



THE THEOSOPHIST

ADYAR

APRIL 1943

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, 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

ADYAR

MADRAS

INDIA

(Price: see cover page iii)

LIGHT

What does Light do to humanity, whether the Light of the East or the Light of the northern regions?

Is it possible to become drunk with light? Lethargic with light? Are there people who can drink in any amount of light and grow in vitality indefinitely?

Are there other people who soon reach what may be called a saturation-point, after which light causes deterioration of one kind or another?

Are some people more energetic in countries largely saturated with light and others more lethargic?

Comparing India with a country where there is far less lightfall, will it be true on the whole to say that the Indian people are more lethargic than those who live in the country with smaller lightfall? What is the effect of light on the emotions and on the mental powers? Can man overcome, dominate this influence? What is the effect on human beings in countries in which there are long light-periods and long dark-periods, as in the northern regions of Europe? Why are Norwegians more emotional than Swedes?

Is heat as lethargy-producing as cold, or vice versa?

Is a brown skin light-resistant?

May it be true to say that an individual might be so much of a light-distributor from within that he soon reaches saturation-point from without?

May it be equally true to say that an individual might be so much of a light-distributor from within, so much a source of light from within, that light from without has little effect upon him one way or another? He is so much light that even the utmost light is merely like contacting like. In the former case, being already filled with light he has room for little more.

The quality of light probably has some definite effect.

Otherwise made up, it has other effect.

Is there not for the average westerner too much light in India?

G. S. A.



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.

THE YOUNG THEOSOPHIST

IN this Watch-Tower I take up the theme of the young Theosophist, and I would venture to insist that he should be the dominant factor in the work of every Lodge throughout The Society, for upon him depends the future of the whole Theosophical Movement.

In the March issue of *THE THEOSOPHIST* I covered a certain amount of ground with regard to the Study and Service groups in our Lodges, but I have reserved for this Watch-Tower the consideration of the place of the young Theosophist in the duties immediately before us. Let me say at once that I entirely approve of the World Federation of Young Theosophists and of its various dependent movements in various countries. I think we need this

activity so that our young members may feel their own way into the work which we shall in due course surrender into their hands. They must study Theosophy and the real purpose of The Theosophical Society from the point of view of the youth that is theirs, so that they may become equipped to give to Theosophy and to our Society the note it may be required to sound when they are at the helm of this aspect of the Masters' Plan for the outer world.

TWO PROBLEMS

But I will at once confess that I am concerned about two problems in connection with youth and Theosophy and The Society. In the first place I am concerned that the majority of Youth Lodges—I hope I am not maligning them—do not possess that keenness and enthusiasm and sense of their coming

responsibility which they must have if this period of their preparation is really to fit them to succeed the present torch-bearers of Theosophy and The Theosophical Society—worthy or unworthy as we may be. I feel there is a listlessness and in no small measure an indifference which indeed should be absent. But this brings me to the second problem which gives me great concern, namely, the indifference of so many of the older members to the fact that the young Theosophist should loom very large in all that they do, for it may largely be this indifference on the part of the older members that produces the listlessness and indifference of the young themselves.

A WORD TO OLDER MEMBERS

Too many of our older members have entirely forgotten their youth, have forgotten the sparkle of their young lives, if they had any, and, imprisoning themselves in all the narrownesses of middle age and beyond, are completely shut off from young people and from all power to attract them to the study of the splendid Truths of Theosophy and to the splendid adventures which membership of The Theosophical Society opens to all who really are members of The Society, entering into The Society's life and revelling in it.

In the future every Lodge should deem itself inefficient if it has no contact with the youth of the locality in which it is situate. It should consider that it has failed if there is not a Youth Group among its various other groups. It should consider that it has failed in its mission if young people are not

greatly welcome in its midst and are not specially cherished and loved.

It must someday, and soon, be inconceivable that any Lodge in any part of the world could be without its young members, whether or not they are also members of the local Youth Federation, and that their opinions should not be sought on all the matters which come up for discussion. Just as we older members were once, or ought to have been, the hope of our own elders in times gone by and are today more or less fulfilling that hope, so must the young Theosophists of today be our hope and the hope, of course, of the Masters' Theosophical activities down, or out, here. They are our young hopefulls, and it is very largely our job to make them more and more hopeful as the days pass so that they in their turn fulfil the great hopes we have for them, perhaps a far finer fulfilment than we have been able to achieve.

We must never forget the enthusiasms we ourselves used to have in our young days, how we ourselves were filled with the *joie de vivre*, how we ourselves were full of ardour for our future, and how we too, I hope, felt in our young days that our knowledge of Theosophy and our membership of The Theosophical Society made our youthfulness far more wonderful even than it already was. I know I can look back upon my own youth in these ways, for I became a member of The Society when I was fifteen years of age and felt that this membership of mine was something special and sacred and inspiring. There were no older members round me to damp my enthusiasm, or to bore me

with their interminable discourses, or to lay down a Theosophical law for me to which I must bend or be outcaste. The fervour of Theosophy was upon all, perhaps because those days were comparatively early days for Theosophy. The sheen of Theosophy had by no means worn off, or rather should I say it had not become obscured, for the sheen of Theosophy, its radiance, its eternal life, can never wear off.

There were very few young Theosophists in those days, but those that there were had their equal and honoured place in the Lodges to which they might belong. Today, alas, age—middle age or old age—tends to interpret Theosophy and membership of The Theosophical Society in terms of its own understanding of them, and even, perhaps, sometimes to look askance at any other interpretation as distinctly heterodox and possibly subversive of the very foundations of both.

A NEW THEOSOPHY IS DUE

I have no doubt whatever that there is appearing above the horizon of the times to come a new Theosophy—not a Theosophy contradictory of the eternal Theosophy disclosed by our Elders and by Their messengers to us, but a Theosophy revealing in special measure those realities needed for the building of the new world and of the new individuals who will be more and more sent to populate it, large numbers of them those who went down into dreadful suffering in the present war, or who sacrificed their lives in the marvellous way in which youth is sacrificing them during these great years of opportunity.

And because youth is to so large an extent bearing the brunt of the war, so will it become equipped with the splendid power to make the old world new. It will have won the right so to do.

Therefore do I rightly look to the young to dream of the life to be, to see with vision-eyes the Brotherhood to be, and thus, if they be Theosophists, to discover the Theosophy and The Theosophical Society which shall be vouchsafed to the young world through the messengership of youth.

I want every one of us of the older generations to be intent upon paving the way for the young generation to enter upon its heritage. And I want every member of the young generation of Theosophists to be intent, enthusiastically intent, upon a great vigil of self-preparation for the wonderful destiny to which they are dedicated and which will come to them the more certainly if they strive from now to be worthy of it.

BUT I AM ANXIOUS . . .

But I am very anxious. I do not see among the older generations of Theosophists that realization which they should undoubtedly have of the imperative service they owe to youth. The new members they ought to attract are young members. The Theosophy with which they should concern themselves more than with any other Theosophy should be the Theosophy which is perceived to inspire the young and to be the destiny of youth. The Theosophical Society they should be refashioning should be a Society in which the young feel themselves

absolutely at home and able to use without let or hindrance. I do not see Lodges dedicated to attract the young. I do not see older members happy to forget themselves and even their Theosophies for the sake of entering into the spirit of the Theosophies in which the young delight. With a new world so close upon us surely we must dedicate ourselves to those who will be to it as we have been to the old world. We are not so very far from finishing our task. The young are rapidly hastening after us and will soon overtake us. We must be thankfully happy that they are so doing. We must facilitate to them the approaches to the Theosophies they need. We must hearten them for their duties as we once were, I hope, heartened for ours. And falling back ourselves for the great surge forward into the wonderful unknown under the magic of Friend Death—we Theosophists ought to coin a word better than "Death" which has such an unpleasant aura owing to man's ignorance and abject fear—we wave our hands in blessing and in joyous anticipation to our younger brethren who will carry the Torch of Truth and Brotherhood for yet another span.

"Where among you are the young Theosophists?" must be the constant challenge to every Lodge and to every Section. I know that many Lodges will be able to answer the challenge triumphantly, as also many Sections. But there certainly are many Lodges and some Sections which do not seem to realize the absolutely vital importance of young Theosophists to the future both of Theosophy and of The Theosophical Society.

WE MUST HAVE YOUTH IN OUR MIDST

Whatever other groups may be formed in a Lodge, as I have been suggesting in a previous Watch-Tower, there must be a strong group which concerns itself with ways and means whereby young people shall feel drawn to Theosophy and to The Theosophical Society, and shall find the heartiest and most understanding of welcomes when they contact the Movement which more than any other can help them to become joyously efficient in their youth, for the simple reason that it itself is eternally young and the everlasting herald of future after future.

We older people must pay far more eager attention to the young than we pay to ourselves. Our lectures, our libraries, our Lodge organizations, our outlook in all ways, must in definite and adequate measure be suited to the needs of the young. We must have addresses on our syllabuses, and discussions, which shall be very interesting to young people. And when they come they must be treated as comrades, perhaps even as our own elders-to-be. We must become young in order to welcome their youth, and we must say to each other—we older people—that we have been studying Theosophy for years and years and years. We do not need any more, or at least not so many more, lectures. We have enough Theosophy in us to last us for the rest of our incarnations, and we may well be satisfied with chewing it as a cow chews the cud.

Let us, synchronizing with the times which herald a new world, give ourselves to the establishment of a tremendous army of young Theosophists to

carry on the incomparable traditions of the great impetus towards the larger Truths which descended into the outer world in order to lay the early foundations, seventy years ago nearly, for the beginnings of a new world which was to be reborn amidst the terrible cataclysms of two great wars.

No older member has fulfilled the trust reposed in him unless he is happily busy about recruitment to this army of youth. He himself needs a youth renewal as I hope he knows full well. He will soon enter upon it as he descends into darkness in order to rise into light. But his newer youth will be dull and slow, hardly youth at all, save as he begins in his middle or old age to help now the young to profit in their own individual ways from Theosophy—the Science of Youth, and from membership of The Theosophical Society—veritable Brotherhood of Youth as it is designed to be.

THE YOUNG MUST BE FIERY

But now I must point out that young Theosophists everywhere must themselves be richly alive in their Theosophy and in their memberships of The Society. We older people must set them a fiery example. But they, too, must be fiery—not necessarily with our particular interpretations of Theosophy and of our duties as members of The Theosophical Society, but with their own interpretations which should reflect the Theosophy and The Theosophical Society the new world will need.

Of course, there is only one Theosophy. But it contains a myriad truths. Some of these, or perhaps a bird's-eye view

of many of them, have so far been revealed. But those that have been revealed may have to be revealed otherwise for the new world, and there may be those which have yet to be revealed—leaving of course an illimitable multitude of which we can at present know nothing.

Young Theosophists must seek in Theosophy the Truths to which they feel irresistibly attracted as well as the Truths which are perceived to be the fundamentals of Life. They must define the great Truths—Karma, Reincarnation, the Planes of Consciousness, the nature of the Inner Government of the world, the hierarchy of the Kingdoms of Nature, the Rays of the evolutionary process, and so forth—in terms of their own understanding and application. The books we older people have written, the discourses we have delivered, the opinions we have expressed, the revelations we have disclosed, may to all intents and purposes be true. Still, youth must feel free to challenge them all, not in a spirit of general iconoclasm, but in a spirit of free research unfettered by any aura of sacrosanctity we older people may have drawn around them.

Our slogans may be good enough for us—Back to Blavatsky and all the rest of them. But they must not be good enough for young Theosophists without having proved their worth under the most challenging scrutiny. Young Theosophists must be Theosophists with their own Theosophy and with their own conception as to what kind of Theosophical Society is needed for the new world. But I would say with the utmost force at my command that just

as Theosophy is composed of eternal Truths so is The Society based upon eternal landmarks, and young Theosophists must be very sure as to what these are before they begin their building.

I submit that the landmark of landmarks is that Universal Brotherhood to form an active consciousness of which, among those who are old enough in evolution to perceive its existence, is The Society's supreme purpose. I do not think that any Theosophist can be so called who does not base his whole living upon The Society's First Object. Perhaps this is the only landmark, unless we postulate as landmarks certain outstanding Truths in the Science of Theosophy, as we may well do with regard to any that are universally accepted among us.

In any case, I learn through indirect sources—our young Theosophists do not always keep me as well informed as I should like to be with regard to their reconstruction activities—that English young Theosophists are in process of compiling an "Introductory Book to Theosophy." If this new venture be the result of deep study and of an intuitive reaching out towards the needs of the new world then we shall welcome it whatever be its contents, however revolutionary. I understand, too, that American young Theosophists are also working at a book on Theosophy. How I wish that our Indian young Theosophists were similarly occupied, and indeed all other young Theosophists throughout the world where Theosophy and our Society have not been temporarily suffocated by the evil gas emanat-

ing from Hitler's laboratory of cruelty and hatred.

Our young people must remember that the youth of Germany, of Italy, no doubt also of Japan, and the youth of every country under the sway of Hitler's savages, have been so afflicted that it may well be doubtful if they will recover at all quickly from the frightful diseases with which they have been infected. All the more need for all available young Theosophists everywhere to come with speed to the rescue of their young brethren to whatever extent is at all possible, and to be all the more active and all the stronger because their ranks are thinner than they should be. It must surely take long for the young people in these stricken countries to divest themselves of the Hitler slime. But the work of youth must go on and on. The world cannot wait. Even the wonderful release of spiritual power which is the result of the marvellous heroism and self-sacrifice of the youth of the Allies—the young who are so largely winning the war—cannot, I imagine, entirely make up for the loss sustained by Hitler's ferocious onslaughts on all young people within his reach. And the young people who have died for the cause of Good will not be immediately ready for the new world which they will have been so instrumental in making safe for the future.

WHAT IS THE NEW THEOSOPHY?

If I may venture a personal suggestion it is that the Theosophy of the post-war world must be made specially to apply to what will be the new national and international structures. There must be a series

of really authoritative pronouncements by young people well-versed in Theosophy on the plan that Theosophy offers for the resolution of political, economic, religious, educational, and other civic problems. I think we must not hesitate boldly to face the political problem, for upon its right solution so very much depends. I think we Theosophists have hitherto been brought up to shun the political field. Perhaps we have not so far been ready to enter it Theosophically. But now, I think, we must thus enter it and help to divest this field of those bitternesses and antagonisms which do so much to disrupt almost every nation in the world. I think our young people must come forward with a programme of sane politics based on Theosophical principles, not excluding differences of point of view but showing how these must ever be subordinated to a common purpose which is recognized as embodying the nation's need and the nation's purpose.

It will be largely for our young Theosophists to determine to what extent the present system of party politics must remain or shall give way to a better form of government.

It will be largely for our young Theosophists to formulate a Charter of Civic Liberties and Duties which shall be the basis of the life of every citizen from the cradle to the cremation-ground—the new education, in fact.

It will be largely for our young Theosophists to plan the drawing of the various faiths together in mutual respect and co-operation.

It will be largely for our young Theosophists to plan the principles upon

which shall rest the material wellbeing of every citizen in the land, including the provision of right leisure and of right freedom from anxiety.

It will be largely for our young Theosophists to do all these and other things in the light of *their* Theosophy and in the light of their understanding as to the conditions precedent to peaceful, contented and therefore happy living.

It is much to ask. But Theosophists, and perhaps especially young Theosophists, have much to give out of the storehouse of Theosophy and the brotherhood of The Theosophical Society.

ERRORS AND DIFFERENCES

And our young Theosophists must remember that it does not at all matter if at first their proposals are treated with contemptuous indifference, or are laughed at as foolish and impracticable Utopias. No great and true cause has ever started on its way without these birth-pangs. Birth-pangs are the acid test of the worth of that which is thus ushered in. They may as well also remember that the truest and most lasting foundations for any lasting achievement are mistakes. Someone has said that those who cannot make mistakes cannot make anything. So young Theosophists may be quite happy if they find themselves continually making mistakes, and they need not pay too much attention to those superior elders who constantly ask them to profit by the experience the elders have gained. We may have discovered the best way of doing our things, though I very much doubt it; but there are many other ways, and perhaps better ways, left for the

young to discover and to use for the things that will be theirs.

Young Theosophists must ever be explorers and adventurers. They must have no fear to seek their way in uncharted regions of life and feeling and thought. They must dare to be different, not for the sake of being different but for the sake of sowing seeds in virgin soil and of nurturing new flowers and gardens.

There is not a little danger of youth being no less orthodox in their own ways than the middle-aged and the old are so often orthodox and even narrow in their orthodoxy. Young people are often extremely conservative in their ways and opinions. In seeking to break the fetters of their elders there often arises an orthodoxy of destruction, and many young people remain content to reverse the order of the elders and to regard such reversal as the fine sign of youthful freedom.

We elders have meetings with certain procedures. The young decide they will have no meetings and no procedures. We elders tend on the whole to be conservatively cautious. The young decide they will be reckless at least in speech and often in dress. We elders have our own peculiar code of manners by which we assess the worth of those round about us. This code is often extremely artificial and stultifying. The young decide they will have no manners, and that the worth of their young brethren must be determined by what soon becomes an orthodox and calculated abandonment. And so on and on.

It is easy to find out what is old public opinion. It is equally easy to find

out what is young public opinion. There are exceptions, of course. There are those among the old and among the young who have their own unique independence, who think and are not thought. These are precious indeed to the growing life of the world. But they are in a very small minority, and just as we can decide what the average person of a certain age is thinking and feeling and doing, so can we decide what young people of various ages are thinking and feeling and doing.

I ask our young Theosophists to have their own individual differences, BUT TO POOL THEM AND TO USE THE POOL TO THE HIGH PURPOSE OF HELPING TO BUILD A FINER WORLD THAN THIS EARTH OF OURS HAS EVER KNOWN.

Differences are vital, for each of us is in truth almost, perhaps quite, radically different from all his fellows. In the rainbow of God there must be innumerable shades of glorious colours. But these very differences must be harmonized to serve and to achieve a common purpose, and it is here that young Theosophists can set a great and compelling example under the inspiration of their allegiance to the Universal Brotherhood of humanity and of all life.

RECRUIT THE YOUNG

So let every Lodge of The Theosophical Society be very busy about recruiting the young to the ranks of our great army of Brotherhood—offering them oases of freedom amidst the innumerable deserts of imprisonment of one kind or another which so largely characterize the life of the world. Let The Society,

let every Section, let every Lodge, open wide its doors to the young. Let the young be sought out. Let Theosophy and The Theosophical Society be drawn close to their hearts and minds and wills. Let every eager Theosophist everywhere seek out the young and take them HOME with him to our Society, to our Sections, and to our Lodges, and specially to our Theosophy. Let this very real home of youth give them a delightful sense of freedom and of opportunity, a delightful sense of the worthwhileness of life and of the wonderful things that may be done with the aid of a Theosophy in which all and every Truth is to be had for the free seeking, and of a membership of a Society which has no creeds or castes or conventions of any kind, but only the wonderful freedom to discover all living creatures as brothers, as members of one great family, and as travelling along one great road rich in sunshine and in storm, rich in ever-changing scenery of mountains and hills and valleys, rich in contrast of darkness and light, but unerringly leading to Heavens of Fulfilments for all who tread it, and who do not ?

* * *

"THE T.S. PLATFORM AND ORTHODOX TRENDS"

In a moment of weakness I seem to have committed myself to a reply to or to a summing up of the various articles which began with "The Theosophical Platform and Orthodox Trends" by Mr. Ernest Kirk, in the March, 1942, THEOSOPHIST. On the whole, I think I had better say as little as possible or

the various contributors will quite naturally want to pursue the matter further or to correct such misunderstandings as they may perceive in my final words. I hardly think it is necessary for Mr. Kirk to have the last word, for his article has brought forth quite a number of very interesting comments which will certainly give cause for thought on the part of our members.

I have no doubt that there is a certain amount of orthodoxy and convention among the members of The Theosophical Society. I do not think it could be otherwise, and probably it may not be untrue to say in this case, *vox populi, vox Dei*. I can the more emphatically use the Latin proverb because I find myself by no means altogether among the majority of my fellow-members as regards their views on Karma, Reincarnation and other broad principles of Theosophy.

I agree with Mr. Kirk that there may be members in our Society who do not believe in such broad and generally accepted principles. Why should they ? All to which any member of The Society is committed is a sympathetic attitude towards the three great Objects. If a large number of brethren go further and hold that certain of their beliefs constitute Theosophy or even the purpose of The Theosophical Society, I shall certainly not quarrel with them. Nor shall I quarrel with any who have their own particular views as to the meaning and purpose of Theosophy and of The Theosophical Society. Of course a certain amount of fanaticism and assertion of authority almost inevitably follows in the wake of an individual's beliefs, and still more

in the wake of the beliefs held by a large number of individuals. I do not quarrel with that either. But I feel that every member, while holding his own views as strongly as he feels right, must have due, very respectful and brotherly deference for the views of others.

Supposing Mr. Kirk is sure that his own interpretation of Theosophy and of the work of The Theosophical Society is truer than, let us say, my interpretation. Well and good. But he ought to be constantly aware of the fact that his views are not likely to be truer than mine, just as I must be aware that my truths are by no means necessarily truer than his.

Let there be orthodox trends and unorthodox trends. Let there be an infinite variety of views. These are all part and parcel of the wealth of our association with Theosophy and The Theosophical Society, and if sometimes we arrogate to ourselves our exclusive right to a certain mode of interpretation, this is in the nature of things, and it is the duty of our fellow-members to be tolerant as we pass, perhaps for a lengthy period, through this particular form of narrowness which comes with an enthusiastic adherence to an outlook upon life which so far has been hidden from us.

Above all is it necessary, as I think, that we should hold fast to our sense of brotherhood with our fellow-members far above all differences of opinion. The strength of our Society and our power to understand Theosophy are measured, I think, by our tolerance, our understanding, and our appreciation of the

differences which our fellow-members feel to be their shortest routes to Truth.

Mr. Kirk cannot expect officers and members of The Society to fulfil the spirit and the letter of the "Freedom of Thought" statement which appears each month in THE THEOSOPHIST. I do not expect Mr. Kirk to be able to reach this level of perfection any more than I can reach it myself. We must all do the best we can and give of our sincerest to the common work. If we do this, then are we serving Theosophy and The Theosophical Society well, be we orthodox or unorthodox, be our interpretations of the Science of Theosophy and of our membership of The Theosophical Society however peculiar and strange in the eyes of our fellow-members.

I do not see any advantage to be gained by accepting the whole of the modification in Rule 48 suggested by Mr. Kirk. I entirely agree with the first paragraph. As for the nomination and election of office-bearers, etc., I think we must leave every member, and also the President, free to do the best he can. I think we should be narrowing our outlook were we to accept the second paragraph, but I thoroughly endorse the third paragraph.

In conclusion, I appreciate the spirit in which Mr. Kirk has written his very interesting article, and in which other contributors have set forth their various views. I am always glad for THE THEOSOPHIST to be a medium for the circulation of the sincere outlook of every thoughtful member of The Society. I think we may close this interesting correspondence and thank Mr. Kirk for having initiated it. Perhaps

later on we may be able to move a step further in emphasizing his view that we must all be very careful not to use our opinions and beliefs, however eagerly we may cherish them, as bludgeons wherewith to discipline our fellow-members in the way we think they should go.

Freedom of thought, freedom of belief, freedom of speech, freedom of action, are the birth-right of every individual as he is born into membership of The Theosophical Society. But this freedom must be exercised in a spirit

of very real brotherhood, or it will inevitably lose its great value, for the denial of brotherhood in fact, however we may assert it in principle, is a negation of the supreme Truth which is the very foundation of The Theosophical Society and the purpose of the Science of Theosophy to show forth in all its splendour.

Georges Arundale

12 February 1943

FUZZY WUZZY ANGELS OF THE OWEN STANLEY TRACK

[This poem was written a few months ago by an Australian soldier, in a letter to his mother. Soon it became famous and a favourite throughout Australia. Thousands and thousands of cards were printed and sold. The proceeds of the sale of the "Fuzzy Wuzzy" cards enabled *The Courier Mail* of Brisbane, with the Australian Comforts Fund and the Red Cross Society, to send special comforts to the "Fuzzy Wuzzies." *The Courier Mail* which first printed the poem, reproduced it in its issue of 14 November 1942 "for those who were unable to buy a card because the supply was exhausted or who failed to keep a copy of the original publication on October 31."]

Many a mother in Australia, when the busy day is done,
Sends a prayer to the Almighty for the keeping of her son ;
Asking that an Angel guide him, and to bring him safely back—
Now we see those prayers are answered, on the Owen Stanley track.

Though they haven't any haloes, only holes slashed through the ear,
And their faces marked with tattoos and with scratch pins in their hair,
Bringing back the badly wounded, just as steady as a hearse,
Using leaves to keep the rain off, and as gentle as a nurse ;
Slow and careful in bad places on the awful mountain track,
And the look upon their faces makes us think that Christ was black.

Not a move to hurt the carried, as they treat him like a saint,
It's a picture worth recording, that an artist's yet to paint.
Many a lad will see his mother, and the husbands wee 'uns and wives,
Just because the Fuzzy Wuzzies carried them to save their lives
From mortar or machine gun fire or a chance surprise attack
To safety and the care of doctors at the bottom of the track.

May the mothers in Australia, when they offer up a prayer,
Mention these impromptu angels with the fuzzy wuzzy hair.

THEOSOPHY APPLIED IS YOGA

BY J. KRUISHEER

EVERY one nowadays, within and outside Theosophical circles, is filled with the idea of Reconstruction. We all of us want the world to be changed, radically altered. However, as true children of our times, every one looks forward to different kinds of changes, to be made according to his own special brand of preferences, to serve as a kind of panacea to save the world from further downfall, all planned as a reorganization of world-affairs. Numerous kinds of such plans, generally looking upon the Problem from a certain special angle—religious, scientific, social, educational, etc.—have been laid before the public, and many more no doubt are coming forth.

However, even if humankind were able to produce a perfect organization of world-affairs—a feat it certainly is not able to perform at present—it yet would be bound to fail as the result of human frailty. Indeed, it cannot be denied, and nobody will venture to do so, but that a better communal organization will be of enormous help, in order to guide man onto the right path and keep him steadfast on it. But it is equally sure that he will soon find out the ways and means of escape from any limitations forced upon him from without by man-made laws. The very best organizations, the very best laws, etc., are bound to fail as the result of man's imperfect character, and consequently,

in order to accomplish the innovation of a better world, we first have to improve and correct the characters of men. Every social organization, every organized civilization, depends for its smooth running upon the living human beings of which it is composed, upon their characters.

Any divine teaching, however exalted it may be, can change the world only by changing man, because man himself makes his own social organization according to his own standards, his own character and morals. Therefore, all religions are—or should be—fully occupied with work for man's salvation by "indicating how to live" (Sanatana Dharma). It is for this reason that the very first stage on the Noble Eightfold Path of Buddhism is "Right Teaching." But that teaching should be rightly applied, as the other stages indicate.

We, students of Theosophy, have the inestimable privilege of as valuable a right teaching as can be given in our times, and if we would try to apply this priceless gift rightly, we indeed could change the face of the world. But this means that we should concern ourselves first and even mainly with the application of our teaching to ourselves. Yet, if we may judge by what has been published recently, most of us have focussed our attention on organization, on a renewing of systems, still believing that the world can be changed while man is

left alone. And the *only* man we are really able to change is ourselves ; yet every one wants to change his neighbour.

The infallible guide for directing our lives which Theosophy is for us, should be seen in the light expressed by the Buddha when He said of Himself : "The Tathāgata (the Enlightened One) can only be a guide." The same indeed is true of Theosophy, it can only be a guide "how to live," provided that we really know our Theosophy. But then has come the time to apply it—to live it. I do not see any other—and certainly not a better or surer—way to influence the world according to Theosophical principles, than individually to apply them to ourselves and be living examples as to their truth and value.

Consequently, the task of The Theosophical Society is now and ever will be to promote Theosophy and nothing else but Theosophy ; that of its members being to study Theosophy *and to live it*. The great merit of Theosophy is that, in a clear and comprehensive manner, it points out the way "how to live" understandingly, how to live in accordance with the laws of Nature.

Theosophy provides and explains an enormous amount of practical knowledge for every one at every stage of the evolutionary ladder, at every stage of growth. Therefore, in order to obtain the greatest possible profit at all stages of our evolutionary ascent, we should always take good care to remain flexible with regard to our ideas momentarily believed to be Theosophy, always ready to change, to seek deeper, to reach up to a still higher truth. Never allow any one of its teachings to become a fixed

rigid dogma, for we may rest assured that the present conception of any and all the teachings we now conceive to be Theosophy, some time will prove to be only a fragment of a much deeper truth. Behind each truth we are able to recognize now, there lies inevitably a far greater Truth still hidden from our mind's eyes.

Theosophy shows us something of the divine laws that rule our world, and it may be true indeed, as has so often been said by our writers and speakers, that, if rightly applied, it seems the only thing that may save humanity from the dangers which encompass it. If this is really the case, as we all believe it to be, then it means that these laws of Nature must be applied by ourselves to ourselves. All growth is but the manifested result of our own effort, is our own "work" or Karma.

Help Nature and work on with her ; and Nature will regard thee as one of her creators and make obeisance (H. P. Blavatsky, *The Voice of the Silence*).

Indeed, but if we are creators, we have to remind ourselves unceasingly that above everything else *we are* constantly creating ourselves ; we cannot help creating ourselves continually, because that is the Law of Activity-Karma. Whatsoever we are now is our own "work" of the past, and whatever we do now—deeds, emotions, words, thoughts—determines in a way what we shall be in the future.

It is because of the necessity of *knowing* what we are and how to change ourselves accordingly, that in Theosophy so many items have been disclosed regarding man's constitution, his

principles and vehicles. We *must* learn to know ourselves, if we hope ever to be able to apply the laws of Nature . . . first on ourselves. But if we have learned to do so Nature inevitably will make obeisance. Right teaching, rightly applied. Such application of the laws of Nature—of Theosophy—in one's life in order to stimulate the evolutionary process, is the aim and object of all systems of Yoga.

Yoga is the rational application of the unfolding of consciousness, self-applied in an individual case (Annie Besant, *An Introduction to Yoga*).

Why is it that Yoga concerns itself mainly with consciousness? Can such an abstract teaching have anything to do with the practical affairs of human life in the world? It can indeed, because it brings an outlook on life entirely different from that generally and thoughtlessly accepted, while it places the human spirit on its due throne now occupied by the body. And it is highly practical, because we live in our consciousness which indeed forms the actual link or soul-mind, connecting the $\bar{A}tmā$ -Purusha with its body. As soon as we can convince ourselves that in Reality *we are* the $\bar{A}tmā$ and nothing but the $\bar{A}tmā$, we have taken the first step to become a Yogi, knowing that we are not body—none of our bodies—but $\bar{A}tmā$ alone.

Long before that, a preliminary step in that direction is already taken by anyone who comes into contact with Theosophy and for the first time discovers that there are different vehicles of conscious life, the teaching that man is not only the physical body, but also

has other more subtle bodies--etheric, astral, mental, causal, higher mental and even Buddhic—and that ultimately *he is* the $\bar{A}tmā$ -Self. Here the foundation-stone for future Yogiship is already laid, the first lesson teaching him that he is none of these bodies, but Spirit- $\bar{A}tmā$ alone. He is not even the "I" or causal body which so often and for so long he mistakenly believed to be really himself, living as he does, from that secondary centre. One of the most difficult steps towards Yogiship is just this conquering of that I-principle, which is a mental image on the middle of the mental plane, the centre of the mind.

For the multitude of mankind this causal I-form is the centre of life, and this remains the case until a certain stage is reached on the evolutionary path, where man discovers and recognizes that this cause of selfishness definitely can be seen as being not-Self, that it can and should be controlled by the Spirit- $\bar{A}tmā$ —one of the most important steps towards Yoga.

This shows how the application of one of the most generally accepted teachings of Theosophy (the Seven Principles) ultimately must lead to Yogiship, the discovery of the powers of that $\bar{A}tmic$ Centre which we are. This, moreover, carries with it that gradually the $\bar{A}tmā$ becomes more and more completely the controlling influence in our lives. Till that moment it was no more than a Silent Watcher. From that instant, it becomes comparatively easier to control our bodies and to conquer the "I," which for most of us at present is the only "self" really recognized as such.

Obviously such control is *conditio sine qua non* for Yogiship. Therefore Patanjali says : "Yoga is the ceasing of the transformations of the thinking faculty," *Tjīt-tam*, (Yoga Sutra). If we succeed in stopping that constant moving of our mind by an effort of will, then at such a moment we are in the *Ātmā*, wherefore Patanjali continues : "Then the Yogi abides in himself," i.e., in Purusha-*Ātmā* (the Nirvānic plane).

Concentration of thought is the one and only indispensable means to accomplish such a feat. Evolution in itself seems to be a continually deeper concentration of conscious life. In the group-soul consciousness was that of the larger entity of the group, embracing all the units of that group. By separating itself from the group, the unit becomes man, that is, instead of the wider but more vague consciousness, it now is concentrated in a causal body on the mental plane, creates a soul of its own, and therewith enters upon a new stage of its long, long path of evolution—that of a human creature. And here, also, further growth and development prove to be largely dependent on that same capacity to draw the attention of the *Ātmā*-Self into an ever more strongly concentrated attitude and to keep it fixed in an ever smaller and narrower centre.

Henri Bergson, (*Creative Evolution*), argued that "mind must be replaced by that more embracing reality of which mind is but a retrenchment." Indeed, mind is a retrenchment of a wider reality, but the wider is more vague and only further retrenchment of consciousness brings a stronger power of gather-

ed attention and higher faculties of perception—*Tjīt-tam*. Dr. Besant (*A Study in Karma*) compared this process to "a narrowing down of a channel, making the water which passes through, running so much quicker." And H. P. Blavatsky gave the simile of a lens, drawing the sunbeams into a focus and by that means producing such an accumulation of heat that it becomes capable of setting something afire.

Thus, ultimately, the Yogi succeeds more and more in controlling his outer world by the process of concentration (meditation, contemplation), by means of withdrawing the attention or consciousness into himself—the *Ātmā* on the Nirvānic plane.

Silence thy thought and fix thy whole attention on thy Master [*Ātmā*-Self], whom yet thou dost not see, but whom thou feelest.

Merge into one sense thy senses, if thou wouldest be secure against the foe. T'is by that sense alone . . . that the steep path which leadeth to thy Master may be disclosed before thy soul's dim eyes.

Such disclosure of the Master, Self or *Ātmā* means, above all, that its divine attributes—Harmony, Beauty, Virtue, Peace, Unity, Brotherhood, etc.—shine through into our lives on earth, manifest in the characteristics we display as a result of our self-application of Theosophy, which is Yoga. It is only after due reconstruction of ourselves that we can be ready safely to deal with Reconstruction of world-affairs, but—having attained some slight advance in that direction—the influence we exercise on the world around us will show itself automatically ; we need not too ardently seek it.

THE THEOSOPHICAL SOCIETY IN POST-WAR EUROPE

[Minutes of the Executive Committee Meeting of The Theosophical Society in Europe, held at 33 Ovington Square, London, S. W. 3., on October 8 and 9, 1942. I am venturing to publish here these Minutes as they contain matter of world-wide interest among Theosophists, and also an interesting letter from my old friend, Iwan A. Hawliczek, which, I hope, will arouse discussion.—G.S.A.]

THE minutes are arranged for convenience of reference and not in the exact order of occurrence.

Present: Mr. J. E. van Dissel (General Secretary), Mr. I. Hawliczek (Acting Treasurer), Mrs. Adelaide Gardner, Mr. Peter Freeman, Wales, and further, Mr. J. Coats and Mr. Ch. Gale by invitation.

The minutes of the last meeting were read and approved.

Arising out of the minutes, it was stated that £100 had not been invested owing to income-tax complications.

GENERAL INDICATIONS

Mr. van Dissel made a general report of his visit to Adyar. Some of the points had been summarized in an official report in *The Theosophical Worker* for July 1942. For general indications re the work in front of us, he referred to the President's Watch-Tower notes of the same date, in which especial stress was laid on the following:

1. Prepare *now* for what we shall have to do from the moment when hostilities cease onward.

2. Each Section is to be at work on plans for its own revival, and is to participate in the general revivification of the whole Society.

3. The 1943 Conventions of the different Sections should have the Rehabilitation of The Society as its subject for discussion. The General Secretary of the European Federation is to circulate among all available Sections a suitable agenda, for such discussions, which will have to be adhered to.

4. No Section may dare to be satisfied in the new world with the way it conducted business in the old.

5. Every submerged Section must be able to count upon The Society's eager help, and every effort must be made to draw Italy and Germany after the war within the healing fold of our great movement.

IMMEDIATE PLANS

After the cessation of hostilities, personal contact must be established as soon as possible with all members in Europe. The methods used will depend upon the circumstances, but will include letters, visits, whenever and as soon as possible, and a full use of *Theosophy in Action* to acquaint members with news, plans and possibilities of contact with other members, and Sections with Adyar.

PERMANENT SECRETARIAT

The General Secretary stated that he felt it would be necessary to have an

office in England, and workers (*a*) to help with the work of preparation, (*b*) for the execution of a great part of the administrative work from the moment hostilities cease onward. The meeting agreed with all points mentioned above, and added that a staff meeting or a meeting of key workers should be envisaged as taking place at the earliest possible moment, at any convenient place, such as Switzerland or Holland or London. The relief work may be done in connection with Red Cross or Quaker organizations. An effort will be made to secure and have ready suitable literature, both for issuing in English and for translation into other languages.

It was agreed that the needs of Europe will be best served if we envisage the work from the centre outwards, rather than by stressing the activities of separate Sections.

RUSSIA OUTSIDE RUSSIA

It was agreed that the time had come to disallow the continuance of Lodges not attached to the locality or area in which they met. Any Lodge resuming work will be automatically attached to its district Headquarters. The President is to be asked to take the necessary steps to rescind permission for the existence of extra-territorial "Sections," although the warm associations of Lodges or individuals with others of the same type in other countries will be encouraged.

"THEOSOPHY IN ACTION"

It was agreed to carry on this paper in its present form, giving in it news of The Society and basic teachings as well

as news of Europe. Later it may be developed as a magazine issued quarterly. The four General Secretaries of the British Isles are to be asked to sign an appeal for further support of its activities.

BUDGET

About £180 is now in hand. An annual income of about £70 may be expected under present conditions from England, Iceland, Ireland, Portugal, Scotland, Sweden, Switzerland and Wales. There are no charges at present, as *Theosophy in Action* is about self-supporting, and congresses are not being held.

It was agreed that rent should be paid to the English Section up to £30 for such accommodation as may be available, and that for five months £10 a month be allowed to the General Secretary as expenses in order to leave him free for this work. The latter proposition was put as an exceptional measure, and it is hoped that the War Distress Relief Committee may be able to meet part of this sum.

THEOSOPHICAL PUBLISHING HOUSES

The publishing houses on the Continent will be one of the first points to be considered after the cease-fire, as the books have been destroyed and the libraries closed. In view of the European situation Mr. Coats was asked to see Mr. Digby Besant and discuss the publishing work and its future with him, as owner of the London House.

WAR DISTRESS RELIEF COMMITTEE

Mr. Gale reported that the funds had been running low, until a further

payment from Adyar of £300 brought them up again. About £150 remains in Adyar. This £450 is our total asset at present as donations have dwindled to very little. *It was agreed* that a further appeal be made, after consultation with Mr. Jinarājadāsa and the President. Clothes are not needed.

INDIA'S PLACE IN POST-WAR RECONSTRUCTION

The President asked Mr. van Dissel to take up this line of activity. During his stay in Adyar it was discussed with Messrs. Sri Ram and Rohit Mehta, Mr. Kruisheer also being present. Our Indian brothers will go into the matter as far as they are concerned and will keep us informed. Mr. van Dissel urged that something be done for a better understanding of the Indian situation. It was agreed to ask Mr. Jinarājadāsa to address a meeting of those especially interested, and Mr. Coats will make the arrangements.

STUDY GROUPS

It was agreed that study groups should be formed with the object of restating the Theosophical principles most needed to be broadcast in the world today. These groups would investigate current needs, in the light of Theosophical teachings, and issue transactions which could be widely circulated. The work of the Theosophical World University would come into this scheme, and it will be talked over again at the next meeting, after intermediate discussions have been held.

THE TECHNIQUE OF INTUITION

(Mr. Hawliczek's Letter)

Dear Dr. Arundale: While this is not an official report of the proceedings at a recent meeting of the European Federation Executive Committee, it represents ideas put forward at that meeting which received a general measure of support. It may be that these ideas will have a wider application and consequent changes of policy which the General Council would need to consider.

The technique of the old age, when Mind was dominant, was to commence with small units and gradually to synthesize these into larger groups. Examples of this in the world are the U.S.A., the Union of Soviet Socialist Republics, and the League of Nations. In the Theosophical world we have the parallel process of seven or more Lodges combining to form a National Section, these being then aggregated into a Federation (Indian, European, American) the sum of which constitutes The Society as a whole. This is the way of the Mind.

What difference, however, is brought about by the intrusion into the Mind of the Buddhic Intuition, which is the mark of the new age? Buddhi is always whole and undivided. It is the all-inclusive, the omnipresent. The whole first, the parts afterwards, seems to be the way of the new world.

If this be so, will it not be a tragic mistake to restart our work in Europe by an attempt to reconstitute the former National Sections more or less as they used to be, and then invite them to link

up into an European Federation? Where are the national boundaries that would make this possible? What about minority problems if there were such boundaries? Will there, should there, be any boundaries other than those comparable to English county boundaries which exist for administrative purpose alone and whose exact location is unknown to the citizens?

Can we not start with The Theosophical Society in Europe, and then set up regional offices—for the French-speaking peoples in Paris or Brussels, for the German-speaking peoples in Vienna or Berlin, for the Magyar-speaking in Budapest, the English-speaking in London, etc.?

The days of self-sufficiency are surely over. No nation, not even the U.S.A. with its vast material resources and geographical aloofness, has succeeded in maintaining a self-sufficient isolationist policy, though they have made prodigious efforts to do so. Has not the time arrived when Lodges should acknowledge that they depend on their Headquarters for the ability to function properly; that the National Societies depend on Adyar; that The Society as a whole depends on the Elder Brethren for that flow of life and inspiration which is essential for the success of the Work?

There is a rightful place for autonomy (perhaps in diminishing measure), but

the first Fetter to be cast off by one who has entered the Path is the *delusion* of self! If we are truly to lead the world, as we have done in the past, then must we not be an example *now* of that technique of life which the world will gradually adopt as the new age develops? After all, there is only the ONE WORK, the ONE LIFE everywhere, and it seems of such very small importance whether this or that National Section or individual Lodge should come to be regarded as particularly "strong" in the self-sufficient sense, and be the example to (or envy of) others. So long as the Work is done the identity of the doer is of little consequence.

You, as our President, have already given the lead in the motto which you have set before us: TOGETHER—differently. The technique of the old age was the opposite: DIFFERENTLY—together. Perhaps some of our comparative impotence in world affairs may be due to the fact that we have not appreciated this change and are still living in terms of the past era.

May I respectfully submit these ideas for your attention and, if deemed suitable, for the consideration of the General Council, so that, if approved, appropriate action can be taken?

IWAN A. HAWLICZEK

16 October 1942

A man ought to be ever striving to help the divine evolution of *Ideas*, by becoming, to the best of his ability, a co-worker with *Nature*, in the cyclic task.

—H.P.B.

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—H.P.B.

CEREMONY OF UNVEILING ADYAR ART STATUE

BY JAMES S. PERKINS

National Vice-President, The Theosophical Society, U.S.A.

[The article comprises the sequential contributions written by Mr. Perkins for the occasion of the unveiling and delivered by several of the Young Theosophists. See Mr. Cook's note at the end of the article.]

1. Music
2. MR. PERKINS:

We meet to formally unveil and give recognition to a Work of Art; and to dedicate it to the purpose of inspiring with its message all who view it.

This bronze statue symbolizes in its action the story of a great hour of achievement in the progress of human freedom as that freedom marches through the ages toward its full flowering in the unity of Brotherhood. Wherever a superior man has knelt to lift his less fortunate brother to more life and greater usefulness a gain has been registered for all men under the law of unity. Still more, where a nation speaking through its elected head, moves to clear away deeper injustices, and approximate a wider freedom for the whole of its citizenry, that gain must be infinitely more. But beyond these gains resulting from just and noble actions by individuals and nations lies a greater ascendancy, of one race striking the chains of persecution from another race; of one race by the actions of its great men opening the portals of equality of opportunity to a subjugated race.

This piece of art which we unveil tonight tells the story of such a deed.

However unattuned to its heroic action may be the lives of thousands of our fellow American citizens, here, we believe, is represented the true Spirit of America. And by that very significance it prophesies this nation's gift to the world family of nations. It is fitting that we, as students of Theosophy, view this idea wrought in bronze, in its proper relationship as one episode of the larger picture of mankind's long pilgrimage to **FREEDOM WITH UNITY**.

We shall therefore strike briefly three notes symbolizing three periods of that pilgrimage: (1) the lessons of humanity's childhood, (2) humanity's youthful growth—virile and irresponsible, (3) and today's reckoning. Then unveiling the statue, we will let it suggest our note for the future.

3. Music
4. Young Theosophist representing

THE CHILDHOOD OF HUMANITY

Among the splendours of Theosophy is the revelation that there is a Hierarchy—a sacred Government of the **BEST and WISEST** who guide and direct all things to the final good of every one.

Mighty Rulers and Teachers, the Manus and Bodhisattvas, sometimes in



LINCOLN FREEING THE SLAVE

Artist: Richmond Barthe

outer physical manifestation, again through invisible action, have ever laboured to guide the building of man's civilizations upon Eternal Truths, upon Universal Laws which reveal the Will of the Logos.

Ages ago Child-Humanity was taught the arts of civilization by Members of this Hierarchy. These Kings and Avatāras gave Their wisdom to Lemurian and Atlantean Races in many a wondrous religion and government, the outward traces of which have long since passed away.

Yet in symbol, myth and legend the echoes of the inner truths have never ceased to sound somewhere in the world—the truths of man's spiritual descent from Godhood, of the Mystic Trinity, of the One Life visible and invisible within a Universal Brotherhood. Legend and story remained, in many climes and languages, of a Golden Age when the Gods walked on earth among men, of an early race—Adam—dwelling in a Garden of Eden.

As we gaze upon the Childhood of Humanity we see that children they were, infants intellectually and spiritually, but children who were ready for the most part to be taught; children willing to be guided; loving, not hating their superiors, and reverencing, not being jealous, of those who knew more than themselves. Docile and teachable, they learned a respect for authority and law, a reverence for wisdom. They were taught the spirit of service, the just reward for honest labour, and the stern reality of duty.

Their teachers, being Men of Light, knew that the ultimate destiny for man's soul is the Bliss of God in a Unity of

Universal Love, for God's Nature is Bliss, and His Unity is Love. They knew that happiness is a harmony of obedience to Law and that opposition to the Law creates misery and dreariness. In like manner They knew that all opposition springs from ignorance, and that the greatest gift of the Gods is the teaching of the Law that men may embody it in forms on earth and thus bring here below the Kingdom of God which is in Heaven.

Not alone by precept did They teach, but by example, for the Kings were kingly, and the ideal of *noblesse oblige* was no empty gesture.

And the Childhood of Humanity grew. Slowly it learned the long lessons of duty to one another, of justice ensouling forms of government and rulership, of obedience to the Light within. The rise and fall of civilizations repeated so many times marked the cycles of coming and going of the Great Ones. For as They withdrew from outer manifestation, allowing lesser men to rule, the standards fell, the ideals coarsened, and teachings crystallized in meaningless dogma. When men became hopelessly confused in their own iniquities the Teachers returned to instruct anew. . .

Thus the seeds were sown. Thus the lessons of Righteous Living were taught, age after age, in the forgotten world of long ago.

5. Short strain of music.
6. Young Theosophist representing

MANKIND'S YOUTH

Evolution carried men beyond the period of Childhood. The Teachers

relinquished the reins of power more and more into the hands of younger souls. Mankind reached a second stage, that of virile, youthful growth. With confidence they seized power wherever released, exercising their wilful pride and passions in trials of strength—in wars and battles that led to persecution and tyranny. Blunderingly they sought their own truths, the truths that served their interests. With sophistry and cruel practices they degraded the Light of the Ancient Wisdom, recalling their Godhood only in their powers to overcome and outwit one another. The doctrine of Might, alone, as Right was born to spread throughout the world. Empires grew upon exploited peoples and tyrants created their burdens of sorrow.

Each civilization that now rose achieved its flowering in a few who revelled in luxury, fed and fattened by throngs of slaves—slaves held as the rightful property of their masters and viewed more often than not as animals, dull and illiterate and unaware of the depth of their degradation. The lessons of man's duty to man, of Right and Justice administered from the seats of Authority, became a pale memory or was forgotten altogether. Freedom was known only in licence, reflecting but feebly the splendours of the far future when, with a unity of all classes and races, true freedom would dawn for mankind.

The civilizations of Lemuria and Atlantis had long departed and those of Arabia, Asia and Africa had followed. In all of them the Elder Brothers had taught and guided men that they might learn through their own experience to

act wisely out of the truth within them. Egypt, Carthage, Babylon, Athens and Rome all brought their lessons of life; of results when Law is obeyed, and is not obeyed. Each taught that selfishness wedded to ignorance begets cruelty, and that the burning fires of cruelty and ignorance create the sorrow of the world. The deeds of men wove their tangled skein of Karma century after century.

In no cycle has the Wisdom Tradition entirely disappeared. Its light glowed in strange and secluded ways, blazing forth occasionally as the Elder Brothers attempted to inspire men to nobler effort. And individual men began to appear who, grown wise, tolerant and benevolent through suffering and the gazing upon suffering, called to other men to join with them in brave action to secure reforms and a happier way of life for the world's people. Being born of man's own right experience, these enlightened actions were carefully nourished and fostered by the Teachers, for here were landmarks of progress on the road to freedom, and Brotherhood. For ages the evil had spread with little opposition, and the good was now born to overreach it in some inevitable day of triumph. And the prophecy was proclaimed that both good and evil would one day be almost equally balanced and in that day it would join in titanic struggle for the soul of the world. Man's spiritual strength would be measured, and if the good prevailed a new kind of freedom would be established upon a solid foundation of Law in a brotherhood of nations and races.

Thus humanity, taught in its Childhood by perfect precept and example,

in the period of its irresponsible youth grew mighty in the practice of creating both Good and Evil—the seeds of Armageddon.

7. Music—short strain.
8. Young Theosophist representing

MANKIND TODAY

The Twentieth Century dawned bright with promise. Steam and steel, industrial expansion, rapid transportation and communication, all establishing bridges which might span the ignorance and separateness of men the world over, and lead them into an era of plenty and comradeship.

But in the early morning of the century harsh winds were already beginning to blow out of the Past. The storm clouds of old evils were growing heavier on the horizon and the promising skies bore ominous signs of coming darkness. Great empires of industry, finance and commerce had entrenched the ancient spirit of autocracy and were fanning the fires of false hatreds and war. Only when men are ignorant may they be ruthlessly exploited in a system built upon the barriers of class and caste, exclusiveness and privilege. Democracy with its mass education was rapidly wiping out ignorance. Science and industrialization were promising plenty for every man and too many men knew only economic want. A creaking and unco-ordinated world structure of finance and commerce, grown haphazardly out of rugged individualism and the declared right to exploit, with little restraint, all situations for selfish interests, found itself unable to cope successfully with the cyclic fortunes of expansion

and depression. The climax came when this undisciplined individualism was incarnated in the larger forms of fierce nationalism, and nations moved in an expanding imperialism to establish more firmly their rights for commercial exploitation over subjugated peoples.

Thus the peace of earth was shattered in a World War. The chalice of evil had stretched its sinister form to receive the flood of Past causes—the ripened Karma of the world. Men knew that the opening days of Armageddon, prophesied of olden times, had arrived.

The hurricane lasted four years and suddenly paused. Then the sun shone that men might view the scene of desolation and refresh themselves with eternal hope. To their eyes was given a vision of a new world of planetary union. The vision was not clear enough, and they failed to avoid the fatal snare of attempting to return to yesterday's normal.

New storms gathered and the forces of evil assembled themselves in strange and terrifying shapes. Forms that not only boded ill for all the future hopes of humanity, but sought to destroy those that had been gained through centuries of toil and sacrifice.

Today the drive toward darkness has summed itself in total military autocracy that challenges the life of Democracy. Worse still, a hell-born miasma of blindness assails the natures of men as they seek to obtain their own best interests. Standing upon the roofs of their houses to survey the prospect they may no longer return within, but needs must hasten to the hills of spirit if they are to perceive the way of Truth. Many

fail. For that day has come at last when Good and Evil balanced almost equally struggle for the future of the world. And men find themselves taking their positions upon the White Cliffs of Brotherhood or descending into the sea of darkness. Stirring in their soul's depths are memories of primeval teachings ; of Right and Righteousness, of Law and Justice, and of our heritage of Divinity. As angels out of the immeasurable Past these echoes of the Avatāras lift them from every rank to deeds of Godhood. Goodwill and Peace shine in myriads of hearts as never before in all history.

Yet great power has been given into the hands of sub-human men who bend to their purposes their weaker cohorts. The light of God and the power of Evil have met in a Day of Judgment. On the one side is the intent to subjugate the human spirit to baseness and brutality. Upon the other is the irresistible will of united Men-of-Freedom.

* * *

First Y. T. steps forward :

In CHILD HUMANITY the seeds of Right and Truth were instilled.

Second Y. T. :

In YOUTHFUL HUMANITY the deeds of Good and Evil were sown.

Third Y. T. :

In TODAY'S HUMANITY the harvest of total war is reaped . . . that amidst warring members the human spirit may be measured and its adulthood achieved as it recognizes and moves to establish Law and true Freedom for all.

9. Mr. Perkins :

Three notes have been struck.

The modern world has seen the birth of a nation destined to champion the

growth of FREEDOM WITH UNITY. Eighty years ago one of her noblest sons committed the nation to an act that breathed the true Spirit of America. Abraham Lincoln staked the life of his country on the issue that it could not exist half-slave and half-free. His Emancipation Act lifted a slave race to the dignity of human freedom, and it typifies in American hearts everywhere the gift that we might bring to the whole world. The Second World War reaching finally our shores, has roused this nation with all her power, her native genius and generosity, to a ceaseless effort of war until the guarantee of the Four Freedoms are established for all mankind : the Freedom of Religion ; the Freedom of Expression ; the Freedom from fear ; the Freedom from want.

The statue which we now unveil contains the full meaning of all that has been said here this evening. It represents the Spirit of America ; it prophesies that from this land may come the element of united differences to link the nations, so that the new freedom won by the war's victorious end *shall* be a FREEDOM WITH UNITY !

10. Unveil ; Music ; Adjourn.

* *

MR. COOK'S NOTE

Dear Dr. Arundale : At the evening session preceding the opening of our Convention, in the course of a brief pageant, there took place the official unveiling of that beautiful bronze of Lincoln freeing the slave, created for us by Richmond Barthe. This piece was created as a result of your suggestion several years ago that each National Section present to Adyar a work of art representative of the spirit of the country. A committee then

appointed searched for something suitable to represent America and at the same time reasonably impervious to the climatic and other risks. Rukmini Devi visited the studio of Mr. Barthe when she was last in this country, and it was after that visit that the committee examined some of his work and commissioned him to create our piece for permanent exhibition and representation of this country at our International Headquarters.

I have previously sent you photographs of the piece in course of development. I now enclose one of the finished piece as formally unveiled and accepted by the members of this Section as their gift to Adyar. The bronze is about three feet high and weighs 150 pounds. It is much too valuable to permit shipment in these days of dangerous ocean travel, and we are therefore retaining it here until the seas are again free, when we shall see that it is dispatched to have an honoured place among the gifts of the other National Sections at Adyar. It is, however, already Adyar's, though we may still enjoy it for a time.

Mr. Barthe, the artist, is himself a Negro. The piece is therefore not only symbolic of the Spirit of America in its subject, but in its execution also.

SIDNEY A. COOK,
General Secretary

1st. Sept. 1942

Dr. Arundale's Reply

Dear Colleague : I have just received your letter dated September 1st. I think the bronze statue created by Richmond Barthe is indeed

beautiful and will be a wonderful addition to Adyar. We shall have to see where we can place it so that it is a reminder to all who visit Adyar of a very great man and his very great work. I shall of course publish in THE THEOSOPHIST the fine addresses given in the course of the unveiling of the bronze statue. These are very fine and inspiring. I am sure The Society and Theosophy generally owe a very great deal to The Theosophical Society in America and to its members for the outstanding strength continually being given to us. And much of this great service has been given during the difficult times of war.

Of course you are very wise to retain the statue there until it can be safely sent to Adyar. I am enclosing in this letter a little note to the artist expressing our very grateful thanks which I hope you will forward to him.

May I impose upon you the happy duty of expressing Adyar's deep gratitude to every subscriber to the statue for one of the most wonderful gifts Adyar has ever received ? Each subscriber has made himself part of Adyar by his gift—an indissoluble part, and even if he is never able to actually visit Adyar on the physical plane he has nonetheless become part of Adyar's physical as well as spiritual structure. You write to say that the statue belongs to Adyar even though it be in America. May I say that Adyar is lending the statue to America for the time being and from it streams forth the Adyar gratitude and the Adyar warmth of friendship and brotherhood ?

Fraternally,
GEORGE S. ARUNDALE

8 January 1943

YOUTH NEEDS TO BE NEEDED

FROM A YOUNG THEOSOPHIST

An eminent Young Theosophist writes to Dr. Arundale:

I WAS interested in your article, "Youth to Plan the Future," which appears in the April 1942 issue of *The New Citizen*, and on which I have just finished reading the proof: interested because as a Young Theosophist I am deeply concerned about the contribution of youth to The Theosophical Society. Something in the tone of it makes me think that you are concerned about it, too.

Does youth have a part to play in the development of The Theosophical Society and the promulgation of Theosophical principles? Theoretically, it is the youth of every great movement that pushes it forward, builds, and constantly breaks the shells of crystallization. With each new generation there are expansions and new horizons—futures to be planned—and some people think that the Young Theosophists should have a vital part in the work of The Society.

The problem—in this Section, at least—is that the young people themselves don't take much interest in the work of The Society. The older, responsible officers say: "They just won't come to our meetings or participate in our activities. . ." The young people say: "We don't have time"—which means: "We just aren't interested."

Why? A few Young Theosophists here have been considering this situation, and earnestly seeking the answer. Some—one or two of the domineering do-or-die school—say: "It is youth's duty to assert itself. Let us go forth and conquer!" But others of us feel the deeper cause behind it all, and have sought deeper for the answer.

From my own (often discouraging) experience and consideration, I have come to this conclusion: *Youth doesn't feel needed in The Theosophical Society*. And where youth isn't needed—where there are others to assume responsibility, where there are no Mayflowers to be launched, where there are no Crusades to set forth upon—where youth isn't needed, youth just isn't interested.

Think back over your own experience. If there had been no need you could fill, no work you could do, would you have been interested in The Theosophical Society? I wouldn't. If Theosophy were not a glorious cause to be promoted, a great service to be rendered, I wouldn't be a Theosophist.

That, I think, is the trouble with the Young Theosophists: They don't feel needed. YOUTH NEEDS TO BE NEEDED. Oh, officers and leaders encourage them (try almost, sometimes, to compel them) to participate in various activities and pat them patronizingly on the back when they do something more or less worth while—but when there is real responsibility to be assumed there is

inevitably the attitude: "—— has had more experience. Let her do it," or "—— has better judgment, let him direct it."

That attitude is poison in the veins of our youth. Youth cannot be directed and supervised and bossed, and still retain the freshness of its enthusiasm and initiative and eagerness. Most young people will rise to responsibility and accomplish great things, when they won't lift a finger to carry out some "superior's" plan. They grow out of that independence, of course—many of them,—and grow into helpers of those who don't grow out of it! That is the great sin of the older generation and it is "visited upon the younger, even to the third and fourth generation!"

The solution is confidence. Let responsible officers and leaders have *confidence* in young people—if they want them to participate in the work, (that is I am assuming that The Society is concerned that its young people should help plan its future). They would make mistakes. That is to be expected. But when they have made the mistakes and learned the lessons they will be capable, dependable, effective workers. We learn more by making mistakes than we do by "guidance" and "supervision" and direction.

YOUTH NEEDS TO BE NEEDED. Make us feel that we are desirable and trusted and NEEDED. Then we will be interested. I have never written a letter like this before—it never occurred to me that it would be of any use. But your article conveys an understanding that inspires confidence, and I have written it on the spur of the moment. If these

are "days for youth," train us, inspire us and teach us—but don't subdue us or supervise and direct all our initiative and enthusiasm away!

YOUTH IS NEEDED

BY G. S. A.

I am certainly concerned about the relation between young Theosophists and The Theosophical Society generally, and also between young Theosophists and the old Theosophists in particular.

I want the old Theosophists to learn to *need* the young Theosophists, so that they realize no Lodge to be a real Lodge of The Society which is not leavened by young Theosophists. And I want the young Theosophists to feel that the older Theosophists have been the appointed trustees of the traditions both of Theosophy and of The Theosophical Society for a particular period in the history of The Theosophical Movement. We older Theosophists have taken over charge, as it were, from our predecessor trustees; and we have, it is to be hoped, given our own unique virility to our charge. But now the time is coming when we should more and more look to the young people to begin to take over charge from us, and we must help them in every possible way. These young people, therefore, must not only see in us older folk the retiring trustees of Theosophy and The Society, though not yet retired, they must see in themselves our successors, and they must prepare themselves to give of their own unique vitality to the charge to be committed to them, and of their own utter faithfulness, as

I think we older folk have on the whole given. There must in every Lodge be an infiltration of young Theosophists, or, I do not hesitate to say, neither Theosophy nor The Theosophical Society will be adequately served in the locality for which the Lodge is responsible both to The Society and to Those an outpost of whose consciousness every Lodge is.

We older people must not be afraid of the possible iconoclasm of the young. They must, before they can build up, break down the barnacles which have come to cling to The Theosophical Ship as the older crew has sailed her. And very especially now, as an old world is being reincarnated anew, those who are essentially messengers of the new life must see to it that both Theosophy and The Theosophical Society are equipped to meet its needs. I very much like this young Theosophist's letter. I think I may venture to say that I endorse it all and commend it to the attention of Theosophists all over the world.

YOUNG MR. COOK

A recent issue of *The American Young Theosophist* has the following :

Congratulations are always due to someone after elections are over, and they are usually offered to the successful candidates. However, in this particular case the whole Society is to be congratulated that Mr. Cook has been chosen again as Captain of "Their Theosophical Ship," and that Mr. Perkins is to be his "First Mate" for another three years.

But the Young Theosophists have very real and very special cause for rejoicing and congratulating themselves. No one has given the Young Theosophists more real encouragement than these two, or been more understanding of the unique problems and interests of The Society's young people.

Throughout Mr. Cook's administration everything possible has been done to make the Young Theosophists a really vital part of The Society's work. There has always been a place for Y.T. Programmes in Convention and for Y.T. Exhibits and projects. In 1939 when the Y.T. proposed to send a chosen representative among the Lodges to build Youth Groups, he not only consented, but did everything possible to make it successful. He always sees that there is a refreshment tent for Convention (for the Y.T.) and helps in countless little unsung ways such as balancing books and interpreting by-laws, etc.

But why not let his own words, written in 1939 in *The American Theosophist* speak for him ?

We are perhaps too much inclined to think of The Theosophical Society in America and of the Young Theosophists of America as two side by side organizations. They are essentially and intimately one in ideals and purpose, even if for the time being their work is along different, though related lines. We are sometimes inclined to mistrust youth in its desire to do big things and deal with the big problems. We cite those instances in which they fail in lesser responsibilities and hesitate to give them a place with ourselves in what we choose to consider the larger responsibilities. Judgment born of experience will always have its especial value, but vision and enthusiasm born of a

recognition of a need, without recognition of obstacles, has a place no less important. Both are essential. One is found among the elders ; the other among the youngers.

Youth is not, and should not be, just like a reprinting of an old book. It ought to be a new and up-to-date edition, with much new material and a modern viewpoint in its presentation ; with much of the old and out-worn ideas left out of its pages.

Youth is not ourselves all over again, but something new that we, the old edition, could never have been. It would be just as impossible for the youth we now know, a generation hence to be like ourselves today. They are going to be different. They are, therefore, essentially different now from anything that we have experienced. They should be welcome, therefore, as co-workers with us, not as members of merely an allied, or associated movement, and since we, the elders, have the judgment we should make

ourselves receptive of youth, adapting our programmes and planning our work for them to have a place within it as collaborators.

The Theosophical Society wants the Young Theosophists intimately associated with The Theosophical Society, free to carry on their own work in their own way and along the lines of their own special interest. It hopes that they will be inspired with the same magnificent purpose as that of The Theosophical Society and guided by knowledge resulting from serious study of the Ancient Wisdom, for with all their vision and their knowledge of what needs to be changed, it is only the Ancient Wisdom itself that will provide them with unfailingly wise guidance. But The Theosophical Society also invites every member of the Young Theosophists to actively participate in its work in its Lodges, and to assume a share in carrying out its responsibility to the world.

THE BLUE LAND

A magic pool lies deep within the heart :
 Wherein all things are mirrored, and in hours
 Of life's upgathering I gaze therein. . . .
 Once more I see the lovely azure land
 Whence came we forth ; the lips once more I kiss
 Of loves who stay a little while behind ;
 Once more I take the treasure I must bear
 Into the world and, radiant with hope,
 Pass through time's portals to the galleon
 That speeds to earth. Alas, how many hopes
 Seem vanished since ! . . . Yet still I see that land
 Clearer than this frail globe whereon we dwell.
 Here are pale shadows of what once has been
 And what will be—pale shadows cast below
 From that reality that ever IS
 In the Blue Land of beauty whence we came,
 Whither we go . . . and which is with us now.

IN THE ROLL OF ETERNAL SERVERS

BY C. JINARAJADASA

[A note about our late Vice-President, Mr. Hirendra Nath Datta. Reprinted from *The American Theosophist*.]

A MONG the large number of highly-gifted and patriotic Hindus in the Province of Bengal, with its sixty millions of Hindus and Muhammadans, Hirendra Nath Datta had a most distinguished position as a spiritual man, a profound scholar, and a sober-minded patriot. He was the head of a leading firm of lawyers in Calcutta, but his honoured position among the Bengalis was especially because of his deeply religious nature, free from orthodox narrowness, since he had been a Theosophist since 1895. As soon as he met Dr. Besant, soon after her first visit to India in 1893, there was no question where he stood. He was her devoted servant, co-operating with her in every possible way. He helped her greatly in her work for Indian education, when she founded the Central Hindu College. When she entered Indian politics, with her platform of "Home Rule for India," with the clear enunciation that the future of India was inseparably bound up with the future of Britain, Hirendra Nath Datta worked for her policies whole-heartedly. Needless to say, when she took her stand against Mr. Gandhi and Gandhism, with its steady development of what is termed "complete independence," involving a separation from the British Commonwealth of Nations,

whereas she stood for freedom as "Dominion Status" for India, as in Australia and Canada, "Hirendra Babu," as he was familiarly known to his friends, upheld her political creed with all the brilliancy of his mind and his deep and unchallenged patriotism.

He was steeped in Sanskrit learning, and it was a delight to our Hindu Theosophists to listen to his apt quotations, chanted in Sanskrit and translated into English, whenever he answered a question at the Convention Question-and-Answer meetings. I used to marvel at his vast reading, not only in Sanskrit but also of European writers, and his tenacious memory especially of Sanskrit texts.

Hirendra Nath Datta was tall and slender, and had long the handicap of diabetes. When last December he was at the Convention at Adyar, his mind was vigorous, though his health was frail. He and I divided the Questions-and-Answers, and one never knew on what seemingly unimportant question he would come out with a profound Sanskrit quotation.

When Dr. Arundale became President, he was appointed Vice-President of The Society twice, a high compliment not only to himself but also to the Theosophists of Bengal. He was The Society's legal "stand by." All

matters regarding our Constitution and Rules went up to him as to a Supreme Court of Justice. His last help to me in this matter was last January when he outlined for me a trust deed regarding a private organization towards which I had many responsibilities.

There are very few in India for whom I had such a warm affection as for Hirendra, for I always called him that. It was of course some old link, but whenever we met, each of us "lit up" at the other. We had in addition the common link of profound affection and loyalty towards Dr. Besant, and after her going, towards her memory. There are few who appreciated and admired

her great gifts as we did, for we were given the privilege by her of knowing her hopes and dreams.

A great Theosophist, a loving patriot and server of India and of her people, Hirrendra Nath Datta leaves for the Theosophical Movement in India especially, a record which links him to that noble band of Hindus who modified their orthodox Hindu ways of thought and action so as to make "Theosophy first" in their lives. He joins, not the "Hall of Honour," but the Roll of Eternal Servers. But he joined that Roll many lives ago, and will remain in it "firm to the end," as the ages march on.

A MANUAL OF MEDITATION

III. REALIZATION

RING forth, O bells of Light, the foretelling of the Spirit Triumphant!

There is a hush and a silence. Words at their best can never portray states of consciousness. Only experience can reveal the true meaning to the listener of Life. We have, here, consummation; consummation for service. We no longer walk, we run; and he who can run is ready to help others to walk. We no longer go gropingly, but see the beauty around us, and rejoice in the divine sunlight. He who sees thus is ready to point suggestively to the dis-

BY EVELYN BENHAM BULL

tant horizon that another may see, however dimly, and wonder, longingly.

There is no possible comparison with consummation, and that is why it is so difficult to describe one who has achieved preparedness for service. In him the Light shines unceasingly and his future unfoldment is increasing shining of that Light to help mankind on, through the ages. Thus we speak of garments and not of qualities. In preparation certain needs for one's nature are evident. Here, at least, they are so rooted and budded that we no longer focus upon them. Instead, it is the garments of

the Light-Bearer which we notice, purely as they fit him for service, and express the Light within.

Here time, space, attributes, tasks are all veiled in a mystery of eternal oneness. We have the Present, no more. We have the resplendent Being—Man Triumphant. But let us always remember—Man like unto us; Man tender, understanding, gentle; Man, strong, courageous, fiery in his activity; Man seeking to aid; standing motionless in rapture; ever quiet, ever active; living with the sure skill and ecstatic aspiration of an artist; living indeed as a representative of the Great Artist, His Consciousness made somewhat more manifest.

It is this combination of intense quietude and intense energy which is so characteristic of the Man Triumphant. Thus his rapture, no matter how shining, has the exquisite delicacy of the morning dew. His meditation, however sublime, has the practical forcefulness of one who walks the streets of man. Perfect balance, perfect equipoise, complete and vibrant living, these are the treasures of the spirit which he has found and which he would share with you. To share in your awakening to your own treasure-house; that is his ardour, that the searching of his love. Go; seek within for your own House of Being. Learn to know it intimately and use it. Learn to dwell therein.

MEDITATIVE MATERIAL

The Sun now shines upon us, and in its warmth we are glad and made free.

He is the Light-Bearer. The Light comes down, is incarnated, a living

thing on earth. It is borne by Him who knows, to others. From place to place he goes, the Wanderer. He seeks not, wants not, searches not for the causes or effects which may surround his actions. He, the lighted candle of the Lord, burns steadily, unwaveringly, in the dark night. He has become a beacon to those who grope in darkness.

Hope not to penetrate to the core of Light within they Being, until thou hast lightened all thy outer coverings. For Light must be clothed in light, else it is hidden and unrevealed. They must be as a clear pool which hinders not the reflection from the sky.

Clothe thyself, then, in garments befitting thy station as a servant of Light. Let them be suitable for hard and unceasing labour; in their shining they wear not shabby nor thin, neither are they resplendent with glittering jewels and baubles. Simplicity surrounds the one who has become a servant. And with such a cloak he fears not the wind nor storm, the heat of the noonday sun, nor the cold and waste places of the winter country. He is impervious to all outer circumstances. For him they no longer exist as hindrances.

His new house of Being is equipped with all spiritual resources which may enable him to continue his work with joy. Be thou so, O Man of Light, as thou enterest upon thy ministering.

Then may we run in the sunlight, for he who walks may run.

High upon the mountain peak stands a man in shining garments. His face is lifted to the sun, his eyes are aglow with life, with sympathy, with love. His appearance is that of a God; he is

in reality the Man Transcendent, Man Triumphant, Man the Conqueror. He it is who has scaled these mountain trails by the vigour of the Spirit, pursuing his way in loneliness, yet encouraged by the truth underlying the fact that a small narrow trail is visible, even to the summit.

Below him lie the valleys of his former endeavour; behind him, and not yet observed by his happy eyes are peaks to come. But here he stands, here he rests, and here he makes his salutation to the dawn of his new life of service. Although he has reached the summit, he is not content to remain there but wishes to return to aid those in suffering, in tribulation, those with aspiration to do even as he has done. For he knows the way, he *is* the Way. Christ is infolded in his being; the strength of Christ has brought him unwearingly.

The love of Christ within him is that which makes him return gladly to render aid, to bring assistance to those who do not yet see the trail, but know that it is there. Come unto me, calls the Christ in man. For even as the sun sheds its rays upon the waiting earth, so does the Christ send His Light into the hearts of His children.

In this pause on the mountain peak he waits in silence; past, present and future are one in that glorious moment. All struggle is then one with achievement.

The cool winds of the morning stir his garments after stillness, and he turns, then. Seek thou his path.

Every act is a mystery; every act, a transubstantiation.

Holy of Holies, in the secret place within ourselves resides the life-giving and eternal power of the Spirit. Holy; without name, without form, without sound. Sublime manifestation of the Divine Power that resides perpetually in man, it is his life and by it only he gives life. Happy thou who knowest, thou who feelest, this Light! Happier, thou, in realizing this power, rendering thoughts, actions, all self-expression of Thyself alive and vivid.

Even our words are a mystery; they are shadows only. Yet we deal not with words alone. They are as the patterning of rain upon the thirsty ground. Later the sunshine reveals the growth of the seeds. Even so, from the man in the twilight, seeking to lighten his path, become thou the man perfect, the man radiant, standing glorious in the full light of day. Hush thy mind and thy heart, O Man in the Becoming, that the Man of Light may enter thy dwelling-place. Breathe the mystery of thy duality. Silence; cease even to breathe.

Let there be Light. By the order of thy willing, darkness may be transformed, by the act of divination. The power is there, the will there to use, the vehicle of transmission there, ever more useful as it becomes plastic and aspirant; the Thou in the man. For it is Light that distinguishes. Manifestation is of Light; Darkness is the Unmanifested. It is the propulsion of Light into thoughts and acts which makes them alive for others and for ourselves. There is a certain residual life, automatically represented. But the propulsion comes from our will to

propel life and power in its qualities of energy, joy, service, beauty.

Every act is a mystery. Thereby is Life Eternal, the manifestation of the God within us. From the unending source of Light do we draw gladly. We, the servants of the Light, bear it forth in our smiles, in those words that are truly alive, that are consciously expressed and not merely spoken; in our needs when we consciously declare ourselves and do not merely react to circumstances; most of all in our thoughts, the presagers of words and deeds. These we mould secretly and clothe with that inner radiance which is our sacred, unbelievable, indescribable heritage.

In the sacrament of our life's living we declare an uninterrupted ceremony. It is the law that from the unseen to the seen, from the seen to the unseen is an eternal process, ever marvellous, ever full of that spiritual vitality which knows neither surcease nor lack of sustenance. We eject ourselves by these means with which we are endowed. We use gladly, inevitably, the gift of the Spirit which is the seed of our existence. Oh that we might do this more consciously in all our days! Then our hours would be flowers whose petals do not wither at the first touch of the earth's atmosphere, but remain fragrant, radiant, strangely beautiful, existing timelessly in the Everlasting Now of their being. Each moment thus consecrated would seek the next as its complement. There would be no demarcation

of the mediocre and the abundant hours. From one moment to the next would be apparent the imperceptible stream of Life force in its multitudinous manifestations.

Let thy days be as an ascending stairway of light, each leading to the next; each triumphant, radiant, peace-giving, transcendent. And, at the days' ending, thou wilt find the Cross of Joy awaiting thee. Its Light has been thy mantle; to it thy days have led.

Joy, therefore, be with thee, now and evermore! Every ending is a beginning; every being is a becoming. Greet the Light that casts no shadow on the path of thy life. Seek the Light; let not thy courage falter. Ascend!

* *

CONTENTS OF THE MANUAL

I. Preparation. It is not enough that we should see the road which we would take, but that we should see the road clearly. And, seeing thus, we must learn, with slow, unerring steps, to walk upon it. (*THE THEOSOPHIST*, December 1942.)

II. Illumination. Walking thus, we shall gain confidence to lift our eyes from the tracks we make, and see the beauty awaiting us on either side. Wider the vista grows, more clear the far horizons. (*THE THEOSOPHIST*, February 1942.)

III. Realization. The sun now shines upon us, and in its warmth we are glad, and made free. Then may we run in the sunlight, for he who walks may run. (*THE THEOSOPHIST*, April 1942.)

"THE T. S. PLATFORM AND ORTHODOX TRENDS"

VII

NEITHER Mr. Kirk in his penetrative analysis of the credal tendency in The Society (*THE THEOSOPHIST*, March 1942) nor Mr. Rangaswami Iyer in his review of the problem (June) have carried us much further towards a solution. Mr. Iyer's statement is generally indisputable, but it puts the issue into a perspective in which it is minimized into obscurity. Mr. Kirk's suggestion of minority representation on the General Council would open the door to much contention. The other suggestions from both are directionally appropriate but amount to little more than pious hopes, and hope, remember, is a vice according to *The Gita*. In selecting officers there is bound to be discrimination based on views held, but it ought also to be on *how* views are held, a point which may meet Mr. Krishnarao Ganesh's difficulty (April). The correction of the condition is only likely to come from the rigorous action of the protestants expressed in a respect-commanding way. We need a strong combination and collaboration amongst courageous and unbiased T. S. dissenters throughout the world. A non-Theosophical dissenting impulse is usually disintegrative, centrifugal. The characteristics of Theosophical protestantism is that it is centripetal but expanding, uniting together independent thinkers who dissent from each other upon a basis of honest inquiry, reason and freedom to differ. Such a body of independent and freely-challenging thinkers in The Society can bring vitalizing and refreshing benefits. It can effectively

neutralize the credal tendency without disputing the right of anyone who knows anything to expound what he knows—the greatest and most positive asset of The Society; nor of those who think they know to prate about their pretended knowledge—one of our biggest bugbears and a hot-bed of miasmic credulity and dogmatism. It can also lead to the formation of Lodges of a more intelligently wholesome quality, interesting another type of inquirers in The Society and strengthening our impact upon the world at large, without disturbing the present Lodges, which, you tell us, Dr. Besant, from inner planes, says are not Theosophical Lodges, whatever else they are. Very well, then; let us try another kind. How shall it be done? First an organ will be needed. I have suggested that the time may come when The Society will need a new worldwide independent free-thinking, free-speaking magazine to offset *THE THEOSOPHIST*. Mr. Kirk says No. *THE THEOSOPHIST* itself should be that. I agree that this would be better, but it depends on you. Please publish this.

T. H. REDFERN

OUR OBJECTS—AND OUR BELIEFS

If an inquirer asks you: "Does The Theosophical Society promulgate the doctrine of Reincarnation?" you would truthfully have to answer: "No. The Society has no doctrines." If the same inquirer, a little puzzled, continues: "But I thought Theosophists believe in Reincarnation," you would then

truthfully have to answer : "Yes. Almost all of them do."

In his article in the March 1942 issue of THE THEOSOPHIST, Mr. Ernest Kirk sees here a chasm. What chiefly worries Mr. Kirk is that most members seem to be blithely unaware of the yawning chasm.

Well, perhaps there is a chasm. Wherein I differ from Mr. Kirk is in the origin of the alleged chasm, especially as regards the time of its birth. According to Mr. Kirk one gets the idea that this chasm has been growing gradually and insidiously—"an ever-growing barrier to freedom"—to use Mr. Kirk's own words. My point is that this "barrier" has existed since 1875. It came into being with the founding of The Theosophical Society. It certainly existed as a fully fledged chasm at the time of H.P.B.'s passing.

At that time no doubt 99 per cent of all the members of The Society accepted such fundamental Theosophical teachings as Reincarnation and Karma. Whether Mr. Kirk likes it or not, Reincarnation is and always has been one of the cardinal points of belief, not of The Theosophical Society, but of members belonging to The Society, and especially of its leaders. When Mr. Kirk complains of the "propaganda" to which we are continually subjected in articles in THE THEOSOPHIST employing the idea of Reincarnation as belief, he should be reminded that H.P. Blavatsky was an ardent advocate of Reincarnation. Her *Secret Doctrine* teems with references to it. For example : "The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of Reincarnations." Let me make this point clear. This article is not written with the idea of championing crystallization of thought. On the contrary, I align myself with those who are a little worried at the

trend to stereotype thinking in The Society. But, in my opinion, this can be levelled only at the membership at large, not at our leaders. I wonder if Mr. Kirk has read Dr. Arundale's *Lotus Fire*. If he has, would he call this the product of crystallized thought ; or, for that matter, of orthodoxy ?

Important Differences in Criticism

In the March 1941 issue of THE THEOSOPHIST, Dr. Pieter Roest wrote a challenging article, "Spirituality and Religiosity," in which he deplored the fact that members of The Society are becoming an organization of believers in a detailed, methodical creed, however noble ; that, thereby, The Society is becoming static, losing its dynamic quality. With these sentiments and thoughts, I, for one, find it hard to disagree. But do not for one moment think that Mr. Kirk and Dr. Roest are on the same side of the fence. On the evidence of their own individual testimonies, they are miles apart. I point this out emphatically because there may be some who, because they view with distaste the trend towards stereotype thinking, may be inclined somewhat hastily to elect Mr. Kirk as an ideal champion of the cause that will tend to reawaken what Dr. Roest calls "the joy of self-reliance, of intellectual straining into the unknown, of fearless creative living."

The points of difference between these two "dissenters" are clear and sharply defined. Dr. Roest, in so many words, wants us to substitute intuition for faith. He urges us to seek the light in our own inner recesses, rather than within the pages of a book.

Mr. Kirk, on the other hand, does not urge us to soar to Buddhic heights. Rather does he suggest that we confine our beliefs solely to *demonstrable* facts, physical facts he undoubtedly means. Thus he tells us in THE THEOSOPHIST, Sept. 1940, that Reincarnation has no foundation in fact, but

is just a theory. Again, (*THE THEOSOPHIST*, March 1941) discussing the Mars-Mercury problem: "A mere statement from someone claiming to know is not sufficient of itself, unless it is supported by a weight of other collateral evidence that is found to be in harmony with the known laws and facts of life. And as it does not seem to be in harmony with the known facts of life to speak of any of the physical planets of our planetary system as being on an etheric, astral or lower mental plane while inhabited by human beings, I suggest the solution of the problem must lie in some other direction."

The above statement, to my mind, completely clarifies Mr. Kirk's stand. The criterion of what is or what is not, is modern science coupled with our everyday experience. Of occult science, Mr. Kirk would no doubt say, there is no demonstrable proof. Had Mr. Kirk lived a hundred years ago he would probably have written in the same vein concerning the *occult* version of the earth travelling round the sun, as being "not in harmony with the [then] known laws and facts of life."

Do we Theosophists have to wait for science to catch up with the Ancient Wisdom? Have not most of us joined The Society *because we do not want to wait?* The occult method is not something irrational, fantastic, extraneous. It is simply an *extension* of the ordinary scientific method of research. It was employed by H.P.B.; later by Dr. Besant and Bishop Leadbeater. Has modern science disproved any of the statements made by these clairvoyant researchers? To my knowledge science has not. On the contrary, science has corroborated many statements that were made by our leaders years before science "demonstrated" them to be true. (See "Scientific Corroboration of Theosophy" in *Where Theosophy and Science Meet*, Vol. 1.)

Corroboration by Today's Events

If we take that most "unbelievable" of all books, *Man: Whence, How and Whither*, we find some statements that cannot be quite so easily dismissed as pure imagination as they might have been over thirty-four years ago when the book was written. Or, if imagination, it must be classed as most uncanny imagination!

We learn, for instance, that the ancient Peruvians or Toltecs, in 12,000 B.C., had a systematized method of cultivating land that appeared to work out very equitably for all concerned. Unique, but not startling—in 1909. Amazing, however, in 1942—for here we have, reproduced sometimes even to the smaller details, the Soviet plan of farm collectivization!

These same Toltecs, we also learn, had a principal food, the basis of which was maize flour. *Various chemical constituents* were mixed with it, its component parts so arranged that it might contain within itself everything necessary for perfect nutrition. Interesting—in 1909. Rather astonishing—in 1942. For here we have to all intents and purposes *reinforced or fortified bread*, which we have been producing only the last two or three years.

The houses on the planet Mars, C. W. Leadbeater tells us in *The Inner Life*, are not built up in blocks. A sort of double mould is made of the house to be built, in metal faced with cement. Then a curious glass-like substance is melted and poured into this mould. When it is cold and hardened, the moulds are taken away and the house is finished but for a little polishing. A little confusing—in 1909. Perfectly clear in this *plastic age* of 1942!

In *The Pedigree of Man*, comprising a series of four talks given by Dr. Besant in 1903 at Adyar, we learn that the "ancient records" tell of the military advancement of the Toltecs in ancient Peru:

"They yoked to their service the subtle energies that have the ether for their medium; they learned to plough the air in airships as steamers plough the waves of oceans. . . . They also used their knowledge of chemistry to construct weapons dealing out a wide-spreading destruction; a warship, high in the air over the heads of the combatants, would suddenly pour down a rain of heavy poisonous vapour that would stupefy or slay thousands of hapless warriors; or they would hurl down huge bombs that, on striking the ground, exploded, scattering in all directions hundreds of thousands of fiery balls or fiery arrows spreading the ground with the mutilated corpses of the slain."

Above, as you will note, is a strikingly accurate description of our modern incendiary bombs in action, poison gases, bombing planes.

These examples have been given simply for their interest value and to demonstrate that the confidence which the great majority of members have shown their leaders has not been altogether ill-placed.

Let us Face the Facts

Now, Mr. Kirk does not confine his objections (as does Dr. Roest) to the alleged trend of Theosophists to make doctrines out of some leaders' books. He objects to what 99 per cent of the members unanimously agree are Theosophical fundamentals—Reincarnation, Karma. I am all in favour of facing the facts—as is Mr. Kirk. By all means let us have a show-down. Let us establish just why people join The Theosophical Society *today*—rather than what were the reasons fifty or sixty years ago.

Do people join The Society *solely* because they are attracted to the *brotherhood* idea? The answer must be an obvious No. Sixty-seven years ago when The Theosophical So-

cietry was founded, it had a kind of monopoly on the idea of Universal Brotherhood of humanity. Since that day the idea has been taken up by many organizations and groups; for that matter it has been taken up as an ideal, if not as yet in actual practice, by a large part of the civilized world. It is one of the avowed ideals for which the United Nations are fighting. The ideal of Brotherhood, therefore, has lost its "uniqueness." It is today widely accepted in principle.

Do people join The Society because of their ardent desire to search for truth? Again, the answer is No. They do not join *solely* for that reason. In this day and age of precision, this is too vague. Every scientist, every philosopher, every psychologist will tell you he searches for truth. He will probably agree—"There is no religion higher than Truth." No, the search for Truth *alone* is not sufficiently specific. Few join because of their interest in phenomena. Other societies today can better satisfy these seekers. What, then, is it that induces people to become members of The Theosophical Society?

In all groups and societies there is a common interest that binds the members together. What is this common interest in The Theosophical Society? Plainly it is the Secret Doctrine, the Ancient Wisdom; yes, Reincarnation and Karma. The fact that these are not mentioned in our three principles in no way changes the fact that they are the key-points of interest to 99 per cent of the members. Granted that, say, 95 per cent of the members have never been able to prove Reincarnation as a fact (to them); that does not change things, either. It does, however, lead us to one important conclusion, namely, that members of our Society refuse to limit their beliefs solely to the findings of physical science. Some (unfortunately) are interested very little in science. Others show a genuine interest. But, by and large, we recognize

that orthodox science has its limitations and we decline to stay our eager steps from venturing into the Unknown.

Mr. Kirk, as the realist he seems to be, should reconcile himself to the fact that the vast majority of members (I shall insist on 99 per cent until proved wrong) accept the idea of Reincarnation and Karma *not* because of the propaganda levelled at them in Theosophical magazines or Theosophical books, but because it is these very ideas that usually attracted them in the first place to Theosophy. I am not trying to imply that all who join The Society are attracted solely by Reincarnation or the Law of Karma ; but I do believe that one and all are attracted by some tenet of the Ancient Wisdom—more usually by a grand concept (and so often a complete recognition) of the Ancient Wisdom as a whole.

What Binds Theosophists Together ?

When Mr. Kirk claims that a system of orthodoxy of thought exists in The Society, I think he is right to a degree. The great majority do entertain fairly similar beliefs *so far as the fundamentals of Theosophy are concerned*. It is this that binds them together. I am not prepared to agree with Mr. Kirk when he says that this is contrary to the spirit and purpose of The Society. I have carefully re-read the principles and cannot discover where an infringement is being perpetrated. If Mr. Kirk seeks refuge in some unwritten law (contrary to the spirit ?) then it will be my turn to ask for "demonstrable" proof. The "spirit" of a society is usually engendered by its founders. Col. Olcott and H. P. B. were pretty plain as regards their views and beliefs. I therefore see no need for a change in our Constitution. But I am heartily in favour of a clarification of the whole business in our minds.

As I see it, Mr. Kirk's problem is this : Mr. Kirk finds himself completely out of

step with the membership at large. His point is that the others are marching too much in time and unison; that they are helped in this by the insidious playing of propaganda tunes and drum-beats. Mr. Kirk feels the "stigmatism of heresy" weighing heavily upon him. He wants it removed. Or, at any rate, he wants it legalized, so to speak. In effect, what Mr. Kirk suggests is that the constitution be so amended as to make obligatory the inclusion in the councils of The Society of one or more persons who, for example, "regard the doctrine of Reincarnation (or any other much advocated theory in The Society) as having no foundation in fact."

Each member can best figure out the wisdom or fairness of such a step. Once this precedent were set, it might easily prove to be the logical beginning for a vociferous clamouring from other directions. Other so-called heretics might feel themselves slighted. They could justifiably say they had been discriminated against in the appointment of one who happened to profess a disbelief in, say, Reincarnation. Meat-eaters would want to be represented, (they, incidentally, represent a much larger minority); so would vivisectionists. Smokers might sue for a place. The imbibers of alcohol would not want to be left out in the cold. For, admittedly, there has been "propaganda" in our magazines against these various things ; meat-eating, torture of animals, and so forth.

Practically every virtue when carried to excess ceases to be a virtue. Tolerance can be carried to excess ; can be carried to stupid lengths. At the present stage of human evolution the democratic way seems to be the chosen way for mankind to proceed along its path. The democratic way has always actuated The Theosophical Society. The majority rules. Now it is proposed that this shall be changed. A person or

persons whose views completely oppose the views of the great majority are to be placed in a position where they will be able to exercise power over those with whom they disagree. Well, it is a decidedly new idea !

Dr. Arundale, declares Mr. Kirk, associates the First Object of The Society with his own personal beliefs in guruship and initiation. In proof of which he quotes the following statement of Dr. Arundale :

"The first blessing, to my mind, is of the nature of one of the great—the really great—Initiations. . . . The First Object contains the theme of the Initiation. It consists, does this Initiation, in a conscious entry into the Universal Brotherhood of Humanity."

This is also labelled propaganda. And yet the idea of Initiation practically forms the basis of the Ancient Wisdom. It is a dominant note in the Pythagorean teachings ; with the "initiated" priests of Egypt ; in eastern lore, generally. It is certainly not an invention of The Theosophical Society founded in 1875, but has been advanced by Theosophists all through the ages. The same, of course, is true of Reincarnation and Karma. This is an important point which Mr. Kirk has, perhaps, overlooked. When he finds himself at variance with the views of Theosophists of today, he is, in reality, at complete variance with Theosophists of the past.

Mr. Kirk's platform resolves itself to believing only that which has a foundation in fact or can be substantiated and verified by reason. This is the truly agnostic standpoint. There is nothing wrong with it *as far as it goes*. But is it not a fact that most of us become members of The Theosophical Society because the acceptance of only those beliefs which are founded on verified physical facts is entirely too limited to satisfy our inner longing ? Aye, and our reason.

Objects versus Beliefs

Let us call a spade a spade. Let us admit :

1. That any society or group is composed of individuals harbouring kindred ideals and beliefs ;

2. That, while The Theosophical Society proclaims in its three Objects only its *ideals* and not its *beliefs*, these beliefs, nevertheless have, since the founding of The Society by Colonel Olcott and H. P. Blavatsky, formed the basis of the philosophy and beliefs of almost the entire membership ;

3. That, since almost the entire membership accepts the *fundamental teachings* of the Secret Doctrine, it is only natural that we should elect as our leaders those who enthusiastically espouse these teachings and live up to these ideals.

4. That we expect our elected leaders to exercise discrimination in selecting members for important offices in The Society ; that these shall be equally enthusiastic in their espousal of fundamental Theosophical teachings.

Mr. Kirk seems to feel that he is being discriminated against. Yet, he openly suggests that a self-styled heretic, such as he, should be included in the councils of The Society. Assuming that among the other 99 per cent members there are several who could be wisely chosen to serve as officers of The Society, would it not be a peculiar kind of discrimination to deliberately choose a certain member simply because that member's views on the fundamental teachings of Theosophy are in opposition to those held by the vast majority ?

I would agree with Mr. Kirk that it is not the purpose of our Society, as intimated by its Objects, that members shall base their philosophy and beliefs *solely* on what has been written in our books. But much less still is it the purpose of The Society that members shall base their philosophy of life

solely on the facts that science has so far been successful in demonstrating. The meaning of "Theosophy" is plain. It means "the Divine Wisdom." The Divine Wisdom can be gleaned from the writings of those more advanced than ourselves; from the study of the ancient lore and by probing the world's great Scriptures; and finally, and most important of all, by "plunging into the mysterious, glorious depths of our own innermost being."

These are the three methods. Perhaps some of us lean a little heavily on book-learning. Nevertheless, many of us, during the course of the years, have made some of the Eternal Truths our own, far more so, I venture, than Mr. Kirk would credit. These truths we cannot demonstrate factually to others. But, *to us*, they are proofs more self-evident than those established by laboratory techniques—valuable as these are—more impressive and much more deeply etched into our consciousness.

A. HERBERT PERON

IX

[The ninth and last contribution on the subject. See the Editor's Watch-Tower note on page 11 of this issue.]

In going further into the March THEOSOPHIST I see the article by Mr. Kirk. He offers some suggestions at the end of his article which, he feels, may solve the problem he presents. It is clear that Mr. Kirk has a good point.

I feel that perhaps a suggestion to add to those already given may be in line. What I have to offer is the direct outgrowth of a group effort to deal with a situation along somewhat similar lines. In our Section and in some of our Lodges there is a tendency toward dogmatism or group compulsion of thought. This has nothing relative to Mr. Kirk's particular point—that is indoctrination of an orthodox viewpoint regard-

ing the philosophy—but does relate to the general idea.

Mr. Kirk would like to see some plan evolved whereby all points of view could be expressed without favour and with full freedom. Why would it not be possible to hold at all International (and National, if possible) gatherings of members, a meeting designed on the pattern of the popular American radio programmes such as TOWN MEETING OF THE AIR, AMERICAN FORUM, or CHICAGO ROUND TABLE. In each of these programmes a subject is chosen and a group of experts on the said subject are asked to participate. The object of the programmes is to present all of the divergent views in an impartial and impersonal way and to stimulate the listener to think for himself on the basis of the evidence presented. No one conducting the meeting is a protagonist for any one particular view and gives equal opportunity to all. The peculiar effect is an integration of all ideas into one whole in which an entirely new and often unexpected answer evolves out of the discussion.

There is a Moderator or discussion leader, whose duty it is to stimulate and discern direction, summing up and clarifying (always getting a consensus opinion) as the discussion proceeds. There are some very scientific methods along this line that make an art of this type of group effort. It is becoming, in many ways, a national necessity, for the Government has adopted it in its agricultural and farm communities in order to integrate the farmer into the farm programme and obtain his participation. The plan has been put to use in business and employee relationships for better understanding; and in the radio programmes and adult education groups in every part of the country, it is serving as an integrating force between the groups of specialists in every field. All are putting their ideas into a common "pool" (just as the United Nations are

doing), and out of that uniting comes something new. It is as though a sort of group-soul had been created and drawn upon.

This method is gaining ground very rapidly, it seems, simply because it provides a voice for all points of view without undue pressure or "propaganda" methods being used. The interesting thing is that, used perfectly freely, it results in bringing into clear relief the best possible viewpoint, for there is a relative gage provided. Our necessity up to now has seemed to be that we must have those whom we trust and reverence set the standard of thought for us. We must have teachers and props in the search for Truth to set the standards. This will of course always be true too, but we are at the threshold, I believe, of a period where we are to be able to perceive a consistent unity out of a group of conflicting divergencies. The fact that we can see them all in their relative values will open our intuition and powers of synthesis perhaps.

Whatever it is, I have seen it work and have experimented with it in a group. People

seem to intuitively recognize the truth for themselves when all sides are presented. In a "Night Bell" you describe the shepherd and his flock—his attitude of hovering over and protecting them from all threats to their faith and salvation. Sometimes I think we in Lodges do that too much too. It tends to produce a sheep-like member who is founded on authority rather than experience and who tends to crack up under the first real test-fight of his own. Since we have adopted this new attitude our membership seems to have blossomed into a reliable and responsible unit for more effective work.

I would prefer to see some such method adopted than a new ruling made which may not necessarily solve the situation either. Rules seem to me to be a sort of "top down" control, and the best solution often happens the other way round. If, as Mr. Kirk points out, we have all the necessary machinery now and don't use it, as he thinks it should be used, then another rule will solve nothing either.

SALLIE WEIS

"PEACE OR WAR?"

On reading the symposium on "Peace or War?" in the February THEOSOPHIST, the following thought suggests itself to me:

God's Plan is difficult to find out. The aggression of the Axis powers may go counter to God's Plan, but it is sad to know that once in less than thirty years, terrible loss of life in war is required to fight for God's Plan.

The westerners have ever considered their plans and views best. Hindus have found that spiritual and material greatness are incompatible. That is why Hindu Shastras preach humility and poverty. Trying to have a place in the Sun generally leads also to being scorched by the Sun's rays. There should be no action which calls for the punishment of others.

The honest attempt to live up to one's ideals, belief in the eternal principle of love and living up to it, will remove the stress and strains in the daily life of individuals and nations which inevitably lead to fights and war.

The western nations in the height of their wisdom or folly seem not to hear the voice of the East. The East will try for a chance to domineer over the West. Perhaps that too is God's Plan. Will there be another sanguinary war?

How will this eternal cycle end? The only possible answer is: "By love, and not by punishment."

K. L. KUDVA

[Further correspondence on this subject is not invited.—Ed.]

I'M TELLING YOU...

UNDER the caption "I Ask You," Elithe Nisewanger, in the September THEOSOPHIST, takes strong exception to the presentation of Theosophy without a label. As one who has championed and put into effect for many years this very policy and has seen it work out with the utmost success, may I present the other side of the picture?

Of what profit is it to advertise lectures with Theosophical titles if the public won't come to hear them?

In what way is the public harmed or The Theosophical Society harmed if lectures are advertised with popular titles and the Theosophy given in a "sugar-coated, eye-and-ear compelling manner?" to quote your correspondent. Surely that is better than giving it (as also too often it is given) in a nasty-tasting eye-and-ear repelling manner.

There is salesmanship in presenting Theosophy as in almost every contact with other people. It is not enough to go about preaching the gospel. It must be preached intelligently. The jamming and ramming of Karma, Reincarnation, the Invisible Bodies, the Planes, down unprepared mental throats can only cause gagging and revulsion. This is no theory. Hundreds of surrendered Lodge charters and thousands of member resignations testify to its truth.

What is more pitiable than the Lodge meeting or public lecture attended week after week by the same little devoted handful of members grown grey in the

service—and by virtually no one else? Magnificent it is, in one way, but pathetic in another. Perhaps indeed the public does benefit on the inner planes by the selfless thought such a meeting must engender, but we must give a little attention to the outer plane, too.

We know all about this "Straight Theosophy" business in St. Louis. We, too, "walked mournfully before the Lord of Hosts" for many decades, with our "brave declaration of principles," our strictest of strict Theosophical lecture titles, our orthodox devotion to the approved presentation of the Ancient Wisdom. Your correspondent would surely have approved of us—but unfortunately the public didn't.

Nous avons changé tout cela. Today's titles are streamlined, today's presentations as modern as tomorrow's newspaper. The "sugar-coating" may be Topical Affairs, Occult Bible Interpretation, Astrology, Psychology or what-not. But beneath it all is the same grand old Theosophical philosophy. The public comes, the public joins us. And those who come in by that route turn out to be just as devoted Theosophists, just as good workers, just as imbued with the spirit of the Ancient Wisdom as those who, like the writer, came in because they accepted Reincarnation.

Your correspondent has constructed a theory, that to attract the public by such means is to bring in only those

who "can be swayed easily by the direction of the wind of popularity, the strength of whose belief and endeavour depends on the extent to which they are or are not met by derision, etc." We have not found it so. And our methods have been commended by practically every Theosophical leader who has visited our Lodge and seen how they work out in practice, from Dr. Besant in 1926 to Dr. Arundale in 1938. (See article in the Watch-Tower, November 1938).

When will Theosophists stop living in the past and recognize that an ounce of experience is better than a ton of theory? The writer, aided by that Theosophical stalwart, the late Mr. M. B. Hudson and other fine members, fought his first fight against just such arguments as those of your correspondent some eighteen years ago—and against the bitterest and most outspoken opposition, won it. Four years later, as the undisputed result of the methods adopted, the Lodge purchased its own large property, built its own auditorium seating 400. Five years later it ranked as the largest Theosophical Lodge in the United States.

Today it continues the policy begun in 1924. The membership is solidly behind this policy. There is no "opposition party." Members vie with one another in thinking up new angles of approach to Theosophy, new ways to tempt the public to come to our meetings.

And if your correspondent still feels that in some way this is pernicious, that the members attracted by such

methods cannot be Simon Pure Theosophists, must be tainted with some kind of heresy, or at least not have quite the right Theosophical attitude, we cordially invite her to attend our activities for a week, a month or a year, and study them at first hand. We believe the result will be enlightening to her as to what can really be done by using modern methods to spread the Ancient Wisdom, and that she will revise her ideas as to the readiness of the general public for Theosophy.

They are ready in their thousands if we only go about giving it to them in the right way—if we talk at first about the things *they* are interested in instead of the things in which *we* are interested—if we undertake the task of presenting Theosophy intelligently and with consideration for our hearers instead of in the blundering bull-in-a-china-shop way in which it is all too frequently offered.

Fine phrases, gallant crusades, look well on paper but the public is not responsive to them. Our Dharma is to use all our God-given intellect to devise ways and means of *meeting the public on its own ground*. This phrase is Dr. Annie Besant's. Sixteen years ago on a visit to St. Louis Lodge she took the writer's hand and earnestly assured him: "I want you to know that I approve of your method of meeting the public on its own ground. Keep it up." We cherish the memory of that approval. And we expect to "keep it up" so long as there is a Theosophical Society of St. Louis, U.S.A.

CHARLES E. LUNTZ

A MEETING OF THE THEOSOPHICAL ORDER OF SERVICE AT THE BENARES CONVENTION

[I regret the delay in the publication of a report of this meeting, due to circumstances beyond my control.—G. S. A.]

THE PRESIDENT

I DO not think at this gathering it is very important to receive reports of the work done. They are always about the same every year, and I think we know well through our various journals, which present the reports, the various activities that take place in different parts of the country.

What I want to do is to put before you a certain view that I have, which I have embodied in a Watch-Tower for THE THEOSOPHIST which has not yet been printed,¹ because I have sent it to a number of General Secretaries for their information and consideration.

The Order of Service does not really work very well—in India it works less well, probably than in most, no, not in most parts, but in many parts of the world—though of course there are places where the Order of Service is in very good condition indeed, as we know very well from the annual reports.

But I have written this Watch-Tower as one of a series of Watch-Towers which I am preparing to go into THE THEOSOPHIST, embodying the possibilities of Reconstruction in our Society itself when the war is over. The main burden of my theme so far as the Theosophical Order of Service is concerned is that an International Order is quite unnecessary. Every country has its own needs so far as the service aspect of Theosophy is concerned, and therefore at

the very least every country should be autonomous with its own Order of Service, working along its own lines for the satisfaction of the needs of the people.

We have, for example, in India many special lines which do not concern other countries at all. At the very least, or at the very most, I should rather say, we should organize our Indian Order of Service so that it embodies the needs of India. But I want really to go a step further than that. I am perfectly clear in my own mind that the work of a Lodge of The Theosophical Society is not merely the study of Theosophy, but the application of Theosophy to the needs of its surroundings, whether those surroundings be wide or narrow. I would therefore make the service aspect of Theosophy part of the very organization of the Lodge itself, so that the Lodge becomes responsible for the application of Theosophy, for Theosophy in activity, in social service of all kinds. We should then not even necessarily have a National Order of Service, though we might have it if it is convenient to co-ordinate the various activities in the various Lodges. But each Lodge should have two departments—first, the study department, and second, the activity department.

I sent these views, as I told you, to a number of Secretaries of Sections. As regards South Africa, for example, Miss Clara Codd has written :

¹ Printed later, in our last issue.

"I do not know what Mr. van Dissel and Mr. Kruisheer have recommended, and when Mr. Kruisheer comes to the Cape for the Convention I will have a talk with him about it. But I would like to recommend that the Order of Service as a separate organization should cease to exist, and that each Lodge and Section should organize their own. The reason for this is that the hierarchical organization of the present T.O.S. is very cumbersome and quite out of touch with the real personnel of each Section. For that reason it has ceased to function here.

"We in South Africa have decided to form in every Lodge a local Order of Service, along the lines which seem most suitable to each Lodge's capacities and environment. To my mind this is far the most practical solution, so I suggest that the T.O.S. be reorganized on those lines. The people in the Lodges know best who can really do the work in their vicinity, and what can be done. I see no need for any direction or organization from either London or Adyar."

I have not received many other replies, but a reply has come from Mrs. Adelaide Gardner of London, late General Secretary, with whom the present General Secretary of the English Section, Mr. J. B. Coats, associates himself, to the effect that they are both afraid if a Lodge is made responsible for its Theosophical Activities, it will concentrate on certain activities to the exclusion of others in which a few of the members may possibly be interested, so that the activity aspect will be made, as it were, sectarian and not universal to the Lodge itself. They think Lodges are not sufficiently universal in their outlook to be able to provide activities for every type of member who wishes to be active in social service and the application of Theosophy; therefore, they think on the whole it would be better to retain the International Order of Service as it is until the

Lodges are educated to supply the needs of every member who wishes to take up the application of Theosophy, along whatever lines. Actually, Mrs. Adelaide Gardner writes:

"It is appropriate, perhaps, to add here that at a special meeting the Foreword about the reorganization of the Order of Service was read. The special situation in regard to Freemasonry and the Church will be explained by Mr. Coats, no doubt, but as regards the Order of Service I feel myself that it will be essential to inculcate a wider universality *first* and then we can perhaps arrive at the happy result you envisage. At present the narrowness of outlook in many Lodges is such that the whole Lodge would feel itself committed to each activity of the Lodge, and disagreements would be sure to arise over so-called Lodge activities—disagreements which are now obviated because those activities can be undertaken by special groups in the Order of Service. This may not be ideal, but the great thing is that the work gets done with a minimum of friction under the present system. The Lodge remains with the study of Theosophy as its main activity, upon which all members are bound to unite. This works in Great Britain, at any rate, and I should consider it best to continue with the separate organization."

I think I now have as many views as I suppose I can get under the circumstances and difficulties of postal communication, and I think I shall publish that Watch-Tower for general information and consideration, and let it go at that.

But the question is as to what all of you think with regard to the Order of Service. My suggestion which is quite subject to any amount of modification, is that it is top-heavy, that we have an International organization which is not really needed at all. How do we need the International organization for work to be done in India, for

example? While it is useful to know what is going on elsewhere, at the same time we do not need the large structure of an International organization to find out what is going on.

As for a National organization, that may have its value. But I would stress a new outlook for the Lodges as part of our Reconstruction work, namely, the throwing upon every individual Lodge the duty of looking after its own application of Theosophy to the needs of its surroundings. I do not see why any Lodge should not be sufficiently impersonal in the matter so as not to cause it to appear that The Theosophical Society is exclusively or dominantly interested along a particular line.

Of course, I am never in favour of Lodges which have any particular outlook upon Theosophy, as for example, the Christian Lodge of The Theosophical Society. But that is a legacy handed over to me by my predecessor. She allowed a Christian Lodge of The Theosophical Society as a matter of principle, but I must confess that I object to it because it gives the appearance that a Lodge of The Theosophical Society may be specifically concerned with Christianity. It must not be. A Lodge of The Theosophical Society must have open doors to all, and while a particular Lodge of The Society may specifically make the application of Christianity to Theosophy dominant or exclusive, it should not assume the name of a Christian Lodge of The Theosophical Society, any more than I should want it to assume the name of the Hindu Lodge or the Parsi Lodge, or the Jain Lodge.

We are universal, and yet every Lodge must make the very important point of keeping its doors open to all who believe in Brotherhood, who are prepared to accept the three principles of Theosophy. I think no Lodge must ever appear to have sectarianism. Of course, in activities, the whole of the

Lodge members may take up the application of Theosophy to Christianity and leave the applications of Theosophy to other aspects more or less in perspective.

I should like the subject to be open now to conversation and discussion, so that I may gain the sense of the brethren who are here.

MR. N. SRI RAM

Vice-President

I entirely agree with the President in thinking that the Theosophical Order of Service as an International organization is not a very feasible proposition. If it had a purpose, that purpose has been served. I do not think we should have two International organizations overlapping each other—The Theosophical Society and the Theosophical Order of Service.

Heresetore the direction and administration of the Order of Service has left much to be desired, in the view of many who have taken a very important or active part in the Order. Sometimes it appears that a person has been chosen to be Head in a particular country who is practically the only person who has come forward, so that the work and his particular direction and guidance of it have not always been acceptable to those who would have liked to take part in the work.

I feel that in India the Order of Service has existed very largely only in name. We have had a person called Chief Brother, but my impressions of the Order of Service are that all meetings are got up at the last moment at Convention, at which one or two brothers have held forth. Except for these meetings which have had the value of keeping before our minds the idea of applying Theosophy as well as studying it, I do not think the Theosophical Order of Service has been a reality.

At the same time, most members of The Theosophical Society in India have been

active in one or other applications of Theosophy to the needs of the people. Our late President, Dr. Besant, always used to lay great stress upon every Theosophist selecting some field of work in which he would particularly labour, while he gave sympathy and support to other activities. She gave the fourfold grouping, political, religious, economic and social, and she said every Theosophist must make himself active in one or other of these fields.

I feel that we might abolish the International Order of Service, if that is the general view of all those concerned with the International organization. As the President has said, we may or may not have National organizations. I also fully accept his view that Theosophy should be regarded not merely as a matter of study, but also as a matter for practice. If only we can make every Lodge active in the application of Theosophy, in the translation of Theosophy into practical conduct, we shall find there will come about that vivification of Theosophical Lodges in India of which we have been speaking year after year, but of which we have seen very little sign so far. I think all that is perfectly true and it is worthy of our consideration.

But I should like to put forward one point for consideration in this connection. Every Lodge, as we know, is autonomous so far as its own work is concerned. There may be Lodges here or there which may take up a line of work which may not be very desirable from the Theosophical point of view, as we understand it. For instance, in western lands especially there may be a Lodge which begins to interest itself in medical research. It sounds a very admirable thing and is intended for relief of suffering, but it involves the encouragement and practice of vivisection. I do not say many of our Lodges would take to this kind of work, but some Lodge in the exercise of its autonomy may

take a line of work not consistent with our Theosophy.

In India it is just possible a Lodge may undertake some kind of association with political workers which may compromise the neutrality or universality of The Theosophical Society. It may begin to constitute itself into a unit for the promotion of some of the ideas of the Congress. We must safeguard ourselves in some suitable manner against such mixing of our Theosophical universality and Brotherhood with activities which more or less deny these ideas or are in opposition to them.

If we can provide some safeguard, I should be most heartily in favour of the view of the President that each Lodge should not only be a centre for the study of Theosophy, but also a centre of its dissemination in practice for the application of such wisdom as we have gained, to the needs of our fellow-men.

MR. ROHIT MEHTA

Recording Secretary

The President has put before us his own views, first of all as to whether the Order of Service should continue as an International organization, and second, whether we should have National organizations. I do not think there can be two views with regard to the continuation of an International Order because an International Order is not likely to prove very useful, cannot fully comprehend the problems of the various nations. I am entirely in agreement with the President's statement that the Theosophical Order of Service as an International organization should be abolished.

With regard to a National organization, I feel that we do require an organization on a National basis. I have in mind particularly our (India's) intricate political problems. If we leave the work of the application of Theosophy entirely to the Lodges, and if Lodges themselves are going to be centres

of political, economic, social and educational activities, far more than in any other fields we shall find difficulties in the political field.

Supposing a Lodge takes up political work. We know we have quite a number of members who do not see eye to eye with the politics our President has been advancing. If a particular group is going to endorse the politics the President has been advancing and another group is opposed to them, and there are many such controversial activities among Lodges, we do require a National Order of Service.

We shall not be able to build up a National organization by having just a Chief Brother as centre for the National organization. It will have to be built up from below. I think the Order has not succeeded in India largely because of two factors : (1) the National organization is not built up from below. We appoint from year to year a Chief Brother who has a few assistants, but unless and until each Lodge or each Federation has a representative, a National organization will not be a vital factor. (2) The second factor to be considered is that sufficient instructions have not been given from the central office, and unless instructions go out, our Lodges tend to slow down in their work of active Theosophy.

We need a vital Central Committee which issues instructions from time to time, definite ideas with regard to the work Lodges can take up. If we can build up a National organization from below, I believe a National Order of Service will be useful. If we abolish a National organization in India, I feel that our Lodges will not do any active work, but will become hot-beds of all kinds of controversial activities. In order to give active expression to Theosophy in our Lodges and not have controversial activities, we must have a Central National Committee, and that Committee must see that the organization is built up from below. I believe that an International organization has outlived its purpose. Let

us abolish it and build up a National organization, so far as India is concerned.

MR. H. K. MEHTA

of Bhavnagar

In India the Theosophical Order of Service has done practically nothing. We meet once a year in the name of the T.O.S. and then disperse until the next year. Lodges which are active are doing some work, but I feel it is better, as suggested by our revered President, that the International Order of Service is abolished.

A National Order of Service will create difficulties and troubles. In our National Section some Lodges may start social committees of different types, allow this activity and that in the Lodge, while others will oppose them.

The Theosophical Society should be as impersonal as possible, taking part in all activities, not identifying itself with any particular activity, so that The Society can consider all problems as applying to a community as such, and not to any particular part of the country. Then we shall be able to promote the Theosophical movement in this country or in any other country. If any member wants to work in politics, we have political organizations; for others we have various social movements in the country; but The Theosophical Society should remain as The Theosophical Society and should study all problems of life which are put before it.

MR. G. N. GOKHALE

General Secretary, India

Regarding the Theosophical Order of Service, Mr. Jamshed Nusserwanji has been Chief Brother for many years. When he first became Chief Brother we discussed the Order in Karachi, and at that time could not see the practical use of having an additional International Order. But we were told at

that time that the idea was that we might be able to attract non-Theosophists who were not interested in Theosophy but were interested in social welfare work. That was a valid argument in those days and we accepted it as a possibility, but as far as I know it has not happened.

We did try to associate ourselves with outsiders, but these people have their dogmas and it was very difficult for them, we found, to work with our Theosophical dogma of having no dogmas. To them universality is no principle at all, from their point of view. So, as General Secretary, I can say that the idea of associating other people, especially non-Theosophists, with our activities has not been found very helpful. At the same time, I know that many of our members are working on other associations all over India, but going as individuals on their own—in scouting, poor relief, medical relief, and similar social work.

As an Order I do not think the T.O.S. has done anything in India or is likely to do

anything. Each individual should be encouraged, that is the direction in which more work may come.

Last year I said I wanted every member of the Indian Section to give me just ten minutes of his time, or half an hour a week. I had *one* offer in the whole of India. If we had many offers we could co-ordinate them into something useful. I gave this gentleman something to do which was uppermost in my mind, to make an index of what C.W.L. has written, but here at the end of the year nothing has happened. It was most certainly an active service, but perhaps to him it was just labour.

So if we can inspire individuals, that seems to me to be the only possible direction, and if some of us are better today in service than we were, I can say it is because of the inspiration of Brother Jamshed. If we can get more individuals like him in every place, then I think the Order of Service will be much more active and useful than it has been in the past.

THE ORDER OF SERVICE IN S. AFRICA

Dear Dr. Arundale: After a very full discussion, and with complete unanimity, the 35th Convention just held at Cape Town, passed the following Resolution :

"That, feeling inadequate to the task, we think it wiser to leave the study of the Peace and Reconstruction work to be done by individual Lodges as they feel they best can ; and that with regard to the Theosophical Order of Service we are not in favour of a Head Brother appointed from outside the Section. Therefore we feel that we cannot accept such a Brother. We propose in future to organize all Service work ourselves in our Lodges, appointing Mr. Stakesby-Lewis as Leader, and all Lodges appointing their own officials as they see fit."

Mrs. Dougall wrote me just before Convention that she was resigning her post as Head Brother of the T.O.S. in S. Africa. So I have informed Mr. Gale of the above Resolution, and in future there will be no official Order of Service in this Section, but all Service work will be part of the Lodge's Theosophical and normal activities.

We have already had wonderful results by this method initiated in Johannesburg by Mr. Stakesby-Lewis.—CLARA M. CODD,

13 January 1943

General Secretary

[I suppose I need hardly say that personally I fully endorse the views of the South African Section as best suited to their needs.—G.S.A.]

SECCIÓN ESPAÑOLA

La 67 Convención de la Sociedad Teosófica en la ciudad Santa de Benáres.

La asistencia de trescientos cincuenta miembros de la Sociedad aseguró el éxito de la reunión Teosófica de Benáres de 1942-1943.

Aun cuando la Convención propiamente no se inauguraba, según Programa Oficial, sino hasta el día 26 de Diciembre, fuí gratamente sorprendido a mi llegada a Benáres el día 22 en la mañana, encontrar a gran número de Delegados ya instalados en los edificios del pequeño parque de la Sociedad. Más de un centenar de devotos miembros habían acudido con anticipación a ofrecer sus servicios a los organizadores y tal vez para asegurarse un comodo alojamiento, en todo caso había una gran animación y los ya instalados muy fraternalmente ofrecían sus servicios a los recien llegados.

Por Segunda vez se me ha concedido el gran Privilegio de asistir a una Convención en la ciudad Santa de Benáres y viviré eternamente agradecido por ello a los Maestros fundadores de la Sociedad, y a mi Maestro naturalmente. Talvez no pasaban de una veintena los Miembros Delegados, que no me eran conocidos; por tres días consecutivos tuve el gusto de saludar a Antiguos conocidos, cambiar impresiones, nuevas direcciones y de prometer a muchos de ellos, una visita a sus ciudades y Logias.

Es extraño, pero la alegría y satisfacción que experimenté en mi primera Convención y que creí fuera pasajera, en vez de aminorar va en aumento, otro, tanto me sucede al encontrar de nuevo a los Hermanos, antiguos conocidos, siento que mi cariño fraternal

por ellos es más hondo y que su vida y preocupaciones son algo que me preocupa como si fueran algo de mí mismo y que sus proyectos son también los mios, por consiguiente hoy después de mi asistencia a esta Tercera Convención Anual, me siento como si fuera parte integrante o inseparable con todos, yo nunca supuse que en la vida pudiera uno llegar a sentirse tan extrechamente unido a un número tan grande de personas; estar de acuerdo en su modo de pensar, en la manera de procerder, tener los mismos anhelos, pronto a servir a sus hermanos y por ultimo, estar dispuesto a dejarlo todo a cualquier momento en que el Maestro requiera de sus servicios.

No obstante los disturbios internos, el bombardeos de algunas ciudades, la enorme dificultad en los transportes debida a la escases de gasolina y a que los ferrocarriles que nunca fueron suficientes, hoy en dia estan por completo monopolizados por las necesidades del ejército, hacen casi imposible el translado de los civiles aun en casos urgentes, a no ser que se sometan a innumerables contratiempos, como por ejemplo a la espera en un lugar de transbordo todo una noche y parte de la mañana siguiente, como a mí me sucedió, pero esta demora fué menor que la ocurrida a algunas de los Delegados; todo esto es sabido, naturalmente a los verdaderos Teósofos nada detiene cuando se trata de acudir a una de sus Convenciones.

A solicitud de muchos de los Delegados en las noches del 21, 22 y 23 el Presidente Dr. Arundale quien se encontraba en Benáres desde el 16 de Diciembre, accedió a dar unas "Conversaciones Familiares" al estilo de las que nos dá los Viernes en Adyar,

varios miembros tomaron parte en ellas, haciendo toda clase de preguntas, reinó mucha animación y todos se mostraron muy satisfechos de los resultados obtenidos, al aclarar muchos puntos dudosos.

En la noche del 23, tuvimos una Fogata (Camp Fire) al estilo Krishnamurti y en seguida unas pequeñas comedias por los niños de las escuelas Annie Besant de Benáres.

El día Jueves 24 de Diciembre a las 7 y 45 de la mañana se celebró en el Templo Hindú de la Sociedad La Bharat Samaj Puja, ceremonia que fué muy concurrida y la extensión del Templo lo mismo que los various aditamentos llevados a cabo recientemente, muy admirados. La plancha de marmol con su surtidor de agua corriente para el lavado de los pies, por lo ingenioso mereció la atención y aplauso de todos. A las 5 y 30 p.m. en el Hall Principal, donde se construyó una extensión, se efectuó la inauguración del busto de la Doctora Besant y un retrato al óleo de nuestro último Vice-Presidente Sri Hirenranath Datta. Hablaron el Presidente Dr. Arundale, Mr. Sri Ram y Mr. G. N. Gokhale, Secretario Nacional en la India, residente en Benáres ; terminado este solemne acto nos dirigimos a los jardines del edificio central donde tuvo lugar la inauguración de una bella estatua del niño DHRUVA, esa bella estatuita le dá un gran realce al prado y jardines de su contorno, esta obra de arte es una verdadera joya escultórica. Despues de comida tuvo lugar una lectura con vistas en linterna, allí se exhibian los principales centros Teosóficos de la Indian dando toda clase de detalles acerca de los mismos.

El día 25 a las 7 y 45 a. m. principiaron nuestras actividades, de Pascuas, a esa hora se celebró en el Templo Hindú la Bharat Samaj Puja y a las 9. a.m. tuvo lugar la primera reunión para las oraciones de todas las religiones, en el prado donde está el

mapa en relieve de la India " El Prado de la India." A las 9 y 30 la Primera reunión de los miembros de la Mesa Redonda, este año como los anteriores las Delegaciones fueron muy numerosas. A las 10 y 45 tuvo lugar la reunión de La Orden de Servidores de la Sociedad Teosófica, se debatieron muchos puntos de gran importancia, en cuanto a organización. A las 3 y 30 p.m. tuvimos la primera reunión los miembros del Consejo General, allí los países Latino-Americanos por medio de su representante, presentaron nueve puntos de importancia a la consideración del Consejo y debo anticiparles que siete de ellos fueron aprobados, oportunamente se pondrán en conocimiento de las Secciones interesadas. A las 5 y 30 se llevó a cabo el Ritual de la Estrella Mistica y por ultimo a las 8 p.m. se nos obsequió con un concierto de música y canto Hindú. (En la reunión del Consejo General, se confirmó el nombramiento de Mr. Sri Ram para Vice-President de la Sociedad Teosófica).

El día 26 después de la Puja en el Templo Hindú y de las oraciones de todas las religiones, a las 7 y 45 y 9 a.m. respectivamente nos dirigimos al lugar designado para abrir la 67 Convención Nacional ; a las 10 y 45 a.m. el Presidente de la Sociedad Teosófica Dr. Jorge S. Arundale, declaró inaugurada la Convención y acto seguido pronunció su discurso Presidencial. No trataré de sintetizar sus palabras, solamente recomendaré de una manera especial a todos los Teósofos la lectura cuidadosa de este sunstancioso discurso, que acaba de aparecer en el Teosofista de Enero del corriente año. En este año, fuera del Delegado de Burma (País que hasta hace poco formaba parte de la India), el único Delegado que presentó saludos personalmente, a nombre de las Secciones a su cuidado, fué el Delegado Representante de la America-Latina. A las 2 y 30 p.m. se reunió el Antiguo Consejo de la Sección de

la Hindia. A las 4 p.m. una exposición de fotografías de Templos y estatuas antiguas de la India, entre otras personas que hablaron en este acto inaugural tuvimos el gusto de encontrar y oír al renombrado Filósofo Dr. Bhagavan Das quien a pesar de sus 74 años lleva una vida de gran actividad y no revela la edad que tiene. A las 5 y 30 tuvo lugar la primera conferencia oficial de la Convención, la que fué dictada por el Nuevo Vice-Presidente Mr. Sri Ram y tuvo por tema "La Presente Crisis Mundial y el Futuro", muchos aplausos recibió el eruditísimo expositor. Como este discurso será publicado, recomendamos su atenta lectura. Por la noche algunas Señoritas del Colegio Vasanta de Benáres nos obsequió con una simbólica representación referente a la vida de RAMA, tanto el arreglo escénico como el vestuario y la belleza de las artistas no dejaron nada que desear, muchos y muy merecidos aplausos cosecharon las Señoritas alumnas.

El día 27 después de la Puja y de la reunión para las oraciones de todas las religiones, Mr. G. N. Gokhale dictó la Segunda conferencia que tituló "La reconciliación de la Religión y la Ciencia", mucho provecho obtendrán los que lean y analicen sus puntos de vista. A las 10 y 45 Srimati Rukmini Devi presidió una reunión de los Jóvenes Teósofos, la que estuvo muy animada.

A las 2 y 30 p.m. se reunió la Liga de Padres y Maestros para discutir los problemas de la educación en las escuelas Teosóficas. A las 3 y 30 el Presidente presidió la reunión de la Convención de la Sección Hindú, la que fué atendida por una inmensa concurrencia y muy animada su discusión. A las 5 y 30 p.m. tuvo lugar la Tercera Conferencia, la que fué dictada por Shrimati Rukmini Devi titulandola "Las Artes en el Renacimiento de la India" Sind duda Rukmini Devi goza de muchas simpatías entre los Teósofos, pero su popularidad entre las multitudes en la India se la debe al haberse

dedicado a revivir las Artes en su institución de Kalakshetra en Adyar, y siempre que dicta conferencias sobre Artes el público acude a oirla con gran interés, así sucedió aquí cuando dictó su bella conferencia, recibiendo muchos aplausos. Por la noche se nos obsequió con música y cantos regionales.

Día 28, después de la Puja y de las oraciones de todas las religiones se celebró una interesantísima reunión de Preguntas y Respuestas las que fueron contestadas por el Presidente, Mr. Sri Ram y Mr. Gokhale, reinó mucha animación y las preguntas fueron tan numerosas que faltó tiempo para contestarlas. A las 2 y 30 p.m. tuvo lugar una reunión de los miembros del habla Hindi, quienes decidieron editar una Revista en Hindi. A las 5 y 30 Mr. Rohit Mehta (Secretario de Registros) dictó la Cuarta Conferencia de la Convención bajo el título "Plan de una Sociedad Feliz", sin duda también será publicada o por lo menos una síntesis de ella. En la noche tuvimos el gusto de admirar de nuevo a los comediantes infantiles, pero esta vez en numeros de canto y baile ejecutados admirablemente.

Día 29, como de costumbre en las horas de la mañana se celebraron los actos religiosos: Puja y oraciones de todas las religiones y a las 10 y 45 Rukmini Devi presidió la segunda reunión de la Federación de Jóvenes Teósofos. En la clausura de la Federación Rukmini Devi llamó especialmente la atención de los jóvenes hacia la necesidad de no mezclar sus actividades con la política. A la 1 y 30 el grupo Hindi de Delegados tuvo otra reunión y a las 2 y 30 La Bharat Samaj se reunió para discutir algunos puntos relacionados con sus finanzas. A las 3 y 30 tuvo lugar un "SYMPOSIUM" que presidió Mr. Gokhale y se discutió "El Deber de los Teósofos hacia la India" entre las personas que hablaron la única persona extranjera que tomó parte para presentar su punto de vista, fué la

Señorita Americana Elithe Nisewanger, todas los puntos de vista fueron muy interesantes. A las 5 y 30 el Presidente Dr. Arundale dió una conferencia titulada "La Sociedad Teosófica y el Nuevo Orden del Mundo" estas interesantes conclusiones serán publicadas y todo miembro de la Sociedad debe leerlas con detención. A las ocho p.m. la Señorita Alicia Boner dió una conferencia con la ayuda de linterna, el tema fué "Las Esculturas Medievales de los Hindues.

El día 30, después de las actividades religiosas de la mañana Shrimati Rukmini Devi dió una conferencia privada, para miembros de la Sociedad, sobre el tema "H.P.B." y su Espíritu en la Sociedad Teosófica A las 10 y 45 a.m. se clausuró la Sección Hindú de la Convención, y a las 2 y 30 p.m. se reunió el Nuevo Consejo Hindú. A las 3 y 30 el Presidente de la Sociedad Teosófica declaró Clausurada la 67 Convención Internacional, dando las gracias a las delegaciones y pronunciando un discurso que conmovió a todos los allí presentes. Acto seguido tuvo lugar un Té para todos los Delegados, el que se prolongó hasta el anochecer; muchos de los Delegados aprovecharon esa oportunidad para despedirse del Presidente, Rukmini etc. Por la noche tuvo lugar otro Concierto de música Oriental.

El día 31 en el Templo Hindú tuvo lugar la Puja y la Veda Pathana. Y la última Sección del Consejo General de la Sociedad Teosófica.

El día 1 de Enero de 1943 el Presidente y Rukmini con su pequeña comitiva partieron para Adyar, vía Bombay y un centenar de Delegados que quedaban dejaron a Benáres dentro de las siguientes veinticuatro horas.

Por demás está el decirles que la Convención fué un gran éxito, reinó la alegría, la fraternidad, buenas maneras y no hubo que lamentar ni la más pequeña nota discordante todos se mostraban muy complacidos.

El descargue de Fuerzas con seguridad fué inmenso, y muy benéfico en estos momentos de tanto dolor para la humanidad.

En Adyar también se celebró una Convención de "Soporte" y según el número de Delegados del Sur de la India el programa, debió estar muy interesante.

Como demoraré algunas semanas en regresar a Adyar, me apresuro a enviar esta medio relación de la Convención para ver si es posible que aparezca en el número entrante de The Theosophist.

A. T. G.

Benáres, Enero de 1943.

PSYCHO-ANALYSIS, ETC.

With reference to Mr. Furze-Morrish's suggestion, in his article in the September 1942 THEOSOPHIST, that the focal point of the three main systems of clinical psychology should be astrology, surely this is very wide of the mark.

I suggest that, simply, the power of God, in whatever form this really exists, is obviously the focus.

Freud's libido is just God's power in us. Adler's exemplar of the influence of physical imperfections is, I think, the effect in this life of misuse of God's power in previous existences.

Jung's ideas are in many respects so close to certain parts of Theosophical teaching as to require no comment.

E. G. TIMBRELL

BOOK REVIEWS

The Hound of Uladh, by James H. Cousins. Kalākshetra, Adyar. Price Rs. 5-10-0.

This latest Kalākshetra publication of Professor Cousins' poetical genius has a title which takes us to the old Celtic religious tales, but within its covers are fitly associated two dramatic gems, one of Indian and the other of Irish philosophy and beauty; and how similar is the fundamental expression of both!

The first of these, "The King's Wife," a story of Queen Mirabai, was first published twenty years ago, and as the publishers state, is already "regarded as a classic in its interpretation of the religious spirit of India," for we have depicted the spiritual breadth of the Muslim Akbar, the wonderful devotion of the Hindu Mirabai, and their mutual recognition of a greatness in each other. Surely here is a message for Hindu-Muslim India today—and no less also for our other bewildering problems—couched as it is in beautiful lyric language through which glow the fires of devotion and adventure. The beauty and reality which are part of the wholeness of the play, is spoilt by quoting lines, but perhaps we might be allowed this:

. . . . peace comes only to the open hands,
That are but highways of His passing will.

The second play, "The Hound of Uladh," which gives its name to the book, has a longer introduction by the author, for since the advent of Latin Christianity, the old Celtic religious tales have been forgotten as the Hindu tales have not, and only a comparative few know anything of them. But this introduction gives the background for the unfolding of the story of the play in such a complete yet concise manner, that it should send the reader to the glory and beauty of the old stories of the Truth that he may read

them himself if he does not already know them.

The play itself breathes the wonderful Celtic philosophy, so akin to the Indian, and it is expressed in Celtic beauty, sparkling with jewels of Irish wit and lightness which both veil and throw into relief the delicate spirituality of the Wisdom. The blending of two different tales of different epochs and the dynamic movement of time which the author cleverly controls, gives indeed in a wonderful manner the feeling of the "stable centre" of the progression of life which he wishes to convey, and here too the lyric quality of the language itself *sings* the philosophy into one's soul. On one page the reader rejoices in the glorious "Morning Chant to Lugh" (the Sun-God), and a few pages later revels in the Irish wit—itself a philosophy—when the God of Darkness says to Lugh :

. . . . You're a shiny man, sir,
But it's all in the will of the tinder spark
If yourself or myself may lift our head,
For the back of the light is the front of the dark.

And how happily philosophy is accepted when expressed by the serving-man, who says to his fellow that all he is doing is

. . . . talking in your sleep—and aren't we all
Doing the same? Sure if we were awake
And seeing things with understanding eyes,
We would be silent.

And how the world would be served in its need today if there were more of us who could walk alone and know that

. . . . The only talk
Worth half an ear is talk that stands its ground
While the mad world goes galloping along
. . . . and ends where it began
Haltered in some dark stable.

Or if we could remember with sanity that most of us write our understanding of God's

truth wrongly, even as said one of the characters, because

They hear the inside drama upside down
And write it backside foremost. And no
wonder

They and their world are heading for a mess.

But perhaps the finest gem of real philosophy is :

The mind is not a thing to be made up ;
Make up your *will* and leave the mind alone
To be the will's obedient instrument.

This book, which is produced with the accustomed Kalākshetra attractiveness and in a green cover, the cloth of which was woven at Kalākshetra, should be bought by all who want a spiritual, philosophic or literary treat ; they will read and enjoy every page of it and be better able to live in consequence.

E. F. P.

The Agaria, by Verrier Elwin, Oxford University Press. Price Rs. 12-8-0.

Mr. Elwin is well-known for his deep study and real sympathetic interest in the many forest and hill tribes living in India, and all his books have an anthropological and ethnological validity, which is all the truer because he is a welcome friend to these simple hill tribe folk.

The present volume describes the Agaria, a tribe in the Central Provinces, who are absorbed in their craft of iron-smelting which they carry on in the ancient primitive manner. Their myths and religious observances are all connected with iron, and Mr. Elwin has given deep study to these and their local variations, so that we have a most carefully compiled description of one of the poorest and most scattered tribes of India ; a people who have no language of their own and speak a corrupt Hindi, who do not live to a great age and are obviously dying out. No effort has been spared in gathering together accurate statistics of the

census of population, of the analysis of their iron ore as well as of the details of their craft, their creation and origin myths, their taboos and their magic, and it is profusely illustrated with excellent photographs and with drawings and maps, all of which add much to the value of the book as well as to its interest. It is therefore an exhaustive and sympathetic study of accurate scientific value, though this may not mean that we agree with all the author's suggestions as to their meaning. One point of interest is that the Agaria are linked with the Asur hill tribe, and Mr. Elwin, in company with some other ethnologists, thinks they may have some connection with the Asura of Hindu mythology ; possibly so, but the connection is hardly likely to be so simply explained as the author suggests, for have even the most learned scientists any knowledge of who the Asura really were ?

There is no doubt however that Mr. Elwin does know his Asur and Agaria, for his qualifications are "long residence and intimate contact" and a true and deep sympathy for this poor tribe, who from "long decades of slow material decline have lost their power of endurance" and are the prey of fears and anxieties for their continued existence as a tribe. His knowledge of these people enables him to close his book by giving the advice that the primitive furnaces should be studied by touring propagandists, who could then educate the Agaria into better methods of production of iron, and that meanwhile the taxes on furnaces be reduced to a purely nominal one, which should act as a sort of protection against the competition of what he calls "bazaar iron." And he urges upon the Government, "especially when it shall have passed into Indian hands" that they follow this advice of Asoka :

"Even upon the forest tribes in his Dominions, His Majesty has compassion . . . For His Majesty desires for all animate

beings security, control over the passions, peace of mind and joyousness."

This is the finest note of a fine book, which it is interesting to note has been possible to produce in its beautiful and surely costly illustrated form, through the generous aid of the House of Tata, who thereby "has shown its interest in the humble beginnings of the great steel industry" which they, more than any other firm, control in India.

E. F. P.

Joy of the Sun, by Savitri Devi. Thacker Spink and Co., Ltd. Calcutta, Price Rs. 4-8. The title does not, as it should, draw the attention of lovers of ancient Egypt, or of the personal devotees of Akhnaton, King of Egypt thirty-three centuries ago. It is a story-form, "Told to Young People," is the explanation on the title-page; but for young people also a title that would indicate more fully its dedication would serve better. However, its cover reproduces in colour the fine head of the young King that is repeated within the book, and attracts in that way, as it does in its shape, and good print, and display paragraphing.

These are minor matters, for it is the tone of the book itself that makes it a treasure, not only for young people, but for all those who enjoy a warm colourful understanding of other races, of other ages. Savitri Devi is evidently herself a devotee of things Egyptian; for her feeling for the life of the King and the parts played in it by his great mother, his loyal comrade-wife, and above all by his religion, is finely drawn. In this way indeed the title, *Joy of the Sun*, expresses the book itself. It is truly Theosophical in its import, with the sense of the Oneness of Life and the rhythm that must draw the humans, now separate, again together. The hymns composed by the King-Priest are deep with mysticism, and belong to all periods and all peoples where the

Great One Life is known. They bring to others not of that land, gleams of new joy in the perceptions of different symbols, of different aspects perceived by different eyes.

This is certainly a book to be included in the libraries of those who work with young people.

E. M. L.

Selections from Baha'i Scripture. Baha'i Publishing Trust, London. Price 7s. 6d.

The editor and compiler of these selections, David Hofman, makes high claims for the Baha'i scriptures, no less than that they form the Gospel of the New Dispensation of Brotherhood, about to take form on earth. It may certainly be conceded that they are part of it, and specially suited for the inspiration of a large part of the human race who do not readily respond to philosophical or Theosophical presentations of truth. Another life of rare perfection has been lived on earth, throughout constant persecution returning ever good for evil and shedding the light of Divine Wisdom on human perplexities. Bahá'u'lláh in many teachings here quoted laid an unerring touch on the causes of modern ills, economic, social and political, and indicated the lines along which to work for their removal. Practically all idealists are agreed on those lines today.

H. V.

The Other World, by M. K. Spencer. New Book Co., Kitab Mahal, 188-190 Hornby Road, Bombay. Price Rs 2.

The Spiritual Healing Centre, Coimbatore, is the publisher of this book. The chapter-subjects are a good valuation of the matter with which the book deals, not only the development of Spiritualism and its modern growth, as well as its suggested mechanism or mode of working; but in addition there are given, a peep into the ancient history of Spiritualism, as well as the usual, the living

dead and their helpfulness, and description of the other worlds, but, beyond these, discussions on : "Is mediumship desirable—its dangers"; and, "Objections and criticisms answered"; with an excursion, too, into psychology as a basis, in "The theory of subliminal consciousness."

But these topics are not dealt with sufficiently fundamentally. In these days when psychic phenomena are placed under rigid test conditions, to show that they have genuine common-sense value, it is not enough to give merely a picture of the psychic happening or of the faith of the individual concerned in its truth. Conditions are planable, that will eliminate many side possibilities, and must so be planned. Only to state that the signature of a written communication from "the other side" tallies with the signature used in life, (or rather with its printed facsimile), proves nothing. W. T. Stead is pictured as giving predictions, and dates are mentioned, but there is no stated witness of the predictions beforehand, with dated signatures. Equally in the realm of history, or in the comparison of religions, there is need for collation of evidence, rather than just a statement of opinion. It is not wise perhaps to religions in too general a way, or to meet the criticism that spirit-communicants do not say anything new, with the counter-question, did the Christ say anything new?

There is great interest in the cases of spirit-healing presented that would be strengthened and deepened if the above methods were followed. There is also a good background of sense in the warnings given of the dangers of mediumships that is well worth while. If study were given to Stead's ideas that the general possession of mediumship would mean disaster, and to the dictum here that mediumship is only for the student and

then for that one scientifically inclined, common sense would win the day.

E. M. LAVENDER

In Modeling Clay, by M. V. Garnsey.

The writer has evidently been inspired by thoughts from modern Theosophy, and thirsts to give them lyric utterance and to share them with her friends. Others cannot hope to share that bounty, for there is no publisher's name or price on her little book, which is printed in various colours and bound with multi-coloured woollen threads that cry aloud the influence of the Uranian star. Punctuation is nowhere bound by the chains of its usual rules in this little book. Speaking of the fate of unborn chickens—and I think this will give a taste of the picturesque and humorous style—we have :

Does she dream as she patiently sits and waits
For that hard, white egg to appear
Of a little one that is soon to come
And fill her days with fear

Lest a hawk may pounce and steal her babe
To carry it away to suffer ?
Or, does she dread the farmer's ax
That will make of her babe . . . a supper ?

Certainly criticism would be unfair. The reader must himself have Aquarius strong on his Ascendant.

D. G.

The Contribution of Theosophy to Freedom. The Blavatsky Lecture, 1941, by E. Winter Preston, M.Sc. T.P.H., London. Price 7d.

A most pertinent lecture, in which may be seen in a broad sweep the significance of the part which Theosophy has to play towards guiding mankind's footsteps to the goal which all acclaim with one cry to be—FREEDOM.

J. C.

PLAN FOR A WORLD UNIVERSITY¹

BY BERTRAND RUSSELL

[Dr. Besant entertained the ideal of a World University, and during her lifetime centres were founded in various countries. The author of the following scheme, Earl Bertrand Russell, was recently Professor of Philosophy in the University of California, Los Angeles, and is the author of many philosophical works. He is seventy-one and for half a century has averaged a book a year.]

INTERNATIONAL AUTHORITY

AT present education, everywhere, is controlled by national States, and is used to promote a degree of nationalism which is scarcely compatible with any system of international government. In the totalitarian countries, especially in Germany and Japan, education has been, and is, just as much part of the preparation for war as the manufacture of munitions. In certain respects national education will have to be subject to international control if the world is to be safe from such disasters as it is now enduring.

Assuming some form of international authority established, it must, if it is to be stable, forbid, and if necessary punish, not only actual rebellion, but the preparation for rebellion by means of mis-education in national States. But this negative aspect is less important than the positive aspect. There must be an educational system promoted by the international authority, designed to give instruction free from national bias, to produce textbooks and works of research calculated to encourage universal human loyalty, and to train teachers with a well-informed

belief in the principles upon which any supernational authority must rest.

The central institution required will be an international university. This should be in some neutral territory, analogous to the District of Columbia. It should be frankly designed to serve two purposes, one the purely academic, the other that of creating and diffusing an outlook calculated to promote loyalty to international ideals. The purely academic side of the university must be at least as good as is to be found in any existing university, and should be considerably better. It will be financed by the international authority. The laboratories, libraries, and other equipment should be the best possible. Both as regards teachers and students the university must be open to all races, all religions, all political opinions except such as reject the idea of an international government.

TEACHERS AND STUDENTS

The selection of the initial teaching staff is a matter of great importance and some delicacy. I suggest that the international authority should, in the first place, select three representatives of each large department of learning,

¹ With acknowledgment to *The Fortnightly*, July 1942.

all three to be of different nationalities. In doing so it should take account of international rather than purely national fame, for many of the men best qualified would be unpopular in their own countries ; Einstein may serve as the most widely known instance. The three men should themselves be professors, and should select the rest of the staff of their department, subject to rules precluding the preponderance of any one nationality within a department. The government of the university (except as regards finance) should be in the hands of a body consisting of the above three representatives of each department, together with a certain number of men chosen by the international authority on account of their administrative ability, or to secure adequate representation of the various nations.

The student body should be entirely post-graduate. It would become customary for students who hoped to achieve eminence to go on from their *alma mater* to a post-graduate course at the international university. Further, temporary fellowships should be offered to older men, both in the universities and in different professions, to enable them to keep abreast of recent work in their special fields, to meet their foreign colleagues, and generally to refresh their minds. Moreover, to supplement the permanent teaching staff, funds should be set aside to provide for visiting lecturers. The university should hold summer schools for those who could not otherwise enjoy its advantages. By these means it would soon become a flourishing intellectual centre.

All students should be required to know English and at least one other of the dominant languages of the world, and as many as possible of the lectures should be given in these majority languages. But where necessary the university should provide interpreters to make lectures in special subjects available to as many students as possible. The mixture of nationalities would tend to diminish national bias, both among students and teachers, and would make impossible the kind of teaching which ignores fact in order to flatter the nations to which professors and students alike belong. The Japanese teach that Japan was created sooner than other parts of the world ; in an institution where many nations meet as equals, such doctrines, even if a teacher holds them privately, cannot be avowed without covering him with ridicule.

WORLD VIEW OF SCIENCE

Among academic studies, perhaps the one that affords the clearest illustration of what a world university could achieve is usually written, and almost always taught, with a nationalistic bias ; facts are distorted or, if not actually falsified, are unfairly selected ; many of the men who are held up to most admiration are not those who have benefited all mankind, but those who have led one particular nation to victory in war. Examine the national bias exhibited in the history of science. The law which the English call Boyle's law is in France attributed to Mariette ; English writers sometimes suggest that Priestley discovered oxygen, which is an injustice to Lavoisier ; German mathematicians are apt to

claim Gauss as the originator of non-Euclidean geometry, whereas this honour belongs to the Russian Lobachevsky. The invention of the steam-boat is quite a different affair in English and American books. The most famous of such controversies was the dispute between Newton and Leibniz about the invention of the calculus, which prevented George I from bringing Leibniz with him to England, and ruined English mathematics for more than a century.

REWRITING HISTORY

All large countries falsify history in a greater or less degree. The accounts of the Indian mutiny that are taught to English children are grossly one-sided, and in the world university the Indian account of this event must be given exactly as much weight as the English account. The Italian government emphasized the glories of ancient Rome, and tried to make its subjects believe that these glories could be revived. The Japanese government "revived" the ancient Shinto religion, which had been almost completely displaced by Buddhism. But the new Shinto was very different from the old. It was a State religion, designed to instil the belief that the Japanese are radically superior to all other nations.

The history of German chauvinism began among university professors. Fichte's "Addresses to the German Nation in 1807" inaugurated the process, and emphasized the importance of education; he concluded that "to have character and to be German undoubtedly mean the same." Hegel developed a similar doctrine: Spirit, which

governs the course of great events, embodies itself now in one nation, now in another. Truly great men, whom it chooses as its instruments, are above the moral law; Alexander and Cæsar are given as instances. In our age, it is the Germans whom Spirit has selected as its champions. Mommsen's *History of Rome* is throughout a glorification of aristocratic imperialism; Rome and Carthage are regarded as prototypes of Germany and England, and there is a clearly suggested hope that some future Punic Wars may have a similar outcome. Treitschke preached German nationalism without any regard for accuracy. These learned men and their lesser coadjutors prepared public opinion in Germany for Bismarck, William II and Hitler. They show what university professors can achieve, and what in an opposite direction may be achieved by a world university.

EDUCATIONAL POLICY

As regards textbooks, the international university should appoint a licensing board to select textbooks from those already written, or, if necessary, to commission the writing of new ones. Every author of a textbook would have to seek the *imprimatur* of the international university before his book could be used in schools. Any State which rejected the authorized textbooks in its education would thereby afford evidence of disloyalty, and would be penalized. Inspectors would visit all schools to make sure that the approved textbooks were being used.

The peace treaty must, obviously, leave undetermined the period during

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South Africa: Miss Clara M. Codd—Box 863, Johannesburg; *The Link*.

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United States of America: Mr. Sidney A. Cook—Olcott, Wheaton, Illinois; *The American Theosophist*.

Uruguay: Señor Enrique Molina—18 de Julio 1333 Sala F, Montevideo; *Revista de la Sociedad Teosófica Uruguaya*.

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