paint a picture one kilometre wide. There is no spiritual greatness in great physical strength, like that of a professional strong man, or in great mental capacity, like that of one who can carry a dictionary in his head. Health, not strength, is the ideal, and that is moderate and natural. Do not be persuaded that because you have not spent your time achieving material greatness, you are far away from spiritual greatness. It is only the vice of pride which makes people work for many lives, quite unnecessarily, to acquire

material greatness in this or that way. *The finding of the life eternal in the present, with the aid of the forms temporal, is the first purpose of the Theosophical movement. It is the essence of Theosophy.*

But thus to find God in ordinary life is not what everybody wants. Some say quite frankly that they desire the limited pleasures of external things, though they wish to improve upon the degree and quantity of them which they have at the present time. They do not want the spirit, the virtue which is its own reward, but they want coloured lights and ozonized atmospheres.

Here arises a second purpose of the Theosophical movement, because it is willing to help *all* people in their own way, and if people do want to continue living in this world, it will show them how they can do so with far less disharmony and pain than they are making for themselves at the present time, or have made for themselves in the past. It is in this connection that the occult sciences and arts have something to offer, for they are concerned with phenomenal acquisitions. There is quite a large body of science which, though it may not be as exact as Chemistry or Geology, belongs to the same class of knowledge about some part of the world of forms.

The pleasures of the worlds or planes may be classified in three groups: (1) Pleasant sensations of all kinds—not only excitement, but also comforts and satisfaction; (2) Wealth and power and strength, including the feeling of being successful; (3) Companionship of all

kinds, whether of one or many—the stimulus which comes from others who either praise us or govern us, including the satisfaction of personal devotion. These three are the ingredients of all pictures of heavens and of more satisfactory future lives on earth.

Occult science has usually something to say to these people, very much as follows: "Yes, we know something about the way in which the machinery of life works in this world of limited forms. There is reincarnation, because your desire for the three classes of things carries you into birth among them. And then there is karma, by which you obtain the things for which you have worked, modified by your actions, kind or unkind, in relation to other people. It should be encouraging to you to know that you need fear no pain or trouble but what you bring upon yourself by cruelty or unkindness or thoughtlessness or idleness, so you can go forward without fear of danger. And also if you have any ambition to be a great person in the world or to succeed greatly in some line of achievement, you will soon get what you want, even to the extent of the abnormality usually called genius, if you work steadily towards it."

There are other people who say: "Some day we shall want the pure life, but just now we do not feel strong enough to aim at it; and therefore we want to know how to secure future conditions more favourable for its attainment than we have at present." I must, however, remark that the idea of better conditions for this purpose is a mistake. You may obtain

more comfortable conditions, more pleasant surroundings, easier circumstances, and even the society of people you admire, but these are not better conditions for teaching the pure life. The question is: "Where do you place your joy?" If you place it in right living—understanding, love and the will—it is very near at hand. There is no obstacle to our freedom or unity, except in ourselves.

No doubt there will always be in the Movement exponents of both

the purposes I have mentioned. Some will be eager about one, and some about the other. But let us hope that these exponents, while strongly advocating their own aims, will not try to capture the Movement for their own exclusive purposes, but will live like friends together, differing in important matters indeed, but both desiring that all should fully enjoy liberty of opinion and of methods in the pursuit of their respective goals.

THREE DEGREES OF KINGSHIP

A CROWN,

Golden in show, is but a wreath of thorns,
Brings dangers, troubles, cares, and sleepless nights,
To him who wears the regal diadem,
When on his shoulders each man's burdens lies;
For therein stands the office of a king,
His honour, virtue, merit, and chief praise,
That for the public all this weight he bears.

Yet he who reigns within himself, and rules
Passions, desires, and fears, is more a king—
Which every wise and virtuous man attains;
And who attains not, ill aspires to rule
Cities of men, or headstrong multitudes,
Subject himself to anarchy within,
Or lawless passions in him, which he serves.

But to guide nations in the way of truth
By saving doctrine, and from error lead
To know, and, knowing, worship God aright,
Is yet more kingly. This attracts the soul,
Governs the inner man, the nobler part;
That other o'er the body only reigns,
And oft by force—which to a generous mind
So reigning can be no sincere delight.

MILTON, *Paradise Regained*, II, 458-480.

THE SOUTH AFRICAN YOUTH MOVEMENT

By A MEMBER

DURING the visit of Mr. and Mrs. Geoffrey Hodson to South Africa, a new chapter in the history of that country was begun by the founding of the South African Youth Movement.

Mr. and Mrs. Hodson conceived the idea of banding the young people of South Africa into a movement through which the energy, the enthusiasm and the ideals of youth could be definitely and usefully directed for the good of the new race which is slowly but surely being formed in South Africa.

They started by sending out a call to the young people who were attending their lectures to participate in an attempt to launch special meetings for young people. The immediate purpose of these meetings was to apply Theosophical solutions to the problems of youth, but actually the audiences became nuclei of local branches of the South African Youth Movement.

At all these meetings, in the various centres of the Union, large audiences attended and much interest and enthusiasm was displayed, resulting in the fact that at the first meetings numbers of young people immediately, and as one, emphatically agreed as to the necessity of such an organization in South Africa.

Branches were speedily formed in the cities of Pretoria, Johannesburg, Maritzburg, Durban and Capetown, and within the incredibly short time of four months some three hundred and fifty members had enrolled; these proved themselves to be quietly determined to carry out to the utmost of their ability the tasks, the possibilities of which Mr. and Mrs. Hodson had revealed to them.

Space does not allow one to include some of the magnificent and inspiring addresses which Mr. Hodson delivered to the young people, but in the headquarters of the various Branches one can see on the walls framed copies of those addresses, a constant reminder to these young people of the way which they can tread to that great civilization of the future, the foundation-stones of which it is their duty to lay.

It would be of interest to set down hereunder the purpose, the objects and the ideals of the South African Youth Movement which have been defined as follows:

Purpose: An association of both sexes of the Youth of South Africa without distinction of race, creed, party or class, banded in one great Brotherhood without ties to any sect, religious body or other institution, to offer practical

assistance in the solution of civic, national and international problems.

Objects: (a) To formulate, voice, practically live and apply to the problems of life the highest ideals.

(b) To promote world peace.

(c) To render service to individuals, city, country and race.

(d) To unite with the youth of other countries in the fulfilment of the ideals for which this Movement stands.

(e) To encourage and assist Members to know themselves and to understand and control the inherent powers within themselves.

Ideals: (a) Brotherhood and Service.

(b) To appreciate fully the responsibilities of citizenship.

(c) To supplant selfishness, malice and hatred with love.

(d) To be tolerant, self-controlled and steadfast of purpose.

(e) To eradicate cruelty and ugliness, and to instal compassion and beauty in their place.

(f) To inculcate and obey the knightly code of chivalry.

Membership is open to any young man or woman of any race, creed, party or class between the ages of 16 and 35 years adhering to the above objects and ideals, upon being sponsored by any two members.

Again space will not allow one to set forth the method of organization, but this has been carried out by young people of experience; and an excellent system of officers and committees has been established, so that all opportunities of service will be effectively grasped.

In addition to these ideals and aims is the task which devolves

upon us all of promoting unity and brotherliness between the two chief races, Dutch and British, of which our population consists.

Already much practical work has been done collectively and individually, and public attention has been decidedly drawn towards this steadily growing Movement. The newspapers of South Africa have given every possible assistance and have intimated that they wish, in the future, to take an active interest in the work of the Movement.

Other existing bodies such as the Rotary and the Gordon Boys' Institute have shown great interest and enthusiasm at the formation and continuance of this unique organization.

It is indeed a very wonderful experience in these modern times to see so many young people keenly interested in the deep truths of life, in the fundamental laws of existence, not only interested, but actively attempting to live by them, powerfully determined to let nothing blind them to the wonderful illumination gained from a study of the teachings of Theosophy.

As Mr. and Mrs. Hodson left each city, large crowds of young people came to see them off, deluging them with flowers and beautiful gifts in token of their deep appreciation and gratefulness for the new vision of life which they now have. Sad they were, but nevertheless filled with an inner joy, for now they have a purpose in life.

This brief account may well be concluded with a quotation in full of the inspiring charge delivered to

the young people of South Africa by Mr. and Mrs. Hodson on their departure:

TO THE YOUTH OF SOUTH AFRICA

Remember always that the welfare of your country is in your care. You have been born here partly for your own sakes, but also for the sake of South Africa. For, in your land a nation shall arise, young and vigorous to display to the rest of humanity an ideal of healthful and beautiful living. Its towns shall be models of well-planned, orderly construction, providing the maximum of beauty, space and convenience for every citizen. Their outskirts will receive especial care, being blended on every side with the natural beauty of the surrounding country. They will be beautiful in every external particular, and above all clean, severely so, in their recreational, cultural and political activities. In South Africa shall thus be built the perfect town, the perfect city; within these shall be lived physically perfect lives. Plan therefore according to this dream, no dream but

certain vision of the perfect city and the perfect citizen.

Then turn outwards to perfect relationships with your fellow-men of other nationalities. First, the native in your midst, your younger brother your care. Your great responsibility is to serve and thus draw him near to you; yours to help him on his path of development from savage to civilized man. Second, other nations, some your equals, some your superiors perchance, but all members of the one great family of men. Brotherhood must be the keynote of this relationship, closest within the Commonwealth of which you form a part, but friendly to all. South Africa may well play a leading part in the restoration upon earth of human life as in a Garden of Eden, brotherhood reigning between man and man, love only between man and animal.

You will do well to make yourself acquainted with the teachings of the Ancient Wisdom, for therein lies the key to the perfect life, the knowledge essential to perfect living, the wisdom which alone will guide you amid the difficulties of your individual lives and in your work as builders of a nation.

GEORGE HODSON

AND when doubt comes to you, as come it must from time to time, listen to the voice of your heart, and be not deceived by the insidious murmurings either of the outside world, of those around you, or of that self-interest which so often has led you on the pathway of illusion. Your heart will tell you where you can give. All other voices will speak to you of what you shall gain. Truth lies in the voice that speaks of giving, illusion in the voice that speaks of getting.

PILGRIM

THE EVOLUTION OF CONSCIOUSNESS

By JEAN DELAIRE

AT the root of all our modern misunderstanding of life—life in its true, its innermost aspect—is the fact that we have studied Evolution without its corollary, Involution; we have watched man's ascent from the brute and forgotten his prior descent from the Angel.

All life "descends" from the heights, from the world of Divine Plenitude; and it is this "fall" of Spirit into Matter which necessitates the long and often painful re-ascent which we call Evolution.

In that amazing book, the *Pistis Sophia*, the Bible of Gnosticism, those arresting words are placed in the mouth of Jesus, when, after the Resurrection, He instructs His chosen disciples in the ultimate secrets of creation:

The mystery which is beyond the world, the mystery whereby all things exist, it is all Evolution and all Involution.

Throughout antiquity—in the ancient schools of Hindu philosophy; in Greece, among the Ionian and later philosophers; among the Neoplatonists of Alexandria—Involution was always conceived as the inevitable complement, the twin aspect, of Evolution. Because the Divine Life was *involved* in matter, did it *evolve* out of matter. In other words, if the universe *evolves* towards God it is because He is Himself *involved* within it.

The great Neoplatonist Proclus admirably described that threefold process which epitomizes the whole universe with all its laws:

First—the Cause (God Transcendent).

Secondly—the Effect (God Immanent or Involution).

Thirdly—the Effect reverting to its Cause (Evolution, or God Immanent seeking reunion with God Transcendent).

In a last analysis the evolution of man is the evolution of consciousness, which may be described as an ever-increasing awareness of the world around him, and in the more developed man, of the world within him. In metaphysical terms it might be called an ever-widening circle of relationship between the Self and the Not-Self.

The question thus inevitably arises: Is self-consciousness the ultimate realization attainable by man? Or is there something beyond, above, the self-conscious state, the knowledge that "I am I"?

Probably every student of the ancient Indian philosophies would answer in the affirmative, since the attainment of universal consciousness is the ultimate ideal in every form of Hindu faith, and there is not a learned Brahmana who has not made a study of those states of super-consciousness, practising the methods whereby

they may be attained, so that universal or divine consciousness might be realized here and now.

Universal consciousness! Words of tremendous import, for they foreshadow a state of existence as far beyond our ordinary self-consciousness as this is above mere animal or vegetable sentiency; they foreshadow the aim and ideal of every religion known to man, the merging of the "self" into the "All"—Nirvāna—or, as the Christian devotee would express it, the ultimate union of the Soul with God.

We talk of cosmic consciousness, universal consciousness, God-consciousness, yet not many of us fully realize what simple consciousness means, or how absolutely it comes under the sway of that great law of progressive evolution which all the worlds obey.

If we cast our minds back to the early days of our planet, can we not trace in imagination its first feeble manifestations in the lowest forms of life, in those vague movements of sentient beings, still apparently hovering on the threshold of existence? Do we not see those small creatures that are as yet neither animal nor plant, expanding under the influence of light and warmth, contracting when

exposed to the cold—dim foreshadowing of that law of attraction and repulsion which is destined later on, under the name of Pleasure and Pain, Love and Hate, to rule the world of men?

In more highly developed forms, as one sense after another is evolved, the creature becomes ever more clearly aware of the outer world; it discerns the light, it hears sound, it discovers other forms besides its own; its sense of touch becomes more delicate, pleasure and pain are intensified, memory is born, the reasoning faculties are awakened; until, with the advent of Man, consciousness for the first time becomes individualized, becomes *self-consciousness*.

Here we see the first process of differentiation between the Self and the Not-Self, the first wondering outlook of man on something outside himself, the first faint realization: "I am not this: I am I." Later on, aeons of time later, comes the formidable question: What am I? Sphinx's riddle which all the wisdom of the ages has not yet fully succeeded in solving, but which mystics of every creed, in every age, have answered by the stupendous assertion: "I am God."

THIS earth with its infinitude of life and beauty and mystery, and the universe in the midst of which we are placed with its overwhelming immensities of suns and nebulae, of light and motion, are as they are, firstly, for the development of life culminating in man; secondly, as a vast school house for the higher education of the human race, in preparation for the enduring spiritual life to which it is destined.

ALFRED RUSSEL WALLACE

GROUP PSYCHOLOGY¹

By W. WHATELY CARINGTON, M.A., M.Sc.

I

ANY psychologist bold enough to address a Theosophical audience is necessarily facing a task of peculiar difficulty; because Theosophists, broadly speaking, regard as solved beyond all doubt just those problems which the psychologist considers particularly obscure and demanding the most careful investigation. Moreover, they constantly support their beliefs by references to personal experiences of a subjective character; and these—even if he has in some measure shared them—the scientist feels are especially in need of critical enquiry.

Such an adventurer is accordingly almost certain to fall between two stools. If he is lucky enough to say anything with which his audience agrees, it will be felt that it has all been said before—and probably better!—while, if he propounds views not in accordance with current Theosophical formulæ, he will be accorded at best the kindly disdain appropriate to a well-meaning ignoramus.

Confronted with this discouraging prospect I propose to place before you certain facts and considerations bearing on the general conception of Group or Collective Consciousness considered mainly from a strict psychological standpoint.

My object in doing this is not, I need hardly say, to persuade you of the reality of states of mind more extensive and more inclusive than we commonly attribute to the individual—for that would only be bringing the proverbial coals to Newcastle—but to try to show you how it is that these ideas (which to many orthodox scientists would appear somewhat fantastic) do seem to link up in a genuinely rational way with facts which are, for the most part, beyond dispute. I hope in this way to be able to exhibit the conceptions of Group Consciousness, which form an integral part of Theosophical thought, as quite natural extensions of established principles and to show that we can give an account of them in terms which would be reasonably acceptable to orthodox psychologists familiar with the facts and not too closely bound to traditional ideas.

Restatements of this kind, I believe, are of the very first importance to the development and spread of Theosophical thought. We can almost certainly make our own ideas clearer by adopting terms and concepts which have already proved their worth in other fields; and, apart from this, we have no more chance of persuading the world at large to think Theosophically if we insist on clothing our ideas in unfamiliar images

¹ A paper read to the Annie Besant Lodge, Huizen, 1934.

than we would if we insisted on presenting them in Egyptian hieroglyphics.

II

The view of the ordinary not-too-prejudiced psychologist on the subject of Group Consciousness would be, I think, that the uniting of two or more individual consciousnesses into one, or their close interaction—which comes to much the same thing—either does not occur at all or, if it does occur, occurs only under very exceptional circumstances.

I propose to develop a view diametrically opposed to this, and to point to a number of facts which seem to me to suggest that community of consciousness is the natural, and even the usual, state of affairs and that any impression to the contrary proceeds from a too naïve interpretation of everyday experience—the kind of interpretation which habitually misleads us and gives rise to all those strange fallacies which pass for common sense.

III

I shall only very lightly touch on the evidence afforded by the animal kingdom, mainly because I am no zoologist and know very little about it. But even my scanty reading has shown me that when we are dealing with the simplest forms of life it is by no means easy to be sure, in some cases, whether we are dealing with a group of distinct individuals or with a composite individual made up of interrelated parts. It is

difficult, in other words, to decide whether it is the cell or the group of cells which forms the biological unit.

The boundary between unicellular and multicellular organisms is, in fact—as Bavink points out—badly defined.

There are colonies of cells, such for example as the little globular creature called *Volvox*, which may equally well be regarded as a single individual or as a collection of more or less independent cells. Even the sponges, which are usually counted among the multicellular animals, show so loose a connection, that they might also be described as mere colonies of cells. Only when we come to the corals, do we finally get the impression of individuality for the whole, and here we find the curious fact that many such *individuals* together form a structure of a higher order, which obviously functions quite unitedly as a single being.

The so-called *siphonophores* are such collections, consisting of single individuals with various definite functions to perform—nutritive units, defensive units, and so forth. Yet each of these units, although it has its part to play in the life of the group unquestionably has also an individual life of its own—in the sense that if you detach it from the group-organism it will go on living in a suitable environment.

You may ask what this has to do with Consciousness, and the answer is, of course, that there is every reason to suppose and none to doubt that what I may term the *order* of consciousness follows as it were the development of the organism. If we once admit the fact of consciousness at all—and who will not—it is impossible to draw a line anywhere and say that on one side of it organisms

are conscious and on the other they are not. Thus we must suppose that even the lowly *Volvox* and *siphonophore* have consciousness of a rudimentary kind, and that just as there is a kind of group unity in a siphonophore colony superior to and including the individual cells, so there will be some sort of group consciousness superior to and including that of the individual consciousness.

IV

A good deal further up the scale we may notice the highly communal life of bees, ants, and especially white ants or termites. Here it is scarcely too much to say that the life of the individual is just as much subordinated to the life of the whole as is any cell in an animal body to that of the body of which it forms a part. When, in addition, we notice the extraordinary degree of specialization among the members of the community, the idea that it is the group rather than the individual which forms the biological and psychological unit is almost irresistible. Among the white ants, for example, the so-called queen is no more than an egg-laying mechanism—a mere ovary which happens to be geographically detached from the other organs of the whole. Of the other varieties within the nest, some are specialized for the chemical preparation of food, some for the manufacture of cement for building, others as fighters and some, even—by virtue of their hard and strangely shaped heads—as mere stoppers-up of holes

accidentally broken in the wall of the nest.

Now we see the separate termites and fail to see any tangible link between them, so we are apt to conclude, without much thinking, that they are the natural units; but if we free our minds from the idea that a physical self-contained body necessarily constitutes the whole individual, we should find it much more natural to look upon these detached units in the same way that we look on the cells of a human or animal body—that is, as relatively unimportant parts existing only to serve the ends of the whole. It is only this physical separateness that has become an obsession with us and prevents our doing so; and it seems to me far simpler to suppose that what I may call the ant-heap system of organization is only one particular method whereby—if you like to put it so—consciousness manifests in matter, the more highly developed bodies such as we ourselves possess being another particular method. Under ant-heap organization small groups of cells (the individual ants) are highly mobile, but the colony as a whole is hardly mobile at all; with us and with most higher animals, the animal as a whole is highly mobile, but the cells which form it are very slightly so. It is only the naive assumption that mechanical connections are the only effective ones which prevents us from according to “the spirit of the hive”—as Maeterlinck calls it—or of the ant-heap as the case may be, the same psychological status that we accord to a compact animal such as a rabbit or a cat.

V

It would be easy to spend much time discussing what is known as the Herd Instinct in the higher animals, and the corresponding phenomena in shoals of fish and flocks of birds. But I am anxious to pass on to what happens among human beings, and I shall therefore refer to these facts—which are well known—only as an excuse for a digression into pure logic.

We observe a flock of birds, or a shoal of fish, moving together or turning in unison, or a herd of buffaloes with their heads down repelling the attacks of wolves, or, again, the same herd fleeing in senseless panic from some possibly non-existent danger, and we say that the flock, the shoal or the herd behaves *as if* it were controlled by a single consciousness, a single purpose and a single mind.

To such a statement the supposedly strict scientist will reply: "Yes; undoubtedly the herd behaves *as if* this were the case; but appearances are notoriously deceptive, and *really* we are dealing with no more than a number of similarly constructed mechanisms which behave alike merely because of the likeness of their construction."

It would not be very difficult to attack this view even as it stands; but what I want to do here is to protest against this superstitious use of the word **REALLY**, which has been the curse of philosophy from the time of Plato onwards and presumably long before. People in general and philosophers in particular insist on setting up a pair of opposites labelled **APPEARANCE** and **REALITY**, and then arguing about

the relation between the two. Actually the distinction is false and the argument futile, for there is no sense whatever in arguing that X is *really* Y, so long as it goes on behaving *as if* it were Z. It is no use saying that a man is "really" a model of virtue if his conduct is uniformly iniquitous, or in saying that he is not "really" very advanced if he invariably displays a brotherly benevolence to all and sundry. My point is that there is no logical justification whatever for discriminating in theory between hypotheses which cannot be distinguished in fact; so that if certain phenomena always occur *as if* a group consciousness were at work, we are perfectly entitled to claim that this is actually the case until we come across other facts which actively contradict it; and the contention that things are "really" otherwise is stupid, prejudiced and illogical.

VI

After this digression into the realm of pure metaphysics, which I hope you will recognize as no more—to borrow William James's phrase—than "an unusually determined attempt to think clearly," we may return to the main thread of my discourse, and begin to consider what facts of human behaviour and experience lead us to suspect the operation of a more than individual consciousness.

I cannot afford time to do more than touch quite briefly on the fairly well-known characteristics of *crowds*, so I will only remind you that the behaviour of a crowd as a whole will often differ greatly from

that of any individual in it. Usually, it is interesting to note that the crowd behaviour is a regression to a more primitive type; the *lowest* common denominator, not the highest common factor, is in control. We see this particularly in cases of lynchings, of mob violence generally, and of panic fear and stampede. I will not discuss here why this should be so, but will merely note the fact as indicating that the uninstructed evocation of crowd mentality is likely to be a dangerous thing.

The first important point for our present purpose is the reality of the change which converts a mere assemblage of a number of people geographically close together into a crowd, or group, in the sense in which I am using the word. I do not think this can be doubted by anyone who has had experience of audiences at, for example, religious revivals; in these cases collective hysteria is very noticeable, and no small effort may even be needed to isolate oneself from the waves of emotion which sweep through the assembly. Much the same thing may be noted at patriotic demonstrations, and if you have ever attended one of the less fortunate kind of spiritualistic séances, you will probably have felt as something almost tangible the atmosphere of frenzied credulity which is worked up in the group.

On a somewhat higher level, much the same thing is observable in a military formation having a strong *esprit de corps*. Such a regiment, or battalion, is most emphatically *not* a mere assemblage of individuals each independently obeying the orders given

and going through the requisite manœuvres on his own. There is a quite definite feeling, for those who look for it and can recognize it, that the aggregate of individuals becomes, in favourable circumstances, an organic unity, and this unification is, as a rule, more marked on ceremonial occasions, when a specific ritual, as it were, is being performed, than on others where extraneous interruptions such as shells and machine guns have a perceptibly disturbing effect.

The second point is of great importance: It is that on all these occasions—whether it be a revivalist meeting, a prize fight, a séance, a political demonstration, or a ceremonial parade—there is always some point of common interest on which the attention of all members of the group is focussed. And there seems no doubt at all that the formation of the group consciousness is the more complete as the degree of concentration on this focal point is the more intense.

The reason for this is easy to understand, provided we take—which seems the only sensible thing to do—a point of view precisely opposite to that usually adopted. (So many things become intelligible as soon as—but only if—we turn them upside down.) Most people would enquire what strange force it is which, on such occasions, draws people together; I myself think it more reasonable to ask what it is that on other occasions keeps them apart! The answer is easy to find, if we are only content to look at the facts from the start instead of trying to begin in the middle on the basis of someone else's interpretation of

them. Each of us in everyday life is bombarded, as it were, by an incessant fusillade of stimuli from the physical world around us. We see things and hear things, we smell them and touch them, we have sensations of heat and cold, of pain and fatigue and impressions of muscular movement and what not from our own bodies. Each of these demands some measure of attention; each also tends to arouse some memory and to start some train of thought. The result is that the whole accumulated mass of our memories—that is of our past experience—is being perpetually agitated as it were, and one fragment of it or another is ever and again drawn up to the surface of our minds. But the experience of each one of us differs in greater or less degree from that of every other, and it is, indeed, this varying experience (in its widest sense) that

differentiates us one from the other. The totality of experience is the individual, psychologically speaking, and the effect, therefore, of those stimuli which I mentioned, is to force us constantly back within the confines of our personality, and to keep prominent just those elements in us which make us individual as opposed to those which make us communal.

But so soon as there is presented to us some object or procedure of major interest, our attention becomes concentrated upon it, and we largely or wholly ignore the distracting stimuli which ordinarily claim it. It is in these circumstances, when the field of consciousness of each member of the group is occupied by substantially identical thoughts and the personal elements fall back into the subconscious, that the fullest scope is offered to the operation of whatever common factors are available.

(To be concluded)

NEOPLATONISM is a progressive philosophy, and does not expect to state final conditions to men whose minds are finite. Life is an unfoldment, and the further we travel the more truth we can comprehend. To understand the things that are at our door is the best preparation for understanding those that lie beyond.

HYPATIA

THE THEOSOPHIST

"FOR CERTAIN KNOWLEDGE OF THE FUTURE LIFE"

By STANLEY SMYTH

AT a time like the present, when we see much evidence of reviving interest in religion, it is natural that there should also be a revival of interest in the possibilities of survival after death; and many periodicals of sober mien and serious outlook are laying their columns open to the expression of opinions on this subject by representatives of various schools of thought, religious, scientific and otherwise.

The *Spectator*, notably, has, in eight consecutive issues, contained articles¹ by persons well known in various spheres of thought and activity, each one of whom has endeavoured to answer the question: "Is there a future life, or not?"

Nash's Magazine is publishing a series of articles by Shaw Desmond on the same subject, commencing with "Do We Survive Death?" in their issue for January, 1934. At the same time the subject is one of such intense interest that it is being discussed and written about on all sides.

In the *Spectator* for November 10, 1933, Dr. Edwyn Bevan used the following words to open his objective survey of the ground to be covered by the six subsequent articles appearing in that paper:

It is odd to reflect that, whereas the scientific research of recent centuries has given us so vastly extended a knowledge of the universe, we are still, in regard to a question which concerns each one of us directly, no better off, so far as scientific ascertainment goes, than primitive man. If we ask Science the distance and size and composition of bodies millions of miles away, the age of the earth, or the inner processes of matter below the range of the microscope, Science can give us an answer founded on observed fact; but if we ask Science in what condition we shall each of us be, or even whether we shall be at all, after that event called *death*, which cannot be far off for any of us, and may, quite possibly, happen to any of us to-morrow, Science in the twentieth century can only shake its head and admit it knows nothing at all.

That is the whole position! Science, with its enormous possibilities, and its astounding array of knowledge, can tell just nothing. Here is a subject that vitally affects each one of us, and science can tell us not one single fact about it.

If one raises a problem to a scientist, if one has a difficulty and asks for an explanation of a certain phenomenon, opinions are exchanged, experiments are performed, and one is justified in expecting, at length, an answer to one's question, and a positive and accurate explanation of one's difficulty. If, instead of an explanation, one gets only a series of contradictory opinions, one either

¹ Later published in book form, and reviewed in *THE THEOSOPHIST* for October, 1934.

dismisses the subject as beyond present knowledge, or the scientist's powers of deduction, or one presumes that the line of approach and the technique of the research have been faulty in detail or misdirected in principle.

Nothing is more obvious than that all these discussions as to the possibility of a future life have been fruitless. Do we survive death or not? Has either possibility been proved or demonstrated? Has the matter been cleared up once and for all? Quite patently we are still left wallowing in a quagmire of unauthoritative opinion and diverse imaginings.

Certainly Shaw Desmond claims to offer proof of survival by spiritualistic means; and yet it is well known that spiritualistic phenomena are so hopelessly tangled up with the spurious, the doubtful, the deceptive and the unsavoury, that the fact remains that the masses of the people will have no dealings with them, and for these people at any rate the matter remains unproved.

Naturally one is led to ask the questions: (1) Is this a matter which it is impossible to unravel with our present limited knowledge and intelligence? Or (2) are we simply approaching the matter from the wrong angle? In other words, are we working on an entirely wrong track, which must be abandoned in its entirety before any possibility of solution can exist?

The latter question is obviously primary. Once we are sure of the method of investigation, it is then and then only that we can decide as to the adequacy or not of our powers, and that merely

by waiting to observe results; and for our results we must expect indisputable, positive knowledge—we must accept nothing less, for that and that alone would be the proof of the correctness of our method of research.

The most notable thing about the present chaotic presentation of the subject is the similarity of the methods of approach to it. It is characteristic that Shaw Desmond in the January issue of *Nash's Magazine* says:

The only attitude, it seems to me, of approach in any inquiry is one of complete scepticism. The onus of proof is on the other fellow.

If we resolve at the beginning: "I shall refuse to believe in survival until I am fully convinced by facts," we shall not go far wrong. It is the only fair attitude.

It is also interesting in this connection that he quotes Berkeley, in his endeavour to get some idea as to the nature of God, as saying:

All the choir of heaven and furniture of earth, in a word all those bodies which compose the mighty frame of the world, have not any substance without the mind . . . So long as they are not actually perceived by me, or do not exist in my mind . . . they must either have no existence at all, or else subsist in the mind of some Eternal Spirit.

Space need not be wasted in quoting other writers on this subject; the outstanding point is that all and sundry seem to accept as a matter of course that the correct method of solving the problem: "Do we survive death?" is by exercise of the power of reason. Lord Snell has even lent his name to an association whose avowed intentions are to bring the power of reason to bear on all

religious matters, and to eradicate all religions, beliefs and teachings which do not appeal to the reasonable in man. It may appear that this is a very sound method of approach even to such a subject as religion and the life of the soul—but let us analyse it.

All these writers seem to admit and to accept as a foregone conclusion that that which survives man's death is the soul, spirit or ego. Very few seem even to imagine the personality to survive unchanged. It is accepted that some essence, which we do not properly understand, and whose nature the reason can hardly grasp or explain, is the surviving entity. It is not even suggested that the mind—unchanged and as such—survives man. It is so freely admitted that some super-mental essence is the surviving particle that the above-mentioned quotation from Berkeley is at once seen to be an explanation of an exceedingly trivial and paltry God.

The exact nature of the soul we will leave as inexplicable, for exact knowledge of its nature is in any case unnecessary to our present discussion. Let us leave it that the soul is super-mental; that the essence of man is something more than intelligence or brain-power, that, in fact, it is an essence which utilizes the brain, the nerves, the organs of sense and the physical body, during earth life, to manifest as a human personality—a word which implies activity on all planes of being, and not mental power only.

It is exceedingly difficult for man to dissociate his consciousness from mind, and to picture

himself as an entity devoid of mind; or, at least, as an entity, above mind. Yet it should not be difficult, because all the most treasured, beautiful and heroic manifestations of man, which come about usually as a spontaneous reaction to some unseen guiding principle, are all, at least, not mental—they cannot be accounted for satisfactorily by exercising the power of reason. Unselfish love, self-sacrificing heroism, the creation of magnificent works of beauty, all find their source fundamentally outside pure mind.

And this brings us to the next point. If we wish to know something of the soul and its condition either during life or after, we must investigate its own peculiar qualities so far as that is possible to us. *Now this is an entirely different method of approach from that adopted by every single other writer on the subject of the soul's destiny (if any) after death.*

It is usually stated and accepted that our emotional life is at a lower level than our mental life—that our emotions, as it were, function at a lower rate of vibration than our thoughts. If one wishes to investigate mental problems, one does not set to work by mustering up and exercising one's entire emotional strength. Not only that, but the exercise of the emotions is known to make sure mental deductions impossible. Emotional activity produces a screen that shuts off the facile and certain workings of the mind.

In exactly the same way, if one wishes to investigate matters concerning the spirit of man, one should not set to work by exercising

the mind. In just the same way such exercise will erect a screen which will effectively prevent the understanding of super-mental processes.

There remains then one method, and only one of arriving at any conclusions as to the life of the spirit, soul or ego of man in its own particular sphere—and that is by developing and exercising those super-mental or spiritual faculties. It is unfortunate and it is difficult, but in a well-ordered and scientifically controlled world there definitely is no other method.

It may be presumed that in its own sphere, the soul will have some facility and spontaneity of action; just as the mind, in its own sphere, can be quite comfortable and happy among a mass of mental problems. It may also reasonably be presumed that the soul's activities will represent the finer and more spiritual side of man.

If this be the case, then all spontaneous, facile activities of man—especially, be it noted, those not susceptible of purely reasonable explanation—that represent the finest activities of human nature, may immediately be taken to represent the feeble downpourings into mundane life of the soul from its own exalted sphere.

Entirely unreasonable unselfish love, spontaneous inexplicable heroism and self-sacrifice, irrational clinging to the often lost cause of immense idealism, the stupid uncommerciality of the lover of beauty in art, all and any such entirely irrational splendours that human beings are capable of are immediate manifestations of

the soul's activities in its own glorious realm.

The belief in the mercy and compassion of God which often seems so ridiculous in a world of sorrow and suffering; that terrific and irresistible faith in ultimate love and bliss that springs spontaneously and inexplicably so often from the most unlikely soil—these are the workings of the soul, as such, in precisely the same way.

As we develop this more exalted side of ourselves; as we forget the urge to be rational, and to treat ourselves as neat little self-satisfied individuals; and as we develop the powers of self-sacrifice and love that do not count the cost; as we grow strong and splendid in spirituality; as we build up our spirit and super-mental life; as we now try to build up our mental life—so must we, reasonably, come to learn the laws and conditions of super-mental life as we now know some of the laws of mental life.

Then and then only can we know whether or not the soul survives death. We shall then know with the positive conviction that we now know that to the mental problem of "What is twice two?" the correct answer is four.

The world's great religious teachers, who have always taken for granted and strenuously taught the immanence and superiority of the life after death, have invariably explained the necessity of super-mental or spiritual activities to gain any knowledge whatsoever of these super-mental or spiritual spheres. The exercise of the mind, the study of the law—even of

religious law—must be subordinated to the all-absorbing love and service of God—or, in other words, to concentration on super-mental qualities.

God, we are taught, is a Spirit, and must be worshipped in spirit and in truth. It is to be noted that we are not taught that God is a Mind, to be appeased by mental exercises!

It is natural to point out that the teachings of Jesus were ablaze with such instructions. There is no intention to state here a long list of Biblical quotations, for the simple reason that my readers will be aware of them, and must know the never-ceasing exhortations of Jesus to store up one's treasures only in super-mental interests; for by those means, and by those means alone, could one ever hope to learn the secret of life everlasting.

It is impossible to avoid recognizing that even the most

rational arguers on the subject of the super-mental gain glimpses of the inadequacy of the purely mental as a medium for attaining to knowledge of the actual or potential activities of the soul; and I cannot do better than quote the final words of Dr. Edwyn Bevan, in his summing up of the discussions, in the *Spectator* for December 29, 1933:

What hypothesis you adopt about a future life depends, as was said, on your total reaction, the combined reaction of your reason, your sense of values, your spiritual exigencies, your innermost self, to the universe and to the various interpretations of the universe, Christian and non-Christian, which are offered you in your human environment. You may, when you have made your choice, try to justify it by arguments; but your arguments can never give the whole reason why you choose as you do. The reason lies too deep. Anyone who shares the Christian conviction will probably say that it did not feel like a choice at all; it was rather that something greater than himself laid hold of him and he recognized the grasp of God.

HE who strives to grasp the Teaching
Lights up the world—
As the moon from a cloud released
Lights up the night.

Dhammapada

THE YOGA SŪTRAS OF PATAÑJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 350)

॥ कैवल्यपादश्चतुर्थः ॥

The Fourth Quarter on Oneness or "Individual Uniqueness".

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ १ ॥

1. "Siddhis" [attainments] are born of Birth, Drugs, Words of Power, Exertion and Samādhi [Poise].

Birth denotes hereditary characteristics, as well as acquired characteristics brought over from past lives. "Miracles" can be worked with the aid of certain drugs and decoctions by virtue of their peculiar "magnetism," or their chemical characteristics. "Mantrams," which are specific sequences of sounds, are also capable of producing "phenomena," such as are evident in the performance of "the Mass" in Catholic Christian Churches, and in the chanting of "Gāyatri". "Tapas" and "Samādhi" are the two methods adopted by the Yogi to attain peace, power and understanding. There is no power either on earth or in heaven which cannot be attained by means of these two methods, which are really one.

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ २ ॥

2. Change into another Species (occurs) from the in-

filling (of the characteristics) of Nature.

This aphorism with the next one lays down the method of evolution. Transmutation of one species into another is by the successive filling in of *Dharmas*, or "characteristics," which lie latent in *Prakṛti*, or the Nature of the Lord. Each of these *Dharmas* or "characteristics" has its *Āvirbhava* or "appearance"; and *Tirōbhava* or "disappearance," brought about by *Adhvabhēda* or "difference of ways" of "Dharmas". These "ways" are, as mentioned in Aphorism IV, 12, *Ātītheadhvā*, the past way, *Vartamanādhvā*, the present way, and *Anāgatādhvā*, the future way. Consequently, "Dharmas" are Dormant, Dominant or Latent. Dormant characteristics are those that have receded into the background from dominancy. Dominant characteristics are the appearances of those which have not hitherto appeared, or the reappearances of receded characteristics. Latent characteristics are either those which have become Dormant or those which have not yet appeared. We have seen that Patañjali calls the Dormant characteristic

"Sāntadharmā," the Dominant characteristic "Uditadharmā," and the Latent characteristic "Avyapadesyadharmā"—"the quieted," "the risen" and "the indeterminate". (See Aph. III, 14.) But "the mutation" of these characteristics in a species is not a mechanical process, as is supposed by the atheistic Sāṃkhya and the modern scientist; it is brought about and takes place under the intelligent direction of Īśvara through His ministering Dēvas. "The dominant" and "the recessive" tendencies of Mendelian factors show "the direction" of mutation of these "characteristics". They are not "spontaneous variations" of Matter, since nothing "spontaneous" could be expected of Matter which is hypothetically "inert". "Spontaneity" is the characteristic of intelligence or "Caitanyam," and not of a thing which remains for ever at rest if it is at rest, and which moves uniformly in a straight line for all time to come if it is moving. Matter without intelligent direction is either a stillness of death or a chaos of motion, neither of which would cause a cosmos. These *Dharmas* or "characteristics" which appear in the evolution of species are but the materializations of "ideas" in the Mind of Īśvara, relating to the building of vehicles of consciousness suitable to the stages of development of the life within and to the conditions of environment without. Change of one species into another is brought about by the fulfilment of the Thought of the Divine behind Nature.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः
क्षेत्रिकवत् ॥ ३ ॥

3. The Incidental Cause is not serviceable (in the transmutation) of the characteristics of Nature; but thence, the breaking of impediments, as the agriculturist.

Incidental causes such as use and disuse, climatic conditions, enemies, nature of food, etc., do not really bring about decided variations in the species, although they may modify "the characteristics" within certain narrow limits. Discontinuous and sudden variations are not very uncommon in Nature. Even supposing that the external conditions do exert an influence on the organism, it is the living organism that *adapts itself* to the environment by bringing out "the characteristics" that lie latent within itself. The environment cannot effect any such changes in *dead* matter. On the other hand, in many cases, it is the environment that impedes evolutionary progress. But, by providing a suitable environment, obstacles in the way of evolution may be removed and "the characteristics" released. As they are released, "the characteristics" manifest themselves spontaneously as water on a higher level flows down when the agriculturist removes the impediments obstructing its flow. Each evolutionary "factor" or characteristic has its own inhibitory "factor" or characteristic within the organism itself, and the environment may help or hinder the one or the other or both. Thus, the environmental conditions act only as indirect

agents in releasing the characteristics inherent in Nature.

Although it may be possible for the amœba to evolve into a human being if it is given sufficient time and favourable conditions, Nature adopts a quicker method of evolution. Owing to the presence of lives at every stage of evolution at all times, all the main types of bodies suitable to these lives were brought down simultaneously to the Physical Plane by the *Pitrs* or *Lords of Creation*. These forms were at first moulded in Etheric Matter, and then gradually materialized. They were protean and a-sexual, and multiplied by bifurcation like the amœbæ. Then they passed through the hermaphrodite or the bi-sexual stage, multiplying by budding, the separated portion becoming smaller gradually and growing to the full stature of the parent after separation. The forms gradually became more and more consistent, and finally they separated into sexes and became uni-sexual. During these stages the forms passed through all the stages that their embryos at the present time pass through during their period of gestation. Even after separation into sexes, the forms, both human and sub-human, went through the oviparous stage before they became viviparous. What modern science knows about the evolution of forms is only after this stage. From all this we see that the present human bodies have not

been developed out of any of the animal bodies in the past. The anthropoid apes, instead of being our ancestors, are only the remnants of the dumb, degenerate human progeny of the past. We also see that the human germ-cells had their origin in the amœboid, protean, etheric, human forms projected by the *Pitrs* at the beginning of the Fourth Round on this globe of ours, and they are in no way connected with any of the sub-human forms inhabiting our globe. The only connection of the physical human body with sub-human forms is through the physical "Permanent Atom". But the fact, that the human embryo passes quickly through all the typical stages of animal and primitive human forms during uterine gestation, becomes inexplicable unless a continuous evolution of forms from the uni-cellular organism to the perfect human body is a fundamental process in Nature and a fundamental Thought in the Divine Mind. Hence, the motive power behind change of species or evolution is neither "the struggle for existence," nor "the survival of the fittest," but the irresistible Will of the Divine Being, which is called the Law of Evolution of Nature. The process of Yoga is but the acceleration of this process of evolution by the inhibition of "Varaṇas" or impediments in the way of the flow of "Dharmas" inherent in Nature.

(To be continued)

THE PRESIDENT'S ADDRESS

(Concluded from p. 426)

Visitors to Convention: I may be allowed to welcome very specially the General Secretaries from England, Burma, India, Scotland, Ceylon, Spain and New Zealand. I only wish it were possible for every General Secretary to make an annual pilgrimage to Adyar. Our Headquarters would profit immensely, and I think the General Secretary and his Section too.

With special pleasure I welcome our beloved colleague Miss Poutz, old and highly valued friend both of Dr. Besant and Bishop Leadbeater. Miss Poutz is an example to us all of undivided devotion to Theosophy and to the Theosophical Society. In her I salute the Old Guard of the Theosophical Society, which dies but never falters in its allegiance to the Masters' Cause. May the coming generation in its turn provide the future with an Old Guard no less faithful to Truth and to Truth's messengers.

I offer a very hearty welcome, too, to Mr. and Mrs. Henry Hotchener, both of them old friends of Dr. Besant. Mr. Hotchener had the privilege of being Private Secretary for some time to Bishop Leadbeater, and travelled with him throughout the United States of America. Mrs. Hotchener, as we all know, was with the Colonel during the last period of his life, and has most interesting and valuable remembrances of that

time as well as of much work with our late President. She generously built what used to be called Russak House, now an integral part of Headquarters, where your present President and Rukmini are most comfortably dwelling.

I welcome, too, the Right Rev. D. M. Tweedie from Australia, an old friend and colleague of Bishop Leadbeater; many other friends who have come from afar to be with us; and Mr. C. R. Menon, President of our Singapore Lodge.

The Advance Guard: The ranks of the main army of the Theosophical Movement have been still further thinned in order to gain recruits for that Advance Guard in the ranks of which stand the old who have become young once more. Charles Blech, for 25 years General Secretary of the Theosophical Society in France, has passed onwards into a new youth. It is impossible to exaggerate the services rendered to Theosophy in France by Charles, Zelma and Aimée Blech. Two of them have already gone before us. One remains, in addition to a very devoted sister, Madame Zelma—the very heart of the Theosophical Society in France. J. P. Allan, for long General Secretary of our Society in Scotland, has similarly passed onwards. He, too, has given splendid service; and fortunately his wife remains to carry on.

Mr. C. E. Nelson, a fine worker in South Africa, Mr. C. S. Swaminatha Mudaliar of Madras, and Colonel Green of Rangoon, have also gone before us.

There has also lately passed away one of our oldest members in the Republic of Nicaragua, Brother Isidro de J. Olivares. He was a very devoted member, and did his utmost to disseminate Theosophy in Managua, the capital of the Republic.

During Mr. Jinarājadāsa's visit in 1929, he organized the tour in the Republic. His departure is a very serious loss to the small band in Nicaragua who are struggling against very difficult circumstances to proclaim the message of Theosophy. Among these difficulties is the constant opposition of the Catholic clergy.

We all regret the fatal accident to Dr. van der Leeuw, one of the most brilliant members of our Society. He has substantially added to Theosophical literature in works universally recognized as of outstanding merit.

I mention elsewhere our young brother Jal Minocher Homji.

May Light perpetual shine upon them all.

Tours: Mr. Jinarājadāsa, Mr. and Mrs. Hodson, Miss Glen-Walker, and Rukmini and I, have done a considerable amount of touring during the past year. Mr. Jinarājadāsa has toured Portugal, Spain, Switzerland, Italy, Holland, England, The United States, Brazil, Costa Rica, Columbia, Panama and Cuba, and everywhere has been received with the utmost enthusiasm and gratitude. As the language of the

country, so the language of his lectures—Spanish, Italian, French, English, and Portuguese too. His principal talks have been on "Life! More Life!" and "Theosophy and Art". And his latest engagement was to preside over the Convention of the Ceylon Section.

His energy, despite indifferent health, is remarkable; but we are hoping—he is so precious to us all—that he will now remain at Adyar for some time to benefit from that Peace of Adyar which indeed passes the understanding of all save those who have contacted it.

Mr. and Mrs. Hodson have done splendid work in South Africa, and I have been inundated with letters asking me to arrange for them a return visit at no distant date. In addition to valuable Theosophical work, they have been instrumental in establishing a South African Youth Movement, independently, of course, of the Theosophical Society; and I hear that this movement is spreading rapidly. Mr. and Mrs. Hodson are at present in England fulfilling a number of engagements, but we have arranged for them to be in South Africa again in the middle of 1935 and to stay there until December, when they will pay another visit to India. They are splendid workers, full of devotion to Theosophy and the Society, and are very much loved wherever they go.

Miss Glen-Walker has been doing some excellent work in Europe, not in the way of public lecturing but rather in the nature of quiet visits to the Lodges. I have been receiving many letters

expressing great appreciation of her help, and I hope she may be able to continue her work no less useful than the more public activity which falls to the lot of some of us.

Mr. Edwin Bolt has for some years been doing useful work in Scandinavia, and members there write appreciatively of the Summer Schools which he holds.

In America Dr. Roest, Miss Henkel and Mr. and Mrs. Kunz have carried our flag far and wide.

Rukmini and I were present at the Convention of the Theosophical Society in America, where we were so happy to meet many old friends. We then went to Paris, Brussels, Amsterdam, Huizen, London, Leeds, Nottingham, Glasgow, Edinburgh, Paris again, and Genoa, before returning home. We had the pleasure of meeting a number of General Secretaries of European Sections in Amsterdam, including the officials of the European Federation. In Genoa there was arranged for us a little conference of Italian workers from various parts of Italy, and we had the happiness of renewing acquaintance with the new General Secretary and his charming wife. I think our work in Italy will make rapid progress, as it can so substantially aid in Italy's renaissance.

The Mayor Habit: We have for many years been proud of the Mayor of Karachi, Mr. Jamshed Nusserwanji, a very able and devoted member of our Society, and those who were present will have a vivid recollection of an exceedingly fine address delivered by him when he was last at Adyar.

He is no longer Mayor of Karachi, and in some ways we are by no means sorry, for we are hoping . . . but that is another story. We have now to congratulate Miss Gilliatt, a member of the Wimbledon Lodge, London, on her election as Mayor of Fulham, one of the most important divisions of London. Miss Gilliatt has for long been working in many good causes, and it is very happy news that Fulham should have chosen a Theosophist to be its first citizen. We congratulate Miss Gilliatt, but we also congratulate the Theosophical Society. May there be many more Theosophist Mayors. Theosophists make good public officials, because their hearts are always in their work, and their spirit of brotherhood makes them fair and just to all.

Headquarters Staff: I have been particularly fortunate in the colleagues who share with me the responsibilities of the administration both of the Society and of Adyar. On assuming office I found, with great regret, that urgent business affairs would prevent Mr. Henry Frei from continuing as Recording Secretary. The Society has for many years profited from Mr. Frei's keen business capacity and clarity of judgment, and we are all immensely grateful to him for his valuable help. I am hoping that in course of time he may return to Adyar to strengthen the efficiency of our work.

I have most fortunately been able to persuade Dr. Srinivasa Murti to take Mr. Frei's place, and he has filled it with conspicuous success. In addition, during my absence in the United States and Europe,

he has been my Deputy for Adyar, and has won golden opinions from all who constitute our community. He was a very trusted colleague of Dr. Besant, and I am honoured to have his wise and efficient counsel and unstinted co-operation in our heavy administrative duties.

Mr. Hamerster, formerly of the Dutch East Indies Civil Service, kindly consented to continue in the office of Treasurer, and I can assure you he keeps an eagle eye on every item of expenditure.

I have to state, however, with very great regret that Mr. Hamerster will be unable to continue as Treasurer for more than a few months. He has many duties in Europe, both family and business, which cannot indefinitely be neglected; and his stay at Adyar during the last two years has been an act of sacrifice. I shall, therefore, shortly be compelled to accept his resignation of the office of Treasurer, and we shall for the time being lose two dear friends in Mrs. Hamerster and himself. I have their promise that they will try to return as soon as possible; and in the meantime Mr. Hamerster will continue his contributions to THE THEOSOPHIST, which have been so widely appreciated.

In his place I have been more than fortunate in being able to induce Captain E. M. Sellon to become our Treasurer. Captain Sellon has for many years been Treasurer of the New York Theosophical Federation, is a member of Lloyds, and a director of many companies; and I know well that in his care our finances will be safe. He has become a resident

of Adyar, and has taken the western Guest House for his permanent dwelling. Already he is hard at work initiating himself, with Mr. Hamerster's assistance, into our financial affairs, and will be quite ready to take over charge in due course.

But, thankful as I am for his expert help, I am no less thankful for the fact that Mrs. Sellon, the live wire of the New York Theosophical Federation, will also join our staff of workers. Mrs. Sellon will help us in innumerable ways, and specially in the department of propaganda, in which she has had such varied experience both in America and in Europe. May I add that I am not sorry for the New York Theosophical Federation, since however much Sellons may come and go Sellons seem to go on for ever. Captain and Mrs. Sellon's son John, a chip of a block not so very old after all, is now Treasurer of the Federation, while his very charming wife is Secretary.

Mr. Ranga Reddy, one of our senior residents and old friend of Dr. Besant, and Mr. K. Srinivasa Iyengar, have been appointed honorary Consulting Engineers to Headquarters, and have watched over a difficult work with great tact and care.

Dr. Rama Kamath, retired Civil Surgeon, has become honorary Medical Officer to Adyar, and looks after the Adyar Dispensary and Baby Welcome.

Professor Kunhan Raja has found it impossible to continue as Hon. Director of the Adyar Library, but remains Curator of the Eastern Section. In his place I

had intended to appoint Dr. Srinivasa Murti and Mr. Hamerster as Joint Directors, but the ever vigilant Recording Secretary discovered that on account of Bishop Leadbeater's passing and Mr. Frei's resignation of the office of Recording Secretary, there would not be the three non-Indian members of the General Council resident in India as required under Rule 1 of our Rules and Regulations. Mr. Hamerster and I are but two, look at us how you will; and since Mr. Frei may be regarded as an Adyar resident, he self-sacrificingly agreed to become Director of the Library *pro tem.*, as by so doing he became, under Rule 1, a member of the General Council and the third of the necessary trio. So Dr. Srinivasa Murti is Joint Director and Mr. Hamerster Curator of the Western Section of the Library. Professor Kunhan Raja has given to the Library much of his time and what has been more valuable still his great learning; and I am thankful to know that he still remains on the Library staff.

Mr. and Mrs. Shah: Each of these devoted workers is not a little responsible for the smooth working of our Adyar machinery. Mr. Shah has been with us for a decade and more, has been in charge of the Laundry and Dairy and of all our furniture, with which he plays as in a game of chess, moving chairs and tables and other pieces as one might move pawns and knights and bishops and kings and queens. Everybody expects him to have instantly ready at any time any piece of furniture which happens to be

wanted, and to furnish bungalows from attic to basement at a moment's notice. Well, he has a great power of satisfying us, and that is saying much. I might just mention that Mr. Shah is one of those people who take an impossible place and turn it into the cosiest dwelling imaginable. He then proceeds to live in it, since no one thought the place could possibly be habitable. Soon, however, Nemesis overtakes him, for the moment he has finished transforming it, covetous and envious eyes are cast upon it, and he is wheedled out of it—to find another hole and cause it to become the desire of every Adyar exquisite. Mrs. Shah is specially responsible for Headquarters, and works hard without one knowing that she exists at all.

Non-official Helpers: Some of our residents who are not actually adorned with any special designation render, nevertheless, very valuable help. Miss Neff has done very fine work in connection with Theosophical history, arranging our archives, and giving help wherever needed. She is a walking encyclopædia as to dates and events. Then we have the very efficient help of Miss Kemp, who works specially for Mr. Jinarājādāsa, but can sometimes be induced to make a little time in a very busy life to come to the rescue of the President in some pressing secretarial emergency.

As for Mr. N. Sri Ram, for many years Private Secretary to Dr. Besant, words entirely fail me to express Adyar's indebtedness to his whole-hearted and meticulously

efficient service. His wise outlook, careful deliberation in judgment, wide and generous understanding, perfect equableness of temper, and outstanding capacity in almost every department of our work, make him the friend of every one, and the trusted adviser of those upon whose shoulders lies the weight of many responsibilities. I do not know what Adyar would be without him.

Three Veteran Workers: I have elsewhere mentioned Mr. B. Ranga Reddy and Mr. A. K. Sitarama Shastri in their various special capacities, but, together with Rao Saheb G. Subbiah Chetty, they form a very special group of particular interest to our Society. Rao Saheb G. Subbiah Chetty himself is one of our few surviving links with H. P. B., and was most helpful to her and to the Colonel in the earlier days of struggle and difficulty. He has a fund of stories of absorbing interest dealing with the Masters and H. P. B. and the Colonel and the founding of our Headquarters here at Adyar. But these three brethren had a special link with our late President, were indeed pillars of self-sacrificing support to her in all her work, and had the unique honour of sitting down together with her every morning about 6 for coffee. They were and are her very faithful friends, and as in this life so for all lives to come they will be her trusted helpers in all her work.

Assistant Workers: I should like to pay a little tribute to those members of our subordinate staff, clerks and other workers, who, by their assiduity and familiarity

with the work of their respective departments, are able to do so much to facilitate the duties of their chiefs. Sometimes, too much credit goes to the head and too little to the body. I know that in our various offices there are many workers who have remained for years at their posts, while their superior officers have been coming and going impermanent. I feel sure these workers are not a little responsible for the continuity and order of the business aspect of our duties.

The General Workers: I feel very specially for these workers of ours upon whom so much of the successful existence both of Adyar generally and of ourselves in particular depends. It is almost heart-rending when, under the stress of financial stringency, we are compelled to dispense with the services of men and women who so largely depend upon us for livelihood. We do what we can by means of generous gratuities to recognize their years of work. But pensions are entirely beyond our means save for a very few. When I think of the life teeming in the villages around Adyar, of the anxiety of the villagers as to the stability of their work, and then know that I must reduce the number of our workers here and there and so add to unemployment, I almost feel as if I am a traitor to our Cause and a worker of ill among my fellows. And when the sad petitions come, I feel as if I must reinstate each and every one and let the finances take care of themselves. But money, or the lack of it, is inexorable. I must needs inflict

the injury and set in motion the wheel of suffering.

The pang is the same when dismissals have to take place by reason of a worker's inefficiency. We cannot tolerate more than a certain amount of inefficiency, and when the limit is overstepped, and there is no prospect of improvement, the worker must go. It is his hard lesson no less than our sad duty.

I long for the time when the villages round about us, and in no small measure dependent upon us, may feel with us the inflowing tide of prosperity, so that the blessing of Adyar may be entirely unmingled as, I regret, it is not just now.

The Adyar Gardens: The important but very difficult post of Garden Superintendent is filled in an honorary capacity by Mr. Vedantam, a member of much experience in agricultural and allied work. He was appointed by Mr. Warrington, and I have requested him to be good enough to continue until the end of 1935 at all events, despite the fact that his job is one in which, to use the English phrase, kicks are more prolific than halfpence. What with the need for severe retrenchment, with the responsibility for keeping Adyar reasonably quiet and free from beggars, with the urgent duty of thwarting thefts, to say nothing of the difficult work of acting as an intermediary between the Gurkha watchmen, who so efficiently perform their duties, and the villagers who naturally are restive under unaccustomed restraint: what with all these, the work of the Garden Superintendent is

perhaps more onerous than any other office—for myself I would certainly rather be President—and I wish to express in this public manner my appreciation of Mr. Vedantam's services and those of Mr. V. S. Visvanathan, his assistant, and to assure them of my continued trust in what is an almost thankless job.

The problem of the cultivation of our Estate with its 264 acres is distinctly difficult of solution. Adyar cannot be self-supporting, but we want it to be as productive as possible. How to achieve this is not easily to be decided even by experts. We have two divisions in our gardens—the ornamental, which must needs be largely unproductive, and the gardens in which cocoanuts, casuarinas, mangoes, etc., are grown for profit, including a small vegetable garden. What we have to do is to budget a very careful expenditure, possibly covering a number of years, and to hope that the outlay may be justified in returns for which we must needs wait. Our Superintendent is submitting such a budget to the General Council, and we can only hope, if it is approved, that it will draw a prize and not a blank. But every estate-owner knows to his cost that in these days there are more blanks than prizes, and that even the best laid plans "gang aft agley". For myself, I doubt if Adyar is susceptible to intensive gardening on a productive scale. And, on the other hand, Adyar must be beautiful even at a cost. Well, we shall see.

While speaking of the Estate, you may be interested to know that at present Adyar, apart from its

264 acres, comprises 95 residents, 45 workers including subordinate administrative officers, 229 servants and general staff, and 15 heads of departments. A large family, but on the whole a happy one.

You will notice that I have enumerated a number of residents of Adyar, but among these I have not included some whose residence is even more gracious than that of those belonging to our own kingdom. Our bird friends are for the most part wonderful in their colours and in their delicate grace. Our trees and flowers add their very special beauty to Adyar. Some charming members of the animal kingdom awaken in us a very special expression of the spirit of brotherhood. Our groves have an ascetic and peaceful splendour all their own. Our gorgeous sunrises over the sea remind us of Life's Promise and Magnificence. Our radiant sunsets over the river speak in their rich colour-music of Life's Safety and Peace. And over us all broods the Peace of Shamballah and of Those who chose and dedicated this sacred place to Their high purposes.

Finance: At this point I may appropriately deal with finance. Our financial situation is on the whole sound, though in order to meet unavoidable deficits we are from time to time compelled to draw on resources which should form part of our capital fund, the interest of which alone should be used for current expenditure. On the other hand, there is much to be said, even from a purely business point of view, for living from hand to mouth. This was our late President's policy; and it cannot

be denied that she left the Society in a position far stronger than it was when she assumed office.

I consider we have two definite channels through which expenditure should flow: first, through the channel which makes Adyar a dignified and a beautiful Headquarters, worthy of the Society which it represents in the outer world; second, through the channel which irrigates the world Theosophically, as, for example, propaganda, the work of the Theosophical Publishing House and the Vasanta Press, the provision of lecturers, etc.

As regards the first channel, we have to provide for the performance of their duties by the various officers of the Society, for the general maintenance of our large estate, including gardens, electric light and power, water supply, the upkeep of roads and buildings, and innumerable other paraphernalia of estate management. Specially our Engineering and Garden departments have to be run with the utmost efficiency, for upon them more depends than upon any other department concerned exclusively with the Estate itself; though we must not forget that upon the departments in charge of residence hardly less responsibility devolves.

As regards the second channel, Adyar must in very special degree support the Theosophical Movement before the world, stimulating in all possible ways the spread of Theosophy, acting as a Clearing House for successful work in all parts of the world, and in particular helping to irrigate the more desert places

which Theosophy has so far left untouched. Adyar must not interfere with the work either of Lodges or of Sections; but it can and should help. And I hope that some day there may be resident at Adyar expert men and women of every nation and of all faiths—a world in miniature at the service of the larger world without. If we achieve a Besant University, or at least a Besant College, we shall have in staff and students fine material upon which Adyar will be able to draw to no small extent for its international activities.

Of course, so far as regards the Estate, expenditure must be kept down to its lowest possible limit compatible with satisfactory results. And in this connection we are inaugurating a revised plan, under which those departments which may be described as business undertakings shall operate as such, making their own budgets based upon the needs of their customer the Theosophical Society, on a definite programme of income and expenditure for the coming year. Incidentally, their customer is also their banker, and provides them with the necessary funds to carry on their businesses, but the attitude to be emphasized by each business department is that it must balance its own budget of expenditure and income, and be held responsible for doing so—the budget, of course, having been previously passed by the General Council or Executive Committee.

Members will readily understand, from a perusal of the Treasurer's report, that the expense of maintaining Adyar is only to

some extent met by income from capital funds and by dues from the Sections; it has always largely depended on personal donations and legacies as well as on the Adyar Day collections, for which the Headquarters is so grateful to those who take trouble to organize the collections and to those who, often from slender resources, remember the needs of their world-centre.

It is right that Adyar should so depend, and that its existence, its beauty, its order, its prosperity, should be evidence of the determination of every member that the Home of the Society shall be in every way worthy of the Movement—far better such sacrifice than that ease and comfort from unlimited funds should gradually undermine that spirit upon the existence of which every true Cause depends for its life and power.

May I express the hope that when members are remembering in their wills the Society they love they will leave two legacies—one to their Section, and one to Adyar? And I hope there is not a single will in existence, so far as our members are concerned, in which the Theosophical Society is not gratefully remembered, even if only in very small measure. Let us all help to make the Society safe for the future, in reverent homage to the Peace our membership has given us in the present.

The Vasanta Press: The Vasanta Press was finally closed a few months ago, so as to terminate its work under the proprietorship of Dr. Besant, and was reopened immediately under the proprietorship of the Society,

to which body it was left under the will of the late President. Retrenchment has been necessary here too, but the Press will have, as heretofore, the benefit of the wise and efficient direction of Mr. A. K. Sitarama Shastri, trusted colleague of Dr. Besant for very many years, assisted by his very competent helper, Mr. C. Subbarayudu.

The Theosophical Publishing House: The Headquarters House, under the careful direction of Mr. M. Subramania Iyer, one of our most efficient and devoted members of long standing, has much to its credit, as the detailed report shows. Outstanding publications are Mr. Jinarājadāsa's *Life! More Life!* comprising his recent lectures in the Americas and in Europe, a revised edition of his *The Nature of Mysticism* and *Did Madame Blavatsky Forge the Mahatma Letters?* He has also brought out a new book—*Abul Fazl and Akbar*—a brief monograph summarizing from the original sources the incidents which led to Akbar founding with the help of Abul Fazl his "Universal Faith". As Abul Fazl's two great works, *Ain-i-Akbari* and *Akbar Nama*, which narrate the incidents in Akbar's life and administration, are difficult to procure, Mr. Jinarājadāsa's extensive quotations from them will be found particularly valuable. It is stated by some Theosophists that Abul Fazl was an earlier incarnation of Madame H. P. Blavatsky: undoubtedly there are many similarities of temperament and work in the two historic personalities, and a comparison of them is interesting.

Dr. Ganganath Jha has issued a revised translation of his immensely valuable *Yoga Darshan*, and I very specially welcome Dr. Bhagavan Das's *Ancient versus Modern Scientific Socialism, or Theosophy and Capitalism, Fascism and Communism*. He has thus fulfilled a promise to Dr. Besant to think anew, in modern terms and in the light of modern needs, the ancient and eternal laws. A number of booklets have also been issued, including 12 numbers of the *Adyar Pamphlets*. Our little intimate journal *The Adyar News* has also reincarnated, and seems to be doing well. The new format of THE THEOSOPHIST is widely approved, and it is to be noted that 50 per cent more reading matter is now available for the same price.

I am very happy to express my grateful thanks to my colleague in the editorial department, Mrs. Dinshaw, helper of successive editors, and so reliable and efficient that THE THEOSOPHIST seems to run itself. And may I in this connection ask my fellow-members throughout the world to help our international journal soon to achieve the 10,000 mark in circulation? We have about 2,000 subscribers so far, and we are exploring every avenue whereby the journal may be made increasingly attractive. I ask each and every member to be good enough to constitute himself or herself an agent for THE THEOSOPHIST to increase its circulation. Already, Mrs. Sellon, a very competent friend with a great record of good work in America and England, is working hard to help, and

every delegate here will receive a leaflet drawn up by her. I want a Mrs. Sellon in every Branch, which means nearly 3,000 Mrs. Sellons throughout the world.

Other Publishing Houses: The American House has *Studies in the Secret Doctrine* to its credit, an admirable contribution to Blavatskyiana by Mrs. Josephine Ransom, who can always be relied upon to produce scholarly work of great value to students. During the recent Convention, the American House had a particularly attractive display of Theosophical literature, and its manager is to be heartily congratulated.

The London House is now owned by Mr. Digby Besant, and is situate at 68 Great Russell St., London, W. C. 2. Throughout my tour in England, I heard nothing but praise for the way in which the London House makes every effort to help Lodges and organizers of meetings to make a good display of our literature, its terms of sale or return being extraordinarily reasonable. Its new publications are *The Bridge of the Gods* by Edith Pinchin, and *Druidic Teachings* by D. Jeffrey Williams. The English Section has published Mr. Jinarājadāsa's *The Work of the Christ in the World of To-day*, *Theosophy Briefly Outlined* by E. V. Hayes, and Mr. Polak's B. B. C. Broadcast talk on "Theosophy". We have in contemplation arrangements whereby there may be a very close co-operation between the Adyar, London, American and, I hope, all other Houses, so that the interests of the Society as a whole may be the better served.

The Canadian Publishing House—The Adyar Press—has been rendering excellent service to our cause in reprinting a number of Indian classics and other works of permanent value.

The Dutch Publishing House also reports activity, but the Greek House has not been able to undertake any publications during the year under report.

A large number of books and pamphlets have been published in Spain, and it is obvious that in Spain interest in Theosophy is steadily on the increase.

Italy's Publishing House, "Nirvana," has published various Italian translations, including Dr. van der Leeuw's *Conquest of Illusion* and Mr. Jinarājadāsa's *Flowers and Gardens*.

The Dutch East Indies House has published a cheaper edition of *A Study in Consciousness*, and Malay translations of Bishop Leadbeater's *A Textbook of Theosophy* and Dr. Besant's *In the Outer Court* are in preparation.

Mexico has been printing thousands of leaflets, including my own letters on assuming the office of President and *The Essence of Krishnamurti's Teachings*.

I shall be glad to receive reports from other Publishing Houses, and hope that copies of all publications are sent regularly to the Adyar Library.

The Engineering Department: Mr. Zuurman, who has for so many years given devoted service to Adyar, writes that "everybody does his bit, and on the whole I believe we are a happy lot". So far so good. But he adds that attached to his work is a "Wish

Department," where they are not so happy, because while wishes may be many their fulfilments are unfortunately few. He mentions two: Rs. 10,000 finally to complete the repairs to Leadbeater Chambers, and a Broadcasting Station. The former wish is more easy to satisfy than the latter, though a friend has given us Rs. 5,000 for the purpose of making experimental wireless activities with the permission of the authorities.

The Bhojanasala: The Bhojanasala, or Indian "Leadbeater Chambers," has continued its most valuable work under the efficient care of Mr. C. Subbaramayya. It provides excellent accommodation and good meals for those living in Indian style. And there is a small fund of about Rs. 9,000, called the "Dharmasala Fund," the interest on which is used to give free food to Sanyasins, Bhikhus, and to certain members of our Society during their stay at Conventions.

We are very fortunate in the Chittamur family. Mr. Subbarayudu works splendidly in the Press, Mr. Subbaramayya in the Bhojanasala; and there is an encouraging rumour as to a third brother who may join the rest of the family in their service of Adyar. All owe their training to the late C. Ramayya who worked for many years in the service of the Theosophical Society.

Leadbeater Chambers: Madame D'Amato reports that more than half the building has now been repaired, and other improvements have been effected, including the purchase of a frigidaire. Leadbeater Chambers is more than full

for the Convention, and she hopes that there will be more residents during the coming year. Madame D'Amato has for ten years served Adyar with great efficiency and sacrifice as head of Leadbeater Chambers. Her task, too, is not a little thankless. And we are all grateful to her for her devoted and very able loyalty.

The Laundry and Dairy: About 1910 Dr. Besant established a Dairy, Laundry and Bakery for the convenience of residents at Adyar. Information is lacking regarding the demise of the Bakery; but the Laundry and Dairy are still flourishing. I have handed over both to the Society, in my capacity as residuary legatee of Dr. Besant's estate, since it now seems possible to run them without loss, though not necessarily with profit. The Dairy has become part of the Garden Department, while the Laundry remains under the efficient management of Mr. Shah. I challenge any laundry to produce better work than that of the Adyar Laundry, either as regards general washing, or specially delicate work, or even dry cleaning and dyeing.

The Adyar Players: The Adyar Players is a movement, established by Dr. Besant, which I hope to be able substantially to encourage during my term of office. Already they have some fine work to their credit, both at Adyar and in the Museum Theatre in Madras. A very valued friend of the Society, Mrs. Stead, left a legacy to Adyar of Rs. 10,000 towards the erection of a theatre; and we are hoping to begin work on this as soon as possible. Adyar urgently needs a

theatre for the expression of the fine talent already available and for the talent which I hope will in due course be attracted.

The Sirius Recreation Club: After a number of devastating vicissitudes this Club is once more entering on a new lease of life, thanks to the generosity of Captain and Mrs. Sellon who have very kindly taken charge of it. We stand in urgent need at Adyar of a social life together. We live in separate houses. We work in different departments. When work is over there is nowhere for us to meet our fellow-residents save at a meeting! The Sirius Recreation Club will endeavour to provide games and other amusements for us all, and already two tennis courts are in working order, with a little pavilion now rising as a Club house. Captain and Mrs. Sellon will be very valuable assets to Adyar in many ways, but in no way more important than in helping Adyar to be a happy family home for all.

The Adyar Lodge: The Adyar Lodge has been holding regular meetings and doing useful work. Recently, youth has invaded the gatherings, to the benefit, I am sure, of both young and less young.

The Adyar Youth Lodge: This Lodge numbers 44 members on its rolls, and has appropriately the name "Vasanta". Study classes, social gatherings and excursions have formed part of the activities of the Lodge, and plays matches with local clubs in Volley Ball, Football and Hockey. The Secretary writes: "Theosophy should be . . . a living 'Life' and not

merely a matter of study or of cold vivisection as a scientist might dissect a frog." And he perceives the importance of making the Federation a source of strength to the Indian Section. I sincerely hope the Vasanta Youth Lodge will play an increasingly useful part in the life and work of Adyar.

The Adyar Child Welfare Centre: Although not an official activity of the Theosophical Society, this Centre largely ministers to the well-being of the many employees of our Estate. It was started in 1927 by Mrs. Bhagirathi Sri Ram, member of the Executive Committee of the Society, under whose able care it has been ever since. A trained midwife is in charge, who also attends to the maternity cases. Undernourished and very poor babies are given either milk or some other strengthening food.

During the last year there were 23,943 attendances of little children, the average daily attendance being 82. 96 maternity cases were attended during the year, and the nurse visited 1,023 families in their homes. The District Board gives Rs. 35 per month, and the annual expenditure is nearly Rs. 1,000. Rs. 45 per month has, therefore, to be met by casual donations.

Dr. Besant was deeply interested in this Child Welfare Centre, and gave nearly Rs. 13 or £1 per month.

The Adyar Dispensary: Dr. T. P. Sundaram has been in charge of the Dispensary during the past year. 2,224 patients have been treated, including students and teachers of the Besant Memorial

School and Olcott Harijan Free School. The income is met from a grant of Rs. 500 from the Society, donations from various Co-Masonic bodies, miscellaneous collections, and sales of medicines. The Dispensary is most valuable, and Adyar is grateful to Drs. Kamath and Srinivasa Murti for their general supervision, and to Dr. Sundaram for the efficient way in which he discharges his duties.

Legal Advisers: The Society has always been fortunate in its legal advisers. Till his passing, our revered elder brother, Sir S. Subramania Iyer, was honorary Legal Adviser to the Society. Later, Mr. Justice V. Ramesam acted in this capacity. At present, we have no officially appointed Legal Adviser, but the following are consulted as occasion demands: Mr. K. S. Chandrasekara Iyer, late Chief Justice of the High Court of Mysore, Mr. Hirendranath Datta, Solicitor, Calcutta, and Vice-President of the Society, Messrs. A. Rangaswami Iyer and M. Subbaraya Iyer, Advocates, Madura and Madras respectively, and Mr. K. T. Shamanna, Solicitor, Madras.

Publicity Officer: An addition to the Headquarters staff is my old friend Mr. J. L. Davidge, an Australian journalist of wide experience, a staunch Theosophist, and the able editor for some years of *The Advance Australia News Service*, an agency to no small extent responsible for the theosophizing of Australia. I have appointed him Publicity Officer here, sub-editor of THE THEOSOPHIST, helper in the T. P. H., and general literary handyman. His power of work is already being felt,

and next year I expect we shall see much progress in our publicity department. Who knows? He will very likely persuade us to start an Adyar News Service as an enlarged edition of the News Service he managed so well in Australia.

Propaganda Officer: In my Seven Year Plan I have stressed the urgent need for intensive propaganda throughout the world, and I am very glad to be able to announce that Mrs. Sellon, who has had so varied and successful an experience in this work for many years, has kindly consented to become our Propaganda Officer. She will study here at Headquarters various ways and means whereby our propaganda may become more effective, will be in constant touch with General Secretaries exchanging propaganda ideas and plans, and will herself be constantly travelling in order to come into personal touch with workers in as many parts of the world as possible. I request members interested in propaganda, specially those who are engaged in it, and Section officers throughout the world, to write to Mrs. Sellon giving their own experiences, making practical suggestions, and asking her for such help as they think she may be able to give. To have her office in running order will take a little time. But I am sure we shall find the co-ordination she will bring about most useful.

Her work will, of course, be quite distinct from that of the Publicity Officer, whose business it will be to give news.

Auditor: Since 1923 Mr. G. Narasimham, F.A.A., F.R.S.A.,

Registered Accountant, Madras, has been our official Auditor.

Busts of Our Leaders: The bust of Dr. Besant we ordered some months ago from Mr. Choudhuri, the eminent Bengali artist and Principal of the Government School of Arts in Madras, has proved an entire success—indeed a very fine likeness, and I have sent to every General Secretary a photograph of the bust, in case either his Section or any Lodge or other organization desires to order a replica in bronze at a comparatively small cost. We must also have a bust of Bishop Leadbeater. I do not think our late President would thus care to be immortalized unless her loved colleague were similarly honoured; and his own services to Theosophy and the Theosophical Society have been no less outstanding in their own department than hers. £200 will purchase such a bust, and I hope the amount will soon be forthcoming. I am anxious, too, that near the first Trilithon, facing the entrance to our Estate, there shall be a really fine statue of Dr. Besant in some attitude characteristic of emphasizing some vital point to a large audience—arm outstretched and finger pointing in commanding gesture. But nearly £1,000 will be needed for this, and we are not yet out of the dark woods of the depression. Still, all things come to those who know how to wait; and I have done much effective waiting in my time.

Besant Memorial School: Two other memorials to our President-Mother take forms specially near and dear to her. First, the Besant Memorial School, for the time

being situate in Besant Gardens, leased from the Society, and with a present roll of about 70 students and 12 teachers, the latter sacrificing a mere subsistence allowance. I hope some day that this School may live on its own land and in its own beautifully Indian buildings; and I hope, too, that some day it may develop into a College and into a University. But these are dreams. In the meantime the small school as we have it. Please help it all you can. To have this School at Adyar was our Mother's dying wish. I am very happy that a young member of brilliant academic qualifications, Mr. K. Sankara Menon, M.A., has accepted the headmastership at a salary which is a mere pittance compared with that which he could command in the outer world. Under his guidance, and the motherly care of Mrs. Nilakanta Sastri, the children are well and happy, and love their school.

Besant Scout Camp: Second, the Besant Scout Camp. The Theosophical Society has permitted a Rover Troop of Scouts, all of them, or at least the great majority, members of the Society, to establish a permanent and well-equipped Camp near Olcott Gardens on land which is not at present needed for any special purpose. A substantial sum has been collected by the Scouts, and we shall soon have a Camp to which from time to time Scout troops can be invited for rest, recreation and Scout life generally. This is our little memorial to the Honorary Scout Commissioner for All-India,

member of the Order of the Silver Wolf. I am very much obliged to Mr. V. S. Ratnasabhpathi, Rover-Leader of the Vyasa Rovers, and to Mr. M. Krishnan, Assistant Rover-Leader, for their care of the Camp and for organizing no less than ten regular camps (of over 210 campers in all) from August to November. The Camp is also grateful to Mr. A. W. Hutton for presenting a considerable amount of equipment.

Olcott Harijan Free School: Just as we have now a Besant Memorial School, so must we not forget that we have a memorial to the President-Founder no less appropriate to his own work, the Olcott Harijan Free School, the only one left out of the original five inaugurated in his memory. The other four have been taken over by the local authorities and are doing very well. The schools used to be called Panchama schools; but the word now used is Harijan, which means God's people, and is a far better designation than Panchama, which conveys a definite sense of inferiority. Our school has 400 pupils, including 100 girls, and has been noted by the District Educational Officer as being in "its usual efficient condition". Special attention is paid to the physical well-being of the students, and scouting forms part of the regular activities. The urgent needs are more accommodation, a compound wall, an adequate water supply, repairs to old buildings, and donations to meet the annual deficit. Mr. M. Krishnan, son of our late very valued colleague, Pandit Mahadeva Sastri, Director of the

Adyar Library, is a most competent headmaster, supported by a very devoted staff. Mr. Krishnan was a pupil of mine at the National University in the Teachers' Training Department, and acquitted himself admirably.

Musaeus Buddhist Girls' College, Colombo: Mr. Peter de Abrew's report shows 500 pupils on the rolls, and the College now consists of the English College, preparing students for the London Matriculation and Cambridge Senior examinations; the Sinhalese Training College for Women Teachers; a Practising School for the latter; and hostels. The buildings have "large and airy rooms and are furnished with up-to-date School and College equipment". During the year a new building was added and named The Schwarz Memorial Hall, in memory of Mr. A. Schwarz, a generous friend of the College. The College was founded forty years ago and steadily built up by two Theosophists, Mrs. Musaeus Higgins, who was the Principal till her passing recently, and Mr. Peter de Abrew, who has been all along its manager and organizer and generous supporter. Thus Ceylon owes its excellent Women's College to these fine workers in the field of Theosophical education.

Two Shrines: I hope I need hardly say that, as in the case of the cremation place of Colonel Olcott, so are we reverently tending the beautiful spot chosen for the cremation of the body of our late President, a photograph of which place appeared on the cover of the August THEOSOPHIST. I hope that to these two sacred places Theosophists will for many a

century to come make fruitful pilgrimage.

I may add that we are at present keeping Dr. Besant's rooms unoccupied, and exactly as she used them. Innumerable friends are eager to pay reverence to the place where SHE lived and worked, and to see the rooms kept just as she used to have them—furniture, pictures, stationery, ornaments, and all.

Blavatsky Memorial Museum of Arts: I think we have given far too little notice to the Blavatsky Memorial Museum of Arts, inaugurated by that great artist Nicholas Roerich, who presented to the Museum the picture "The Messenger," dedicated to H. P. B., and which at last is visible for all to see. This Museum is entirely distinct from the archives of the Society, which contain objects intimately concerned with the history of the Society and with its leaders. We have now allotted a suitable home for this Museum, and we shall be very thankful to receive art treasures of all kinds. Speaking here, Roerich said:

In this "Home of Light" let me present this picture of "The Messenger," dedicated to Helena Petrovna Blavatsky, as the nucleus of a future Blavatsky Museum, whose motto shall be "Beauty is the Garment of Truth".

Such shall be the motto of our Museum, and we shall be grateful both for beautiful things and for funds to ensure the necessary upkeep and care of the objects presented. I am very thankful to Mrs. Adair for having looked after with loving care such objects as we have already received, and I hope she will graciously

continue her supervision of a department of Adyar so essential to its existence as a Flaming Centre.

Our Older Workers: I feel I ought to make reference to a matter which gravely preoccupied our late President, especially during the last few years of her life. Many of our workers, whether directly serving the Society itself or engaged in activities closely related, have given or are still giving the whole of their time on small subsistence allowances—the movements themselves being poor and the allowance such that saving is out of the question. As time passes an old age looms larger and larger upon their horizons as possibly not only barren of comfort but even of the bare necessities of life. At Adyar itself our subordinate staff can look forward at least to a substantial gratuity on the conclusion of their service. But workers in more responsible positions must needs wonder whether, after a service of, say, twenty years and more, their subsistence allowance will continue, supposing they are unable to work, whether it will be reduced to a level at which it becomes almost impossible to live, or whether the position will be that since they can no longer work the Society can no longer pay. And there are many members working in what we have been in the habit of miscalling subsidiary activities, who have no formal claim on the Society, yet who have been working for years and years in posts to which, perhaps, they were appointed by Dr. Besant in response to a demand for staunch Theosophists. These subsidiary activities, so-called, live from hand to

mouth; and though we may well say that they ought to provide for the old age of their faithful workers, the cold fact remains that they cannot so provide. It is difficult enough for them to exist at all.

Furthermore, many of our workers at Headquarters live on so small a subsistence allowance that they are never able to go home for a holiday, especially if they happen to be Europeans, Americans or Australians. Yet an occasional holiday in home surroundings is almost a necessity for efficient work, at all events every five years or so. Here is another problem which needs early consideration. And to restate the other two: What are we to say to our own workers when they are no longer able to work, and have not been able to save for themselves because they have been saving for us? What are we to say to those who have been working for our late President in movements to which in fact she appointed them, and for which she brought them over to India, or established them elsewhere?

For years we have been working on a deficit, or rather meeting our deficits out of legacies and other special and uncertain sources of income, which some of our financial experts think should have been paid into the Society's Capital Account. We are now doing all we can to make the average expenditure approximate more nearly to our real income. Must we, therefore, cast off our workers when we have got out of them all we could? Or must we somehow, possibly by a special appeal for funds to be devoted to this specific purpose alone, at least

meet the urgent cases of those who have given the best of their lives to our Movement without thought of the morrow? Some of such workers are even now being provided with subsistence allowances. But there are others; and unless we make entirely different arrangements as to the way in which we pay our workers as time passes, we shall periodically need to pension those older brethren who have deserved so well of us all.

I should like to see a Fund established, to be associated with the name of our late President, out of which such payments may be made from time to time under the direction of the Executive Committee of the Society. During the last few years hardly a day passed when Dr. Besant did not talk to us about the need to provide for our older workers, and many schemes passed through her mind.

I wonder if Sections of the Society are faced by a similar problem. In any case, it is necessarily more acute at the International Headquarters; and something has to be done.

Work in Madras: The three Theosophical Lodges in Madras, Mylapore, Triplicane and Egmore, are doing good work. Combined Lodge conferences are held in different centres of Madras, preceded by social gatherings and ending in public lectures. One of the Lodges has a night school for poor people and a free reading room and library. My election as President was the occasion for the organization of a public reception by these Lodges at the Gokhale Hall, built by Dr. Besant, and it was a great success. But

the work has suffered a great loss by the passing of Mr. C. S. Swaminatha Mudaliar, who was President of the combined group of Lodges and vigorously promoted the cause of Theosophy in the city.

Madras is distinctly interesting Theosophically, and only the other day I was lecturing in a hall about which one member of the audience told me that it was to this hall that on one occasion the two Founders were taken in procession in connection with a lecture on Theosophy delivered by Colonel Olcott. The streets of Madras have been the witnesses of many comings and goings of our older leaders, and I hope we shall have some space allotted to the Theosophical Society and Madras in the Guide Book to Adyar which Miss Neff is kindly preparing.

The Theosophical Order of Service: The passing of our late President seems to be likely to make me Head of the Theosophical Order of Service, since the President of the Society has some *ex officio* relation to the Order. I consider the Theosophical Order of Service to be the natural adjunct, for Theosophy Applied, to the Society itself; for, as Dr. Besant herself said in the course of her last appearance at the International Convention of the Society in 1931, "only as you live Theosophy can you spread Theosophy". Living Theosophy means, first, understanding and practising Theosophy, its science, its laws, and second, focussing such understanding and practice upon life and its innumerable problems in every department. In our Lodges we must learn to

understand and live Theosophy. In the Theosophical Order of Service we have a channel whereby the application of such understanding and life may become effective without in any way compromising the Society's neutrality.

Where the outer world is already at work applying the spirit of Theosophy, however unconsciously, to life's problems, we should give our help rather than duplicate an existing organization. I think our groups in the Order should ally themselves to work already being done, rather than have their own independent activities. Only where the outer world is not yet active should groups of the Order work on their own account, or where the work is not done as seems essential from a Theosophical point of view.

In a certain measure in the Lodge, but still more in groups of the Order, the world's problems and needs should be studied in the light of Theosophical knowledge, and the fruits of the study applied either directly where unavoidable, or indirectly where already a channel for such application exists even though not Theosophical in name.

I hope that the Theosophical Order of Service may become, during my tenure of office, a world-wide laboratory for the examination of world problems and conditions in the light of Theosophy, and for applying as expedient such results as may emerge.

I think we need no elaborate organization for our Order, but rather intensive work as lightly organized as possible. I commend to members of the Society the very excellent organ of the Order,

Service, a veritable call to work and a guide to the way to work. Mr. Robert Spurrier edits *Service*, and that is ample guarantee as to the value of the journal.

The Round Table: The passing of Bishop Leadbeater having left a vacancy in the office of Senior Knight, the International Council has appointed me to the post, an honour as great in its way as the honour of being the Society's President. I have for very many years been keenly interested in the Order of the Round Table, as an admirable organization for young people in whom dwells the spirit of chivalry and service. I think the time has now come, however, for a widening of the Order's activities, and I have sent to the leading members a tentative scheme to this end. The scheme is still under consideration, so I cannot make any statement at present. But if some re-organization takes place more or less on the lines I have suggested, the usefulness and appeal of the Order will be very definitely increased. I think we need a non-ceremonial division, to lead, where congenial to the member, to a ceremonial branch on the lines at present in usage. And I think, too, that we

must take care to give a national character to the Round Table in each individual country, so that its appeal may be more intimate than at present. I hope that by the time next year's Presidential Address is due, I may be able to tell you of the decisions reached. The Round Table is, in my view, indispensable to the work of the Society; and I shall do all I can to give it strength.

The Seven Year Plan: I may be allowed to mention a tentative Seven Year Plan, to cover my term of office, for the development of our work. It has now been published, together with my address on "My Work as President of the Theosophical Society," and a pamphlet published by our American House—"The Spirit of Youth". The Plan has been circulated among a number of Theosophical workers, and interesting comments have been received, some of which will be found in the booklet.

The Plan is of course quite tentative, and its constituent elements will be tried or scrapped as may seem best. I shall, of course, take the advice of the Executive Committee before setting any of the cog-wheels of the Plan in motion.

NEWS OF THE NATIONAL SOCIETIES

America reports "the development among the membership of a higher standard of accomplishment, a recognition of the need for doing good work, through which character and quality can be built into the activities of the Theosophical Society. We are developing in our Lodges a reali-

zation of the need for cultural qualities and their initial introduction through beauty and order, furnishings and environment, through work well done in whatever field the Lodge has capacity to enter, through well-conducted meetings and well-organized classes." The Greater America Plan seems to

be entirely fulfilling the expectations of its originators, thanks to the devotion of Dr. Roest and Miss Henkel. Mr. Rogers and Mr. Fritz Kunz are doing fine public work in various parts of the great American continent.

I am thankful to learn that "reinstatements to membership last year have been exceeded only three times in the past 21 years . . . the number removed from the rolls is the smallest since 1917 . . . the resignations are the lowest for several years. . . 468 new members joined during the year," and there is a net gain in membership over losses. It appears that the American Section took great interest in the election of a new President and returned the largest vote in its history, over 75 per cent of the members recording their votes.

Congratulations to Mr. Sidney Cook and his 4,263 fellow-members on this fine report.

I am sure Mr. Cook will not mind if I take this opportunity of congratulating the New York Theosophical Federation on their periodical Bulletin, even though it is not part of the Report. What I like about it is that it is alive, sparkling and enthusiastic. I feel an urge to become a member of the Federation simply on the strength of reading the Bulletin. A Society the members of which can produce such a news-sheet *must* be worth joining, whatever its Objects.

England reports the admission of no less than 267 new members, an admirable record, even though this figure is more than balanced by lapsed membership and resigna-

tions. The result is that the General Secretary is able to say: "Before long we hope to report clear gain." The Annual Convention was carried out with enthusiasm. Special mention is made of a Symposium entitled "A Theosophical Day—A. D. 2000," given by some of the younger members of the Society. From all reports this was a most entertaining function. The public lectures taking place at the Wigmore Hall draw crowded audiences. The Section owes much to the extensive and successful lecturing untiringly carried on by Captain Ransom.

The new freehold premises of the English Section at 12 Gloucester Place, London, are admirable in every way, and when the Annie Besant Memorial Hall is built on an adjacent site the English Headquarters will be worthy of the Empire's capital city.

India sends a very encouraging report. "We are on the upward curve again as will be seen from the figures quoted elsewhere." And when we examine these figures we find that there is steady improvement since the peak year of loss—1931—when nearly 900 members were dropped for various reasons, mainly lapse of interest. In 1933 about 450 were dropped. But in 1934 the number was only about 290. And new admissions were 212. The total membership is roughly 4,000. The Tamil area has the largest number of members with 609. Next Gujerat and Kathiawar with 424. Next the Karnataka Federation with 359, followed closely by the United Provinces with 305, Andhra (Circars) with 282, Bombay with

264, and Andhra (Central Districts) with 256. Bengal, Orissa and Assam have 244 members. Sindh and Baluchistan do very well with 220. Behar has 161, in spite of the terrible upheaval of the earthquake. Maharashtra has 150, and Central India and Rajputana have 149. Kerala has 155 members, and finally we have the North-West Frontier Provinces with 82. 297 members are unattached. So far so good.

But I feel very strongly that there must during the next year or two be an intensive campaign for Theosophy from north to south and from east to west. India ought to be satisfied with not less than 10,000 members—my friend Mr. Manjeri Rama Aiyar insists that the number should be 20,000. I sincerely hope that the Indian Section Convention will endeavour to plan such a campaign, enlisting the services of its ablest and most inspiring members to take part in a carefully organized scheme to cover the whole of the country. A Propaganda Fund should be started for this purpose, and all other expenditure reduced to a reasonable minimum, so that as much money may be available as possible for the work of increasing the membership. Let it not be thought that I am interfering with a Section's autonomy in making this appeal. I am making it because I know how vital it is to the whole Society that India shall be Theosophically strong, and India must not forget that she has the inestimable privilege of being host to the International Headquarters—the channel through which so much of the power of the Hierarchy

flows into the outer world. And the Headquarters of the Section itself is in holy Kashi—a place sacred to the whole of India, and by no means mainly to Hindus.

For the sake of India's own future, for the sake of the great part she has to play in the new age and in the new world, for the sake of Theosophy and the Theosophical Society, I pray our Indian brethren to rise to noble heights of endeavour and sacrifice to make Theosophy and the Theosophical Society more than ever a living force in Aryavarta. The Indian report writes of a memorial to our President-Mother. No memorial more acceptable to her than her beloved India strong in Theosophy, and with a powerful Section representing all classes, creeds and shades of opinion, to do the Will of the Rishis in the land of the birth of so many of Them. I should like to see a Besant Memorial Lecturing and Propaganda Fund established—perhaps this name is a little heavy—to provide the necessary financial support for lecturers who will lecture on Theosophy, and for general propaganda work. We might even call our Fund the Vasanta Fund, and make the above its objects.

Australia is in the happy position of being free from all debt, but has dropped 184 members as a result, apparently, of the tightening up of their registers on the part of the Lodges, to quote the General Secretary's words. But 105 new members were admitted as against 64 resignations and 25 deaths. "The 39th Annual Convention," says the General Secretary, "was

a markedly harmonious one"; and the interesting plan has been adopted of electing a sufficient number of members in Melbourne to ensure, with the presence of the General Secretary, a quorum similar to the quorum in Sydney. One or two of the greater cities in Australia have felt, not without reason, that Sydney has enjoyed too great and too continuous a concentration of Theosophical activity and administration. Certainly Melbourne is no less a stronghold of Theosophy than Sydney, has admirable premises most centrally situated, and has a band of very competent and devoted workers. But such is the case no less as regards Brisbane and Perth and Adelaide. Australia has been very well served Theosophically by her members.

Sweden: The General Secretary reports an increase in membership for the year, as well as the establishment of several new study centres in various parts of the country. This is even more important, it seems to me, than the increase in membership, welcome, of course, though it is. Study—and of course I mean the study of Theosophy and its relation to the outer world—is just what is needed to-day to give our Society new strength for the work it may have to do in the near future. Mr. Bolt's work is gratefully appreciated. He has lectured in twelve towns, and held Sweden's fourth Summer School. Sweden finds Summer Schools of great value, especially as affording an opportunity for isolated members "in our sparsely populated country to come together and learn to work harmoniously". The eco-

nomic depression is still felt, but "the general interest in our public activities seems to be steadily increasing".

New Zealand reports an awakening of interest in Theosophy, partly as the result of a recent visit by Mr. Krishnamurti, and partly because of the widespread sense of the time being that of a new age. I am glad to read that "some Lodges have brought many public men of note and learning into touch with the Theosophical Society by asking them to address our members to their mutual advantage". The Vasanta Garden School, one of the great chain of Theosophical Schools which stretches throughout the world, is growing steadily, and now teaches up to the matriculation standard. The General Secretary writes that the particular need of New Zealand is for prominent lecturers from abroad. I can assure such that their welcome will be very generous and their audiences very appreciative.

Holland reports steady progress, a very happy and harmonious Convention, and a number of practical decisions regarding more intensive activity as regards Press and publicity. A Whitsuntide Camp is reported to have been particularly successful this year.

Our good colleague, Mr. J. Krui-sheer, has been re-elected General Secretary.

France notes with deep regret the passing of its General Secretary, Monsieur Charles Blech, successor to our old friend Dr. Pascal, whom I well remember. He is most worthily replaced by Monsieur Marcault, one of the ablest

members of our Society and my very dear friend. Mr. Jinarāja-dāsa's tour through various parts of France is noted with deep appreciation. 236 new members were admitted during the year as against 177 last year.

Italy reports the continued illness of Donna Luisa Gamberini Cavallini, General Secretary, a fine worker full of devotion. In her place Avvocato Tullio Castellani of Genoa was unanimously elected, and I venture to congratulate our Italian brethren on their choice. All kinds of plans for future development are stirring in the brains of our Italian brethren, and I shall be very happy to hear about them as they begin to mature.

Germany has had many internal preoccupations, but the General Secretary reports that the recent Convention passed off well, that he was unanimously re-elected to his office for a further term of three years, and that membership of the Society is definitely increasing. So far as I am able to gather, the German Government is by no means hostile to our Movement, but naturally desires to be assured that it is in no sense opposed to German aspirations and ideals as expressed through the present Government. Standing for brotherhood and goodwill, the German Section must surely be an asset to Germany and to Germany's growth.

Hungary, as a result of the depression, reports a decrease in membership, and not a little financial stress. On the other hand, excellent propaganda work has been done; and there is increasing attendance at the regular meetings.

Publishing activities have had to be suspended for lack of funds, and the journal has also ceased owing to the decision of the Government not to allow magazines issued by non-official organizations. Financial help for publishing Hungarian Theosophical works is urgently needed.

Finland is largely occupied in putting its Theosophical house in order. Its success may be gauged by the fact that while last year there were 304 members, there are now 385. Hearty congratulations to our Finnish brethren on so fine a result.

Russia—unfortunately outside Russia for the time being—reports its eleventh year of work outside Russia, with 169 members and 12 Lodges. With Madame Kamensky as General Secretary and Miss Helmboldt as her stalwart assistant and colleague, the success of this Section goes without saying. They are two fine soldiers, and have round them devoted helpers.

South Africa reports a considerable increase in membership, and I am delighted to read: "This is most encouraging, the more so because many of our new members are young." Glowing reports of the work of Mr. and Mrs. Hodson indicate that these two good Theosophists are in no small degree responsible for the increased activity in South Africa. Miss Murchie has retired from the office of General Secretary after many years of devoted service, and in her place, as in some other offices, new officials have been elected, all of them young. May they all follow in the footsteps of those stalwarts who have preceded them.

The passing of Mr. C. E. Nelson, a fine Theosophist, is noted.

Scotland reports good and encouraging work, and the General Secretary writes that he has visited nearly all the Lodges in Scotland, "thus strengthening their bond with Headquarters in a way that had not always been possible during the last few years". Not all General Secretaries are able to do this, but such contact is vital to the well-being of the Section. Without it, Headquarters tends to become too aloof, and Lodges too indifferent to Headquarters, quite naturally. A Headquarters must be the servant of the Lodges, and the Lodges must co-operate with their Headquarters.

Switzerland opens its report with the words: "We are in very good condition, increasing slowly but steadily." No resignations, and an increase of 25 members. Evidently the clear Swiss air helps our members to see clearly the value of Theosophy and the Theosophical Society. Congratulations to Madame Rollier, the General Secretary, and to all Swiss brethren. We at Headquarters are not, however, as surprised as might be expected, for in Mr. Schwarz we have had a constant example of a fine loyalty and devotion united to a sturdy independence. And if anyone was ardently Swiss it was he. I remember the horror he displayed when a guest inadvertently sat on a cushion on which was embroidered the Swiss national flag.

The Dutch East Indies notes the continued havoc in membership wrought by the industrial

depression, very acute in Java and Sumatra. There is a considerable loss of membership, but interest in Theosophy is steadily on the increase, especially as a result of the establishment of a movement to spread Theosophy among the Javanese. About 900 regularly attend the gatherings of this movement. There are 45 schools under the direction of the Section, an excellent activity which should have enthusiastic support from every member. The visit of Mr. and Mrs. Hodson was, of course, a great success; and they are in urgent demand again.

Burma states that the year under report has been one of great activity in many directions, even though there has been a certain loss of membership on account of the financial depression. There are 111 Buddhist monk members of the Section, none, of course, paying dues. The passing of Lt.-Colonel Green, for very many years a most active President of the Rangoon Lodge, is noted with deep regret.

Austria. The political disturbances have of course affected the Theosophical situation, and public propaganda has become increasingly difficult. A new departure is in inviting interested people to join a study class before actually admitting them to membership, so that they may know something of the movement which they are thinking of joining. Austrian Lodges seem to specialize in subjects according to the interests of their members. For example, there is the "Art" Lodge, the "Lotus" Lodge catering specially for the public and having study

lectures on Theosophy, the "Alcyone" Lodge dealing largely with the relation of Theosophy to Psychology, Philosophy, Religion, Politics, etc. The Lodge "Bruderschaft" is composed of mainly poor and unemployed members who study specially the karma of the poor and unfortunate, a most interesting work. They have dreamed for many years of establishing a Theosophical Community for farmers.

Norway reports an increasing interest in Theosophy, and the election of a new General Secretary in the person of Mr. Erling Havrevold, whom I had the pleasure of meeting with his wife in Holland. Both are young and full of energy and enthusiasm.

Denmark, reporting a satisfactory year's work, stresses the importance of Lodge executives ascertaining by means of a vote the lines of Theosophical interest most acceptable to members, so that these may find a prominent place in Lodge syllabuses. Denmark's excellent journal *Theosophia* continues to be issued regularly, and special gratitude is expressed towards the "grand old man" of the Danish Section, Mr. Lexow, 88 years of age, who still does most of the translation work. I am sure we all send him our heartiest greetings and congratulations on his splendid service—an example to old and young alike.

Ireland reports a considerable increase of interest, largely on account of the Summer School. The General Secretary writes: "I think it is impossible to estimate the value and the importance of such a School; and to a country

such as Ireland, divided unfortunately as it is against itself, and against England so far as the 26 counties in the South are concerned; the fact of 52 people from these two countries spending two weeks together in complete harmony, and thorough healthy enjoyment, is of supreme and far-reaching importance." Ireland needs all our understanding and all our help, and I am very thankful that the land of our late President's physical body is slowly but surely coming under the synthesizing influence of Theosophy and the Theosophical Society.

Mexico reports an increase in membership, and the Headquarters of the Section is a rendezvous for all kinds of movements working for brotherhood. And I am specially happy to read: "All the year round Theosophy has unceasingly been explained, in questions and answers," by the General Secretary, Dr. Ernesto Escalona and other brethren. I notice that the Lodge in Yucatan is working regularly. Congratulations to Mexico on the vigour of our work in the care of our Mexican members.

Canada reports a small increase in membership, to a certain extent the result, I am glad to note, of improving business. The Adyar Press is doing good work in the production of reprints of various Indian classics, and a number of other most useful publications, on which I heartily congratulate the Canadian Section. The Toronto Lodge found broadcasting to be a very valuable means of propaganda, as it has been with the Theosophical Broadcasting

Station in Australia. The report adds: "We are strongly convinced that the promulgation of *The Secret Doctrine* and nothing else—nothing 'just as good,' or assumed to be equally valuable—is the only work that the Theosophical Society can profitably undertake in this era. Loyalty to this aim, which means devotion to principles rather than to personalities, can alone bring that vitality to our organization which will impart the unity and strength of somatic life."

Argentina reports an increase of interest in Theosophy and a general period of peace, marred only by the prevailing depression.

Chile: Work for Theosophy is continuing steadily, and a Branch which had to close down some time ago has now re-opened, with the prospect of another somnolent Branch following in its footsteps. The membership is 4 less than last year, but a number of new members will more than wipe out the loss.

Brazil reports the holding in Rio de Janeiro of the 4th South America Theosophical Congress under the chairmanship of Mr. Jinarājadāsa, and evidently his stay of three months has been of very great benefit to the whole of the continent. 104 new members were admitted to the Society during the year under report, and there are no less than 496 members on the rolls. I wonder how soon we shall be hearing of the formation of a Pan-American Federation of Theosophical Societies.

Iceland reports the effective work of Mr. Bolt and a harmonious

Convention. 206 members for so small a country is worthy of *mention très honorable*.

Spain urges the "centralization in Spain" of all important translations so far as the Spanish language is concerned, and goes on to refer to the memorable year which has just passed in the Barcelona Congress for the European Federation, and the visit of Mr. Jinarājadāsa. The Congress was successful not merely on account of the addresses, but no less because of the artistic festivals held in connection with the Congress, and the support of the authorities. Mr. Jinarājadāsa, lecturing in Spanish, evoked great enthusiasm. He lectured also at the Barcelona University, and visited Huelva, Seville, Granada, Madrid, Bilbao, Tarrasa and Sabadell. A most satisfactory increase in membership is also reported. 20,000 pamphlets have been distributed and 6,000 booklets. Our brother Lorenzana is another of our many live wires, and under his guidance the Spanish Section is sure to grow rapidly.

Portugal is struggling gallantly in the midst of its financial indebtedness, and is steadily reducing its liabilities. Mr. Jinarājadāsa's visit is described as "precious". An interesting item reads thus: "Two of our Lodges took a walk together in the country and had there a fraternal breakfast."

Wales is active under its dynamic General Secretary, Peter Freeman, and reports the construction of the Annie Besant Memorial Hall, a fine building recently opened by the Lord Mayor of Cardiff.

The General Secretary writes: "The world stands in dire need of the knowledge and teachings of which we are the custodians. Let us rise to our privileges and responsibilities, and be eager to carry on the high traditions of the Society to still greater heights of achievement."

Poland reports that the Presidential election had a consolidating influence upon the Section! This is an argument for those who desire that the election shall take place more frequently. Two new Lodges have been founded, and the recent Annual Convention was a very great success. A Summer School, too, was very much appreciated. Altogether, Poland is very much alive Theosophically, and I congratulate our Polish brethren on doing such fine work amidst so many difficulties, financial and otherwise.

Porto Rico reports renewed enthusiasm.

Roumania is hard at work on propaganda, and reports weekly public lectures and social gatherings in this connection. The visit of Miss Glen-Walker is gratefully noted.

Jugoslavia: The General Secretary refers, of course, to the tragedy of the assassination of King Alexander, and touchingly sets forth his devotion to his country and his eagerness in every way to promote her well-being. There is a net gain of 28 members, in no small measure due to the work of Miss Glen-Walker; and

it is interesting to note that among the 28 were 12 peasants. The Annual Convention was the most enthusiastic ever held in Jugoslavia. The Peace meeting held at Wigmore Hall, London, under the auspices of the Theosophical Society in England, had useful repercussions in Jugoslavia, and its spirit was much appreciated by the public. Jugoslavia, and her devoted General Secretary, Mlle. Jelisava Vavra, is a strong pillar of the Temple of Theosophy, and I hope I may have the happiness of meeting again the fine brethren there who so nobly support the Theosophical cause before the world.

Ceylon reports a number of visiting lecturers, including Mr. Krishnamurti, whose visit members of the Theosophical Society were largely responsible for financing. Admissions to membership are on the increase.

Greece notes a new impulse in Theosophical life, one of the results of which is that the Greek journal *Theosophikon Deltion* will be published monthly instead of quarterly. Greece is doing well, and we congratulate her on her courage and enthusiasm.

Central America is no less faced with the economic depression and has suffered accordingly in membership, and the temporary suspension of *Virya*. Mr. Jinarājadāsa's visit, writes the General Secretary, "has left behind a perfect path of light to stimulate our own spiritual renovation".

NON-SECTIONALIZED LODGES

The Selangor Theosophical Lodge reports steady work, includ-

ing fortnightly public lectures and weekly study classes.

The Singapore Lodge notices the visit of Mr. and Mrs. Warrington, and reminds travelling Theosophists that Singapore is an important and unique centre for the Society's activities, "as ours is a cosmopolitan population, where the intelligentsia of all nations mingle together in business and with much friendliness . . . we request our leaders to place Singapore on their maps when next they start their itineraries".

Manuk Lodge, Hongkong, is to be congratulated on an increase of 10 members, and on good work in many directions. The Library is evidently valuable, and the Press has been helpful.

The Shanghai Lodge reports on the value of the visit of Mr. and Mrs. Hodson, and notes that a prevailing typhoon was by no means a match for Mr. Hodson's drawing powers when he gave a public lecture on "Clairvoyant Study of Life after Death".

The International Theosophical Centre at Geneva reports a wealth of admirable lectures, and much activity. The weak spot is, of course, the budget, and friends of international work are asked to give what help they can to a Centre which is able to exercise so valuable an influence by its proximity to the League of Nations headquarters. I consider this Centre of very great importance and that it should be strengthened in all possible ways.

The Miroku Lodge, Tokyo, Japan, reports the holding of regular meetings, and urges members and others interested in Theosophy to notify the Hon. Sec., 13 Mikawadaimachi, Tokyo, of

the time of their arrival, so that Lodge members may have the pleasure of meeting them. I strongly support this request, for the Miroku Lodge is the only outpost we have in Japan, and our Society is waiting for a Japanese Section. In any case, I am sure the Secretary will be glad to hear from friends in various parts of the world who are interested in Theosophy in Japan; and any help they can give will be much appreciated, especially in respect of magazines and literature, since the Lodge has already a small Library.

The Canadian Federation, a body distinct from the Canadian Section, reports that the Lodges "have more than held their own during the last twelve months, and in recent months many new members have been added to the rolls". Mr. and Mrs. Fritz Kunz did "splendid work" during a recent visit, and "new life and energy" is stirring.

The All-India Federation of Young Theosophists, despite the passing of its General Secretary, sends a splendid report. Four new Lodges have been formed, and two more are in process of establishment. No Lodges have been dissolved, and as against 38 members resigned and dropped there are 84 new admissions. There are at present 405 members in the Federation. I am thankful to read that the Lodges "at Adyar and Bhavnagar are again showing signs of resplendent life, after a dormant state for two years". Bhavnagar should certainly not have been dormant, and still less the Youth Lodge at

Headquarters. What has been the matter with the Lodge or with Headquarters? Social gatherings have quite rightly been the best attended functions, for it is even more important to be happy together than to study together. Social service has occupied a very prominent place in the work of most Lodges, and I am specially glad that the Round Table is being supported enthusiastically by many Lodges. The official organ *The Young Theosophist* continues to prosper, and is even beginning "to stand on its own legs". I am sure that our younger members of this Federation are quite capable of making *The Young Theosophist* a really fine journal; and I ask for it the generous support of the older members.

I regret that the Indian Section found itself compelled to reduce its grant to the Federation. I am sure that there could be no more profitable investment of the Section's money than in helping to draw Young India nearer to Theosophy. And I hope most sincerely that for the coming year, despite the evident need for retrenchment in the Indian Section's budget, the grant to the Young Theosophists may be restored to its last year's level. The Federation has shown its power to do its work exceedingly well, and deserves substantial encouragement.

The Young Theosophists in America: Mr. Layton, the Chair-

man of these Young Theosophists, sends me a report both optimistic and full of good work done. From 8 members in 1932, there are now over 100 members, and a most excellent magazine, *The Young Theosophist*, on which no money is lost! Now they plan a Youth Headquarters at Wheaton, hoping to gain the permission of the Theosophic authorities there. I suppose it will be a \$1,000,000 affair, like all such affairs in America, where the language is to no small extent noughts with figures before them. Social gatherings, debates, camp-fires, games contests—all form part of the activities of these young people, and they had swimming and other contests, including a baseball game in which the contestants were Youth vs. Experience. I wonder which won, presumably Experience since the result is not given in the report. The Young Theosophists make good profits at Convention times from the sale of refreshments, which go towards the hoped-for Youth Headquarters.

I have given other particulars in my Presidential Address, and it is abundantly clear that the Young Theosophists in America are already proving a most valuable asset to our work in that land. I have the pleasure to know many of them personally. I believe in them. And I wish them all happiness and dynamic energy.

THE THEOSOPHICAL FIELD

A UNIVERSITY OF THE FUTURE

"THE greatest Indian of you all," said Dr. Arundale, speaking of Dr. Besant at a gathering in December at the Besant Memorial School, Adyar. The President predicted that the School would develop in the future into the Besant University, named after her who had for forty years worked for higher education in India. Dr. Besant had wished the School into being, she wanted such a School at Adyar to train young Indians so that they might give their country a rightful place among the nations of the future. Young as it was, the Besant School reminded him of the promise of the Central Hindu College at Benares, which had become the National Hindu University.

Looking back to the thirteen years which he spent at Benares, from Professor to Principal, Dr. Arundale declared those years had been the happiest years of his life. It was a wonderful privilege to be a teacher, and constantly to be associated with the ideals and schemes for bettering the world which young people thought of. Such a School as the Besant Memorial was one of the essentials needed to make Adyar a "Flaming Centre" of intellectual and spiritual life which Dr. Besant wanted it to be. The School had been started perhaps before there were sufficient means to justify it, but one had only to glance at the happy children to realize that it had been no mistake. He urged every one present to do all in their power to raise funds for the School.

Among the visitors, besides Shrimati Rukmini, were Mr. John Barrymore, the eminent movie actor, travelling to Agra (his father's birthplace), and Mr. and Mrs. Henry Hotchener, also of Hollywood. Mr. Barrymore wrote in the visitors' book: "I now know why my father was born in India. He was a notoriously intelligent man. Although I have not inherited his intelligence, I have inherited his love for the country of his birth."

* * *

FOUNDATION DAY CELEBRATIONS

We very much regret that for some unknown reason certain reports reached us far too late for publication in our January issue. Among these were reports of the Foundation Day Celebrations by the Chohan Lodge, Cawnpore, and the Madura Lodge; Pt. Ram Chandra Shukla being the principal speaker at the former and M. R. Ry. Rao Bahadur T. Bhujanga Row Avergal, M.A., B.L., District Judge, Madura, at the latter.

* * *

"AREN'T WE ALL OF THE SAME RELIGION?"

Ransome Sutton, able journalist, followed the recent World Fellowship of Faiths convened at Chicago and discovered there sixty of the world's Bibles, made a "reading tour" and wrote a two-page spread, illustrated, for the *Los Angeles Times Sunday Magazine* affirming that

through all religions runs a chain of golden rules at the end of which Christians have hung a cross and other peoples have hung equally sacred symbols.

In most religions, God, heaven, and death are symbolically the same, he finds. All Bibles decree "Thou shalt not kill," notwithstanding that all nations are ready for war. The two-page article was the nucleus of the "Bible of Bibles" which Mr. Sutton has since published.

* * *

THE BOOK OF LIFE

M. Leff Pouisnoff, distinguished Russian pianist and composer, in an address to the Sydney University Musical Society, is reported (in *Australian News and Notes*) to have said:

I strongly advise you to study music carefully while you have the opportunity. I presume each of us will have to go before a Judge, when we pass to the other side of death, and be examined as to our knowledge of the Book of Life. One of the chapters in the Book is devoted to music. If we do not reveal a satisfactory knowledge of that chapter we shall be sent back again to learn it.

EXPERIMENTS IN THE LABORATORY

"SOUND THE SPIRITUAL NOTE!"

It rejoices the heart of the President to receive a letter from Dr. Anna Kamensky, a stalwart of the Russian Section, who joined the Theosophical Society in 1899 and has worked for it since 1903, and is still Russia's General Secretary, though the Russian Lodges are outside Russia. We remember Dr. Kamensky "miraculously" escaping from Russia at the opening of the Revolution which brought down the House of Romanoff. She writes from Geneva:

"The Theosophical Society has to sound mightily the spiritual note in all its activities, and not mind the criticism of the public, which is often opposed to religion and spirituality. We must bravely go ahead, proclaiming fearlessly the value of the spiritual teachings, and not try to adapt ourselves to the anti-religious spirit of the day.

"We must show the reality of the scientific-religious synthesis, and try to approach the scientists on their own ground (there is sufficient material in the many recent discoveries), but also affirm that science must become religious, as religions must become scientific.

"I think also that the element of beauty—above all, music—must play a great rôle in our future work, and whenever we give out our teachings, they should be preceded and followed by a song or some harmonious chords.

"We ought to have a Training College for our workers. I think the Theosophical World University has a great rôle to play. I look at Adyar and then Huizen as at our great sources of inspiration—we must do all we can to work in harmony with the melody they are giving to us."

* * *

A POINT FOR LECTURERS

Very few of our members are conversant with the newer activities—spiritual and practical—in which various groups of

Christians engage to-day. They are unaware that amongst the Anglo-Catholics, Modernists, the Oxford Movement and elsewhere are to be found teachings of mystical experience, which probably have as much value as those to be obtained in the Theosophical Society, and that modern Christianity cannot be measured by the standard of a narrow *Protest*-antism which has done its work and largely passed away. I feel that this point should also be considered in regard to our public lectures.

E. M. WHYTE,

Isle of Wight.

* * *

PAMPHLETS FOR LONDON

Could we have some very simple pamphlets written on Theosophical ideas? When one has to deal with people who have not the advantage of much education, one finds it difficult to choose a pamphlet suitable to their needs. "The Life After Death and Its Various Planes" would be one of the most useful, if in simple form. Spiritualists seem to regard the study of Theosophy as so very difficult in many instances. Simple everyday kind of talks would meet an especial need in London, if not elsewhere.

KATHERINE POLSON,

England.

* * *

POPULAR BOOKS

Would it not be well to publish Theosophical books in a double edition? One more expensive, on the best paper, and nicely bound, and a cheaper edition on a thinner paper, with paper covers? Low prices are favourable to propaganda, as we saw in Russia with the *Lotus* editions. My husband worked from pure love of service, yet as a business man he covered his expenses with the quick selling of his books.

I also draw attention to the very interesting popular literature which we have in our old reviews: *Lucifer*, *The Theosophical Review*, and THE THEOSOPHIST. We could choose some of the best occult tales and give them out in book form. We did so with the charming tales of Michael Wood under the title *From the Chronicle of a Human Being*, and the book had a big success.

Could we not also collect diverse happenings in relation to occult truths such as clairvoyance, clairaudience, telepathy and other psychic phenomena, and publish them in cheap booklets? Adyar could ask all Sections to send to Headquarters all such material.

HELEN PISSAREVO,
Tarragnaco, Uchine, Italy.

* * *

THEOSOPHY IN THE FORUM

It is of little use to expend the energy of our advanced students in talking Theosophy to Theosophists, and I have found by my own experience that a more fertile soil may be found in lyceums, forums and even pulpits of our Liberal Churches, and that in liberal organizations such as these many are yearning for a rational philosophy of life, and easily seize upon a teaching that will justify itself at the bar of intellect. A more rational view can be given to the Scriptures, and much of the superstition and gloom can be cleared away. I conduct such a forum every Sunday morning in the Universalist Church, and find I can give a Theosophical explanation to almost any subject under discussion, care being taken always not to go beyond those whose vision has not yet been extended far enough to take the Theosophical viewpoint.

C. F. HOLLAND,
U. S. A.

* * *

LIFTING THE VEIL

By far (it seems to me) the greatest thing Theosophy has done is in the revelation of the existence of the White Lodge—the Masters and the Way to Them—and I am sure every reader will absorb with avidity and gratitude whatever he may be permitted to know of Them and Their work. All other incentives to interest oneself in Theosophy (to say nothing, for the moment, of trying to lead the Life) seem to me to pale before the glimpse of the glorious destiny of man which the raising of *that* corner of the veil has afforded. Is there anyone qualified to continue the thrilling serial of which C. W. L., in especial, has given us the opening chapters?

JOHN BEGG,
Scotland.

* * *

THOSE GLANDS!

It seems to me that Indians who know the lines on which Western Science is working could materially help the West by giving the results arrived at by Eastern Science on special subjects. To give an example: Lord Dawson and his band of students seem to be specially keen on the study of the pituitary and pineal glands. If the theories and experiments of advanced science could be seriously studied in the light of Eastern knowledge—not to mention H. P. B.'s teachings—much light might be thrown on such subjects and on other advanced lines of thought. High caste Sanskrit students alone are able to come into touch with many of the Scriptures treating of such subjects. They should be encouraged to take up this line of work.

MARGARET CARR,
Darjeeling, India.

NOTES AND COMMENTS

THE PRESIDENTIAL CANDIDATES

[I have received permission from Mr. Wood to publish the letters which have passed between us, and I do so with much pleasure.—ED.]

THE THEOSOPHICAL SOCIETY,

Adyar, Madras, India,

June 26th, 1934.

DEAR MR. WOOD,

The contest is over, and I hope that to both of us is victory. So far as regards my own individual share in it, I hope it lies in a deeper understanding of the great purposes of our Society and in an increasing power to be more faithful to them. The responsibility which comes to me is heavy, but the opportunities are great, and I trust I may be wise enough to seize them. It is my earnest desire to gain the confidence of the minority which felt its duty to the Society to lie in voting for you, for both majority and minority have no other wish than the well-being of the Movement which unites both.

Whatever acrimony there may have been during the course of the election will, I am sure, cease. We must all go forward to serve the Society in our respective and different ways, yet on the one broad road of mutual goodwill and respect. This road I shall do my best to tread, giving to convictions, opinions, activities, however different from mine, that understanding and freedom which I have the right to expect for my own. In the Theosophical Society, at least, we must be able to differ radically and at the same time to rejoice in a fundamental solidarity. I think we shall achieve this if we most scrupulously avoid personalities and confine ourselves rigidly to principles. It is when we try to defend our principles by attacking persons that our Theosophical solidarity is menaced, as I am sure you agree.

I extend to you a very sincere expression of goodwill and of appreciation of the splendid work you have done for so many years for the Society, and will doubtless continue to do. I have no doubt that as time passes there will be much work we shall be able to do together, for I am sure we share common ideals even though our methods of pursuing them may differ.

Cordially,

GEORGE S. ARUNDALE.

* * *

THE COLLEGE,
Madanapalle,

23 July, 1934.

DEAR DR. ARUNDALE,

I received your very kind letter some time ago, but have not replied before now, as I did not wish to act impulsively. I must say it was nice of you to write to me, especially as I did not send you any word of congratulation on your election to the office of President. I very much wanted to send you congratulations, but felt that I could not do so after the way in which Mr. Jinarajadasa had circularized the members with reference to Dr. Besant and myself on your behalf. This is, of course, nothing personal to you, and I assure you that you will receive my cordial and I may say affectionate co-operation as a member of the Society of which you are President. Mentally I have already sent, and physically I now send, my heartiest good wishes and hopes that you will make a real success of the Presidential work, and I hope also that you will receive great help and much light in the practical working out of the liberal intentions expressed so clearly in your letter to me. I certainly agree with you in the desirability of avoiding personalities; it was in fact the main plank of my platform, for the exaltations and depreciations and comparisons of personalities have always injured our Movement, and sometimes have split it asunder. I hope

you will not be led, on the statements of any others, to credit the existence of any particular differences between us; whatever may have been said in the election, I am responsible only for my Manifesto and "Back to the Manifesto," and for "Adyar," if that is to be regarded as connected with the election.

Sincerely and fraternally yours,
ERNEST WOOD.

* * *

"THE MEMBERSHIP HAS FALLEN"

I

I have read your article "The Membership Has Fallen" in THE THEOSOPHIST of August last, and am of opinion that the causes you have shown are very thoughtful and reasonable. However, I would like to bring to your notice one very potential or, to my mind, fundamental cause, *viz.*, there is nothing special for the members to learn or study more than that for any person in the outside public.

All lectures are open to the public, and all the libraries of the Society are at their disposal, and the members naturally, considering human nature, begin to wonder why they should be members at all! I do not mean for a moment that the lectures and libraries should be closed to the public; on the contrary they are the very means of letting the public know of the Society's existence. What I want to say is that when a person joins the Society, he or she finds that there is no special training or a course of teaching Theosophy, step by step, according to *The Secret Doctrine*. Also there is not one book or books which our Society can put in the hands of the members as a standard book for consecutive study. We have thousands of books, elementary and otherwise, written by a hundred different authors, yet the absence of one authoritative large standard work, besides *The Secret Doctrine*, is always felt.

To my mind there is not much impetus for the public to become members, and for the members who are already there, when they know that there is no special teaching outside the public lectures

and a bewildering mass of books. Now, if you will pardon me, I may suggest that there should be a teaching course sent out to every member weekly or fortnightly in small pamphlets. In this way the knowledge of Theosophy of our members will be definite, and the prestige of our Society will be greatly enhanced. The propaganda work also will gain new life, when people know of the teaching of members uniformly and systematically from Adyar direct. For the cost, I think, no member will grudge a small charge put on each pamphlet.

D. F. S.

II

I have just read an extract in the September *Theosophy in India* wherein you seem to lay greatest stress on the economical problem causing the fall in our membership; in my opinion this is only one of the causes, but not the real cause.

Our greatest drawback is that our elders have been intensifying Theosophical propaganda among the elders only, leaving aside the youngsters who to-day form the majority of the membership. Modern youth is out to question everything of the elders, and the latter do not like it. The result is that young people, who can grasp new ideas and in a way appreciate Theosophical principles more than their elders, are not catered for, while old members are preferred because they do not question.

This will be seen in the poor response that the parent Lodge is giving to the Youth Lodges now in existence, which are a vast field for the Theosophical Society to secure members. Leaving aside the question of co-operating with the Youth Lodges so that they may ably take up later the work of the Society (the very purpose for which they were created) there is a very clear and definite oppositionist attitude of the elders towards the Youth Lodges. For instance, in Karachi the Youth Lodge, one of the first Youth Lodges started, has no premises of its own, and their elders have gone so far as to *get in writing* from the Youth Lodge that the building, etc., are the property of the Theosophical Society, and that the Youth Lodge is tolerated by the elder Lodge out of goodwill; and

it can be turned out any time. It is this attitude that not only reduces membership, but makes every young man, who ought to be an asset of the Theosophical Society, definitely against it.

Every young man to-day spends money on cinemas, clubs, etc., and if he can spend thus, why not for the Theosophical Society, and so economic causes cannot arise here at all.

I have been connected with the Theosophical Society since 1917 (I am now 29 years old). We have in our Youth Lodge 60 members to-day, of whom more than 30 are members of the elder Lodge also; and we have about 30 sympathizers (a "sympathizer" in our Lodge is one who is over 35 and a member of the elder Lodge). Our number is increasing day by day, and I do not see any reason why the membership of the elder Lodges should not also grow in the same way.

In my opinion, the membership of the Theosophical Society has fallen because:

(1) No interest is taken to bring youth to our fold, on the contrary many have a non-Theosophical attitude towards them.

(2) More dogmatism has entered into our elder Lodges. There has come about much fixity of ideas and thought, and the desire to thrust it on others, even forcibly if necessary.

Remove these, and Theosophical Lodges will never have to say that "the membership has fallen".

J. T. THADHANI,
Karachi (Sind).

* * *

REAL GREATNESS

In the December issue of THE THEOSOPHIST, in your very sound criticism of Mr. Winston Churchill's observations on what he calls "the tragedy of the twentieth century," you have mentioned the names of five outstanding personalities of the age we live in, in whom real greatness has undoubtedly shone, but whom Mr. Churchill has naturally ignored, as they would mean nothing to him. But may one respectfully ask why, surveying the world, as you do, from your Watch-Tower, you should not have noticed a few really great personalities outside the

comparatively small Theosophical sphere, and mentioned their names also? If you had done so, would it not significantly show, much to the credit of the Theosophical Society, that the vision of Theosophists far from being narrow (as is mistakenly imagined by many) is large enough to discern and appreciate greatness wherever it exists. You were, of course, writing for THE THEOSOPHIST, but that can hardly be the reason for speaking of Theosophists alone. I am not forgetting that you have mentioned Mr. Krishnamurti. But although he is no longer a member of the Theosophical Society, it is well known that Theosophists in general have, for various reasons, come to regard him as one of the greatest Theosophists.

I believe you could have had no objection to mention the name of the great Indian poet, Dr. Rabindranath Tagore, because you have yourself eloquently written of him in another note of the same Watch-Tower as "a great servant of India, a great messenger from the Future calling upon the Present to move onwards to its destiny". But what about that other great personality in India, perhaps the greatest of all now living, I mean Mr. Gandhi? Applying to him the tests of greatness which Mr. Churchill gives, does he not thoroughly satisfy them? He is no doubt "a half-naked fakir," as Mr. Churchill was, I think, pleased to observe; he might have committed Himalayan blunders and pushed India into a ditch, as some have remarked. But can anyone deny that in all he does he is animated by the loftiest spiritual motives, and that he is one of those rare souls who constantly try to follow Truth and serve Humanity even by their unfortunate failures? Is he not proclaiming, rather reproclaiming, in his own unique way, by precept and by example, the cardinal virtues of *Satyam*, *Priyam*, *Hitam*, Truth, Love, Righteousness, and pointing the one way to the establishment of peace on earth and goodwill among men, the way of "courageously enduring wrong but not doing it, of facing and conquering hate with determined love"? And is it not likely that at least for this noble service he will one day be appraised as one of the priceless gems of the twentieth century?

The Theosophical Society is not a narrow organization; it is a world-wide one, having as its greatest ideal the re-uniting of all the peoples by the one great bond of Universal Brotherhood. I therefore respectfully submit that it is incumbent on its President that he should recognize and appreciate real greatness wherever it manifests itself, and thus set a noble example for all the other members of the Society.

S. RAJA RAO

P.S.: Lest the spirit of my letter should be taken amiss, let me say that I am *not* one of Gandhiji's devout "followers".

* * *

ONCE MORE: THE GREAT PLAN OF GOD

It is certainly profitable for us members of the Theosophical Society to discuss the great truths of Theosophy from entirely different points of view, because such discussions sometimes show that the difference is less great than we imagine. So I welcome Professor Wood's reply to my article in the September number, asking however permission to add some explanatory remarks in the present issue, because, as I did not wish to take up much space for that article, my statements made therein were necessarily very condensed.

As probably all our members will agree that the aim of Theosophy is Self-realization, differences of opinion can only arise as to procedure. The point at issue between Professor Wood and me is perhaps not so much due to my lack of knowledge of what H. P. B. has written in *The Secret Doctrine*, for, while bowing before the Professor's superior knowledge of Sanskrit literature, I think I may claim to have also been a student of *The Secret Doctrine*, as well as of later Theosophical literature, for many years past. The point at issue between us seems to be rather of a psychological nature, as we are viewing the same truth from a different angle.

I perfectly agree with H. P. B., when she says that we should *worship* only the Causeless Cause in the shrine of our hearts, though I think this might be also done—according to the object of our prayer—through one of the three aspects

of the Logos, who surely represents a far greater opening into the Absolute Reservoir (if I may be pardoned such a comparison) than our individual Monads. Moreover, if we worship "through the still small voice of our spiritual consciousness," can we separate ourselves from the greater Whole? According to my innermost conviction we cannot. "The omnibus theory" of the Logos seems to me the height of irreverence. To think that the great Lord of our solar system should be nothing but a car-load of travellers, all bound for the same destination, but without any conscious relation or voluntary co-operation between them all! Such a lack of unity seems monstrous. Imagine a Shakespeare play to be nothing but the frantic struggle of the different characters, all trying to work out their own pet theories regarding individual liberty!

So, while I fully believe that we can only attain Liberation by our own individual efforts, and that we were never intended to be carried to the Goal on the shoulders of our Masters, nor conveyed there by our prayers to the high Gods, I also believe in an inner unity of life, in the existence of a Moral Order, no matter how imperfectly realized at present on earth. No thinking person can fail to see that there is a *Plan according to which the great clockwork of the Universe is regulated*; should not the same provision be made for *conscious entities inhabiting that Universe*? I should like Professor Wood to define "brotherhood," in which he also believes. Can it mean anything else to him than a common origin of humanity and mutual sympathy, helpfulness and co-operation shown among its members? If, however, we accept this definition of "brotherhood," *we are not isolated units*, each trying to overcome his own karmic limitations in our struggle for freedom. We are not an accidental assemblage of Monads, but children of the same Father. He came out of the bosom of the Absolute, not for His own gratification, but as an *Act of Sacrifice*, that we, His children, may also eventually grow to the full status of Divinity. As plants are assisted in their growth by the sunshine, we are assisted in our evolution by the Thought of the Father, which must be infinitely greater than the thoughts of the

partially evolved entities under His care, no matter how high their development may appear to us on our low level. The Thought of the Father, which guides human evolution, is, however, not an arbitrary system, forced upon us from without, but something corresponding to our innermost nature; it is the Law of Love through which the Universe came into being. By holding up before us the Divine Models, partially realized in the lives of heroes, saints and Mahatmas, in the conception of a Divine Commonwealth and in great works of Art, the Father stimulates our growth. So the virtues of loyal obedience and faithfulness unto death, which some have given to our Masters, are perhaps not so much the characteristics of blind human moles, as Professor Wood may imagine. They show something of the nature of the Christ.

In fact, the teaching that there is no Divine Plan, but that each Dhyan Chohan, by strenuous "meditation" creates the means for himself to rise superior to his karmic bondage, would seem to many as unsatisfactory and comfortless as the scientific theory of the last century, that the Universe is "a fortuitous concourse of atoms" and that human destiny depends on chance.

But the objection may be raised that H. P. B. herself, in dwelling on the "Causes of Misery," says: ". . . the great truth of reincarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain," speaking further on even about "the false bliss of Devachan". *The Secret Doctrine*, besides containing the message of the Masters to the Western world, is also a survey of great spiritual truths, as expressed in the sacred books of the old nations, in the Vedas, Vedanta, Upanishads, the Zohar, the Kabala, etc. It is well known that the above-mentioned pessimistic view of life is that of certain Hindu philosophers, some of whom, being consistent, have tried to reach Moksha in the shortest time possible, by refraining from action, because action bound them to rebirth. So it is taught that they obtained Liberation, but only for a certain period. For, not having evolved the faculty of helpfulness, their development was

lop-sided, and so, after countless æons, the inexorable law of Karma will force them again into manifested life, in order to finish their one-sided education and pay their debt to humanity. I cannot give the reference of this Hindu teaching, but Professor Wood will know what I mean. The teaching is also referred to in Bishop Leadbeater's books.

But if H. P. B. has discussed in *The Secret Doctrine* "the Path of Woe," nobody can say that this was *her* view of life. She has taught elsewhere another path, the Path of Service, which, as we all know, she has also trodden to the end of her life. And so it seems to me that, instead of concentrating so much on "the Great Causes of Misery" and "the Seven Ways of Bliss," instead of hating life and yearning for speedy Moksha, it would be a more practical philosophy to forget ourselves and to dedicate our lives to Service, thus following the example of our two great Leaders who have recently left us for a while. How could we expect an easily bought happiness here, when the Universe bears the stamp of Sacrifice? Is not the Logos "cabined, cribbed and confined" in matter that we may attain to Liberation and Bliss?

HEDWIG S. ALBARUS

* * *

CORRECTIONS

I

Mr. Jinarājadāsa writes that in *THE THEOSOPHIST* for September, 1934, page 695, lines 2 and 3, the dates should be 1900 and 1898 (not 1919 and 1918) respectively. And a correspondent points out that Pope Leo XIII died in 1903.

II

In the December *THEOSOPHIST*, page 238, right-hand column, the sixth and seventh lines from the bottom should read "as Hobbes put forward in his Social Contract theory". This theory, of course, was expounded in his *Leviathan*, published 1651. Rousseau took up the idea later, and on it based his great work, *The Social Contract*.

E. PIERCY

REVIEWS

Life! More Life! by C. Jinarājādāsa. (Theosophical Publishing House, Adyar. Price Cloth Rs. 4.)

Truly a cultural synthesis of the finest elements in religion, philosophy, science and art is the volume of "discourses on a Theosophist's vision of life and its possibilities," which Mr. Jinarājādāsa delivered in Europe and Latin America on his grand tour just completed. Some of these addresses have already appeared in these pages, but they derive a new significance collected into a book. So vital, so informative, so saturated with real wisdom are all these discourses, that it were hopeless to single out any one for special consideration. Perhaps the most "modern" is "A New Conception of Theosophy," which he offers, "very like that which the Stoics of Greece had, and one like that towards which science seems to be moving". Modern scientists are confirming the Theosophical conception, which is the author's thesis, that the laws of Nature are revelations of Reality, revelations of the workings of the Divine Mind in His Universe; and in these discoveries "you and I" may, side by side with highly trained scientists, discover new truths, and add them to the discoveries of our predecessors. The idea of mind and purpose in the universe, which scientists are exploring and exploiting in such symposiums as *The Great Design* is surely a fascinating and fruitful field for occultist and scientist to collaborate in. Mr. Jinarājādāsa lets his imagination range the future for the typical Latin Race man, and he finds the type consummated in "Don Teosofo," so profoundly is the New World being influenced by Theosophical ideals. And since "the greatest dictator in the world to-day is the machine," he warns the Latins to free themselves from this dictatorship by cultivating art and spiritual expression, so that man shall rule and not the machine. The apex of the book is a dissertation on "The Brotherhood of All

That Lives"—with the final injunction: "Work first for Brotherhood: all the rest will follow from your work." It is inspiring to read a book like this—it illuminates the message of Brotherhood and gives it depth and universality.

J. L. D.

Some Experiments in Four-Dimensional Vision, by Geoffrey Hodson and Alexander Horne. (Rider & Co., London. Price 6s.)

The book consists of an Introduction by Claude Bragdon; a Preface by A. Horne; a First Part containing mainly verbatim and non-verbatim reports of Mr. Hodson's "visions" on and into "a wooden cube taken from a child's toy-box"; a Second Part with Mr. Horne's remarks on these; a Third Part of further remarks on the results obtained, also by Mr. Horne, with some concluding remarks by Mr. Hodson; an Appendix on "Time and Free Will in Modern Science," more especially in Professor Edington's "scheme" of the Time-Space-Continuum; and finally a short Bibliography. It is all rather technical, but of the first importance, I think, for the specialist in space-problems of higher dimensions. What is particularly noteworthy in these experiments—as well as those of an even greater general interest, recorded in Mr. Hodson's other book, *The Science of Seership*—is the fact, that here there is a clairvoyant who willingly and patiently submits to tests and cross-examinations sometimes very irritating, especially to a sensitive nature, and who does all this simply for the love of science and truth. What a different picture from all those mediums whose innate mystical powers are for sale to the highest bidder; for Mr. Hodson has to be sharply distinguished from a passive medium, being a trained and self-controlled clairvoyant.

A. J. H.

Studies in The Secret Doctrine, by Josephine Ransom. (The Theosophical Press, Wheaton. Price \$ 2.)

The title-page further bears the legend: "Studies with Students at Olcott Sessions, Summer, 1932". It is a very difficult book to review. The subjects treated of, namely the Dhyân-Chohans and Dhyâni-Buddhas, the Nirmânakâyas, the Three Vestures, the Divine Five, Fohat and the Monad, are among the most abstruse in the whole body of Theosophic teachings. The studies are as it were but fragmentary notes, for we cannot expect an exhaustive or even an elaborate treatment of such tremendous topics in a book of only 170 pages. Still, they may be of great help to the careful student of *The Secret Doctrine*, but not to the casual reader who will not even guess the depths of meaning behind all these technical terms.

It is inevitable that later commentators of a great and original thinker's work will not always agree in their explanations. And so in this book also there are some views expressed that seem to me questionable, if not in their positive assertion, then at any rate in their denial. With such an "Ocean of Theosophy" as *The Secret Doctrine*, it is always dangerous to be too assured of what is or is not taught in it. I cannot go into a full criticism of all such points here. I will give only one instance. On p. 18 it is said that "the term Dharmakâya is used, in *The Secret Doctrine*, synonymously with the terms Âdi-Buddha and Mahâ-Chohan to mean the First Logos". Now, I have not been able to find such an identification of the terms mentioned, but as I said, it is extremely risky to deny that anything is found in *The Secret Doctrine*. However, what I am perfectly sure of is that the general or current use of the words Dharmakâya and Mahâ-Chohan is *not* in the sense of the First Logos. And therefore, when on p. 17 it is said that "H. P. B. uses as a synonym of Dharmakâya the term of Mahâ-Chohan, not in our Theosophical sense of the term, but in the above sense" of the First Logos, I have a twofold objection to make against this statement. First, that the sentence somewhat loosely expresses, I fear, the

author's meaning. I suppose that the book has grown from notes made of talks and addresses, and has not had perhaps such careful attention paid to its verbal dress as generally falls to the lot of a written text. It is evident that by the words "not in our Theosophical sense of the term," our author does not mean that H. P. B.'s sense of the term is not Theosophical at all, but only that it is not "our," that is to say the "later," sense we have come to attach to these terms under the influence of the teachings of H. P. B.'s great epigons, A. B. and C. W. L. In the second place I must protest just against this conclusion. For H. P. B.'s use of the term Mahâ-Chohan is perfectly in accord, I think, with our own "later" sense of the word, at any rate in its general sense of a "Master of Masters". In an article in *The Path* for December, 1886, (p. 262), for example, under the title *The Theosophical Mahatmas*, H. P. B. refers to the same Great Entity, who is called by the Master K. H. the "Mahâ-Chohan" (cf. *Letters from the Masters of the Wisdom*, pp. 10, 47; *Early Teachings of the Masters*, p. xvii), as "the Paraguru—my Master's Master". And in *The Secret Doctrine* (II, 231) itself, her comparison of the Mahâ-Chohan's position to the "Chief Lord of a College" tallies closely to our "later" conception of him as the "Chief of a Department" of the Occult Hierarchy of the world. Finally, the quotation from *The Secret Doctrine* the author herself gives in support of her statement proves my contention also. Surely, "the Mahâ-Chohan, meaning the Lord of Libations in the Land of Libations, the mystery name of that region which extends from Kailâsa Mountain nearly to the Shamo Desert—from within which the Kalki Avatâra is expected"—cannot mean the First Logos!

The studies are preceded by an Introduction giving some new comments on H. P. B.'s personality and her *magnum opus* from the recently published fifth volume of Colonel Olcott's *Old Diary Leaves*. If I might venture to do so I would add to these, and to any other edition of or studies in *The Secret Doctrine*, the following authoritative statement by the best known of the *real* authors of the work:

I have also noted your [Colonel Olcott's] thoughts about the "Secret Doctrine". Be assured that what she [H. P. B.] has not annotated from scientific and other works, we [the Masters] have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists [especially *Esoteric Buddhism and Man, Fragments of a Forgotten History*] was corrected by me, or under my instruction. It is a more valuable work than its predecessor [*Isis Unveiled*], an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come (*Letters from the Masters of the Wisdom*, p. 54).

So it is, and may it always be recognized as such, thereby inducing many other students to write just such studies in it as are incorporated in the book under review, for the mutual enlightenment of students of this fountain-head of all Theosophical knowledge in modern times.

A. J. H.

EVOLUTION OF CONSCIOUSNESS

Three Essays on Consciousness, by Whately Carington, M.A., M.Sc.

The Quantitative Study of Trance Personalities, by Whately Carington, M.A., M.Sc.

Mr. Carington takes a logical approach to the view that consciousness is the only reality, and he proves as far as reasoning can go, the universality of consciousness, the unity of consciousness, the evolution of consciousness. Here is inductive proof for the postulates (at least the first three) of Dr. Arundale's manifesto to General Secretaries that life is universal, that life is one, and that life is in process of unfolding.

Mr. Carington's argument may be thus abridged:

Physiologists and biologists, chemists and physicists, are showing with increasing success that there is no kind of discontinuity to be observed between conscious and non-conscious matter, hence the universality of consciousness.

There is evidence to show that this consciousness is fundamentally one, however fragmentary it may superficially appear—group-souls, telepathy, multiple

personalities, are evidence of apparently distinct consciousnesses united by a common subconscious: "It requires but little extrapolation to suppose that all consciousnesses are analogously united by a common 'subterconscious'"—a view which Sir James Jeans confirmed at the British Association meeting this year in visualizing a universal substratum of consciousness animating all structural forms.

Modern theories enable the author, in the long range of evolution, or in the conception of the progressive differentiation of an initially all-inclusive Consciousness, to envisage higher orders of existence, and a process of "expansion or enlargement of consciousness without loss of individuality, until in the limit each will be co-extensive with the Universal Consciousness".

Logical argument like this of Mr. Carington's will help some people to discern in the President's Theosophical postulates a group of fundamental self-evident truths. Reason your way through the book with Mr. Carington, and if you get out of your depth—as he himself almost does at times—well, it will be good swimming exercise!

J. L. D.

OCCULT CHEMISTRY

The Field of Occult Chemistry, a Transaction of the Physical Science Research Group of the Theosophical Research Centre. (Theosophical Publishing House, London. Price 1s.)

Examining *Occult Chemistry* by Besant and Leadbeater, and numerous papers in THE THEOSOPHIST from 1924 to 1933, these investigators—Dr. Lester Smith, V. Wallace Slater and Gerard Reilly—have endeavoured, and successfully in our judgment, to clear the ground for the future development of this new chemistry. They believe that a rapprochement between the methods of both occult and orthodox schools is inevitable, even though the gap between occult and orthodox theories of atomic structure is rather wide in many places. Their comparison of the two theories leads them

to suggest the pursuit of both orthodox scientific research and clairvoyant investigation, and in both fields the search for truer interpretations of available data. Here is important work for scientists, clairvoyants and philosophers alike. The task is a fundamental one of "correlating the new facts with the old facts, and building new and better theories on the twofold foundation". Dr. Lester Smith and company even appeal—earnestly appeal—to any who have, or think they could develop, the requisite faculties, to turn their attention to this matter of clairvoyant investigation, suggesting lines of research, specially the measurement (diameter and distance apart) of particles in atomic structure, and certain studies in inorganic and organic compounds. This valuable book should be studied by scientists in both fields.

J. L. D.

Flax and Fernseed, by Marsyas.
(Coulls, Somerville, Wilkie, Ltd.,
Dundee, N. Z. Price 7s. 6d.)

The fifth series of verses by Marsyas loses nothing by comparison with its forerunners. It is happy for him that a Maecenas appeared to publish his verses in the person of Sir Thomas Sidey, a lifelong friend to whose generosity the wealth of the poet's mind, lavished on many journals, some of them Theosophical, has been collected into handsome editions for library purposes. Not only are the jewels of his verse exquisitely wrought by a master-craftsman, but the sentiment is inspired by a soul in touch with all ranges of life, its lyric, its tragedy, life rejoicing, life evolving. We have commented before on his abundant imagination, splendid rhythms, and expert use of words—words which only a poet could devise, as Crashaw does or Francis Thompson—but behind all that is a mind manifestly in tune with the world's great poetry and the finest elements in human nature. This volume reproduces "Beati Misericordes," one of the finest poems inspired by the War, and "Song of Goodwill," an imperial pæan by the "sons of the daughters of England," set to music by Bryant Williams, but never sung because the composer died on his way to

London and the unpublished manuscript has never been recovered. For purity of word and intuition we commend a couplet in "Turn o' the Tide":

Through death's stark ghastliness I sense
Life's unembarrassed opulence.

Numerous sonnets and strophes are addressed to celebrities—Dukes and Kings, to Kreisler, Krishnamurti, Annie Besant (the author's well-loved leader) and to his old friend Charles William Sanders, one time head of the New Zealand Section:

He goeth to the peace? Nay such as he
Go not nor come; on them the Master's
smile
Sheds peace perpetual, wheresoe'er they
be—
Worn be the fleshly veil, or dropt awhile.

J. L. D.

The Spirit of Youth, an Address
to Young Theosophists, by Dr. G. S.
Arundale. (T. P. H., Wheaton.)

Every Young Theosophist should have a copy of Dr. Arundale's inspiring message to youth which he delivered in America, and is now published in pamphlet form: the President's first greeting to the youth in the Society, "who have been sent by the Future to hasten the world on its way of unfoldment". Typical of the energizing tone of the whole address is the apotheosis to which he rises in the following passage:

Young brethren, you are young in body but of a surety not young in soul. You have come into membership of the Theosophical Society and into contact with Theosophy because you have come thus far on life's pathway. Good karma—opportunities seized in lives gone by—brings you to the threshold of a further stage in the unfoldment of your Kingship. And, no less wonderful, you are young at a time when the world is being re-made, is born anew, when a new age is rising out of this Golden Age in the midst of which we are, though perhaps its gold seems dimmed and tarnished by all that makes life so hard for so many. The future lies about you, and you, being young, belong to it. Never lived at any time a youth more fortunate than you. Never at any time had youth more splendid opportunities. This life may verily be the life of lives for many of you, for it may be the life at the end of which you are at last beginning to know the real nature of your Kingship, and to knock at the very door itself of the outer court of the Temple in the Sanctum Sanctorum of which your coronation shall take place.

J. L. D.

Vegetarianism from the Islamic Standpoint, by C. P. Ramachandra Rao, B.A., B.L. (the Madras Vegetarian Association. Price As. 3.)

This pamphlet embodies a plea to all Muslims to adopt vegetarian diet, the reasons for its adoption are health, increase of intellectual capacity, and kindness to animals. It is shown that though the Prophet recognized practical difficulties

in the adoption entirely of this form of diet in Arabia, he nevertheless indicated his views as to its desirability, prohibiting the eating of meat during pilgrimage, and thus indicating that the eating of meat was not desirable in the approach to God. Vegetarians in India will be promoting a good cause if they will introduce this pamphlet to the notice of the Muslim public.

A. E. A.

MAGAZINES RECEIVED:

Advance India	...	...	...	December.
Alborea	...	...	...	July-September.
The American Theosophist	...	...	...	November.
The Beacon	...	...	...	November.
Boletin de la Sociedad Teosofica Española	...	...	...	December.
Boletin Oficial de la Sociedad Teosofica Seccion Mexicana	...	...	...	Sept. and October.
The Calcutta Review	...	...	...	Dec. and January.
The Canadian Theosophist	...	...	...	Nov. and Dec.
The Christian Theosophist	...	...	...	December-March.
Gnosis	...	...	...	October.
The Indian Library Journal	...	...	...	December.
Kalyana Kalpataru	...	...	...	November.
The Liberal Catholic	...	...	...	December.
The Link	...	...	...	Sept., Oct. and Nov.
The Maha-Bodhi	...	...	...	Nov.-December.
Modern Knighthood	...	...	...	December.
The Modern Review	...	...	...	December.
News and Notes of the T. S. in Australia	...	...	...	Nov. and Dec.
The New York Federation Calendar	...	...	...	October-January.
The Non-subscribing Presbyterian	...	...	...	December.
Persatoean Hidoep	...	...	...	December.
De Pionier	...	...	...	Nov. and Dec.
Pretoria Lodge Newsletter	...	...	...	November.
Revista Teosofica Cubana	...	...	...	November.
La Revue Théosophique le Lotus Bleu	...	...	...	November.
Stri Dharma	...	...	...	December.
Teosofisk Tidskrift	...	...	...	Nov. and Dec.
O Teosofista	...	...	...	May-August.
Theosofie in Ned.-Indie	...	...	...	December.
Theosophia	...	...	...	December.
Theosophical Notes and News	...	...	...	December.
Theosophikon Deltion	...	...	...	November.

Theosophy in India	...	...	...	...	December.
Theosophy in Ireland	...	...	...	...	July-September.
Theosophy in Trivandrum	...	...	...	...	December-January.
Triveni	...	...	...	...	September-October.
Yoga	...	...	...	...	December.
The Young Builder	...	...	...	...	December.

BOOKS RECEIVED :

- The Pageantry of the Apocalypse*, by A. Allan;
Freedom from Inward Conflict. Various writers;
Dreaming True, by J. M. Stuart-Young;
Cell Nutrition and Medication, by Eric F. W. Powell;
Balance, by Eric F. W. Powell;
Health, by Jane Collin;
Living Waters, by Richard Whitwell.

(The C. W. Daniel Co., London.)

- Gandhi's Path on the Wheel of Fortune*, by A. E. Cama, A.C.A. (Bombay.)
The Rig Veda Samhita, Part II, by S. Padmanabha Iyengar. (The Soumya Book Depot, Mylapore.)
Verbatim Reports of Talks and Answers to Questions, Ojai, 1934, by J. Krishnamurti. (Star Publishing Trust, Adyar.)
Brahma Siddhanta, by Swami Atmanand. (Karachi.)
Man's Food Unveiled, by M. K. Pandurangam. (Bliss Cult Society, Madras.)
Kabir, by P. P. Bakshi. (Baroda.)

CORRECTION

IN my article "The One River of Truth" in THE THEOSOPHIST for December, 1934, I am sorry the references to the two quotations on p. 232 got mixed up. A *Short History of the World* contained the one about Roger Bacon. I do not know the source of Ramon Lully's lines.

M. A. ANDERSON

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

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

KEEP your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

THE THEOSOPHIST

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(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

Ameria : The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch E. Indies : N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

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OR

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(with a portrait of the Author)

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FROM COLONEL OLCOTT'S

PRESIDENTIAL ADDRESS TO THE 25TH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Twenty-five years of activity, of vicissitudes, of failures and successes, of paramount victory behind us: a step on the path; a milestone by the roadside; an episode—and glorious one—in the cyclic evolutionary progress of each one of us; an ample season of sowing of the seed of good Karma, from which we must reap rich harvests hereafter. This period has brought the Society from its cradle to its time of adolescence, and vindicated its title to be considered as the friend of religion, of good morals, of intellectual development, a prominent social factor of our epoch, to be taken into account by the future historian. This is what to-day's gathering recalls to mind, this the panorama which memory is unrolling as we look inward upon the soul of our Theosophical movement. Around me are men who have been my co-workers from almost the beginning of our Indian career, men who joined the Society in 1879 and 1880; but they are few. Some of the noblest, most devoted, most unselfish, have left us grieving for the loss of their companionship, yet not bereft of hope of future epochs of joint labour for the good of humanity. And of the survivors, which of us elders shall see the completion of the second quarter-century? The Convention will be held, but who shall preside over it, and who listen to his semi-centennial address? At least we know this, that Those who guide the Movement will not let it die for lack of workers, and that our places when left vacant will be filled by others who, through many past rebirths, have been preparing themselves for service when wanted. Have we not had proof enough of this law of demand and supply, when we see how the torch, as it dropped from the dead hand of my co-founder, H. P. B., was snatched up by Annie Besant and carried on in the forefront of the battle? Have we not seen new workers stepping forward to fill vacancies made by the deaths of predecessors? Have we not seen new labourers coming forward to cultivate and harvest in every new field which the progress of the Movement has opened out—in India, Great Britain, France, Spain, Scandinavia, Holland, the Colonies, the United States, South America, Hawaii, Japan, and other parts of the world? Have we ever seen the Movement receive more than momentary checks from lack of helpers? No, as one valiant soul falls, another replaces him, and fresh writers, teachers, lecturers and organizers present themselves as their names are called along the corridors of time, and the bell of their ripened Karma rings out their signals.

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