



THE THEOSOPHIST

ADYAR

FEBRUARY 1944

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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

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THE THEOSOPHICAL PUBLISHING HOUSE
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FEBRUARY 17 IS ADYAR DAY

Palm Grove and Lotus Pool,
Flutter of leaf, and golden sheen,
Blue tides and breezes cool,
What does your hidden language mean ?

Air fragrant, sparkling, clear,
Pulsing with life, and vibrant sense,
Hearts throbbing, joy and sheer
Ecstasy, born of an immense

Wondrous enfranchisement.
How come ye all engirdled here ?
All else a banishment—
Tell of your radiant magic cheer.

Hands touching God's abode,
Foothold retained on man's sad earth,
Here press they Heaven's mode—
Lo, as response this holy mirth.

Yea, 'tis a sacred place,
Where divine Forms and Presences
Bless us, and by their grace
Blend with our own their essences.

This is the magic cheer
Which fills our souls, surpassing far
All rumour told our ear—
Writ in one word, 'tis Adyar.

HOPE REA



ON THE WATCH-TOWER

BY THE EDITOR

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

POSTSCRIPT TO THE PRESIDENTIAL ADDRESS

THIS is a postscript to my Presidential Address, perhaps a dotting of its "i's" and a crossing of its "t's"—a colloquial way in the English language of indicating an emphasizing.

I still feel profoundly the urgent need for every Theosophist to present to the world the Science of Theosophy distilled into its essential Simplicities, such as the world as a whole may appreciate, and in language such as the world is in the habit of using.

And it is because of this conviction that I have felt moved to clothe otherwise the ideas I have submitted in the Presidential Address itself.

WHAT IS SIMPLE THEOSOPHY ?

I venture to say : Let us clear away the debris, lift up the superstructure, and lay bare the foundations.

In other words, let us try to perceive as clearly as possible what is the bed-rock-bottom for right living, brushing aside the many obscuring and separating interpretations with which mankind has covered it, thus giving rise to innumerable antagonisms which as these become intensified lead to hatred and to war. The work of Theosophy and The Theosophical Society is not only to reveal the Science of Life as Theosophists know it through their classic literature, not only to work for Universal Brotherhood on general principles, but also to remind the world of those essential simplicities of living which have been known from time immemorial, which the great Saviours of the world have age after age declared to constitute right and happy living, but which to no small extent have lost their grip in the effort of mankind to serve both God and Mammon, trying to persuade itself into the belief that

it is possible to reconcile the two services.

The great Teachers, of course, were always content to deal with the simplicities of living and to repeat them as they have been handed down from Teacher to Teacher. To a selected few They doubtless gave special teaching, but They came to help the multitudes, to whom They gave no Theosophy as it is set forth in our own Theosophical literature, save perhaps in occasional obliquenesses and hints, but rather that unlabelled Theosophy which is for the helping of multitudes and is the simplest and most direct of all Theosophies.

It is this Theosophy with which I feel myself to be concerned as the old world dies and a new world is being born therefrom.

There are many Theosophies emanating from the One Theosophy as there are many rays emanating from the one White Light, which is to say that the Theosophy an individual needs, or that any living creature needs, is a Theosophy available to him. And it is the charge of us who are custodians of Theosophy that we make available to each the Theosophy he needs where he is to help him on his way.

THEOSOPHY FOR THE VALLEYS

Let me enumerate some of these Theosophies as they concern the human kingdom.

There is the Theosophy of the valleys—the Theosophy for the valley-dwellers, for those who are in the earlier stages of passage through the human kingdom, for those who are beginning to learn the lessons taught and learned

in the human class of the world school. To these must come the Theosophy which will be a benediction to them. We Theosophists are unworthy of the honoured name unless we possess the Theosophy of the valleys.

THEOSOPHY FOR THE PLAINS

Then there is the Theosophy of the plains—the Theosophy with which we are mainly concerned, for it is the Theosophy we most of us need. This is the Theosophy the average, everyday individual needs, whatever be his race or faith or nationality. He needs the Theosophy which exhorts to simple brotherly living in accordance with the best accepted standards embodying the stage of evolution most of us have reached. But his Theosophy will advise him to go beyond these standards as far as he can.

He must be no less brotherly to himself than brotherly to those around him, and his brotherliness must include the denizens of the kingdoms below the human. He may be able to reach beyond these elementary principles of Theosophy into the great Science which lies behind them as outlined in our own literature. But our main concern with him is to help him exactly where he is—in his faith, in his nationality and race, in his everyday living. We must bring him a Theosophy as far as possible garbed in raiment he will be able to recognize, so that he will be telling us how curious it is that he never thought of that before. "How obvious!" But the greatest gift of Theosophy is to bring to an individual that which he will declare to be obvious the moment

he has spent a moment or two, or a little while, with it. Is there anything which expands a consciousness more than as in a flash to realize the obviousness of that which has been obvious all the time, but which has not so far reached the perspective of his consciousness? I am reminded of the detective story written by G. K. Chesterton in the course of which the question arose as to whether anybody had gone up a certain staircase to a room in which a murder had taken place. All said that no one had gone up the staircase. But after much interrogation it was found that a postman had gone up the stairs. But he was so ordinary and obvious an individual that literally nobody had seen him. Everybody was oblivious to the obvious because the obvious was so obvious. But the moment attention was drawn to this postman the keenest interest centred round him. He took on a new obviousness.

Theosophy is continually bringing the obvious to the world. But the gift is nonetheless precious, for by bringing it Theosophy helps people to become able to see it, and even the obvious thus becomes a revelation. Did not the Christ emphasize the obvious in His Sermon on the Mount and in His Beatitudes? Has not every Teacher emphasized the obvious which before His time had been emphasized by his Predecessors? But the people did not register it, and it had to be stressed as if it were new.

For the plains-dweller we must have ready now and without delay his Theosophy, the Theosophy he is already needing to help him to build the new

world of Peace and Brotherhood. How carefully we should consider the kind of gifts we must bring him, or rather the kind of gifts we must show him he actually possesses for the using but which may so far not have loomed large in his consciousness.

And here I am thinking of those everyday truths which do not depend for him upon any of the orthodox teachings of Theosophy—Reincarnation, Karma, the existence of Masters, the planes of consciousness, and so forth. I am thinking of the truths every dweller in the plains already has in his spiritual haversack, but which he does not use enough for his travelling. Before I conclude this postscript I will enumerate one or two of these obvious truths which need most urgently to be applied.

THEOSOPIY FOR THE HILLS

First, Theosophy for the valleys. Second, Theosophy for the plains. Third, Theosophy for the hills.

The hill-dweller has already made some definite progress for he has climbed a hill, and perhaps even sees in the far distance intriguing mountains. The essential principles are still to be practised as they must be practised in the valleys and on the plains. But the hill-dweller will now be able to perceive somewhat of the high purpose of the principles, the science of them, the wonderful meaning of them.

The brotherly living of the plain-dweller will become widened in the case of the dweller on the hills. It will be a more universal brotherly living, with many prejudices in course of removal,

and a consequent power to transcend the existing frontiers of living. I would venture to postulate to the hill-dweller that there is nothing for him to leave behind him, to give up, but that there is everything for him to take with him in transmuted form if not otherwise.

I think one of the gravest errors on the part of those who wish to universalize their brotherhood living is to imagine that they must abandon, deny, those stages leading to the universal which are veritable parts of the universality.

However universal we may be, and whatever effect such universality may have upon all that is less, we must not imagine that we can be national no longer, that we must sever all connection with a national spirit.

We must be nationalists in order to be universalists. We must be individualists in order to be nationalists. We must be kings of the less in order that we may become kings of the more.

The hill-dweller will be seeking the mountains as the plain-dweller will, with lesser ardour, be seeking the hills. The hill-dweller, and to a lesser extent the plain-dweller, will seek the occult, the mystic, the ceremonial, the magical, as possible means whereby he may grope his way towards those mountains which he longs to climb. He will belong to all kinds of movements of an esoteric nature, and may even make experiments for himself in the, to him, as yet unknown.

There must be a Theosophy ready for him to guide him safely from the hills to the base of the mountains, where another Theosophy must be

ready to aid him as he determines to make the great ascent.

Theosophy in the valleys, Theosophy on the plains, Theosophy on the hills, Theosophy at the mountain side and on the razor-edged pathways leading to mountain summits, and Theosophies beyond all these—all these must be at work enlightening, encouraging, strengthening mankind at whatever stage it may be. And never more than now as the whole world, whether in the valleys or on the plains or on the hills or climbing up the mountain sides, is in process of reincarnation, becoming new.

Theosophists must be ardently at work in the valleys, on the plains, on the hills, and at all stages, leading from the hills to the mountains, with their Light on the Path, with the Life of Theosophy clothed in whatever forms may be most pleasing, stimulating and convincing to the eyes of the beholders.

AT THE FEET OF THE MOUNTAINS

Fourth, Theosophy for the mountains, for the mountaineer. There are five rungs on this particular part of the ladder.

The first is at the foot of the mountains—I think I would almost say at the feet of the mountains as one might say at the Feet of a Master. Mountains are in many ways masters of the mineral kingdom, just as precious stones are also masters of the mineral kingdom.

The noblest animals are masters of the animal kingdom. Everywhere, in every kingdom, there is evolution to a kingship, and the kings of one kingdom become the humble citizens of the kingdom next above.

At the feet of the mountains there is a further penetration into the Science of Theosophy, and at this stage there are also, I think, the early beginnings of actual experience. There has been theory. There has been practice. Now there is beginning to be actual experience, at-one-ment. Theosophy must guide at the theory stage, at the practice stage, at the experience stage.

THE PATH OF HOLINESS

The second rung is the beginning of the upward climb, and here there begins to be trodden what is called the Path of Holiness which leads to the Feet of the Masters, the Men who ever dwell on mountain summits.

On the first rung, I should have said, there begins to be, under the gravitational attraction of the mountains, a yearning for contact with Those who dwell on the mightier summits, a yearning, that is, for discipleship, for becoming a sishya to a Guru. This leads to the desire, the will, to reach Them and therefore to climb to Them. The great ascent which marks the beginning of the last phase of studentship in the human kingdom is now begun, and a deeper Theosophy, a more penetrating insight into the Science of Theosophy, will now take place, together with a widening experience of the truth of Theosophy.

The climb is hearteningly marked, for it is difficult and as narrow as the edge of a razor, by definite stages of unfoldment which are called Initiations or expansions of consciousness. The mountaineer delves more deeply still into the occult, the esoteric, the cere-

monial, by the aid of which he is able to climb more surely.

The stage of the Arhat is attained and from its summit the climber sees beyond, far beyond, still mightier ranges of ascent and of achievement.

But from the very beginning of his standing at the foot of some towering mountain a Great One will have extended to him His most potent aid. He will have reached the Arhat summit with his Teacher's help, and will become emboldened to try to climb still nearer to his great Helper by making a still further ascent up to the glorious heights beyond.

THE REAL THEOSOPHIST

The attainment of Arhatship marks the third rung of the spiritual ladder, and now he ventures upon the fourth stage the climax of which will be the ineffable splendour of the Adept, a King of the human kingdom, even though there are many other Kingships to conquer. At the consummation of this stage the experience of Theosophy mellows into a stupendous realization. Till the Adept stage is reached there has been the individual and Theosophy, the individual looking towards and gradually experiencing Theosophy, but I would venture to suppose that at the Adept level the two become merged, and at last the individual becomes the real Theosophist, even though he may have been so called at earlier stages. It may be that there is yet a deeper realization to come, perhaps many, but a realization has been attained, and the individual, having entered and become one with the Temple of Theosophy, one

of its great pillars, goes forth from the Temple no more. Individuality has become one with Universality.

MOUNT EVEREST

Then the fifth rung, about which I can, of course, say naught. It is a sublime and inconceivable Everest. What Theosophy means to One who stands upon such a height I cannot say. But there is still Theosophy even for Him, for Theosophy is the Science of Life.

THE SCIENCE OF GOOD LIVING

I have indicated in brief the nature of the rungs of this great ladder which stretches from the feet of mountains to known and unknown summits because it is as well to see as best we can the vistas and opportunities before us.

But here and now we are mainly concerned with those who like ourselves for the most part are dwellers on plains still far away from the bases of mountains. Among them it is our privilege to work, and to them we must give the Theosophy they need. We must take with us such Theosophy as will carry conviction to those who live in the cities and lead the usual lives of city-dwellers going about earning their livelihoods, enjoying their usual pleasures, bearing their usual burdens, suffering, rejoicing, hoping, fearing.

We must take with us a Theosophy the plain-dweller will be able to recognize as illuminating, as encouraging, as strengthening him to live more happily.

The Theosophy we must take with us must be a Theosophy which will help him to be more faithful to his religion,

more faithful to his citizenship, more faithful to his family, his friends, his surroundings, his duties and obligations. The Theosophy we offer must never take him away from his faith as if Theosophy were some other and better faith, nor from any other aspect of his setting in life. Theosophy must give him deeper and wider understanding where he is and in what he has as his equipment.

Most of us have been brought up within a special mode of Theosophy, such as we know in our classic literature. We concern ourselves more with the science in its various more formal aspects than with what I may call the homely applications of the science in terms of everyday life and everyday language.

There is a Theosophy more vital to many than the Theosophy we are accustomed to label as such. This more vital Theosophy follows naturally from the Theosophy we happen to know, with all its explanations of Rays, of states of consciousness, of Karma and Reincarnation, of the Inner Government of the world, of the nature of the evolutionary process, and so forth.

It is a Theosophy to which every dweller on the plains most surely subscribes in principle, but he will not call it Theosophy at all. He will call it common sense, and it is so obvious and common a sense that it is far more often ignored than observed.

Theosophy is full of common sense about ordinary everyday life and not only about the mechanism of the universe and all that constitutes it. Theosophy is not only the science of life, it is

no less the science of good living, not in the narrow gastronomical sense of the phrase but in the highest sense of the phrase, and of good living at all stages of individuality from the very lowest forms to the noblest.

OBVIOUS ARE ITS PRINCIPLES

Hence, Theosophy will emphasize for the present times, and in the midst of the present discontent, certain aspects of good living without the observance of which war will continue and peace will never come. For example, shall it not be insisted that

Generosity alone justifies Wealth?

Obvious? Of course. Yet a cardinal principle of life, and if Theosophy does not deal with cardinal principles of life, with what else does it deal? All the truths of Theosophy as we know them through our accepted literature are concerned with a right living which is dependent upon the right understanding of Life. And that right living enters into the veriest details of daily affairs as it permeates the loftiest principles.

Again, it may be insisted that

Service alone justifies Power.

Here is another profound truth upon the practice of which the wellbeing of the new world depends.

Then,

The gratitude of the poor alone justifies the contentment of the rich.

How obvious this is as are the other two! Yet are they not all dishonoured in the breach more than they are honoured in the observance?

Maybe it is not necessary to go to Theosophy as most Theosophists understand Theosophy in order to discover

these truths. True; everybody knows them. But everybody knows something of Theosophy since Theosophy is the Truth of Life. And it will be well for Theosophists very clearly to realize that from the science as they know it depend these truths and innumerable others forming a Code of Right Living. Theosophists must learn to emphasize even the obvious and commonplace once they are assured that it is harmonious to the fundamental truths of their science. And the Theosophist, with all his tremendous background of Theosophy, will, I submit, be the better able to insist upon the urgent need for conformity to them. Other people also can insist, but is there too much conceit in believing that the Theosophist can insist more effectively? I think not.

Theosophists must permeate the world not only with what may be called Theosophical truths as set forth in Theosophical books, but also with Theosophical truths which the everyday individual will say are not Theosophy but plain common sense.

Here is another Theosophical truth:

Comfort must be in proportion to sacrifice.

What right have I to an ounce of comfort unless I justify it by a pound of sacrifice?

Again it will be said—how obvious! Every single one of these admonitions is to be found in the ordinary ethical code and in every Scripture. Yes, and the true ethical code is an aspect of Theosophy as also is every faith.

As a last example,

Only where women are honoured do the people prosper.

Readers of this postscript to my Presidential Address will be able to deduce innumerable truths of this kind from their studies of Theosophy. And for themselves, even if not for those to whom they may address these truths, they will be able fascinatingly to link them with the truths of Karma and Reincarnation, with the truth of the various planes of consciousness, and indeed with all other truths appertaining to the science of Life, and are there any truths outside it?

SIMPLE BROTHERHOOD

I wonder if I shall hurt the feelings of some of my fellow-members if I say that to me all the most wonderful truths we know as Theosophy would be well worth exchanging for the time being for the power to live in a beautiful, untutored simplicity?

I must on no account remain untutored. I shall not go very far on my way unless I become wise, and I shall urgently need for this the stupendousness of Theosophy as developed, for example, in *The Secret Doctrine* and in other Everestian literature so precious to us all. I shall urgently need Theosophy as karma, Theosophy as reincarnation, Theosophy as the planes of consciousness, Theosophy as the revelation of the evolutionary process, Theosophy as the nature of the government of the world, Theosophy as the revelation of the Rays, and so on and on. But let me begin at the beginning, or rather let me start from the foundations, those foundations upon the standing upon which depends the minimization of the dangers of treading the higher reaches of the Eternal Way.

Let me be brotherly, kindly, reverent, compassionate, helpful, and let me be these just by themselves in all their simplicity, even without the fortifying truths which some day must be mine and part of me.

I think of the poor, the ill-educated, the uncouth, and I marvel how wonderfully brotherly they often are to those around them. They may have all kinds of weaknesses, but they have not the weakness of cold indifference to the sufferings of those who live in their midst.

For this brotherhood I crave above all else. And I want to spread far and wide all the simplicities which will intensify this brotherhood. In my Presidential Address I have spoken of four major Simplicities which are veritable miracles—Love, Growth, Death, Suffering. The Theosophy we Theosophists know makes these Simplicities scintillatingly marvellous and pregnant with the Love and Benediction of God. We can help to cause them to be as stars shining in the lives of all. And something of this Theosophy we may cause to penetrate into the lives of dwellers on the plains. But even without such illumination we can intensify where intensification is appropriate and soften where the hardship seems overwhelming. There is always occasion for increasing understanding, so that blessings may not be mistaken for curses however much disguised.

LET US OFFER THEOSOPHY . . .

Let us offer our Theosophy to all, whatever be its most appropriate label. Let us offer an ordinary everyday

Theosophy as common sense. Let us offer Theosophy in terms of Christianity, of Hinduism, of Buddhism, of Islam, of Judaism, of Zoroastrianism, helping each devotee to understand and reverence his faith the more and to be more true to its Founder. Let us offer Theosophy in terms of patriotism, of internationalism, of education, of industry, of science, of philosophy, of law, of the Arts, and in all other modes of

relationship within and without the human kingdom. Let us offer Theosophy in terms of all the virtues and for the understanding and overcoming of all hindrances to growth.

Let us offer Theosophy in terms of the Universal Brotherhood of all Life.

But let us offer Theosophy so that the offering carries conviction as to its truth and worth, not that the recipient shall abandon, but that he shall fulfil.

Georges Arundale

OPENING OF THE CONVENTION

[Adyar, 26 December 1943]

THE VICE-PRESIDENT:

BROTHERS, I am very happy on behalf of the International Headquarters of The Theosophical Society and of all the residents at Adyar to extend to all delegates a most cordial welcome. Now you will please understand that welcome as being to each and every one of you without exception, as if written on a card and handed to you personally.

Of course, the International Convention is a landmark telling us of the progress of our Society. We all look forward to it during the year, attend it with delight and happiness, and go away from it to our respective homes and Lodges refreshed, fortified, and to some extent illumined. We meet at Adyar which probably many of you have visited too briefly. You all know how beautiful and wonderful a place this is,

what calm and benediction is available here, and how appropriate a setting it is for activities of a Society dedicated to the noblest of all causes, the cause of Universal Brotherhood.

We meet also at an extraordinary time in the fortunes of the world, when it is passing through the gravest of crises, so far as we can tell, and also is at a turning-point, a culminating point within that crisis. I am sure every one longs to do all he can, individually and collectively, to help to tide over its decadence, to overcome the forces of darkness with which it is cloaked in the mortal struggle, and to go forward into an era of comparative peace and light.

So I wish you all, brethren, a very happy sojourn at Adyar, a time of increasing enlightenment, of useful endeavour at Adyar, so that our Society may be able to contribute what it is

Kalākshetra, and so on. Then there is a little note as to how to make the best use of Adyar, and this year there is included a leaflet entitled *Theosophy without Labels*. Further, we have this year included *The Story of Adyar during 1943*, being a report written by Mr. J. L. Davidge on the activities of the various Adyar Departments during the year. Thus each delegate has quite a bundle of information in his envelope, and he is very glad to have it.

Part of the Convention programme had to be begun on the 24th December. At 7 a.m. was the Hindu Pūja in the Bhārata Samāj Temple, attended by a large gathering. At 11 a.m. there was a distribution of food to at least 2,400 poor people, also at the Bhārata Samāj Temple. This distribution went on for hours, and was a pathetic sight—so many poor people, miserably clothed and hungry, with their ragged and pinched children round about them.

This was followed at 3.30 p.m. by a Christmas Tree party for children only—the poor children, of course. A little present was given to each little child, and I believe that about 700 children received gifts, most of them for the first time in their lives. What a crush there was to get near the tables where the gifts and the food were placed. There had to be forcible restraint to prevent mobbing!

Then at 4 p.m. I opened the Besant Theosophical School Restaurant, which was at once invaded by crowds of delegates, for its reputation over some years is very high, and a special cook has been engaged to prepare some of the dishes in which our northern brethren rejoice. I was given some very good coffee, some fried potatoes which I particularly enjoyed, probably because they are not very good for me, and a special dish of spiced potatoes and "pouris" which I call puff-balls, but are really a hollow pastry puffed out into a ball. This dish is delicious, also because it is not very good for me.

Then came the Mystic Star Ritual over which the Vice-President presided, the while Rukmini was having rehearsals in the Adyar Theatre. Rukmini's Art Programme during the holidays is tremendous, for not only does she give three recitals herself at Adyar, but she has to supervise other Art evenings, and in addition is giving Dance Recitals in town by special request of the public. How she can do all this I do not know, but she does it and does not seem to become unduly tired in the process.

Then, under Rukmini's direction, we had a rehearsal of the H.P.B. Sketches which we gave in the beginning of the year. These were and will be a great success, for they are at once very amusing and instructive. Rukmini herself takes the part of Dr. Besant, I am H. P. Blavatsky, Mr. Rohit Mehta is Colonel Olcott, Mr. Elmore is Mr. G. B. Finch. Mr. Lavender is Mr. Sinnett, with Miss Prest as Mrs. Sinnett, Mrs. Lavender is the redoubtable Mrs. Kingsford, Captain Balfour-Clarke is Mr. Leadbeater, Mr. J. L. Davidge duplicates Mr. Maitland and Mr. Stead, and others take part as members of the London Lodge. Mohini M. Chatterji is played by Mr. K. Sankara Menon, the Headmaster of the Besant Theosophical School.

The Sketches will be given on the 27th evening in the Great Hall. Then came a Bhajana at the Temple—a kind of singing party singing stories of Shri Krishna and other Great Ones. Finally, the Midnight Mass of the Liberal Catholic Church, at which the Rev. A. Elmore officiated, assisted by Deacon Clarke. Being within the fortress area of Madras we could not obtain permission for unrestricted lighting, but we were allowed reasonable lighting until midnight, after which candles only were permitted.

So ended a strenuous day, even though it was not yet Convention.

II

Saturday, December 25th, Christmas Day, began with a Puja, or worship, in the Hindu Temple, and was followed by a gathering of brethren in the course of which Christmas greetings were affectionately exchanged. There followed the usual Christmas Eucharist, at which the Rev. A. Elmore officiated and there was a congregation of at least 200 people, double the gallant number which attended the Midnight Mass of the 24th.

At 10.30 at Headquarters the annual session of the General Council of The Society was held with the President in the chair. The most important business transacted was the authorization to me to send out a worldwide appeal for the rehabilitation of the sorely stricken Sections in Europe, in Burma and the Philippine Islands. I was authorized to state that the General Council allotted a sum of £1,000 to be a nucleus of the collection of funds for this very urgent purpose. The Council would have given more, but its funds are far more limited than even the members of The Society are in the habit of thinking, for though there is a fairly substantial capital in the name of The Society, most of it is earmarked for special purposes from which it cannot be diverted, and only a comparatively small sum remains un-allocated. A fourth of this is represented by the £1,000. If, however, The Society receives legacies in the near future, the General Council will probably be able to make a more substantial contribution. In the meantime I put the amount needed at about £10,000 and I am hoping that there will be a most generous response to my Appeal.

I may add that the Subba Row Medal for 1942 was awarded to Mr. James Cousins, and that for 1943 to the Bhikkhu Arya Asanga, for their notable contributions to the literature of Theosophy.

Since all the business was transacted in the course of this first session there was no need to hold a second session.

Among those present by invitation was a young member from British East Africa, Harkishandas Dwarkadas Shah, whose father, Dwarkadas Morarji Shah, was present at the Convention held at Benares in 1942. It appears that there are already seven Lodges in British East Africa. So we may, perhaps, soon hope for a Section.

In the afternoon I opened the splendid Educational Exhibition of the Besant Theosophical School. It is a remarkable display, especially for its Art side and for the wonderful material of Dr. Maria Montessori which the students of the school know so well how to use, being able to do all kinds of intricate mathematical feats with the material in their hands, including cube roots, which young people of seven and eight perform in what to me is a most miraculous manner. A very eminent artist saw some of the paintings of a little person of seven years of age and pronounced them the work of a genius to whom there was little to teach. I think the Besant Theosophical School is becoming a magnet to attract the future leaders of India and even of the world, for there are some remarkable students attending it.

From this opening I went on to another—the opening of the Scout Camp of the District Association of the Hindustan Scout Association, on our grounds. A couple of hundred Scouts will be here for three or four days, and on the 27th there will be a Scouters' Conference which I am to address.

Finally, a ceremonial gathering which Rukmini and I both addressed. And so to bed.

III

Sunday, December 26th, the great day of the Opening of the International Convention.

It began with a special gathering of trained workers, which I addressed and the report of which is published in this issue (page 288). Then a short interval, followed by the formal opening of the Convention itself. The proceedings began with the prayers of the great Faiths, offered in each case by a member of the Faith. Then a formal declaration of the opening, followed by a large number of telegrams, letters and resolutions of greeting from all over the world. Then a resolution by the delegates assembled to convey the warm greetings of the Convention to a number of stalwart workers who are now no longer young but have grown old in the service of Theosophy and The Theosophical Society. Here are their names and dates of birth :

Pandit Devi Prasad, Etawah, India, 1851 ;
 Dewan Bahadur V. K. Ramanujachariar, Madras, India, 1851 ;
 Miss Sarah E. Palmer, Adyar, India, 1854 ;
 Mme. Zelma Blech, Paris, France, 1854 ;
 Ex-Senator Matthew Reid, Brisbane, Australia, 1856 ;
 Mr. A. Ramaswami Sastri, Conjeevaram, India, 1856 ;
 Rao Saheb G. Soobiah Chetty, Adyar, India, 1858 ;
 Mr. L. W. Rogers, Los Angeles, California, U.S.A., 1859 ;
 Mr. V. V. S. Avadhani, Masulipatam, India, 1859 ;
 Miss Marie Poutz, Ojai, California, U.S.A., 1860 ;
 Mr. Bertram Keightley, Allahabad, India, 1860 ;
 Miss Leonora Gmeiner, Sydney, Australia, 1862 ;
 Mr. Upendranath Basu, Benares, India, 1862 ;
 Mr. T. V. Gopaldaswami Aiyer, Tanjore, India, 1862 ;
 Mr. N. P. Subrahmanya Iyer, Bangalore, India, 1862 ;

Mr. D.W.M. Burn, Dunedin, New Zealand, 1862 ;
 Mr. T. G. Krishnamurti, Gudivada, India, 1863 ;
 Mr. Edward Carty Boxell, St. Paul, Minnesota, U.S.A., 1863 ;
 Miss C. W. Dijkgraaf, Naarden, Holland, 1865 ;
 Mr. Wunnimani Hanumantha Rao, Bellary, India, 1865 ;
 Mr. Claude Bragdon, New York City, U.S.A., 1866 ;
 Mr. Shakti Narain, Allahabad, India, 1866 ;
 Mr. D. P. Kotwal, Karachi, India, 1867 ;
 Dr. Anna Kamensky, Geneva, Switzerland, 1867 ;
 Rao Bahadur Panda Baijnath, Benares, India, 1867 ;
 Mrs. Marie Hotchener, Hollywood, California, U.S.A., 1867 ;
 Miss Isabelle Mary Pagan, Edinburgh, Scotland, 1867 ;
 Mr. R. Seshagiri Rao, Madanapalle, India, 1868 ;
 Mr. Lewis Walter Ritch, Johannesburg, South Africa, 1868 ;
 Miss Esther Bright, London, England, 1868 ;
 Miss Charlotte Priest, Claremont, West Australia, 1868 ;
 Dr. Bhagavan Das, Benares Cantt., India, 1869 ;
 Mr. A. F. Knudsen, Los Angeles, Cal., U.S.A., 1869 ;
 Mr. A. Rangaswami Aiyer, Madura, India, 1869 ;
 Dewan Bahadur Rajadharmapravina K. S. Chandrasekhara Iyer, Bangalore City, India, 1869 ;
 Mrs. Ethel M. Whyte, Bournemouth, England, 1869 ;
 P. Leslie Pielou, Dublin, Ireland, 1870 ;
 Mrs. A. L. Huidekoper, Ennore, India, 1872 ;

Professor J. H. Cousins, Bangalore, India, 1873 ;

Miss E. M. Amery, Ennore, India, 1873 ;

Mr. Munshi Ishwar Saran, Allahabad, India, 1874 ;

Mr. Jan Kruisheer, South Africa, 1875 ;

Mr. Gopalji Odhavji Thakkar, Bhavnagar, India, 1876 ;

Miss Clara Codd, Johannesburg, South Africa, 1876 ;

Mr. W. L. Chipionkar, Berar, India, 1877 ;

Miss Mary K. Neff, Mosman, Australia, 1877 ;

Mr. Dorabji R. Todiwalla, Bombay, India ;

Mr. C. E. Anklesaria, Karachi, India ;

Mrs. Hirendranath Datta, Calcutta, India.

If there are others whom we do not know I shall be so glad to have notification of them, and to send them the Convention's good wishes as I shall be sending these to those on the list above.

* * *

Next came the reading of a note as to the origin of the delegates who were present. Here is the list, augmented by later arrivals :
Indian Federations—

Andhra Circars 70,

Andhra Central 30,

Bombay 97,

Bihar 7,

C. I. and Rajputana 4,

Gujarat and Kathiawar 91,

Karnataka 122,

Kerala 3,

East Tamil (includes Adyar) 224,

West Tamil 25,

U. P. 21,

Maharashtra 42,

Sind-Multan-Baluchistan 44,

(Bengal and North-West Frontier were not represented).

Burma 4.

British East Africa 2.

Total 786.

I referred to the absence of delegates from Bengal in the following terms : " I should like from this Convention to go to our Bengal brethren the heartfelt sympathy of us all in the deep distress from which Bengal has suffered. Our Bengal brethren are hard at work relieving distress and under such circumstances we would rather they were there than here. Though I daresay you are all familiar with the terrible conditions prevailing in Bengal, a few figures may point the moral and adorn the tale. In 1938 Bengal's 58 millions each ate 344 lbs. of rice for which they paid 360 annas. In 1943 with a two million increase of population Bengal's millions ate 290 lbs. of rice—when they could get it—for which they paid 1,280 annas. So, of course, the situation is particularly desperate for those who have not the money and for those who have not the rice. They say there is plenty of money and plenty of rice but the poor people are not able to get it. In 1942 the rice for an average household cost Rs. 12 per month. In 1943 at least Rs. 44 a month.

" *The Statesman* in a recent leading article made a comment which we had already adumbrated in *Conscience* : ' How there can be effective planning of campaigns against Japan while a huge frontier Province of 60 million people wallows in the present dreadful economic morass, threatening the troops with pestilence, is hard for thoughtful observers to imagine.' That from *The Statesman*.

" In October and November the Calcutta weekly death-roll was nearly 2,000 from famine and starvation, while throughout the whole of Bengal, it was 10,000 per week, possibly even up to 40,000 per week in the whole Province. While the latter figure may be somewhat of an exaggeration, the correct figure will lie between 10,000 and 20,000. *The Statesman* asks who is responsible and answers its own question : New Delhi,

Calcutta, Whitehall. I should like to add the lack of unity of the Indian people. If we were a united India, a Self-governing India, the whole of India would be rushing to the aid of the distressed Bengal."

The Convention agreed that a special message should be sent to our Bengal brethren understanding their absence and wishing them God-speed in their most vital work.

The Convention also authorized me to send a warm message to Mrs. Hirendranath Datta, wife of our late Vice-President. I had already telegraphed to her telling her how happy we should all be if she could come and be our guest at Adyar. Unfortunately, illness has prevented her from being with us, but she has promised to come some time next year.

I was also authorized to send a letter of warm sympathy to Miss Sarah Palmer, a resident of Adyar approaching her 90th birthday, but now ill in hospital. She has been a great friend of our President-Founder and a splendid worker in the field of education in India for very many years.

I went on to say: "Then there is the difficulty of the stricken Sections in Europe, Burma, and the Philippines. There is so very little money of which we can dispose. I was saying at the Council meeting, 'Let us give ten thousand pounds to their rehabilitation!' The answer was, 'Yes, that would be very fine if we had it, but we do not have it. The money we have in various deposits is allocated by law to certain definite objectives.' But we must make a world-wide appeal for the stricken Sections. I have been authorized to make that appeal and am also authorized to say that from The Theosophical Society itself there will be a contribution of £1,000 or roughly Rs. 13,000, as a nucleus for the Fund. Any one of you who, having helped India to the best of your ability would like to contribute will be very welcome, but charity begins at

home, not only for Bengal but there are probably many areas that are also in great need. Here in the Madras Presidency there is much trouble and famine among the villagers, as you will see in the December Watch-Tower which tells you what your Headquarters is trying to do to help its people."

There are well over 800 delegates attending this Convention. Last time the Convention was held in Adyar there were about 600 delegates. That is a remarkable tribute to the realization of the brethren all over India as to the importance and purpose of these International and Indian Section Conventions. I feel very happy because so many have made great sacrifices in coming here.

We were all interested in an almost fiery speech of the Assistant General Secretary of the Burmese Section, Mr. C. R. N. Swamy,¹ who looks upon his country as the gateway for Theosophy to East Asia. There was also a representative from East Africa which has been so generous recently to Indian famine relief, and which has now seven Lodges—this foreshadows the coming event of a British East African Section.

There are many Support Conventions. I have received a programme from Sitapur, printed in gold, all in the very best style, which indicates that they are following this Convention in every detail, even to having "Scenes from the Life of Madame Blavatsky" to coincide with our Adyar programme. I shall send very hearty and brotherly greetings. Another very fine Support Convention is being held by the Indraprastha Lodge in Delhi. Of course there will be a fine Support Convention both in Bombay and Benares, and almost every Lodge throughout the world.

I should like to insist upon the fact that Theosophy is spreading more and more during the war. The Adyar Publishing House has

¹ See report on page 268 of this issue.

never had better business than during the last two or three years. This year's business has been very fine indeed, quite remarkable. We received a letter recently from the District Jail of Sialkot. It was a letter from a number of political detenus who were very keen on studying Theosophy and wanted as much free literature as we could send them. We will send it, and plenty of it. We are all within the prisons of ignorance. These people have another jail in addition. I am sure Mr. Harjivan Mehta (Minister of Education, Bhavnagar State) could tell us of deep Theosophical interest in the jails which he visits.

I then gave a short précis of my somewhat lengthy Presidential Address, now published *in extenso* as *Simplicities of Theosophy* by the Adyar Publishing House.

By the time the précis was concluded it became noon time and therefore food time. So I adjourned the Convention until the time for its next gathering.

In the afternoon there was first a session of the Indian Section Council. Not being a member of it I was not there, so I do not know what happened. Then under the biggest Banyan Tree in India—the Calcutta banyan tree which had pre-eminence is no longer as widespread as it was—came the first Convention Conference to discuss the following subject: "What shall Theosophy and The Theosophical Society give of their leadership to the Post-War or New World, To promote its Universal Brotherhood (the application of Theosophy to the Individual)." I was the Chairman and spoke first. There followed Mr. Harjivan K. Mehta, Minister of Education in the Bhavnagar State. After him came the Vice-President, Mr. N. Sri Ram. Then the General Secretary of the Indian Section, Mr. G. N. Gokhale. Finally, Mr. Rohit Mehta, the Recording Secretary of our International Society.¹

¹ A collective report of the Conferences will be printed in an early issue of THE THEOSOPHIST.

Thus the proceedings came to a close, and we all found our way to the Adyar Theatre where Shrimati Rukmini Devi gave a magnificent Dance Recital, watched by an overcrowded and enthusiastic audience. And so once more to bed.

IV

Monday, December 27th, was a particularly busy day, even though all Convention days are busy. As usual it began, as every Convention day begins—I do not remember if I have scheduled the fact—with Hindu Puja in the Temple at 7 a.m. Then there are other gatherings for private meditation also every day. And after these there was only just time this Monday to rush off to the Banyan Tree for the Prayers of the Religions at 8.45 a.m. to be followed in a quarter of an hour by the second Convention Conference under the same general heading, but with specific reference to the intensification of a universal, eager and free search for Truth. I was not able to be present at this Conference, but I am told it was extremely successful and most interesting. The chairman was our Vice-President, and he was supported by the following speakers, each of whom was very effective: Dr. G. Srinivasa Murti, Mr. G. N. Gokhale and Professor D. D. Kanga. The Adyar Library drew large numbers of visitors—197 on Christmas Day and 412 on the 26th—but the Librarian, Miss Watkin, successfully coped with the large invasions and showed them many literary treasures. The numbers for the entire period were:

December 25th	...	197
26th	...	412
27th	...	264
28th	...	254
29th	...	216
30th	...	180
31st	...	305

January	1st	...	307
	2nd	...	402
		—	
		Total	... 2,537
			—

At 10 a.m. I opened a very important conference of Scouters from all over the Presidency of Madras. The opening meeting took place in the grounds of the Besant Theosophical School, and I call it important for it concerned itself with two special objectives—the improvement of the actual Scout activities and the reconstruction necessary to make Indian Scouting truly Indian. In my address I suggested various points which I thought should occupy the attention of the Conference, and I am looking forward to read the conclusions reached. It is abundantly clear to me that Scouting in India is at present little more than an imitation of English Scouting. It has very little of India in it, and is to no small extent unsuitable to Indian boys and Indian girls. It needs a thorough overhaul, and the foreign landmarks matter very much less than the Indian spirit. The very word "Scouting," while it may be useful to retain it from the international standpoint, is not altogether appropriate to the Indian outlook. And then there ought to be only one great national organization, whereas there are several, making for a most undesirable rivalry. Until India achieves her freedom I fear that this state of things will continue. But we must prepare for real Indian Scouting, national and nationally controlled. From this Conference I hurried off to a meeting of the Order of the Round Table, conducted by Rukmini Devi, assisted by the very enthusiastic Chief Knight for India, Miss Tehmina Wadia.

So much for the morning. At 3 p.m. there was the opening session of the Indian Section Convention at which I spoke a few words, and received to my great delight an

address to Rukmini and myself from the Besant Theosophical School at Benares, personally signed by every teacher and every student. It is essential that there should be such a school in Benares, for it was in this holy city that Dr. Besant first began her educational activity with that wonderful Central Hindu College on the staff of which I was privileged to be from 1903 until 1913, together with my aunt Miss Arundale. Those ten years were among the happiest of my life, and I look back upon them with delight. The present Besant Theosophical School is experiencing the usual hard time of all pioneer movements, and I bespeak for it the support of well-wishers all over the world. It urgently needs help, as of course does also our School at Adyar.

At this point I read the following to our Indian brethren :

TO THE DESERVING

May come, I pray, three gifts as they dwell awhile in the generous atmosphere of Adyar :

1. That they be moved to refuel their Fires of Dedication and Consecration

(a) to the service of the Masters of Wisdom, by succouring the afflicted,

(b) to the understanding and spread of Theosophy,

(c) to the upholding of the splendour of The Theosophical Society.

2. That they be moved to intensify the spirit of Brotherhood in themselves and in all who are around them.

3. That they be animated by Vision to perceive the eternal Sunshine amidst the darkest clouds, and thus to become endued with Peace and Power.

I left the Convention to be presided over by the Vice-President, who thus took the

place of the late Vice-President, Mr. Hiren-dranath Datta, who for so many years had most ably presided over session after session.

I then went to a great Scout Rally in the Besant Gardens in which about 500 Scouts took part. It was a rally of the Scouts—boys and girls—belonging to the city of Madras, and was extremely successful. I enjoyed every minute of my hour-and-a-half's stay. Very kind references were made to my services as Provincial Chief Commissioner of the Hindustan Scout Association for the Presidency of Madras, none of which encomia were at all deserved. Still, kindness is a matter for gratitude, even if it be somewhat exaggerated.

At 6 p.m. there was in Madras at the Gokhale Hall, built by Dr. Besant for the benefit of public work in general and of the student community in particular, a Bhārata Nāṭya Dance Recital by Rukmini Devi's senior pupil, and incidentally niece, Miss S. Radha. I was not present, but I hear it was a great success from all points of view.

Finally, there was a little entertainment for delegates only in the Great Hall of The Society at 8.15 p.m. under the title "H.P.B. Sketches." The following took part in it: Rukmini Devi, Mr. and Mrs. Lavender, Miss Prest, Mrs. Peterson, Captain Balfour-Clarke, Mr. K. Sankara Menon, Mr. Alex Elmore, Mrs. Spruitenburg, Miss Pinchin, Mrs. Chase, Miss Makey, Mr. J. L. Davidge, Mrs. Halsey, Mr. Rohit Mehta and myself. The Sketches consisted of episodes in the London Lodge activities as described in Bishop Leadbeater's *How Theosophy Came to Me* and Mr. Sinnett's diaries, and dealt with elections of Lodge officers in 1884, in which Dr. Kingsford, Mr. Maitland, Mr. G. B. Finch and Mr. Sinnett took part. There was very amusing wrangling, provoking the large audience to much laughter, and finally Rukmini Devi, as Dr. Besant, read from the President-Mother's writings of the

early years when she reviewed *The Secret Doctrine* and met H. P. Blavatsky for the first time in Lansdowne Road, London. The last episode referred to the historic meeting between Dr. Besant and H.P.B., and with the famous words of H.P.B.: "You are a noble woman. May Master bless you."

So we began with amusement and ended with impressiveness—a fine performance, I think, and lasting just under the hour.

And so again to bed.

V

Tuesday, December 28th, was distinctly Kalākshetra Day, for while in the morning the third session of the Convention was devoted to Religion and the Arts, with Rukmini Devi in the chair, in the afternoon there was a gathering of those interested in the cultural work of Rukmini Devi especially through the medium of her "International Academy of the Arts," called Kalākshetra or in English parlance "the sacred centre" (Kshetra) of "the Arts" (Kalā), while in the evening an Art Evening was arranged by her students for the benefit of the delegates.

The weather, so far gracious, looked somewhat threatening in the morning, but the threats did not materialize, so it was unnecessary to transfer the open-air activities to the Great Hall—a most troublesome change-over, especially in the case of Dance Recitals which require the erection of a large platform. Our Open Air Theatre near the Headquarters is a delight to all, and when it has to be abandoned for a hall there is much disappointment. It is wonderful how such large numbers of people are able to make the long seven miles' journey from Madras to Adyar, considering the petrol restrictions and the paucity of omnibuses. Somehow or other they manage to come and

immensely enjoy seeing and hearing a Dance Recital in the fresh air and under a beautiful tree. The stage and the lighting are very beautiful and very Indian, and before a Recital or any other art function takes place there is reverent worship of Shri Natārāja, the Lord of the Arts and especially of the Dance.

We tolerate no vulgarity at Adyar and no desecration of the Arts or Crafts. In the cities what might otherwise be beautiful performances become degraded by being set in ugly cinemas reeking of smoke, and by the desire of so many artists to curry favour with the public by pandering to their uneducated tastes. And now there is another example of the prevalent degradation in the endeavour of people who certainly ought to know better to imprison art, and particularly music, within a specific language, and to refuse audition to any artist who is intent upon expressing his creative powers in his own free way. The ignorant public is to tyrannize over the artist and to tell him what he may and what he may not sing. To so low a pass are we temporarily passing. But the evil will not last, and Rukmini and one or two other artists have already taken their stand against enslavement.

Beginning as usual with Puja we went on to a session of the Esoteric School at which a lengthy message was read from Mr. Jinarājādāsa. Then came the *pièce de resistance* in the third Convention Conference on Religion and the Arts. Rukmini presided over this both in the morning and the afternoon, and it was a very successful gathering. The speakers were Professor Viswanath Iyer of the Presidency College, an authority on Tamil literature, who spoke on the cultural influence of Tamil upon India in particular but also upon the whole world. Then Sangeetha Kalanidhi Varadachari, a singer of unique genius and a great authority on music generally, enlivened the

audience with an address partly in Tamil and partly in English, and illustrated his observations with some beautiful singing embodying great philosophical themes. In the afternoon Mr. Alex Elmore and Rukmini's brother, Mr. Yagneshwara Sastri, both spoke. The latter gave us a highly original speech full of power and of arresting dicta. He showed us a number of beautiful bronzes, for he is an authority on sculpture. I hope his speech has been taken down. If so, I shall take very great pleasure in printing it in one of our journals. It was, with the exception of Rukmini's own speech, the highlight of the session. Rukmini spoke as a great pioneer should speak who has a message to deliver which the world urgently needs to heed. She laid down certain fundamental principles of culture as these should be universally recognized, and told us how necessary it was to be uncompromising with regard to these. But her address will be published in due course, for there were very many in the audience who clamoured for its reproduction.

At 2 p.m. that ardent protagonist of right education, Professor Kulkarni, held his annual session of the League of Parents and Teachers, after which there was a meeting of members of and sympathizers with Kalākshetra. Rukmini presided and a most interesting report was read of its work during the year. This report will be published and it will prove most instructive reading, showing the wonderful energy of Rukmini and her workers and a most dynamic leadership brooking no pandering to the great principles of art for which she stands. If only the financial situation of Kalākshetra were satisfactory, how much more could be done!

A very short meeting of the Theosophical Educational Trust followed. Then the second session of the Conference.

Finally, a most delightful and impressive Art Evening given by the students of

Kalākshetra. It was nothing less than a revelation of the artistic capacities of young people provided these are rightly educated, and the large audience was thrilled. Tired though I was, owing to my being still in a state of convalescence, I became regenerated by the beautiful programme, especially by a couple of folk-dances which, perhaps, are not really folk-dances at all, for they require the greatest professional skill, and can only be danced by well-trained dancers, but which are of the May Pole variety and so are called folk-dances. The young people, in most beautiful dresses, gave a flawless performance involving many intricate movements and were loudly cheered. I was no less thrilled by an interpretation of an episode in the life of Shri Krishna by that most talented young pupil of Kalākshetra, Miss Sarada (junior). She is a very remarkable young lady, still in her early teens, and has in her a spark of genius which is already becoming a flame. Altogether the Evening was most delightfully spent.

And so once more to bed.

VI

Wednesday, December 29th. We are really having a very fine Convention, not so much because of all the speeches but because of the definitely brotherly feeling which unites us all in a happy comradeship. We certainly do talk a lot, and I suppose I am one of the worst sinners in this respect—age breeds garrulity, I suppose. And our talking is more theoretical than practical for the most part, sincere though we be in trying to put our theories into practice. But there is no harm in all this because we do honour the First Object of The Society. We are positively bringing into existence a nucleus of the Universal Brotherhood. This matters more than all, yes all, our literature, even though we can be better members of the

nucleus as we are better students of Theosophy.

Sometimes I wish we could do without all the meetings and lectures, and evolve some technique for just being together and enjoying each other's company. I confess that I look upon the plethora of meetings, including any lectures I myself may be delivering, with dismay. Over and over again the same things are said. The original theme for all Theosophical lectures must have been sounded many, many years ago. Now we have but variations on it. I do not for a moment wish to throw any contempt upon the variations. We must have them, and sometimes they may even be improvement upon the original theme. But every variation should include a sparkling fragment of the personality of the speaker, so that we cannot help saying that he or she is a speaker with originality, such, for example, as may be said with regard to Rukmini and her brother Yagneshwara Sastri in their talks during the present Convention. Speeches must be provocative, however much they may harp on a well-worn theme. They must make us just a little breathless, perhaps a little indignant and rejectful, or impressed with the new way of putting old truths. We must not be sent to sleep by lectures, but aroused by them.

Well, as usual the Puja and a small ceremonial gathering, and then the Prayers of the Religions, followed by another Convention Conference, this time on the leadership Theosophy and The Theosophical Society should give in the fields of politics, economics and industry. I opened the proceedings with just the statement, in which I profoundly believe, that the new world must be a heart-world as the old world has so largely been a mind-world. Then the Chairman of this Conference gave his opening address which I expect we shall somewhere

reproduce. He was followed by the Vice-President and Mr. Mavji Govindji Seth. The proceedings were over by the end of the morning, and then, in the afternoon, came the Indian Section Lecture by the General Secretary, Mr. G. N. Gokhale. Its general theme was a peep into Mr. Gokhale's future, his own individual future and the general future as he would like to envisage it. The lecture was entitled "The India of My Dreams" and he pushed us forward into 1999 when he had another Indian incarnation in a northern Indian village, and he described to us the conditions of living at that distant date.¹

At 4.30 p.m. the Vice-President spoke on Theosophy, especially for the benefit of the new members, though I hope we older members are never too old to learn. We do not any longer have an initiation ceremony for the admission of new members, but we arrange an address to them, and I am sure no one could be more fitted for this purpose than Mr. N. Sri Ram.

Then came Rukmini's public Dance Recital in Madras, and a triumphant success it was, with an overcrowded house and large numbers turned away. For the second time she dispensed with the usual professional assistance—there being a class of people which is supposed to conduct every Dance Recital. Rukmini felt this to be, as indeed it so often is, an intolerable tyranny. She felt she could convey the spirit of her work much more purely if she could rely on her own trained assistants. Some of her senior pupils were substituted for this professional assistance, and I am told that they acquitted themselves splendidly, so that a new era for Indian classical dancing has now begun. With the old professionals there came about vested interests which were able to dominate the career of every dancer, for the dancer could not do without

them. Now, however, there is at last freedom, and I am sure this great art will grow so that it becomes a beautiful influence in every Hindu household, changing out of all recognition the present insistence on a purely intellectual education for the sole purpose of passing examinations and obtaining jobs. This will largely be due to the genius of Rukmini who is a veritable messenger from the Gods of Art and Culture, not only to India where she must naturally begin her work but through the whole world, so that while there may be many different cultures there will be a great Brotherhood of Culture still further cementing the great Brotherhood of Life.

A largely attended meeting of Co-Freemasons took place at 6.30 p.m. in our Adyar Temple. I very much regret I was unable to attend this, for I am a very keen Mason indeed. And I also much regret my inability to attend the Art Evening offered by the students of the Besant Theosophical School. These young actors are truly remarkable and gripped us all a short while ago when on my birthday they staged "Ali Baba and the Forty Thieves." This time they staged "Aladin and His Wonderful Lamp." I am told it was a very great success as I am sure it must have been. This was the last activity of a very crowded day.

And so somewhat thankfully to bed.

VII

Thursday, December 30th. This was emphatically Youth Day, for, after the usual Puja and the Universal Prayers the fifth Convention Conference took up the discussion of the leadership Theosophy and The Theosophical Society shall give to promote the wellbeing of Youth. Mr. K. Sankara Menon, the Headmaster of the Besant Memorial School, or is it the Besant Theosophical School—the two names really mean

¹ Printed in this issue, page 294.

one and the same thing—was appropriately in the chair, but hid his light under a bushel, for he only spoke a very few words and then called upon me to speak for the rest of the time. I am supposed to know something about education, and the superstition clings about me even now. It is true that in 1903, when I first came out to India, I was pitchforked into education in the shape of the Central Hindu College by Dr., but then Mrs., Annie Besant. First I was a professor of history. Next I was Headmaster of the School department. Then I became Vice-Principal under Dr. Richardson. Finally, I rose to the height of Principal. And in addition I did much other educational work including examinerships, inspection, educational visits here and there, including Kashmir, and other odd jobs.

So I have had experience, but the older I grow the less I feel I really know about education. Still, as I have said, there is a superstition about me, intensified by the fact that I have perpetrated a number of books on the subject. So to some at least I actually am an eminent educationist. I wear this educational mantle with as much dignity as I can, and I become the principal speaker at our Educational Conference.

I tried to lecture in terms of notes, so that I might be brief and at the same time might offer my audience notes for the consideration of the way in which the existing system of education in India may become less and less foreign and more and more Indian. At present it is indescribably foreign and wrong in almost every detail, emasculating the unfortunate Indians who are compelled to endure its anti-Indian proclivities and generally lowering the level of citizenship throughout the country.

These are strong words, but very true as I know from my own personal experience; and I am longing that the great educational work of Dr. Besant may soon result in

Indian education in India becoming Indian. But gallantly as she strove, she was frustrated in the educational field as she was frustrated in the political field. And I can see a generation or two, at the very least, must pass before India will become educationally free. But I will publish my notes in due course, even though they mainly apply to India.

Then, at 10.30 a.m., came a Symposium entitled Youth and the New World. Mr. Tampi of Bombay was in the chair, and the speakers included Mrs. Minwalla of Karachi, Mr. U. G. Krishnamurti, and Mr. C.R.N. Swamy, the Assistant General Secretary of the Burma Section, now in temporary obscurity on account of the dominance of the dark forces. I am told it was a very good meeting, and am sorry I could not be present.

Then in the afternoon came the second session of the Indian Section Council, during the course of which Mr. Gokhale was unanimously re-elected General Secretary, with the proviso that during the course of the year Mr. Rohit Mehta, our Recording Secretary, should take his place. Mr. Gokhale has served the Indian Section for eight years, and I confess we want to have him for a time at Adyar. We would prefer not to lose Mr. Rohit Mehta, but there seems to be no one else for the General Secretaryship. Mr. Mehta is a splendid speaker and very well versed in Theosophy despite his youth. He would be a *persona grata* in Benares, and so I feel forced to spare him from the Recording Secretaryship, an office he has so ably held for about three years. There is no hurry, however, to appoint his successor, for he will be able to work as Recording Secretary for some months. He is much needed for field work and will have to do much touring in 1944. But what a paucity of competent workers there is! It is really almost heart-rending. But some of our people are on

war service, and we can only hope that when they are free they will be available with all their experience for the service of Theosophy and The Theosophical Society.

I have been asked to select a day to be called Benares Day, to be devoted to making the Indian Section membership Benares-conscious and to help towards the collecting of the funds which are so necessary for the due upkeep of the great Indian Centre which Dr. Besant established and in which she lived for so many years, particularly in connection with her great educational work for India. I shall consult our Benares brethren for the selection of a suitable day. February 17th is Adyar Day. We may well have a Benares Day.

Benares and Adyar form the two great Poles of India, and the power for India's service powerfully oscillates between the two. We must more and more vitalize each Pole and in every way possible facilitate the swinging of the power of our Elders between the two. I think we shall be able to put into operation some suitable plan to this end.

Then at 4 p.m. came the meeting of the All-India Federation of Young Theosophists, presided over by its President, Shrimati Rukmini Devi, who was re-elected President for 1944. To relieve her of some of her work a Chairman of the Federation was appointed, to which office Mr. Rohit Mehta was unanimously elected.

I am told that the next item was a meeting of the Bhārata Samāj which is the organization in Hinduism corresponding to the Liberal Catholic Church in Christianity.

And then at last the *pièce de resistance* of the day, a vocal concert by Sangeetha Kalanidi Varadachari, of whose genius I have written before. He was in his element with a very large and appreciative audience, and he was in magnificent form, particularly because he was accompanied by two superb artists of the drum and violin respect-

ively. No one, I think, realizes the music of the drum who has not heard this most melodious instrument played in India by some past-master. It is simply indescribable, and will not be believed even when it is heard, save by an ear attuned to the subtlest nuances of a scale unknown to the West.

I am in the earliest stages of understanding the marvellous music of southern India. But the more I have opportunities of listening the deeper my appreciation grows, though my own appreciation is as nothing as compared with the appreciation of those who themselves are real musicians.

I wonder how many of our western residents living at Adyar have yet passed an examination in appreciation entitling them to enter a little more fully into the soul of Adyar. Many of us are members of Adyar. But how many of us have been baptized in Adyar? How many of us have been confirmed by Adyar? Are any of us consecrated priests celebrating at the Altar of Adyar?

However, Mr. Varadachari's concert thrilled each and every one of us who was privileged to be present, and we are most grateful to him for sharing his genius with us so that we became uplifted into a heaven of music.

And so rhythmically to bed.

VIII

Friday, December 31st. A very good closing day. Everything went with a swing from morning until 9.30 p.m. when Rukmini's most interesting experiment with a Dance Drama along the lines of the famous Malabar Dance called Kathakali came to a conclusion which evidently thrilled the very large audience which had assembled in the Open Air Theatre at an early hour to be sure of seats. How thankful we are that the weather has throughout the Conventions been so kindly and understanding. I know very well that our friend Weather has been

terribly upset by the war. Even here in Madras we have had the most unusual weather—nothing like it for many decades of years. So we did not know what might happen, and though we did all we could to propitiate the Devas and others concerned, we could not help going about in a certain amount of fear and trembling. All has been well. Just one threatening day in the middle, but the threat did not materialize. And now the Conventions are over, officially closed, and the delegates' huts—for many of the brethren have to be accommodated in this way, in huts made of kadjan leaves—are as dry today, January 1st, as they were on the 24th December when the delegates began to arrive.

There was the usual Puja and Prayers of the Religions to open the day, and then the conclusion of the Youth and Education Symposium which began on the 30th. We had the good fortune of the arrival of Mr. James Cousins who was able to snatch a day or two from looking after Mrs. Cousins, she being so much better. He spoke at the Youth and Education meeting, as also Mr. M. T. Vyas, Principal of the New Era School in Bombay, an old pupil of mine and a most successful educationist much respected throughout the Bombay Presidency. There were other speakers, but as I was unable to be present I do not know who they were. The chairman was Mr. K. Sankara Menon, the Headmaster of the Besant Theosophical School, and I am told he gave an admirable speech, as indeed he might considering his genius for Education.

At midday we were all invited to the Bhojanasala for a vast luncheon party, as a kind of farewell on the conclusion of the Convention.

In the afternoon there was an interesting conference on Youth and Civic Service and on Village Welfare and Animal Welfare.

Mrs. Clumeck was in the chair, and various workers exchanged experiences.

Then at 4 p.m. came the official closing of the International Convention by myself. Before, however, proceeding to this I had the pleasure of presenting to Mr. Cousins the Subba Row Medal which had been awarded to him by the General Council. I said that while The Society was happy thus to honour Mr. Cousins it was also honouring itself, for he has in a variety of ways contributed to cultural uplift especially in India. He is a Vice-President of Kalākshetra and is Art Adviser to the Government of Travancore.

I venture to reproduce here the notes I had made of the various points I wanted to emphasize in the course of the closing, for while they relate in part more to India than elsewhere, nevertheless they have international significance.

NOTES OF THE CLOSING ADDRESS

We have, I think, fulfilled our real purpose for this International Convention of establishing a channel for the benediction of the Masters to flow throughout the world.

We have so lived during this week of dedication that They will, I feel sure, be able to use the channel we have tried to create for Their service to the world.

The spirit of Love has been our key-note, and day by day it has been bearing witness to the supreme Truth that only Love can redeem the world.

Many Conferences have been held in various parts of India during this Christmas time—Science, Philosophical, Mathematical, Economic, Educational, Muslim League, Hindu Mahasabha, Music, and others.

The Theosophical Conference alone has worshipped at the Altar of Love with its nearly 900 delegates and sympathizers, knowing well that the warmth of Brotherhood which is the foundation of Love can

alone make right any plan of rebuilding in any field.

The Theosophical Convention, by virtue of the brotherly communion uniting all the delegates into one comradeship, has made an oasis of Goodwill in the midst of a great desert of distrust and suspicion. And the eyes of all have been lifted up unto those heights where dwell the Saviours of the world.

Every delegate has been baptized anew, has been rededicated and reconsecrated in those spiritual waters which have descended upon all as in a waterfall and have passed onwards to renew the world.

May each one of us, as we return to our homes away from Home, aid our surroundings to change as we ourselves have been changed here at Adyar, thus becoming tributaries to the main stream of our Masters' Blessing.

We have been deeply privileged to attend this 68th Convention and to participate in its Peace and Power.

We have been deeply privileged to receive renewal in each and in every one of the Convention activities, especially in the renewal made possible to us by Kalākshetra and Rukmini Devi in the feasts of dance and musical culture so generously provided for us.

We have been privileged to know something of the great work taking place in the Besant Theosophical School especially in connection with the wonderful educational material of Madame Montessori.

We are thankful to all who have been responsible for making our stay in this Adyar Home of ours, and praise be to God, of Theirs, easy and happy. So many have worked hard to give us comfort, and we are grateful to them all. Any inconveniences we may have experienced have been insignificant compared with all we have gained for ourselves and for others.

Fortified by our Adyar we now go forth to serve, as perhaps we have never served before, Theosophy, The Theosophical Society, India, the bridging of the widening gulf between Britain and India, and the restoration of the whole world to peace.

Some of us go forth as members of a Band of Workers to carry far and wide the great Simplicities of Theosophy in their Miracle natures—the Miracle-Simplicities, the Miracle-Blessings, of Love, of Growth, of Death, of Suffering—so that they may become known, even Death and Suffering, as the loyal and selfless Friends they are.

We all go forth, I pray, to help to alleviate the miseries of millions of the people of India, with the example ever before us of the service of the Adyar Village and Animal Welfare Group to thousands of poor people in the villages surrounding the Adyar Estate: for well do we know that only a contented people can make straight the way of India to her Freedom, or throw India's full strength against the forces of evil which since 1939 have brought on to the very physical plane itself the conflict between good and evil.

The pendulum of India's spiritual virility swings between Adyar and Benares, and it must be caused to swing in an ever-increasing arc and in ever-increasing power as the need grows for India spiritually and thence in all other ways to awaken. We must plan to make Adyar and Benares much more one than they have ever been before, so that while there are and must be two great Centres, there shall also be but one great source of that spiritual life for the irrigation of the world and of the heart of the world, as there is but one supreme Spiritual Centre for the whole world.

To this end let each and every one of us Theosophists be active during the coming year himself to be a spiritual centre and to make his Lodge a spiritual centre so that

he and his Lodge become a live cell in the Adyar-Benares unity.

Even from now let preparations be made for the ensuing National and International Conventions at Benares. Aim at one thousand delegates at least, and let every Lodge plan to send as many delegates as possible. Canvas the Lodges for the most inspiring theme for the Convention. Canvas the Sections. Let the spirit of Kashi the Holy descend upon these Conventions and bless Mother India.

Perhaps a Delegates' Fund could be started from now.

I then thanked all those who had contributed to the great success of the Convention, including the many volunteers, the medical officers—sore throats were mainly prevalent, including my own, so that I became temporarily honoured by a fashionable husky voice—the Convention officers upon whom so great a burden fell, the artists, both young and old, who had contributed so very largely to our enjoyment, and in particular Mr. C. Subbaramayya, our veteran worker who, despite ill-health and an impacted fracture, organized the food department for the thousand daily eaters with such success that there were literally no complaints. Of course, he had done this work before. But it was very generous of him to come forward to help a department undergoing such a strain. He is one of the over-seventies who are such stalwarts for Theosophy and The Theosophical Society.

* * *

Finally, there was the Kathakali Dance Drama which drew a very large audience, and in which all the actors were stars. I will mention their names even though these will mean little outside India. The theme was the choice by Rukmini of a bridegroom in the ancient days. She chose Shri Krishna, but as usual her parents thwarted her and wanted her to be married to somebody else.

In despair she consults a Brahmin sage, who promises that she shall marry Shri Krishna and says he will go himself to fetch him. Rukmini Devi takes the part of Rukmini, and a great actor, Mr. Ambu Panikkar, was the Brahmin. Mr. Ambu Pannikar is famous throughout his Province, Malabar, for an unchallenged genius, and his performance was certainly quite remarkable both for its vigour and its restraint. The part of Shri Krishna was to have been taken by a no less famous artist, Mr. Kalamandalam Krishna Nair, but at the last moment he was unable to appear and a substitute had to take his place. These were the three actors, and the musicians were Mundayi Venkatakrishna Bhagavathar (song) and T. S. Venkateshwara Iyer and K. P. Krishnamurthy Poduval, two very great performers on two different kinds of drums. The Drama opens with Rukmini's lament to Shri Pārvati that while her father, Bhishmaka, is willing to give her in marriage to Shri Krishna, her brother Rukmi vehemently opposes this and wants her married to a very evil person, Sisupala. Finally, the Brahmin fulfils his promise and Shri Krishna and Rukmini are wedded in Dwaraka. The Drama lasts for about two and a half hours, but grips the audience the whole time.

I was not able to be present the whole time, but the Drama is due for a second performance under the distinguished patronage and in the presence of Their Highnesses the Maharaja and Maharani of Travancore, great lovers and patrons of the arts. This will take place on Sunday, January 2nd, and an additional scene will be included wherein the evil nature of Sisupala is given expression by Sisupala himself. The part of this unpleasant person will be taken by another great artist, A. Krishna Nair, who is working with Rukmini Devi in Kalākshetra.

And once more to bed, very tired but very happy.

IX

Saturday, January 1st, 1944. Not within the Convention, but, if I may say so without offence, a hangover from it, and a very good hangover too. The usual Puja and Prayers. Then a most interesting meeting for Publicity and Propaganda, organized by our Publicity Officer, Mrs. Lavender, a worker inveigled over from England with her engineer husband, ex-engineer in the mercantile marine, Mr. T. Lavender. They are a very stalwart couple, and while Mrs. Lavender is the live wire of the Publicity and Propaganda work which we send out from Adyar, her husband is the engineer-in-charge of our Power Station and generally of everything appertaining to engineering, from building a lift (which he has just done) to putting nails all over the place. He is a super-handyman and with his colleague, Mr. M. D. Subramaniam—one of our finest young men—does all things which are proper for houses and water supply, for carpentry and electricity, for putting up a picture and installing windows, and so on and on. Of course, he and M. D. Subramaniam do not do all this by themselves. They have a very efficient staff of workers in every one of their departments. But they are responsible, and personally supervise all that is going on.

Well, Mrs. Lavender organized this meeting and gathered seven live-wire hustlers to reply to seven questions going to the root of Publicity and Propaganda so far as India is concerned. By a self-denying ordinance each of these, including herself, was only allowed one minute at a time for answering, though subsidiary minutes were allowed if necessary. Mr. Lavender was the time-keeper and took great delight in disciplining his wife when she tended to overstep the minute mark. I found the meeting most instructive, so much so that I have persuaded Mrs. Lavender to let me print the following very brief report of the proceedings :

“A fresh form of workers’ propaganda meeting was tried at 9 a.m. in the form of a Publicity Parliament. It was unrehearsed and informal. Eight Parliamentarians, and a Chairman, Mrs. Lavender, who arranged the meeting, discussed nine problems often met in Lodge publicity work. The aim was to arouse the workers to a real sense of the existence of difficulty and to the fact that there are many ways which they themselves know to counter the obstacles. The meeting was fruitful in practical suggestions, and was an illustration of the good effect of brevity in discussion, for the workers were asked to be ready with full answers to all points—a day’s notice was given—but that each should speak first to any one point. One minute only was allowed for speaking. So back and forth, with give and take, went the themes of emergency advertising, long-winded chairmen, Lodges with a feeling of majority and minority in ways of working, ill-kept Lodge rooms, disorderly book and poster displays, ways to arouse the feeling of the ‘Simplicities of Theosophy’ modernity in advertising, and the very potent question how to maintain interest in publicity in Lodges and to encourage the public to use facilities offered. The President, who attended the meeting, had sent in written answers, given at the close of each point discussed. Let his replies to the last two points sum up the whole ; ‘Be simple, dignified, arresting, but not modern’ in advertising, and, ‘Win interest even if slowly, and never be discouraged. After a time, if you take a horse often enough to the water he will end up by drinking.’ ”

Many of the questions may not apply outside India, but the idea of the meeting will certainly be very useful anywhere.

In the afternoon Mr. M.T. Vyas, the Principal of probably the most up-to-date school in Bombay, gathered together a large group of Theosophical educationists to discuss some practical problems by which they are

confronted. They met in the Headquarters Hall and had, I am told, an interesting session. At 4 p.m. they came upstairs to have a little talk with me, which centred mainly round the possibility of having yearly a refresher course especially in relation to the application of Theosophy to education. We asked Mr. Vyas to go into the matter and see if any such course might be possible in 1944.

At 5 p.m. there was a small meeting of Theosophists who are interested in politics. There was considerable discussion, but we were all agreed that we ourselves must place before the public, or at least before some of the leaders, a general outline of a National Constitution suitable for a free India, basing it on Dr. Besant's Commonwealth of India Bill. A small committee was appointed to make a preliminary draft for our consideration. We all are members of the New India League which exists to carry on the Besant tradition in the political field.

This was the last of all the meetings except a fine Masonic meeting under the gavel of the Very Illustrious Brother N. Sri Ram, 33°, the Administrator-General for India, who also presided over the Craft meeting during the course of the Convention itself. I did not attend this meeting as I was rather tired. I went instead for a drive through the city and back by the Marina road on the seafront.

This is the last page of my daily diary. On January 2nd we have a repeat performance of the Dance Drama entitled "Rukmini Swayamvaram" which will be attended by Their Highnesses of Travancore. A bumper crowd is expected for this performance and it will wind up all our proceedings in triumph.

And so, not to bed, but to a renewed spirit of eagerness to be worthy of Theosophy and The Theosophical Society during the very difficult times which lie ahead.

"PASSETH" . . . BY GLADYS NEWBERRY

Your passing seemed as a warm breath that stirred
The petals of the lotus in my heart.
You came and went. More swiftly rose the sap
In plant and tree, while songbirds held
Their melody suspended as they sensed
The penetrating wonder of your soul.

You looked neither to right nor left, yet seeing
Within all things, the power of your thought
Like music penetrated, all revealing
Within the heights and ditches of men's minds.
Borne on the Light it glistened as a gem
Resplendent, lighting up the thoughts of men

The while your presence, through infinity
Enfolded one for one short ecstasy.
And in that moment as a vision bright
I knew the me, the me that is to be.
O could one only hold that Light and seek
The shadow but to lead from out its shroud
Those others lost awhile amid the cloud.

CONVENTION ADDRESS TO YOUNG THEOSOPHISTS

I REMEMBER H.P.B.

MY dear young friends: Believe it or not, and pardon these personal reminiscences which have a purpose, I, too, have been—am I not still—a young Theosophist, for I joined the London Lodge of The Theosophical Society when I was seventeen. Also, believe it or not, I date back to the Blavatsky epoch, for when I was so small you could hardly see me she often took me to the London Zoological Gardens where we both looked at animal after animal and bird after bird, and probably insect after insect, with equal thrills.

AND OTHER GREAT THEOSOPHISTS

For a while, too, when I was somewhat older, I joined a class conducted in Mr. A. P. Sinnett's house by Mr. C. W. Leadbeater. What a wonderful teacher he is! He did not bother about the conventional curricula. He taught us that which would help us to become more quickly keen Theosophists, and this seemed to include stamp-collecting.

Then came Cambridge University for four years, after which the magnet of The Theosophical Society drew me irresistibly, and my tongue found immediate service in licking stamps under the direction of Mr. Glass, then one of the officials of what I think was the European Section.

And later I remember my first dance (a waltz) with Colonel Henry Steel Olcott, the Right Reverent Monsignor Wells, then General Secretary of the European Section of our Society, being at the piano! What playmates the Colonel and I were!

HOW I MET MRS. BESANT

All this led me to the supreme moment of my life—I standing in the topmost gallery of the Queen's Hall, London, holding at least a 4,000 audience, and packed with people as always when she lectured, and Mrs. Besant (not then Doctor) standing on the platform, with a little handkerchief on the brass railings of the rostrum, and a few microscopic notes, and about to release a flood of oratory! I was helping to organize the lectures, though I had not the slightest idea of the Event which was about to change my life.

But as I looked upon her, first of all casually, I was as if struck by lightning, for I knew her as my old Commander from long ago. This was the first time when the theory of reincarnation translated itself in my experience into visible fact.

Of course, I simply had to see her. So the moment the lecture was over, I flew down innumerable flights of stairs and rushed into the ante-chamber of her sitting-room, used by lecturers before and after their talks. I saw a number

of older, but obviously very happy, people. They knew me and could guess what I wanted. At last the door of the sanctum sanctorum opened, a visitor emerged, and I was ushered in awe and ecstasy. I do not remember what she said or what I said, except that she invited me to come to see her in the home of Mrs. and Miss Bright. After all, to look at her from so near was almost too much for me.

Did I go or did I, as American gangster-slang has it? And then began again my service of her, interrupted only by popping in and out of incarnation, and was it even interrupted by the popping?

She asked me to join a Masonic Movement into which my aunt, Miss Arundale, introduced her. This was in 1902. The same year she asked us to join her in her educational work in India. In the beginning of 1903 we went. And ever since I have tried to be her faithful servant once more in this life. If I were conceited I could tell you of an inscription she caused to be placed on a steel roll-top desk she gave me, which I am using in her room as I write these words.

What a wonderful life for me, even though there came in 1933 the tragedy, from my point of view, of her Master calling her home awhile in preparation for further service!

WE HAVE THE SPIRIT OF ADVENTURE

And if I write all this with seeming irrelevance, it is just because I want to wish for all of you that while you are still young you may also be lifted up into the heights of your being to know how wonderfully you will probably have

lived in the past, what wonderful people you will probably have known and served, and then, as in an ecstasy, to feel intimations of the glories aforesaid once again encompassing you.

Life should never be humdrum for us young Theosophists (I remain one even though now I am old in years). We are reborn with the spirit of intriguing adventure. We have been Don Quixotes before. We have known our Masters before. We have served Them and Their agents for incarnations. I knew this about myself when I first saw Dr. Besant. I am sure of this about many of you. It must be true of most of you, just because you are young Theosophists.

Doubtless the outer world will often scoff and scorn, and now and then we may feel inclined to be just like other people so that we may tramp along with the crowd in dull, mediocre and obscure respectability. But this mood will not last. However far we may sometimes stray abroad we shall always want to return home—home to Theosophy, home to The Theosophical Society, home to the Masters, home to the Truths which really mean so very much to us, even though constant familiarity with them may give rise to fits of passing indifference.

ARE YOU READY?

I address you in this intimate way because, as you should know very well, you are the hope—the certainty indeed—of the future. We ourselves who now are old were once the hope of the future, and when we pass over we shall be very much the hope of the future—

the Advance Guard in fact. I pray we may be the sparkling stability of the present. Those to whom we were once as you are now to us held out to us when the time came the flaming torch of our Movement for our holding. Now we must begin to hold out the flaming torch to you, and we trust you will be still more worthy to carry it aloft and in due time pass it on to those who will then be your young people.

Are you ready? Are your hands outstretched to receive from us the precious fire? Are you ardent? Are you ready to fill in many activities the many

offices we have had to occupy but which now need your new life? Are you ready to lead The Society with young enthusiasm and to proclaim with youthful insight the great Truths of Theosophy?

You will have a New World for the setting of this splendid privilege. Thus, you may well become the pioneers of a new mode of presenting the Eternal Theosophy and of a new impetus for our beloved Society.

Hail, Cæsars! Those about to move onwards salute you!

GEORGE S. ARUNDALE

RETROSPECT

BY CHERRY TURNER TODD

When I was young I knew this world of sense
Was but a mirage, but a fevered dream
And that one day awaking from this sleep
I would shake off the burden, and in deep
Still quietude I would behold revealed
Th'eternal Verity, no more concealed
But issuing from its robe and veil of flesh
Its heavenly prototype, freed from earth's mesh
Like chrysalis which sheds its pristine form
To clothe itself in fairer, choicer garb,
So knew I that this world would fade away
Dream-like dispersing ere the dawn of day.

Now I am old, and still this world of sense
Surrounds me and the robes of flesh persist,
Yes I am old, and yet youth's vision holds,
And with maturer mind a Plan unfolds,
I see as one the kernel and the shell,
The orange and the rind, birth and farewell,
Why fret if dark the night, t'is but a dress
To hide from view God's utter loveliness.
All, all is one, the bitter and the sweet.
The harmony and discord one great song
Which in this place of pines and scented air¹
Proclaims God's beauteous Presence everywhere.

¹ At Tekels Park, January 1943.

THEOSOPHY AND OUR SOCIETY FOR INDIA

[Convention Address to the Indian Section]

INDIA AND BRITAIN MUST NOT FAIL

MY dear brethren and fellow-workers for India :

It keeps on coming to me more and more strongly that we cannot continue as we are working at present, or we shall once again fail our Masters in Their expectations from us. For the time being we Theosophists in India and our brethren in Britain hold the key positions in the Theosophical world. And we have to remember well that if India *or* Britain fails to hold and make impregnable its own key position the world situation will become more dangerous than it has ever been before. If both India *and* Britain fail there will be a disaster of the first magnitude with all likelihood of the world's retrogression into a long period of dark ages.

I say "fails." What is failure? In the case of Britain it would mean in part Britain's continued failure to do her duty to India, whereby the link between the two must inevitably be broken, and there is in this a grave responsibility for our British brethren which I am sure they are discharging to the utmost of their powers. In the case of India it would mean in definite measure the failure of us Theosophists in this land to use our Theosophy and our membership of The Theosophical Society towards the redemption of our

Motherland from her general despondency. India is beset by frustration. Britain is beset by blindness. India is beset by internal weakness of the gravest kind, two elements of which are most unhappily outstanding—the misery of the majority of her people and the tragic impotence of her leaders. Britain is also beset by weakness. She rules over a country she does not and seems unable to understand, largely because her own leaders have not the wider vision, but have instead a paralyzing sense of self-rectitude.

THREE DUTIES

Our British Theosophists have it in their charge to help to awaken Britain as she stands somnambulant at the edge of a precipice. Our Indian Theosophists have it in their charge to help to awaken India as she stands somnambulant at the edge of hers. What have our Indian Theosophists to *do*, for this is a time of action and movement?

Their first duty is to be among the foremost in the fight against that disease of misery which, if unchecked, will send India to her death.

Their second duty is strenuously to help India to enter peacefully but without delay into her freedom by standing fast for her unity and by substituting leadership of courage and vision for the

present leadership which instead of leading is content impotently to complain and stagnate.

Their third duty is most zealously to uphold the splendour of Theosophy and of our Society before the Indian world. At the peril of faithlessness not one of these duties may be neglected. Are we Theosophists in India faithless or faithful? As has the world, as has our Society, so have Theosophists in India as well as Theosophists elsewhere a Day of Judgment, and that Day is *now*. Is there a single Theosophist in the land, a single Lodge, inactive as regards these three duties? Where there is such inactivity there is the sin of faithlessness. There may be some who by reason of their infirmities cannot actively work in fulfilling these duties. Let them give of such resources as remain to them and thus keep faith.

A Theosophist who is not busy about shedding the Light of his Theosophy in the active mitigation of the prevailing misery has broken the link made for him with Them by the Masters when he joined The Society, for he has sinned against the Universal Brotherhood which is the heart of The Society's life. The link is no less broken as he refrains from helping India, in all ways that seem wise to him, to draw near to her freedom on the unshakable basis of her unity. Nor does the link hold save as he actively proclaims before the Indian world the splendour of Theosophy and The Theosophical Society.

THEOSOPHISTS AND LODGES MUST NOT FAIL

I feel it my duty, therefore, to call upon every Theosophist in India strenu-

ously to address himself to these three great services to his stricken land, and so also do I call upon every Lodge to become an active centre for the radiation of warm comfort to those in whose midst its Peace and Power have been set for their uplifting. A member or a Lodge unable to rise in some measure at least to the tremendous and urgent duties now incumbent upon us all has failed in this Day of Judgment. The individual member retires into the obscurity of the outer world. The Lodge is dead, though it has the appearance of living.

If Theosophists and their organization fail India, where shall she place her trust? And if those who hold in their hands the torches of the Light Eternal do not cause them to shine in helpful service upon the needy in their darkness, then will their hands wither and the torches fall from their grasp.

Brethren on this great battlefront, there have been defeats in the past, and at present we seem to have little heart to victory, for too many of us are dwelling in individual and Lodge seclusion while the battle sways around us.

There must be victory in the not far-distant future, and we have all of us been sent here to hasten it on its way.

Therefore must we change, and our Lodges must change. We and they must to our own due measure become saviours of India, less by the knowledge of Theosophy which we may be able to spread, far more by the Theosophical betterment of the prevailing material conditions. A starving fellow-citizen anywhere is a shame to Theosophists everywhere. An India still deprived of

her rightful freedom is a disgrace to Indian and to British Theosophists wherever they may be.

PRACTICAL SERVICE

We must all learn to feel the shame and the disgrace so ardently that we are deeply restless save as we strive in every possible way to lift from our consciousness the burdens of both.

I beg our travelling lecturers no longer to rest content with presiding over gatherings and with delivering lectures. I beg them to be organizers of service rather than just to continue to lecture on subjects on which so many of us have been over-lecturing for years.

I beg them to equip themselves with practical capacity to suggest ways or means of service, or better ways and means than those actually being employed.

I beg them to inspire to service, so that Lodges become more active in service because of their visits. I beg them to help both members and Lodges triumphantly to pass the present Day of Judgment. The lecturing work they have so far been doing belongs mainly to yesterday. Today is the time for inspiration to practical service in the Light of the Theosophy they have been studying for so long.

When I myself tour I shall be intent on trying to help every member I meet, every Lodge I visit, to become more of an eager servant of his or her Motherland than ever before. If I lecture it will be on practical subjects, on matters which are directly serviceable to India. "Theosophy and our Society for India" will be my motto, and I shall not waste

my time in ringing the changes on our Theosophic lore for the titivation of the Theosophical palates of my fellow-members.

YOUTH AND WOMEN AS LEADERS

Let me conclude by insisting, as I have so often insisted before, on the vital importance of the young to the healthy Theosophical living both of individual members of our Section and to our organization generally.

A member who has no young friend in whom to evoke an interest in Theosophy is indeed poverty-stricken. A Lodge which numbers no young people among its members or sympathizers is starving indeed.

In the midst of our women-members and in our youth lies the most abundant hope for the future of The Theosophical Society, of Theosophy, and of India. We depend upon them for all hope, for we ourselves must grow young however old we may be in physical years.

I stress the fact that we must look no less to the women than to youth for the vitalization of Theosophy and The Theosophical Society in India. I regard women Theosophists as the very heart of our movement. With them and youth in leadership Theosophy and our Society will indeed be safe. Men Theosophists count, too, but women and youth are too dangerously ignored.

The spirit of the Women and of Youth must renew us all. Thus, but thus alone, shall the future be safe for the world.

Your comrade-in-arms,

GEORGE S. ARUNDALE

THE INDIA OF MY DREAMS

BY G. N. GOKHALE

[The Indian Section Lecture delivered by the General Secretary of the Indian Section of The Theosophical Society, during The Society's 68th Annual International Convention at Adyar, 29 December 1943.]

WHEN I was desired to give the Indian Section Lecture and to choose the subject, I gave "The India of My Dreams" as the first title that came into my mind. I thought I was rather original, but a few days later I found that Dr. Arundale had lectured on the same subject three years ago. I can never hope to take you to the same height that Dr. Arundale could take you, but I see no reason why a dream should not deal with the earth on which after all we have to live. And so it is that I am venturing to address you on the subject which is so dear to the hearts of us all. Let us forget the ghastly present. Let us dream together for a while if we may. Let us pass to 1945, even 1999. I am not talking of India of today but the India I should like to see in 1999.

GOING TO A "CATHOLIC" CELEBRATION

As I dozed with that idea in my head, I suddenly found myself in an Indian physical body of a young lad of 19, reading a letter. It appears that we were nearing the second millennium of the Christian era and they were celebrating that great event in Rome as in other places. Not only were all Roman Catholics meeting there but somehow they had become really so "Catholic"

and broadbased by this time that not only Christians of other denominations were cordially invited to the function at S. Peters, but representatives of other Faiths—The Christ's many Faiths—were joining the celebrations. There were to be in all twelve such gatherings in different parts of the world of which the biggest was expected to be in Rome. Of course a contingent was going from India, and the letter that I was reading was to say that I had been chosen as one of them. The idea was that our party should start a few months in advance, and after visiting China and Australia, should cross over to America and then work our way to Rome through London and other towns in Europe. I was thus having an opportunity of making sure that after all the earth was round, and it was altogether a great prospect beyond the means of my family. So naturally I was very happy although my mother felt a bit sad. But she saw my point of view and gave her consent.

A PROUD SHUDRA YOUTH

Naturally I could not get sound sleep after this great excitement in my life, and visions of my past came up before me unbidden. I felt as if I had already done a great deal of travelling in the

past and as that was not in that life it must have been in a previous birth. I was then a Brahmana and a bit proud of being one. It appears that after my death the Lords of Karma thought that they would cure me of this by putting me in a Shudra body this time. In that Brahmana body I had loved the rugged mountains of the Deccan which were akin to my own nature, and had also a great desire to study great Marathi poets like Dnyaneshwar, Ramdas and Tukaram which somehow I could never fulfil. These ambitions deserved encouragement and so the Lipika sent me to the house of a fairly well-to-do cultivator in the Marathi area on the banks of a tributary of the River Krishna. I got the mountains and the Marathi poets; but I am afraid I disappointed the Lords of Karma, inasmuch as I retained my pride. Only instead of being proud of being born a Brahmana I took pride in being born the grandson of a soldier who had been awarded the V. C. in the last world war. Our family had supplied recruits for the Army for many generations, and my father was already discussing whether I should also follow that calling. I had just completed my compulsory National Service, where I had rather distinguished myself, and that had brought me the honour of this invitation and opened out before me the prospect of going round the world. My father was therefore going to decide this matter of my vocation after my return.

OF A PROSPEROUS VILLAGE FAMILY

Ours was a small village with about 1,500 inhabitants, and my father had

lands on the banks of the River Koyna, a part of which we irrigated with a pump. As we raised garden crops and as some members of our family were always in the Army and sent us some money from abroad, ours was a well-to-do family. It appears that soon after my birth my father was elected to the Village Panchayat, and so I was said to have brought good luck to the family, and so I was made much of. Ours was still a joint-family in which lived my uncles and aunts with their children, but my father being the eldest was the head. There was enough land for everybody as we shall see later, and so the birth of an additional mouth was never grudged because it gave an additional pair of hands, not to speak of an extra head and heart.

HAPPY VILLAGE POLITICS

The Panchayat elections were held once in three years, when at least the District Officer came and spent a week in the village, and often bigger people came too. All elections were held in their presence by a very simple method, by people voting for different candidates by personally entering enclosures marked with their names, where they were counted. We were told that some years ago every adult got a vote after 18 years, but it had been found by experience that it was a very good thing to let people sober down a bit. So every man and woman above 25 years of age—of course of sound mind—voted in the elections; and as all divisions were done perfectly openly in the presence of the District officials there could be no voting scandals which disgraced

the times of our grandfathers. Of course physical coercion was impossible and the District Officer saw to it that undue influence was not used. We had learnt the lesson that all corrupt practices in elections begin with secrecy, which makes duplicity possible. In a small unit like our village where everybody knew everybody, the party feeling which did come up on the surface at times was short-lived and generally the most public-spirited men and women were elected. The Panchas were men but they had a committee entirely composed of women who were given certain departments to work and these five women were also elected at the same time.

The five Panchas do not elect their own President, but the District Officer chooses from amongst the five one who in his opinion is the best fitted. In a similar manner all the Panchas from villages meet together to elect the Taluka Panchayat of ten men from amongst themselves as members of the Taluka Board once in three years, again by entering enclosures. These ten are then relieved of their duties in the village, and their places filled in. In like manner the members of Taluka Boards meet together to elect the District Board of fifteen from amongst themselves. As the District elections are held first, then the Taluka and then the villages there is no necessity of a re-election for filling vacancies. The President of the Taluka Boards is nominated by the Commissioner who co-ordinates the work of the Districts, and the President of the District Boards is chosen by the Honourable Minister

himself. This method of the President being chosen as it were not by the children, not even by the father, but by the grandfather appeared novel to those who were fond of western slogans, but has been found to work well in practice.

GRAINS AND MILK FOR EVERY ONE

“An acre of land and a cow per head” is the agricultural ideal of the State, and that is made possible in our villages by the new land-tenure laws, in which absentee landlords have no place. This has been brought about in a very simple manner. Every land-holder who does not cultivate his own land is required by law to lease it out to the Village Panchayat, who guarantee him the equivalent of 15 per cent of the produce of the land. Those who cultivate their own land themselves are permitted to keep in their direct possession not more than two acres of land per head, every child above four being counted as one. Land not cultivated for two years in succession is taken possession of by the Village Panchayat without any further ado. All land thus vested in the Panchayat is then redistributed once in three years, among the village people by the Panchayat in the third year of their term of office, under the supervision of the Taluka authorities. All this is generally done openly in a redistribution week in the month of March. Our village has at present a population of 1,500, while we have 2,000 acres of cultivable land and about 3,000 acres of forest pasture. So we have enough margin for some time. People from villages which are overcrowded are permitted to migrate to places where they

already have relatives. When a family has some member serving outside the village who sends part of his earnings into the village, he is allowed to retain his acre of land provided some relative of his will cultivate his land for him. It is the business of the Panchayat to see that every acre of land in the village is cultivated. As more and more land leases fall in Panchayat becomes the virtual owner of the whole village, the only difference being that the hereditary proprietors pay the State about 15 per cent of their produce while those who are not hereditary owners pay double that amount, the second 15 per cent going to the original proprietor in perpetuity. It is open to the Panchayat to pay off the dispossessed owner twenty times the amount in one lump sum. The second 15 per cent then goes to the Panchayat as Public Funds.

The annual rent payable to the State is calculated at 15 per cent of the actual produce, and payment in kind is not only permitted but is compulsory as regards food crops. Other crops including garden crops are valued and 15 per cent of the market value is taken. Out of this the village retains a stock of grains sufficient to feed the registered population of the village for one year, and it then passes on the balance to the Taluka granaries. The village retains 10 per cent of the cash revenue for expenditure within the village limits and the Taluka another 10 per cent. The District retains 13½ per cent; and so the Province takes only two-thirds of the village land revenue for its expenses.

NO FAMINES

All grain belonging to the village is stored in a grain elevator, built in each village with a population of over 1,000, and these granaries form a sort of a centre round which is grouped the economic life of the village. In many places the whole village is slowly rebuilt round these centres in a methodical way. Attached to this elevator is another grain bank run by the Panchayat in which every villager is required by law to keep sufficient grain for his next year's seed and more if he likes. It is the business of the Taluka Panchayat to procure for each village the best seed possible and to distribute it to the people in time, in exchange for this seed stock. All grain is stored in rat-and-vermin-proof cement-concrete silos, and it has been found that it can be kept in perfect condition by blowing through it once a month hot ozonized air. The Taluka maintains a lorry equipped with an air compressor for the purpose, which visits villages in turn. Food is thus assured to every one who cultivates land. In larger villages and in towns there are necessarily people who cannot have their acre of land, and these are taken care of by the Taluka and District grain stores, along with merchants and tradesmen. So now famine is a thing of the past as far as food is concerned.

All wholesale trade of the village is in the hands of a co-operative sales and purchasing organization which works under the supervision of the Panchayat. Nobody is prevented by law from doing this business by himself but the co-operatives can do it cheaper. Retail business

however is still in the hands of small tradesmen who buy from these co-operative stores and sell things to small consumers. These stores are also housed near the granaries—which become the chief market-place in each village.

RULES REGARDING FUEL AND MANURE

The forest area of 3,000 acres I spoke of belongs to the village and is available to all the cattle of the place for free grazing on the spot. All tall grass is cut once a year, under the supervision of the Panchayat, and sold. All trees above a certain size are numbered and marked and these then become the property of the Taluka Board. The Panchayat is held responsible for any damage that these trees may suffer and all the losses have to be made good by the village as a whole. If a tree is found to be cut the Panchayat has to pay for it and so every one in the village is concerned in bringing the offender to book and thefts are very rare. Once a year the Taluka Board sell old trees fit to be cut and on the first day only inhabitants of the village are permitted to bid. Trees not sold on that day are sold on the second day when outsiders are allowed to bid. So people from the village have the first preference in wood for building or fuel.

Burning cow and buffalo dung is now an offence, and people who have cattle are compelled by law to preserve all dung with other refuse in properly constructed manure pits. If they fail to do so the dung is taken over by the Panchayat without any payment and taken to the Panchayat manure pits,

which are later sold by auction. Grain husk, powdered ground-nut shells, saw-dust leaves along with some mineral coal-dust are pressed together with a binder into small bricklets and these are sold as a very cheap fuel. Every Taluka has its own factory for making such fuel bricks and making and supplying them is not only their monopoly but also their responsibility. All the bones of dead cattle in Talukas belong to the Talukas, which collect them and after crushing them sell the bone-meal at cost. The export of bones out of a Taluka is prohibited and can be done only with a special licence from the District or higher authorities. All villages have public septic tank privies, and many people have their own, and anyone who uses an open field is required by law to dig a small pit and to cover up the excreta; all things of manurial value are thus returned to the land within the limits of each village. The necessity for conserving plant food is constantly stressed in the village school as much as the necessity for conserving human food, and attached to the school is a small laboratory where anyone for the payment of one seer of grain can get the soil in his field analysed to find out which particular chemical it lacks for the crop the owner proposes to grow in it. Each man thus puts into his soil of course his farmyard manure but also such other chemical manure as is absolutely necessary for his crop and no more.

In villages in flat tracts like the Gangetic plain they are trying out collective farming, but on our side with hills all over we preserve the old system

to a great extent, except that we have in our area one man who owns a tractor of his own and undertakes to deep-plough lands for a reasonable payment. But on the whole machinery is not very popular on the farms and there is a joke that it is so because a tractor can give neither manure nor milk. They call us old-fashioned and conservative but we do not mind it.

CITIZENSHIP AND NATIONAL SERVICE

Every able-bodied citizen of India is now required by law to give one year's free and compulsory service to the Nation of which the first three months are spent in a military camp under military discipline, and this is taken at the age of 18, and only those who are attending a school or college at the time are allowed to take it later. All births are registered as before, but all children have to be presented to the Panchayat when they reach the age of 6 to 7. All boys and girls who reach that age are again registered as young citizens on one day in the year specially set apart for the purpose, when they receive a number and an identity card, and this has to be produced whenever he or she wishes to transact any legal business. One copy of this card is maintained at the Headquarters of each Division while smaller units, like the villages, keep the third copy. All important events about the person are periodically entered in the document, and the document follows every man wherever he goes. In the beginning we are told people found it a great nuisance especially when very few could read and write, but now we are all accustomed to it and find it very useful.

It is the business of each Panchayat to see that all male citizens in their area are called upon to report themselves at a suitable centre for National service as soon as they complete the age of 18, on the 1st day of October every year when they go into camp. This service is not compulsory for women but many of them take it up on a voluntary basis to a limited extent.

The three months' military training is extended to four or even six months in the case of people with bad physique or an undisciplined mind. During this period all citizens are the guests of the State and are fed on a uniform diet fit for able-bodied men but containing no luxuries. No distinction is made between the rich and the poor, but each one is given what he is generally accustomed to. All public workers visit such camps because it is there that they can find out the most suitable material, and it is the business of the State to see that no special pleading or propaganda is allowed. The trainees are encouraged to hear all sides of a question and to think for themselves. It was at such a camp and during my year of National service which I have just finished that I came into contact with a gentleman who is specially interested in making the Brotherhood of Humanity a fact in life, and it is through his influence that I have been included in the contingent going to Europe, although I have not yet entered any college. There are many instances of such attachments being formed during this year of National service which has affected the whole life of many individuals.

After the military training each person is sent out to some place where he has to spend the rest of the year in some public service, of which a great variety is available. No salaries are paid but all persons during their National service period are fed by the State and wear the uniform given to them at the beginning of the year.

After this year of National service each one is left free to choose his own vocation, with the proviso that he may be called up again in an emergency, to come and serve his State until he reaches the age of 25, when he is enrolled as a full citizen and gets his vote.

Every male citizen from the age of 19 to 40 is required by law to give fifteen days' free service to his village or town in which he resides more than six months during the year. No one is exempted except on medical grounds, but substitutes are accepted, in which case any payment that may have to be made is made by the rich or the sick man—the rich and the sick both coming under the same class. It is the business of the Panchayat to utilize the services of the citizens to the best advantage, and some of the ways in which they do so are: planting trees on waste land, watering them in the beginning, improving communications, a sort of spring-cleaning of the whole village, an educational drive, etc. All Panchayats are constantly vying with each other in making the most of it and as Taluka and District officials watch over the whole thing and special prizes are given to the cleanest village and so on, there is a great deal of organization and competition in these matters. Villages

are allowed to choose the period and all do not take it at the same time. Most of them take the service in two instalments of a week each and the whole work is generally compressed into the three fair-weather months which is about the liveliest time in the whole land.

It is the business of the State to supply TYPE plans for various village improvements—water-supply, drainage, etc., and in the execution thereof preference is always given to villages which undertake to provide all unskilled labour free. The State provides skilled labour, necessary materials that have to be procured from outside, and direction for lining out, etc. Having supplied all unskilled labour and at times even skilled labour, every village has a feeling that all these improvements are its own, a feeling which we are told never existed in the days of our grandfathers. In those days all public works were supposed to belong to a "Government," something which lived in London, and it was considered almost a merit act to remove a brick without being caught at it. Stealing a Government pencil or paper was almost a thing to be proud of, but public opinion now is definitely against it, for people realize that it is they themselves who have to pay for it.

INDUSTRY

In matters industrial the policy of the State is to make each unit as self-contained as possible so as to avoid unnecessary transport. This is rather a reversal of rushing things from one end of the world to another, and then calling it commerce, that obtained in the days

when people settled their differences by killing each other. This is now more or less a thing of the past, although the possibility is always kept in mind. That is why the United Nations still maintain a strong Army, Navy, and Air Force, drawn from all States, and here the citizens of the constituent States are all mixed up in such a way that no one nation will have predominance in any unit over another so that all the turbulent elements can never come together for action, and any attempt on their part to combine is easily detected. Self-sufficiency for each village does not mean that villages shall import nothing; but that every time we want something which cannot be grown or made in the village, we are taught to ask ourselves: "Do I really need it? Can I not get on without it?" That is the way we are taught to look at it. It is the business of the Panchayat to discourage all luxuries which we really cannot afford; and the criterion laid before them is to see that the imports into the village do not exceed the exports. Every village is familiar with the term "balance of trade" and tries to keep it in its favour, and so does each Taluka and every District. This balance of trade generally comes into the area in the shape of savings by its citizens who work in the United Nations Army or in some industry in the towns. So now our villages are slowly regaining their sustaining power and prosperity. The old foolish economic slogans like "increase your wants first" are still heard now and then, but the general tendency is towards decreasing unnecessary wants, which in our coun-

try is helped by the old doctrine of *Māyā* to a certain extent. The guarantee of food tends to make people somewhat lazy, but more and more ways of utilizing their leisure are being thought out, and so their minds are slowly getting busy.

Every Taluka is expected to have its own electric power plant and a majority of them have got these already. Wherever water-power is available that is made use of, but the tendency is to have small units scattered all over the country rather than one monster super-power station. Every source of water-power is thus tapped and where such "white coal" is not available or possible steam turbines or other generators are used. These small units however are all linked together and feed into one common line which goes from village to village where no such facilities are available. Stations in Talukas are managed by the Taluka Board under the supervision of the District Boards which are responsible for their efficient maintenance. Every Taluka has a small spinning mill, and the yarn which they spin and colour is sent to each village where it is woven into necessary cloth for use in the village. Every District has a weaving school run by the District Board which generally supervises the weaving operations in the District, encourages original designs in borders, etc. and gives prizes not to the weavers but to the villages which have the best weavers. The quality of hand-woven goods is now much better in each village than what it used to be, because we encourage colours and designs instead of aiming at plain white goods.

The whole idea is to decentralize the manufacture of all small things daily required by the people. People make things for local consumption and not primarily for export; and where required we take the industry to the village and not the village to the industry. The same spirit is evident everywhere. We keep a cow so that our children may get the milk, not that we may sell the milk to others.

EDUCATION

Every village which can get together more than 30 children has a right to demand that the Taluka Board shall find for them a teacher for their school, *i.e.*, if they cannot get one locally. The teacher is given a small salary by the Taluka Board, but the Village Panchayat allots him land at the rate of one acre for ten children in the school. Ours is a ten-acre school, with three teachers, and we are very fortunate in having with us a very good teacher who in spite of his having a University Degree is very fond of Marathi literature, and does not think it below his dignity to cultivate some land. In addition to teaching boys and girls to read and to write, every school has to teach the principles of Agriculture, and the children are expected to help their teachers in their farming operations, and the school hours are governed by these considerations. Our Headmaster is very fond of old Marathi poets and it is at his feet that I am fulfilling my last life's ambition of studying my favourite and other poets.

In the rainy season when people want their children to take out the

cattle to the forest for grazing, part of the school moves into the forest, where one teacher attends to the boys in a tent which is shifted from place to place, to suit the supervision of the grazing. The forest itself is divided into compartments, and cattle are allowed to graze only in one compartment at a time which makes it easier.

Every village has a small Library of its own under the supervision of the Headmaster, but then each Taluka and District have circulating Libraries which send out in turn to all the villages books on different subjects. In these circulating libraries books on subjects like agriculture, bee-keeping, weaving, etc. are more in evidence than mere stories which we are told was the chief feature of the libraries of our grandfathers. There is now a vast amount of Marathi literature on these subjects, and as many people in the village know English a good many English books are also sent to our Library. It has one such book called *A Textbook of Theosophy*, by one C. W. Leadbeater, that once fell into my hands and I rather liked it; I took great delight in explaining its contents to my mother and others, and it was this little knowledge that drew to me the big man in my year of national Service, who has managed to get me included in the deputation to Europe. What this trip round the world is going to bring me I do not know; but I am already feeling that I do not want to join the Army as my father wants me to do, and would like to be a teacher in some village if not in my own.

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THE END OF THE DREAM

Anyway I am very excited and dreaming of my future, and by a curious reversal of time I find myself slipping back into my past—I find myself back under the Banyan Tree! I would very

much like to bring my dream of the future down to the physical plane . . . But all that is in the lap of the high Gods. Meantime let us dream and dream well, in a way which only a Theosophist can dream.

SECCIÓN ESPAÑOLA

LA 68 CONVENCION INTERNACIONAL DE LA SOCIEDAD TEOSOFICA

UNA vez más Adyar vistió de gala, y un gran número de viviendas temporales cubrió una buena parte del bello Parque de la Sociedad, y en ellas se les dió cómodo alojamiento a más de ochocientos miembros que concurrieron a la 68 Convención anual de la Sociedad Teosófica.

No obstante las grandes dificultades por que atravieza la India en la actualidad, debidas en su mayoría a la guerra, la concurrencia fué numerosa, el doble en número de miembros que en la Convención del año pasado en Benáres.

También se celebraron Convenciones de "Soporte" en varias ciudades de la India, con el doble objeto de atraer más Energía y de proporcionar a muchos miembros que no pudieron venir a Adyar, una buena oportunidad de participar de los beneficios que trae la asistencia a una reunión de esta naturaleza, sirviendo de canales cuando se descargan las fuerzas superiores, muy especialmente en estos momentos, en que la contribución de cada uno de los miembros de la Sociedad es tenida en cuenta, una unidad más que sumar a la Energía que se esparcirá por el mundo, ayudando a contrar-

restar las fuerzas del mal que tienen en caos al mundo.

Como es cosa muy natural, en las reuniones de la Sociedad Teosófica siempre reinan la Fraternidad, las buenas maneras, la alegría, la devoción a sus ideales, mostrándose prontos a ser útiles sirviendo en todo aquello que les es posible; y aun cuando un gran número de sus miembros han tenido un largo y penoso viaje de varios días, en los terribles coches de los ferrocarriles de la India . . ., nadie da muestras de fatiga o se queja de las penalidades de su viaje, es admirable la paciencia y fortaleza de los Hindúes.

Debido a la escases de papel y por consiguiente de espacio disponible en nuestra Revista, no daré, como en años anteriores, una relación detallada de lo que fué la Convención de 1943-1944, tan sólo me limitaré a dar una síntesis de élla.

Desde el día 21 de Diciembre comenzaron a llegar los miembros y Delegados, siendo los primeros en llegar el grupo de la ciudad de Bombay y el día 23 ya habian instalados cerca de ochocientos y aun cuando la Convención no se abrió sino hasta el día 26,

desde muy temprano el día 24 principiaron las actividades con la acostumbrada "Puja" en el Templo Hindú, luego tuvo lugar una reunión de la Bharata Samaj; por la tarde se distribuyeron regalos a los niños de los trabajadores de Adyar y luego, con una gran asistencia se celebró el Ritual de la Estrella Mística y por último Misa de media noche.

El día 25 "Puja" y Misa, reunión del Consejo General, apertura de la Exposición de los trabajos de los niños de la "Escuela Besant" y por la noche, un Concierto Musical.

El día 26, después de la "Puja" y de las oraciones de TODAS las religiones, el Presidente de la Sociedad Doctor George S. Arundale declaró abierta la 68 Convención Internacional de la Sociedad Teosófica y leyó algunos apartes de su Discurso Presidencial, luego recibió los saludos de los representantes de las naciones, secciones y de prominentes Teósofos de diferentes partes del mundo, quiénes enviaron cablegramas de saludo.

A partir de ese momento, se puede decir que sin interrupción, cada hora del día tenía en el programa señalada alguna reunión ya de un carácter ya de otro y desde el amanecer era constante el ir y venir de cerca de novecientos miembros de la Sociedad y de varios centenares de empleados en el servicio de los mismos, la animación sumada a la gran variedad de trajes le daba al Parque un toque muy pintoresco, que duró hasta el dos de Enero, fecha en que partieron casi el ochenta por ciento de los Convencionistas.

El día 31 de Diciembre, en las horas de la tarde, se clausuró la Convención. El Presidente dió las gracias a los concurrentes en palabras llenas de emoción y agradecimiento por su concurrencia al surmontar las grandes dificultades que hacen casi imposible el moverse de un lugar a otro, y deseándoles a todos mejores tiempos en un futuro proxi-

mo, como consecuencia de la ye cercana Paz Mundial.

Como de costumbre, se dieron conferencias Esotéricas y el Salón Santuario, muy concurrido, naturalmente, por aquellos que tenían el derecho a visitarlo.

La medalla Subba Rao, el premio annual de la Sociedad, fué adjudicado por el año de 1942 al Profesor J. H. Cousins y por el año de 1943 al Monje Buhista, Bhikku Arya Asanga.

Srimati Rukmini Devi nos obsequió con una nueva interpretación de sus Danzas religiosas; por dos horas contemplamos en éxtasis sus movimientos, con los cuales nos contaba la historia de algún Gran Rishi o Avatar, Cuando se conocen las historias que élla interpreta se despierta el interés y la admiración por la manera como élla interpreta con maestría y gracia únicas, a los héroes sagrados de la India. Muchos devotos admiradores de Rukmini Devi vinieron de Madrás y llenaron como de costumbre todo el Teatro de Adyar; los aplausos fueron constantes y desde luego muy merecidos.

También se nos obsequió, algunos días más tarde, con un Drama-Danza Mudo, muy original y simpático, en él tomaron parte algunos bien conocidos actores de la región del Malabar. Entre los concurrentes distinguidos que vinieron a esta función para admirar a Rukmini Devi, se encontraba el Maharaja de Travancore y su Señora Madre, sus Altezas se mostraron muy complacidas y aplaudieron mucho todos los actos de esta bella función.

La Convención que acaba de terminar fué en todo sentido un gran suceso y la Potente Energía Divina generada al ser esparcida por el mundo sin duda alguna será de un gran beneficio para la afligida humanidad.

A. T. G.

Adyar, Enero de 1944.

OUR GLOBAL MESSAGE

BY GEORGE S. ARUNDALE

[An Address delivered during the Convention.]

BRETHREN: I am very very happy indeed to see you all and to be informed that this Convention has already over eight hundred delegates. It is perfectly obvious, though perhaps it is not always realized, that it is intended that this Convention shall be somewhat notable. It is in truth a fateful Convention, and if we are gathered here in larger numbers than came during the last Convention at Adyar, it is because this Convention is particularly important, and the fact that some of you have been moved to come here, to make a point of coming here, despite all the difficulties and troubles which I know many of you may have experienced, is all the more to your credit, so you may feel happy that you responded to the suggestion that probably came from within, and you may feel hopeful that during the coming year and future years you will perhaps draw nearer to the Elder Brethren by fulfilling more actively the duties that will be suggested to you from time to time.

Let us conceive of this situation in the midst of which we are at this fateful Convention when we are turning over a new leaf and moving perhaps along, as I believe, a new road—not a new road in the sense it has never been constructed before, but in the sense

that we have not so far trodden it as we are now expected to tread it.

THIS GLOBAL WAR

You hear much in these days about what is called a “global war.” But Theosophists for nearly seventy years have been standing steadfastly for a global Brotherhood and for global Truth. The last war was intended to make these more living realities throughout the world. It stood for this purpose but failed to achieve it. This war in the midst of which we now unfortunately find ourselves is more than ever a global war and almost by force it is producing a measure of global thinking. I imagine that in due course it will produce global feeling.

The peace will be the acid test as to the extent to which this global war produces global results as is intended. The peace will be the acid test as to whether the global war produces right global thinking and feeling. However much we may fight and be victorious over the forces of darkness, the peace has yet to prove as to whether there need be no further war. Personally I am not a little doubtful as to whether the peace will achieve this result. I am not at all sure that we may not have to go on having war after war until we learn the

lesson the Masters intend us to learn and which we need to learn for our happiness and more rapid growth.

THE TIDE IS SET . . .

Every Theosophist must utilize much of his energy in trying to make the people around him peace-conscious and conscious of the kind of peace which should follow such a war as the present.

The tide has been set in the outer world for the consummation of global Brotherhood and global Truth for which we Theosophists have been, and still are, John the Baptist messengers going beforehand to prepare the way for the coming of these Truths. The tide has been set for a whole world to be born within every individual. The tide has been set for a United India to be born in every Indian. The tide has been set for the world spirit to be born in every individual throughout the world, so that he may cease to confine himself within the narrow areas of himself, of his faith, of his people, of his nation, of his race, but may realize that he is as much a world-person as he is a nation-person, a faith-person, a community-person, and any other kind of person he may happen to be.

The Theosophical Society must make straight the way of this tide, the purpose of which is to draw the world and all the peoples of the world into a very real and unbreakable comradeship.

Fortunately, I suppose in no small measure, in fact in very great measure, because of the war, there is more receptivity, more sensitiveness to the feeling of global Brotherhood and global Truth than ever there has been before.

I venture to say that the world is nearer to World Brotherhood and World Truth than ever it has been before in its history. This is partly due to the work of Theosophists. And if I say that this is a fateful Convention, in part I mean that it is a summing up of the splendid achievements of those Theosophists who have gone before us and of those who are working hard in our midst at the present time. While therefore this Convention is a fateful Convention, it is also a grateful Convention, it is a memorial—this Convention—to the splendid achievements of our brethren, of our elders who have lived in the outer world, of our Masters who have given to the world the precious truths of Theosophy and the precious gift of The Theosophical Society. Please then remember that we are a Convention grateful as well as fateful. We sum up the achievements of fellow-Theosophists in our own increasing receptivity and sensitiveness to Theosophy and to the whole spirit of The Theosophical Society as it exists at the present moment.

I feel tremendously full of this thought. And, I feel how tremendously responsible you and I are for carrying on that Power which comes from the Elder Brethren, and is then passed onwards through The Society into the outer world.

We must be ahead of the times and consolidate the times. Our work is not yet over, not by any means. While we are beginning to see the fruit of much of the work achieved by The Theosophical Society and by students of Theosophy, still we have to be vocal

as the world is not yet vocal. We must say out loud that which at best only a part of the world thinks and feels—a Brotherhood of Humanity, a Brotherhood of Life, and if we feel we can go so far, a Brotherhood of Truth. There is a third Brotherhood to which I shall allude before I conclude this talk.

BROTHERHOOD MEANS COMRADESHIP

Now the word "Brotherhood" for us and for the whole world must mean Comradeship. It must not merely be a theory, a principle, a fact independent of us. It must be a fact to which we contribute, which we enrich, both by our living brotherhood and no less by our preaching brotherhood. So the Theosophist has still to speak out loud the Brotherhood of Humanity, the Brotherhood of Life, the Brotherhood of Truth, and he has to emphasize this call which should ring throughout the world by making it clear that we cannot live alone, we cannot grow alone. To live in isolation, to grow in isolation is practically neither to live nor to grow. It might well be called a living death.

THE ADVANTAGE OF THE WAR

We Theosophists, therefore, must take advantage of this global war. Whether we are opposed to it or are in favour of it, whether we are pacifists, perhaps, or whether we participate in it, whether we realize or do not realize its occult significance as the occultist realizes it, we must take advantage of it, we must use it. It is a power sent into the outer world by the Elder Brethren not only that the world may learn the

lesson of the war but in order that we may make use of the war, because it is intended to clear the way for these great Brotherhoods which the world so much ignores at the present time.

So not only do we say that we cannot live alone, we cannot grow alone, but we add to these two truths, the great truth that *Suffering removes obstacles*. This must be clear: when we think of the ghastly suffering everywhere and especially in certain places, we must realize that with our understanding help suffering can remove the obstacles in the way of happiness. And all of us must realize that, knowing through Theosophy what suffering really means, understanding suffering more intensely, we must try to help towards its removal by showing the nature of suffering and the obstacles which it is intended to dissipate.

GOD IS TRIUMPHANT

I am perfectly clear that under the existing conditions only a war could accomplish that which is being accomplished at the present time. Not that such accomplishment could not be achieved otherwise, but that under the existing conditions it would seem impossible to achieve it in any other way except through the medium of the terrible war in the midst of which we are living. You and I should be sufficiently intimate with Theosophy to know that whatever suffering, whatever outrage, whatever tyranny or cruelty and hatred there may be abroad in the world, the Love and the Justice of God are ever triumphant. If we are not able to perceive this, if we are not able

to realize this, then between us and the sight of it there lies the thick veil of ignorance.

There is nothing which is more real to me than the universal prevalence of the Love and the Justice of God, and I am not concerned with the particular interpretation which anyone may give to the word "God." If I can stand the horrors and sufferings—and they come upon me very much because I have much to do with them all over the world—it is because I have this inherent faith, this inherent realization, that however much suffering, hatred, and injustice may seem to have won a victory, in truth all along the line and all the time it is God who is winning the Victory, and you and I have been sent by Him to make the Victory quicker; not to make it more sure, but to make it quicker through our co-operation with Him.

THE CRY TO INDIA

The great suffering in India at the present time is designed to help her to Unity. We blame this, that, and the other person. We blame New Delhi. We blame Calcutta. We blame Whitehall. The spirit of blaming will not carry us far. Does it carry us any way at all?

If India has to undergo the scourge of suffering, it is in order to hasten her to that great Unity which will be not only her gift to herself but her gift to the whole world. We must realize that. We must not fall into the grave error of imagining we can shake off all responsibility by putting the blame on somebody else's shoulders. Blame may be

due here and there, but opportunity is due to us all to make use of the suffering, to make use of all that is miserable in this country, in order to hasten her on her way to Unity.

There is the foreign rule, there are the famine tragedies, there is the general misery. All these are crying aloud to the people of India to think together, to feel together, and to act together. Is India learning the lesson? Is the cry being heeded? Is India more of a Unity than ever she was because of a famine in Bengal, because of famines elsewhere too, of course? Is the cry of India's suffering being heeded by the people who can listen to it, hear it, obey it?

That is the challenge to Theosophists in India everywhere. Are you simply pursuing the ordinary, the customary, the even tenor of your Theosophical way which has, as you may have thought, sufficed you all these years? Or are you turning over a new leaf? Are you realizing now that we know enough Theosophy both in order to alleviate the sufferings of the world, and in order to draw India into a Unity closer than she has ever known before?

This is indeed a fateful Convention, for it is an opportunity for us to revolutionize our Lodges, to revolutionize our studies, so that both our studies and the work of our Lodges may be outward turned for the service of the Indian people.

No Lodge, no individual member of The Society, dare live alone with his Theosophy. No Lodge, no individual member of The Society, dare hug to himself the truths of Theosophy. There

must be a forthgoing, and the acid test of our work in the eyes of the Elder Brethren, the acid test for every Lodge throughout the country, is the service it is able to render to its surroundings.

"THE WORD OF THE MASTER"

I say this with all the emphasis at my command, because I know that it is one of the words of the Master for which we are waiting. It does not at all follow that every Theosophist will listen to the word of the Master, but this is His word and the hearing and obeying of that word is our opportunity.

There have been calls to India before and they have remained unheeded. I do not hesitate to say that India's Call to her people will still remain unheeded today unless we Theosophists lead the way.

It may surely be said to Theosophists, so many of whom are united in a belief in the existence of Masters, some in a knowledge of the existence of Masters, that with all the knowledge we have in our Theosophy, with all the assurance we have, with all the certainty, the happiness, we have through The Theosophical Society, we should be in the forefront of leadership.

OUR MARCHING ORDERS

Whether we are old or whether we are young, whether we are strong or whether we are weak, we must change our own individual lives into a tremendous forthgoing of Theosophical blessing and active service. Whether we are individuals or whether we are Lodges, these constitute our marching orders for 1944 and onwards.

A Lodge, an individual member of The Theosophical Society, must be an oasis in this arid desert of heedlessness.

I am perfectly certain that if we respond to this Call, if we are eager to obey these Marching Orders, then will the Elder Brethren help us and we shall find our way is made far smoother than we could ever have dreamed possible.

The opportunity is tremendous. We are trying to fulfil it at Adyar with that Village and Animal Welfare work which I have described at length in the December THEOSOPHIST. We hope to widen it and increase it to include an ever-widening area within our ministrations. That work is more Theosophy than any amount of meetings of the Adyar Lodge or any studies of Theosophy in which we may engage, save as we dedicate our Lodge meetings and our own individual studies to service.

ARE WE READY?

Is India ready for Indian thinking, for Indian feeling, for Indian activity? We have to ask this question just as we ask the question: Is the world ready for global thinking, for global feeling, for global activity?

In 1875 the John the Baptist which is Theosophy and The Theosophical Society went into the outer world to prepare the way for what is intended to take place today and here and now. And from time to time John the Baptist in the person of Theosophy and The Theosophical Society has received reinforcements. One such

reinforcement was in the educational work of The Theosophical Society. Another such reinforcement was the Liberal Catholic Church. Another reinforcement was the Bhārata Samāj. Still another reinforcement was Co-Freemasonry. So that with the aid of these reinforcements, and they are indeed such, we are beginning to be ready for two more incarnations of these reinforcements and for the general principles of Theosophy—the World University which some day will come into being with its Headquarters at Adyar, and another great subsidiary Headquarters in Benares, and a World Religion. In 1925 we thought vaguely about a World Religion. We were not ready for it then. We are beginning to be ready for it now.

Members of The Theosophical Society may well have those two thoughts familiarly in their minds and in their aspirations. It will be a wonderful sight when some day, in whatever way may be appropriate and possible, a World Religion, constituted no doubt of all the great Faiths of the world, will find its heart in Adyar. It will be a wonderful time when a World University comes into being when a particular, a very vital and marvellous aspect will be emphasized in Benares but the heart quite naturally and understandably be here at Adyar. How thrilling that will be! I am half wondering how many of us here will be in physical incarnation to witness these two stupendous events in a world at peace. This is too much to expect for me and, perhaps, for some of you. But there are young people growing up in

our midst who will see these wonderful things and will, perhaps, be a little grateful to us as we are grateful to those who have gone before us, in that we made something of a common belief in Theosophical circles of two great truths which by that time will have materialized into a World University and a World Religion.

We Theosophists have marvellous healing truths at our disposal wherewith to help the world. We have Karma, we have Reincarnation, just to mention two—there are many others. But, above all, we have the great Truth of the Inner Government of the world and that other great complementary Truth—the accessibility of the Masters. There are many who believe in, perhaps even know of, the existence of the Inner Government of the world, and are seeking to learn to serve it as faithfully as we can. And still more do we know that the Masters are accessible to us and to the world. All this differentiates some of us from the whole of the outer world, which has no clear, matter-of-fact conception of the Rishis, the Saviours, the Saints, the Perfect Men, as we have a clear and matter-of-fact realization.

I should like you to realize in the work to which we are now being dedicated and committed that you have more intimate access to the Elders. You can, if you like to use modern phraseology, “pray” to Them, ask Their benediction on what you are trying to do for Them and in Their Name. Not on what you yourself want to do, but on what you conceive that They want done.

LIVING BRIDGES

So we constitute three great bridges: The bridge between humanity and the Superman. Second, the bridge between humanity and the angels and devas which is largely the work of Co-Masonic activity, but also ours. And then the great bridge which we have ever been building since 1875 between the faiths and peoples of the world.

We must remember that we are building bridges not for ourselves to cross but for others to cross. There is the magic name of Charles Bradlaugh to invoke in this connection, for we remember how he said that it did not matter what he himself achieved so long as he in some measure was able to bridge the gap of those who would come after him. That is exactly our position. I would go so far as to say that whether we are able to cross a bridge at all, if we are making a bridge that others will cross, we falling by the wayside shall nonetheless have the loving blessing of our Elders. We need not wonder as to whether we are crossing bridges. But we need to wonder if we are making quickly and strongly enough bridges for others. There may be reasons why we cannot cross them. There may be insuperable obstacles that prevent us from crossing, so that we remain on one side of the bridge without being able to traverse the bridge itself. That is of little importance. The Elders will the more be able to help us as we are the more able to help others.

There is no time to lose. We have a splendid work before us, especially in India, India which is the Heart of the World. We must endeavour to

bring about a comradeship of thinking which does not mean there would be no differences of thinking, a comradeship of feeling which does not mean there would be no differences of feeling, a comradeship of action, so that we may work together for a United India.

That is a consummation of Theosophy. That is a consummation of our membership of The Theosophical Society. Benares must set the pace, as Adyar must also set the pace. We must think of the world but our first charge is the thought of this Motherland of ours, and no Theosophist must refrain during the coming years from addressing his Theosophy and his membership of The Theosophical Society to the service of the Motherland, and to the bringing about of a United India, a happy, a contented, a free, a mighty India, an India that will be not only a blessing to herself but also a mighty blessing to the world.

GLOBAL CULTURE

Global Brotherhood, global Truth, I have already mentioned. The third is global Culture, implicit in the other two but now being tremendously emphasized first here in India by Rukmini and those who are working side by side with her in various parts of the land, first for India but also for the world. Global Brotherhood, Global Truth, Global Culture! What a tremendous vista of opportunity lies before us.

IN THEIR STRENGTH

Let this Convention so change us under the mighty Benediction of the Elders that we see our way clearly how

best to serve these great causes. Even though in our inevitable feebleness we may think ourselves to be unworthy, to be incompetent, we can do all things, however stupendous those things may be, when the blessing of the Masters rests upon us. We need fear no difficulty, no obstacle, no foe. We need fear no adversity of public opinion or forces working against us when we have the Elder Brethren by our side, whose Flag ever has been and ever will be the Flag of Victory. Let us not be afraid and doubtful as to what we can do alone, as to how little we can do alone. With Them all things that They need to be done can be done.

This Day is for us a Day of Judgment as to how many of us are worthy to go on as an Advance Guard into the New Future. But how many of us will only continue in those ways, I might almost say in those ruts, in which we have been habituated to move but out of which we must grow to seek the new way of service and the building of a New World?

Let me put the pith of what I have been trying to convey to you in four brief sentences, each of which it is incumbent on every individual, on every Lodge, and every Federation, to do his utmost to fulfil:

1. Relieve the misery.
2. Tell the Truth.
3. Unite the Motherland.
4. Help the World.

It is to strengthen us for these great purposes that we have this International Convention for the whole Society and the Convention of the Indian Section. Whatever we may be doing, these are the purposes to which we are being strengthened. May we become strong, and so help the whole world to rise in peace and the New World to be born in happiness!

This is a great, even an enormous, Convention. We on the physical plane form only a small, almost an insignificant, part of it. Our decisions down here are of less significance than those which are taken by the whole Society, visible and invisible, past and present, and, who knows, future.

Every Lodge is represented here, every Lodge throughout the world. Every Section is represented here—visibly or invisibly.

We are a mighty gathering, strong, if we will, in no small measure to change the world. To this end we of the physical plane can do very much, for we can, if we will, become a wide and deep channel for our Masters' Blessings upon the world.

THE BRANCH

BY DOROTHY MARY CODD

Look at that lovely branch
 like a long finger reaching down
 to catch some creature touch,
 And my thought, leaning upon it,
 finds in it to heavenward
 a nimble crutch.

THE ADVANCE GUARD

MRS. ALICE E. ADAIR

THEOSOPHICAL worker, Perth (W. Australia) and Adyar; lectured Brahmavidyashrama on Art; wrote articles for *The Theosophist* and *New India (Art Supplement)*; organized Art Exhibitions at Adyar Conventions.—*The International Theosophical Year Book*, 1938.

Mr. John Coats writes from London :

"It is true that Mrs. Adair died last year as a result of cancer in a nursing home in Gloucestershire. November 6, 1942 is, I believe, the actual date. I have not been able to find out any details but you can take this as authenticated."

* * *

The passing of Mrs. A. E. Adair closes the career of one of the pioneers in bringing the arts and crafts, as the expression of the creative impulse in humanity, into the active and integral interests of the members of The Theosophical Society. Prior to the coming to Adyar of Mrs. Cousins and myself in November 1915, music had been fostered by Mr. and Mrs. Kirby. We continued it to some extent in the Arts League on Sunday afternoons in Olcott Bungalow, when Mr. A. Schwarz was the ever genial and generous host. Soon, through circumstances which I cannot at the moment recall, Mrs. Adair and I realized a mutual interest in something more fundamental than music as an entertainment. I had "discovered" the Bengal movement in painting and brought the first exhibition in Madras Presidency from Calcutta to the Young Men's Indian Association premises under the auspices of Dr. Annie Besant (then plain Mrs.) and Sir C. P. Ramaswami Aiyar (then plain M.R.Ry). Mrs. Adair

helped heroically in the arrangement of the exhibition. We conspired to restore the association of the Annual Convention of The Theosophical Society with indigenous arts and crafts which Colonel Olcott, with wise realization of the real value of these in a full Theosophical life, had inaugurated, but which had lapsed. This we did, sometimes together, sometimes separately; and The Society became known as the fosterer of the art-renaissance in India. Our efforts were backed up by THE THEOSOPHIST for a time by the allocation of a department topped by a trefoil showing the three A's (Adyar Art Association), the materials for which Mrs. Adair and I supplied. An occasional block garnished the letter-press. A reprint of these would make a valuable and interesting record of the beginnings of the emergence of the arts in The Theosophical Society towards the position they have reached through the vision and genius of Rukmini Devi and the splendid support of the President.

When the Brahmavidyashrama was created in 1922, through an apparently casual remark of Dr. Besant's falling on the open ears of J. Krishnamurti, C. S. Trilokekar and myself, the arts became an integral subject of study in its synthetical curriculum, and ratification of this was eloquently and profoundly given in the opening lectures of the first session (2 October 1922) by Dr. Besant, as head of the Ashrama (of which I was the Principal or Director of Studies until its suspension in 1928). *The Theosophical Year Book* records Mrs. Adair as having been a lecturer for the Ashrama. I have not the material at hand that would enable me to verify this. But I well remember that in its beginnings she was one of its acutest critics and a doubter as to its

possibility. She joined with those who, at a meeting, presided over by Dr. Besant, jeered (politely of course) at my reply when Dr. Besant, noting that I was not succeeding very brilliantly in getting promises of help in lectures, asked me: "How many lectures do you want in the session, James?" "Only four hundred." (Jeers, not cheers.) "Rather a tall order," she said. "Well, it's this way. There (pointing to the audience, all in some degree qualified to lecture on the subjects) are over twenty more or less intelligent and learned persons. The session will cover twenty weeks. If each of them will give one lecture a week (which would not kill any of them), 20 multiplied by 20 equals 400—and we shall not need quite so many." "Sounds quite simple," Dr. Besant said, with a touch of quiet irony that, I think, went over my head and bespattered others. She left the matter to Trilokekar and me, and the work began. On a certain date I called a social meeting under the Banyan Tree, and with some trace of bragadocio, I fear, announced it as in celebration of the completion of the first hundred lectures of the Brahmavidyashrama. Invitations were confined to those who had lectured in and been lectured at three times a day for a month or more. Mrs. Adair was not one of these; but to my surprise she came to the "party" and seated herself on the edge of the participants. When the time for speeches came she chimed in to the following effect: I was not invited to this function. I have not lectured in the Brahmavidyashrama or heard any of its lectures. But I want to say this, that, in my experience of Adyar, I have never known a time of such happy activity, research and interchange among the residents as I have observed since it began its work. The expression (of which I have given rather a paraphrase than the actual words) was, I believe, typical of Alice Adair: an acute

critical sensibility and desire for the best as she saw it; and a generous acknowledgment of achievement *when* she saw it.

J. H. COUSINS

ESTHER NICOLAU DE TORRA

A cable message to Mr. Jinarājādāsa from Señor Lorenzana at Las Palmas in the Canary Islands, airgraphed to Adyar, announces that Señora Esther de Torra has passed over. Most Theosophists will remember her best as Esther Nicolau, for many years Secretary of the International Correspondence League which she conducted from Barcelona. In October 1928 she was elected General Secretary for Spain after a long period of disorganization among the members and immediately pulled the Section together by securing the authority of the Council to readmit without payment of arrears members who had dropped out or failed to pay their dues owing to the unsettled state of the National Society. She succeeded in making the Section homogeneous which it never had been since its foundation, and in spreading Theosophical ideas among the cultured classes in spite of powerful opposition which had the support of the authorities in opposing any spiritual or uplifting influence the opposition considered undesirable.

Miss Nicolau found it impossible to accept re-election at the August 1931 Convention held at Malaga and was succeeded by Señor Lorenzana, who had been managing the propaganda department, and who noted in his first Report to the President that with the establishment of a Republic and the overthrow of the powers of reaction the creative genius of Spain would build a new nation from the very foundations. Great opportunities, he said, had opened up for Theosophical work under the new democratic regime.

Miss Nicolau married Sadurni Torra in October 1932.

J. L. D.

SIGNOR VERONESI

The Presidential Agent (Mr. J. H. Pérèz) writes from the office of The Theosophical Society in Egypt, Emad el Din Street, No. 18, Setton's Buildings, Cairo, in a letter dated 27 October 1943 :

"It is with deep regret that we have to inform you of the departure for a higher plane of Signor Egizio Veronesi, the only life member of our Section. Signor Veronesi died on October 12th, after a short illness. He had very nearly reached a four score number of years. He was impregnated with Theosophy and was studying and practising it during the last forty years or so. To our knowledge he was one of the first, if not the first, to speak of Theosophy in Egypt early in this century and to propagate it to the limits of his possibility. A modest man though full of learning and wisdom, quiet, unobtrusive, always ready to help, he has been for years a precious and basic element in our small group, and we miss him very much. He has left us his library, all his writings, many booklets in manuscript (written in Italian) about Theosophical and philosophical items; he used not to let a day pass without writing and expounding his views on everything connected with what was nearest to his heart, Theosophy.

"From 1908 to 1916 Signor Veronesi was the Secretary of the first Theosophical Group in Egypt: the French-speaking Lodge, Hikmet El Kadim; in 1917 he became its President. Early in October 1917 he was elected General Secretary of the newly constituted Section of The Theosophical Society in Egypt, and, remained in office until 1920, during these years giving all his time and energies to The Society's work with excellent

results. In 1918 he was elected President of the Italian Lodge, Giordano Bruno, and remained so up to its end in 1924. His influence was always good and harmonizing, and his name will remain in Egypt associated always with Theosophy.

"We enclose a cutting of a news item about his death published by the leading French newspaper of Cairo, *The Bourse Egyptienne*, of the 16th October. This paper says that he came from an old liberal Italian family and was born in Cairo nearly 80 years ago [30 November 1865]. It describes him as a brave man of outstanding mentality who passed away without fear of death and in full serenity."

The work in Egypt is in charge of Mr. Pérèz, who was General Secretary from 1923 to 1926, when the Section became dormant and was transformed into a Federation of Lodges.

Dr. Besant, writing of the number of Lodges which had sprung up by 1916—enough to form a Section two years later, said: "French and English [Lodges], yes; but we have not touched *Egypt*, we are concerned only with birds of passage *in* Egypt. Presently old Egypt will stir in her age-long slumber, Egypt the wise, the ancient land of Science and of the Mysteries, for these lodge-sparks of light are signs of the coming re-lighting of her altars, and we shall see "the Wisdom of the Egyptians, poured into the Islamic vessels, and the light which spread from Arabia and Mesopotamia to Europe shall leap up to enlighten the world, and the days of Egyptian greatness shall return."

J. L. D.

MR. HERMAN HELLNER

A pioneer of Theosophy in Finland, Mr. Herman Hellner, has passed away, in his 95th year, it is announced in the General Secretary's report for 1943. Mr. Hellner was a Theosophist many years before there was

any Theosophical organization in Finland, and used to carry commissions between the Scandinavian Section (1895-1907) and its members in Finland which was an extremely difficult and dangerous task during Governor-General Bobrikoff's administration (1902-4) as Theosophists were at that time suspected by the Russian Government. That phase of course passed, as it did later in India when the spy scare spread concerning H.P.B.

Mr. Hellner was born 9 December 1848, and married in 1892. His diploma of The Theosophical Society was dated 10 May 1896 and his active service lasted until 1934 when he retired at the age of 86.

The Theosophical library at Helsingfors was founded in 1896 by his generosity, he wrote a Theosophical poem *Kalevala* in Swedish, and he was a Lodge President almost uninterruptedly in two different Lodges from 1907 to 1933. J. L. D.

MR. GOWLAND

The Link reports the passing at Cape Town of Mr. George Walton Gowland, for many years a member of the advertising staff of the *Cape Argus*, at the age of 73. He was born in British Columbia and was engaged in newspaper work in various countries. His wife, née Annie Mérie Wells, only daughter of a Captain in the Royal Navy, has been for many years a Theosophist pioneer and largely responsible for the spread of Theosophy in South and Central America and in South Africa. In three different countries she has been General Secretary. She is an artist of

great ability, and has translated the poems of Rabindranath Tagore, with whom she stayed at Shantiniketan, into Spanish.

Mr. and Mrs. Gowland recently celebrated their Golden Wedding in Cape Town. The Co-Freemasons of Cape Town gave them a party, about which Mrs. Gowland wrote: "We had a most wonderful day. The Masons gave us a reception in town, and as we arrived under a great golden ball a shower of golden confetti fell upon us. A bouquet of golden gladiolas and zinnias was presented to me, and a wee child recited a poem. As we walked between the lines of friends up to the platform they sang the wedding march. When we stood together on the platform the people formed a large ring round a beautiful golden tree to every leaf of which was attached a thin gold cord. At the end of each cord was a small gold card on which were written most beautiful words. We were given the ends of two cords to hold and then one in the circle read aloud the words on his or her card. They called it the Tree of Happiness. It was a most lovely idea. Then I had to cut a cake with our names and the date on it as well as cornucopias in white and gold icing round it, as well as a wreath of golden flowers. Then every one filed past and we shook hands with them all. They presented me with a fine Waterman fountain pen and George with a gold pencil. Then we had refreshments and general talk and reunions. It was really a marvellous celebration and will be a happy memory during our remaining years."

BOOK REVIEWS

Under the Weather, by George S. Arundale. Theosophical Publishing House, Adyar, Madras. Price Re. 1-12.

The active man of will who is Dr. Arundale appears somewhat hidden in this

book. Yet a little pondering over the quiet philosophy of practical living shows Will as the ever dominant force. The final "reflection"—for such does each topic seem to be—"Take the Kingdom of Heaven by Storm,"

is a complete illustration. It is "the 'will' which is the father of 'can'," says the thinker, pointing to those who rest in the heavens which are fitted to them—and thus are stultified and imprisoned. The heavens on heavens are for others who adapt themselves—no, *fit themselves* better expresses the active thought behind the notion, where we shape ourselves to our highest aspirations and bring them to pass within ourselves. Verily the kingdom of heaven is shown to be within; and within our reach, as well as our grasp, ever stretching ourselves, "eager for Heavens, not in the soporific of futile words but in the storm of dauntless deeds."

That "reflection" is fitting as a final one, giving the note of impulse that lies under the other serene but forceful reflections. Here is Straight Theosophy made simple in the living, the voice of an active builder of Theosophic truths into life; calling each to do likewise, to build within himself his own Theosophy. Steadfastly, for "Who Goes Slowly Goes Sanely" is the method, against the timeful rush of modern ways. With "Laughter," and "Understanding," for "Illness is the Regenerator" and the aid of a spell of physical suffering to another view of life is the subject of the book. Also must we travel "From Pessimism to Optimism" a knowledge of Theosophy worked out and made effective in life.

It is the wholeness of a direct but mystic philosophy that is to be found here. The practice of seeing in another "his own right and wrong as well as the conventional right and wrong"; the clear-sighted vision that though "the world is talking and writing of Freedom and of all the wonders that are going to happen when . . . fighting for Freedom. But nowhere do I see Freedom beginning to operate now, not even where its actual beginnings might strengthen the fighting and ensure an earlier Victory";

that sees promises but no performance, and yet continues with an "apparently unjustifiable optimism, because God is Love and Justice, and will see His struggling family through their present tribulations." It is a note of faith that is even become an outer as well as an inner certainty. The humour present—that is quiet also—is another of the factors of philosophy put into daily action.

Once more, in his reflection on our physical and emotional non-understanding of death, Dr. Arundale takes us—as "professed Theosophists"—to "embark upon a career of experimental Theosophy," while yet he feels deeply with those who discover how hard it is to rise above the physical loss. His confession of the difficulty of this, and strong assertion that he knows, and that knowledge will become sight, will steer us on in our Theosophical (and experimental) psychology.

The chapter of aphorisms is a fine example of a further development in the President's style of thinking. From time to time he has shown the high value of terse sentences, packed with Theosophy. Nowadays he expresses himself in aphorisms that are arresting and of vital import for living Theosophy. "The more we die, the less we change," with the pointed comment that "Death is change, but to the end that we may become unchanging, save to be more"; "We have all things if we desire no thing," and "The straighter the way the nearer the goal," are sentences that have the ring and the pithy content of the teacher-mystic of the ages. "Storms are the price of victory," he says in annotating one; this may well sum up the sense left with readers who feel his inner reaction to suffering as an impetus to growth, who answer in the negative the question he puts: "He is *not* so much Under the Weather as the title suggests."

E. MARION LAVENDER

FRESH EVIDENCE FOR SURVIVAL

Transition: A Recurring Experience, by the Right Reverend Charles Hampton. St. Alban Press, Los Angeles, California, 1943; T.P.H., Adyar, 1944, price Re. 1-8.

When delving deeply into human consciousness one of the constant elements found is an interest in death and its place in life. Its place in life is well covered in this book, which will supply many needs. Clearly and vividly written, it is also eminently scientific, dealing as it does with present instances of what is now called extra-sensory perception, and detailed medical evidence on the condition of death and the purpose of dying. But it is more scientific even than that, in two ways. First, the purpose of the book seems to be to supply psychological science with an excellent guide to right ways to face the fear of death. Second, it is a book of the science of occultism. Bishop Hampton has himself the power of extra-sensory perception, and writes of it in a natural and common-sense fashion that is a direct attraction to a belief in it—should readers not know enough of the proofs that abound of its existence to believe in it already. The writer has further shown his occultism in applying spiritual truths to practical experience. The result is something very fresh in the reading. It enthralled because the author has made his own experiences. The illustrations given of Reincarnation and of Karma show this. That in the larger sweep of life the Ego may see himself in an incarnation separated from a loved friend, because in former times he had neglected or abused his love relationships, is a new emphasis. An equally novel statement—to the writer—is that which shows the individual who is dissatisfied, constantly moving from one thing to another, as one who has not found his true work because his personality is frustrating the plan made by his Higher Self, that was seen in the pre-view

of the coming incarnation. That has had less stress laid on it than has the review of life's events in the closing moments of an incarnation.

Some pointers given are potently useful in daily life. Since a disease has a psychological significance, and means something when one plans for character-building, the realization that death from a disease implies that the disease is finished, not to be gone through again, enables the sufferer to take courage from the exhaustion of the psychological fault. That the insane do not die insane, but lucid, truly themselves, helps to wipe away one of the feelings associated with insanity. Knowing that justice reigns there should be no feeling of horror at such or such a fate, yet it remains, and in this instance it can be removed. Again, the conception that money provided from the insurance of a suicide is blood money, and should not be touched but given for some good purpose, is a very practical thought, opening views of ways not generally deemed harmful that may be transformed to the fine virtue of harmlessness.

Dunne is quoted thus—in part:—"We must sleep if we are not to find ourselves, at death, helplessly strange to the new conditions." That may be said to be the very welcome key-note of the whole, the change made from ignorance to knowledge, and its results. It is a modern transaction on the evidence for survival. It is full of instances gathered from the Press and from contacts, both in this and in its other very useful aspects. One is the stress laid on the removal of the thought of the pain of death, the sense of death having no physical pain being strongly pressed. This should help to remove materialistic tendencies, and free their holder to move forward to the sense of continuance, and thus to the fact that there is no emotional loss. In reality this is a part of the psychological factor that the

book presents, useful in certain modern tendencies. The other aspect even more strongly introduces psychological benefit. It lies in the clear treatment of the many aspects of the problem of suicide, where physical, mental and emotional trends are dealt with ably and sanely. From this angle it is a book that should be in the hands of every nerve-specialist, and of anyone who has to deal with the confidences of those suffering from life's problems. This chapter is called "How to Help," but would be made even more helpful if given a title that revealed its purpose better. The other chapters are fitly entitled, and their headings and synopses are an attractive item in an arresting book that fills a real need.

E. MARION LAVENDER

PRESENT TRENDS

United States Foreign Policy, by Walter Lippmann.

The ideas put forward by Mr. Lippmann in this most significant book are based upon facts, and in particular upon the fact that the United States has had no need for a foreign policy from the moment of the promulgation of the Monroe Doctrine until 1899, when Spain ceded to her the Philippines. Yet during this long interim there was a secret but very well understood agreement with Great Britain that the Monroe Doctrine had been launched and would be supported by *both* countries. This agreement was tacit but effective. Mr. Lippmann points out that it is high time to recognize the fact that the quiet period when the United States was free from foreign entanglements was really due to a foreign policy of close co-operation with Great Britain, whose navy dominated the Atlantic.

Since 1899 the policy of the United States in regard to her commitments outside the American continent has been one of taking on more and more responsibility but failing

to see that such responsibility demanded effective power to support it. Even after Germany became a great power the United States did not appreciate the trend of events. The 1914 war caught them quite unprepared, and without any perception of the degree to which they were inherently involved. It took three years to realize this, and to appreciate the fact that no great power can be an outsider to a conflict between other great powers. Yet the peace treaty of Versailles failed to be ratified because this very fact was not yet understood. There were still many in America who thought they had entered the war because Germany torpedoed the Lusitania.

In 1939 the issues were fortunately a little clearer but the United States had not yet arrived at a constructive foreign policy. It entered the war on an ideological issue, to maintain democratic ways of living in the world, but without a clear perception of its integral part in world policies.

Mr. Lippmann agrees that the citizens of the United States are gradually becoming more awake to this issue, but he makes a subtle and clear analysis of the relationship between power and commitment, and of the necessity for his country to envisage far more clearly the real situation as between itself, Russia, China and Great Britain. He points out the need for a mutual responsibility for mutual interests on the part of the two great Atlantic powers, and also the many common interests held by the United States with both Russia and China in the Pacific.

In his view a nuclear alliance of these four powers is the only possible solution for the immediate future. He asserts—what so few people either see or will admit—that it is not the people who make policies, but clear-sighted leaders who must frame the policies and educate the peoples to accept them as sound. "To perpetuate

their alliance the great powers must become the organizers of an order in which other peoples find that their liberties are recognized by laws that the great powers respect and that all peoples are compelled to observe. If this is done the new order will not rest upon sentiment but upon enlightened interest" (page 108).

The historical résumés in this short, well written book are of great value to anyone who desires to arrive at a clear understanding of present trends.

ADELAIDE GARDNER

REINCARNATION

Reincarnation, by Rev. W. Donnelly, S. J., M.A. Catholic Truth Society, London.

This small pamphlet is fairly written, and discloses a great change that has taken place in the orthodox Christian attitude to the theory under discussion. The author admits that "Reincarnation taken in its full bearing is obviously a view to be reckoned with. Granted the reality of the soul, metempsychosis has to be accorded serious consideration—however bizarre and indeed shocking it may seem to the materialist. It is, in theory, a view of high spiritual import involving an other-worldly vision of life, an idealistic ethical discipline, and a hope of spiritual growth towards immortality." This is indeed refreshingly generous, and we are glad that only materialists now find it shocking! *Magna est veritas, et prævalebit!*

The reasoning brought to bear against the theory is weak, and certainly can only convince those who seek conviction without much examination into its value. The old misstatement is repeated that Nirvāna is indistinguishable from extinction, and this gloomy prospect for personal survival is declared "fatal to the appeal of Reincarnation as a living faith." But is not the reverend gentleman aware that it forms an integral part of the intensely living faiths of many

more millions of human beings than those who accept Christianity, in all its variations on the soul's nature and destiny? So far from regarding it as a pessimistic doctrine, many a dissatisfied Christian has turned and clung to it with immeasurable relief, freed at last from the nightmare of everlasting fire or harp-playing (almost equally horrific), and able with its help to glimpse the eternal justice of God, and something of the relation of themselves to Him. Then an attempt is made to show the Christian idea of the resurrection of the body as more satisfying reason and desire than reincarnation, but it is a lame attempt not worth quotation.

The doctrine of Karma is also one-sidedly expounded and opposed, with no more success. Sir Edwin Arnold's beautiful lines are quoted, only to be declared based on a fallacious confusion between the physical and moral order. It seems then that Christians are to believe the world with its physical laws to be the work of the Devil, the moral order only being God's! But the Christ did not teach this and many a quotation from the Scriptures accepted by the Catholic Church supports the truths of the ultimate unity of all in the One Life and Self.

It is good that Christians are being encouraged at last to think on these lines, and compare teachings culled from other living faiths with their own, for only thus will views and sympathies widen, and barriers fall which the Christ ceaselessly condemned, as did other great Teachers of men. If the Church of Rome would revise its teachings on these points and accept some of these modern revelations as not hostile to Christian truth, as they have accepted some scientific discoveries as inescapable, there would not only come new life and vigour into moribund creeds, but a big step forward would be taken towards the realization of human brotherhood. Will Rome or Canterbury lead the way, or will both leave it to Moscow? H. V.

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Correction : Page 272, left column, line 3, for 288 read 305.

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