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THERE IS NO RELIGION HIGHER THAN TRUTH

**THE PRESIDENT'S
PASSING**

**Are Fighting Leaders
Protected?**

Shelley: Poet of Freedom

The Samaritan of Europe

THE THEOSOPHIST

ADYAR

SEPTEMBER 1945

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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



ON THE WATCH-TOWER

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.]

CHALLENGE, BUT NOT DENOUNCE!

THERE are those who are bold enough to declare that their interpretation of Theosophy or the interpretation of some elder in whom they think they believe is the only real interpretation, such as those who hedge themselves about with the asseveration that the Theosophy as revealed by H. P. Blavatsky is the only Theosophy and that those who stray therefrom by the most microscopic hairsbreadth are traitors to Theosophy, to say the very least.

And there are those who insist that the beliefs commonly held by the average Theosophist, as in karma and reincarnation and the Masters, by no means constitute Theosophy, but that what they believe does constitute Theosophy, and is the only true Theosophy.

It is curious, not to say distressing, how many there are who are supremely confident that their own outlook upon life is not only right for them but no less right for everybody else, so that there are two classes of people—those who are in Heaven because they are right, and those who are more or less in hell (in whatever locality they may believe themselves to be) because, not being right as these others are, they must needs be wrong.

Every Theosophist must challenge the Theosophy of every other Theosophist to be sure that he has his own Theosophy, finer or coarser as this may be compared with the Theosophies of others. But his challenge must be on his own behalf, emphatically not on behalf of others. It is not for him to seek to impose the results of his challenge upon other people, nor should he arrogate to himself a measure (usually a large measure) of superiority because he hugs to himself what may or may not be a delusion that his Theosophy is obviously closer to reality than the Theosophies of others. It must be the glory both of Theosophy and The Theosophical Society that every Theosophist is free, beautifully free, illimitably free, to seek and find his own Theosophy, to seek and find the nature of his own membership of The Theosophical Society, and to express these just as a bird sings, not to convert, not to lay down universal laws, not to demand acquiescence, but to reveal his own nature as it may from time to time disclose itself in him, and to glorify the Theosophy and The Theosophical Society which so wonderfully stir him to seek his Truth, to find it, and to share it with his fellow-seekers.

It is because I believe in this freedom that I view with complete equanimity the denunciations by some of my fellow-members of

Adyar and all Adyar's works, as if their own outlook were alone true, all other outlooks being false and traitorous to H.P. Blavatsky. Personally, I have a horror of these certainties. They seem to me so terribly stultifying. But individual members must be free. They must be free to be certain that they alone know what Theosophy really is, and what The Theosophical Society should really do. We cannot limit freedom and say: Thus far and no further.

If they are sure they are right and that all others who believe differently are wrong, then let them say so, but not denounce. I pray they may remember that Universal Brotherhood, to the formation of a nucleus of which they have pledged themselves in joining The Society, and that they will exercise to the utmost the wonderful virtues of tolerance and understanding, so that at the most they feel sorry—if they so choose—for those who walk in darkness, never vilifying them nor ascribing to them sinister motives.

BROTHERHOOD FIRST

It has sometimes been said to me that I should on due occasion expel any member who demonstrably denies in his actions and speech and attitude the First Object of The Society. I dare not say that I should never feel it my duty to remove a member from his membership, because it would be wrong for me so to commit myself. But I must ever think more of the Universal Brotherhood than of any individual member's flouting of it, however obvious and incontrovertible the flouting might be. Almost at all costs every member must be safe in his membership, and only when he is definitely imperilling the stability of the Brotherhood of The Society could the possibility of his removal at all arise.

To denounce the principal officials of The Society for disloyalty to it is certainly within the freedom of every member, though it is a low class of denunciation which ascribes evil motives to them, or shall I say unworthy motives? To inveigh against the common Theosophical beliefs of most of The Society's members is no less within the freedom of every member, though it is a low class of inveighing which declares such beliefs to be wrong. Actively to canvass against the offending officials or beliefs is no less within

the freedom of every member, but the canvassing must be achieved in a spirit of courtesy, tolerance and understanding—never against persons, always against their views.

Above all, the spirit of mutual friendship and respect must ever be maintained, however intense the clash of opinion may be. The Golden Rule for all of us Theosophists is that we cherish our truth for ourselves, never seeking to impose it upon others. All truth is Theosophy, and the moment a member declares a certain conception to be truth for him it becomes his Theosophy, be it ever so different from the Theosophy as conceived by the majority of the fellow-members. Essentially, I hold, Theosophy springs far less from without and far more from within. Theosophy is the truth, the science, the religion, the philosophy, the practical ideal of living. Theosophy is more than as may be contained within any book or utterance. Theosophy is the very soul of living, and that soul is in all creatures, be they who they may.

Isis has been unveiled for us in one of her aspects which we have called Theosophy. Innumerable other aspects there are, and every creature is a Theosophist "sans le savoir."

I have put all this in italics because I want to emphasize it. I am anxious that there shall be as many freedoms in our Society as there are members, but I am still more anxious that each and every free Theosophist shall be happy in all the other freedoms, not on his own account, for he has his own happiness in his own brand of freedom, but on account of those who rejoice in their freedom no less than he rejoices in his. We must not be belligerently free, but most graciously free and generously.

Each of us must no doubt have authority behind him, he must look up unto the hills and mountains. But he must also be an authority—his own authority. It is better to be than to quote. It is wonderful to follow, but perhaps it is even more wonderful either to lead or at least to walk erect and straight on his own way as he happens to perceive it.

May we not be proud of the differences among us within an unbreakable Brotherhood? Shall we not say how glad we are that within the same fold there dwell

together in amity the most divergent opinions and certainties? There may be many to disagree with what is sometimes disparagingly called the Adyar Theosophy. But shall they not be glad that it is possible for the leonine Adyarrians (they are supposed to be domineering and aggressive) to lie down with the lamb-like non-Adyarrians? And is it not true that the closer we draw to one another the more we like one another?

The world is becoming smaller so that we may become more brotherly.

CHALLENGE!

I do not for a moment suggest that many of us do not offend in aggressive pride in our own conceptions of Theosophy. Some of us may have sought to thrust our certainties down the throats of our fellow-members. This aggressive pride and this endeavour forcibly to feed are indeed reprehensible. But we must take into account both the fervour of the comparatively newly converted and the almost irresistible urge of a cause, a conception, an outlook, which seems not only to be profoundly true, but no less the only way in which a true Theosophist can possibly be true to Theosophy and to The Theosophical Society.

I think the time has come for a far broader outlook, so that we no longer brandish among our fellow-members for their chastening the names of this or that or the other leader, nor do we lay down any law as eternally sacrosanct.

Essentially is Theosophy life and living, not form and letter; and there is nothing in our Theosophy of today nor in our Theosophical Society of today which shall not change with the changing times. A new world—a new presentation of Theosophy. A new world—a new emphasis on the Universal Brotherhood which is the very life of The Theosophical Society.

So we must be ever ready to challenge and to be challenged. But we must all know how to challenge and how to receive challenge.

There can be no true challenge which is not reverent, which is not in understanding, which does not exalt brotherhood above all difference.

Thus alone dare we challenge principles, persons, publications. But we must chal-

lenge them and be challenged in them, for the spirit of change is abroad, and changing food must be given to changing appetites.

How many among us know how to challenge so as to widen and to intensify our universal brotherhood and not to narrow and restrict it?

Yet challenge there must be, or Theosophy and The Theosophical Society will for the time being sink low in frustration.

Revolving on its universal axis the Diamond of Theosophy now shows one facet of its Truth and now another to a world expectant, though all facets are ever shining to the perfect glory of its Being.

But in the midst of all challenging, essential as I believe it to be to the welfare of The Society even if the challenge, in all reverence and understanding, be in respect of that which is held most sacred and intimate, the uncompromising truth of the 127th Psalm must never be forgotten:

Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

I should not dare to write as I have written in this Watch-Tower were I not firmly rooted in my knowledge of the existence of Those whom we call Masters, who are the Elder Brethren and Real Government of the world, who Themselves established The Theosophical Society and have given constant mandate to those who have been its leaders.

Knowing this, and knowing too that this Society of ours and Theirs is founded to promote brotherhood, truth and freedom, my own personal centre must ever be the Masters and Their work.

But this all the more emboldens me to challenge all that I may hear or read or see, not as a matter of suspicion but lest I cling to the letter so that the spirit eludes me. The very letter itself may have been right for yesterday. Am I sure it is right for today? I may have heard a word yesterday. Am I sure I have not failed to hear the word spoken for today?

The Masters *have* said. But what *do They* say?

The orders of yesterday may be those for today. But am I sure that there are no other orders for today?

How difficult to know! But how important to use judgment and intuition to be sure that the old order has not changed, yielding place to new.

TAKE A RISK!

And if an intimation somehow comes shadowing forth a new dispensation, shall I turn away from it for safety's sake or shall I take a risk so as possibly to seize an opportunity? Let me say that the issue is far less any advantage to myself and far more any advantage to The Society. In these days when a false step may precipitate disaster, when it is comparatively easy to be greatly true or greatly false, there is need for caution. But there is also need for courage—for courage to take the risk of abandoning the beaten track if in so doing there seems to be an opportunity to serve Theosophy and The Theosophical Society more faithfully.

It is very dangerous to take risks, but is it not even more dangerous not to take them?

The Masters took a very great risk in revealing Theosophy and in founding The Theosophical Society close on seventy years ago. Some of Their Brethren, we have been told, were doubtful about what would be a departure from established custom and policy.

The Masters have taken a very great risk in permitting Themselves to become so open to the gaze of multitudes and to misunderstanding, if not more, on the part of the ignorant.

The Masters have taken a very great risk in opening the Path of Holiness far more widely than it had ever been opened before.

The Masters have taken a very great risk in offering such overt guidance to members of Their Society through chosen messengers and agents.

It cannot be said that in every case the risk was justified by the result.

But I am very sure that on the whole the results have abundantly justified the risks.

Yet the risks had to be taken, and I do not hesitate to say that as we pass out of an old world into a new there is urgent need for the risk to be taken of seemingly, but not really, departing from the generally accepted traditions within which so far our Theosophical footsteps have been confined.

It is not what is challenged that is of importance, but how it is challenged. Gracious-

ness, understanding, tolerance, respect—these justify any challenge even though it pierce into the sancta sanctorum of our sacredness.

It is far less what we believe that matters, far more the way in which we believe.

I should like it to be clear that in all I have been writing I am but expressing my own personal convictions, those which help me on my own way. I want our Theosophical ground to be cleared for decent freedom of expression and for free but brotherly challenge of policies and traditions and authority, so that fear is eliminated, the oppression of set Theosophical public opinion is removed, and each Theosophist is assured that only in membership of The Theosophical Society is he really free to be himself. I want all Theosophical correspondences, if there be any, to condemnation, to threats of penalties for non-belief in this, that or the other, to virtual ostracism for non-conformity to current orthodoxies and predominating trends of thought, to disappear once and for all in the very name of the Universal Brotherhood of humanity.

Let every Theosophist follow his own pathway and accoutre himself in whatever paraphernalia may seem appropriate to him.

All Theosophists are equal in their membership of The Theosophical Society.

Their equality must be maintained at all costs.

But in their turn they must feel sincere brotherhood with every one of their fellow-members.

There must be no abuse, no arrogation of superiority, no contempt, no insistence that The Society has fallen from grace and can only be redeemed if other members will cease to be lost sheep and will return to the fold in which certain sets of members preen themselves, or possibly in all sincerity are sure that they alone have held fast to the original purposes of The Society.

In all probability, while the world doubtless needs, according to its changing moods, a general attitude on the part of The Society's membership and a presentation of Theosophy according to its requirements, it also needs the outlook of every single member and groups of members, change as this outlook may from time to time.—G.S.A.

THE PRESIDENT'S PASSING

BY THE VICE-PRESIDENT

AS this issue is being printed I have to announce to members of The Theosophical Society throughout the world the sorrowful event of the passing of our President, George Sydney Arundale. Sorrowful to us, because of the loss we have to endure which is irreparable, though to him personally it must be an ascension to a height, wherein are gathered his illustrious leaders and predecessors, H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater and others, of revered memory. Along with them and like them he was and is a Brother of Light, a soldier in the cause of Righteousness and Wisdom. His being here for the moment or elsewhere in realms which are beyond our physical senses is a matter which at any time he would have most joyfully left to those Chiefs in whose service it was his one and only ambition to be for ever a true and dependable servant.

He passed on during the night of August 11-12 at 12.45 Indian standard (war) time,¹ after the severe trial of an illness which showed itself in the form of daily fever for over six months and ended with complications connected mainly with the lungs, and the cremation took place at 11.30 a.m. on the 12th on a special site close to the Garden of Remembrance. He bore the illness with remarkable patience, enlivened in moments when he was comparatively free from its disabilities with his usual cheerfulness and humour. He was confined to his bed for nearly a month and a half, and during that period had the most devoted care and attention of his physicians, Captain G. Srinivasamurti and Dr. S. Gopalan, of Shrimati Rukmini Devi who personally ministered to his needs to the maximum of her physical capacity, of Mr. Sankara Menon, than whom no more selfless friend and companion can be found ever among the elite of that category, of Shrimati Padmasini, Mr. M. D. Subramaniam, and others whom there is little room to mention here.

¹ The Madras Observatory gives this in universal time as 00.45 a.m. on August 12.—J.L.D.

The President passed surrounded by the thoughts and affection of not only the residents of Adyar but also many friends who had come to know about his serious condition, subsequently multiplied a thousand-fold, as the news of his death reached his fellow members and friends all over the world through cable, radio, and the press. He had the rare quality of evoking from those who had the good fortune to come into the sphere of his influence—and this covered many fields of interest and activity—the warmest personal affection for him and enthusiasm for the cause in which he led them. His spirit will remain blended with that of The Society, and the vivid impress of his personality will long remain evident in its activities and in the thoughts of its workers.

H.P.B. passed away; later the Colonel; then Dr. Besant and Bishop Leadbeater; and others who have shed rich lustre on the name and work of The Theosophical Society. But The Society continues on its onward course which is to serve those far-reaching ends which it has been ordained to help to fulfil. Now that our beloved Brother has gone, in order, as we might feel assured, to prepare the further way of The Society's progress, let those of his band who remain take those ends, in whatever manner each one might envisage them, deeper and closer into our hearts. More than ever before is now laid upon us the sacred duty of serving our Society through each of its three great Objects, spreading far and wide the conception of Brotherhood, and proclaiming, not dogmatically but as students and seekers, such understanding of God's plan and wisdom as we might have been able to attain. We honour our President best by active service, to the cause to which he had so wholly dedicated himself, the cause of Theosophy and The Theosophical Society.

N. SRI RAM

Please refer to p. 242 for an official notice regarding the Presidential Election.

Why I Do Not Return To India

H. P. BLAVATSKY

[The "inside story" of H.P.B.'s departure from Adyar, due to betrayal and neglect. She wrote this report early in 1890, and Dr. Besant's defence of her published in our last issue was written at the end of the same year. Both articles give direction to us today in chivalry and loyalty to our leaders.]

TO My Brothers of Aryavarta,
In April, 1890, five years elapsed since I left India.

Great kindness has been shown to me by many of my Hindu brethren at various times since I left; especially this year [1890], when, ill almost to death, I have received from several Indian Branches letters of sympathy, and assurances that they had not forgotten her to whom India and the Hindus have been most of her life far dearer than her own Country.

It is, therefore, my duty to explain why I do not return to India and my attitude with regard to the new leaf turned in the history of the T.S. by my being formally placed at the head of the Theosophical Movement in Europe. For it is not solely on account of bad health that I do not return to India. Those who have saved me from death at Adyar, and twice since then, could easily keep me alive there as They do me here. There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India.

In Europe and America, during the last three years, I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities; uncalled for and utterly undeserved animosity—almost hatred—has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar,

during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.

Let it be understood at once that I accuse no one. Knowing what I do of the activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical Movement, I do not regard those who have become, one after the other, my enemies—and that without any fault of my own—as I might regard them, were it otherwise.

One of the chief factors in the reawakening of Aryavarta which has been part of the work of The Theosophical Society was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with Their names and *Personalities*, great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus; that They were learned as none others in all the ancient wisdom of Gupta Viḍyā, and had acquired all the Siddhis, not as these are represented in tradition and the "blinds" of ancient writings, but as they are in fact and nature; and also that I was a Chela of one of Them. However, in the fancy of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as "Mahatmas" and still some too enthusiastic friends belittled them with their strange fancy-pictures; our opponents,

describing a Mahatma as a full Jivanmukta, urged that, as such, He was debarred from holding any communications whatever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahatmas at all in our age.

THEOSOPHICAL ROOTS IN INDIA

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India; to defend the Ancient Wisdom contained in its Darshanas and Upanishads against the systematic assaults of the missionaries; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through The Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him? Without The Theosophical Society, would India have ever thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularizing and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself have ever thought of doing so, had he not joined The Theosophical Society? Would your political Congress itself have ever been a possibility, without The Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if The Society had never given to India but that one future Adept [Damodar] who has now the prospect of becoming one day a Mahatma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain. Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S., or even my humble self, have

been the means of doing the slightest harm, either to the country or any Hindu, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice—then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded The Theosophical Society.

Aye, my good and never-to-be-forgotten Hindu Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other—Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names, which, but a few years ago, had become a household word in your mouths.

THE MASTERS' PROTECTION

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or other of the Masters was almost constantly present among us, and their spirit ever protected The Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Pādri-Coulomb "thunderbolt descended." I returned in November, and was taken most dangerously ill. It was during that time and Colonel Olcott's absence in Burma, that the seeds of all future strifes, and—let me say at once—disintegration of The Theosophical Society, were planted by our enemies. What with the Patterson-Coulomb-Hodgson conspiracy, and the faintheartedness of the chief Theosophists, that The Society did not then and there collapse should be a sufficient proof of how it was protected. Shaken in their belief, the fainthearted began to ask: "Why, if the Masters are genuine Mahātmas, have They allowed such things to take place, or why have they not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?" Yet it had been explained numberless times that no adept of the Right Path will interfere with the just workings of Karma. Not even the greatest of Yogis can divert the progress of Karma or arrest the natural results of actions for more than for a short period, and even in that case, these results will only reassert

themselves later with even tenfold force, for such is the occult law of Karma and the Nidanās.

Nor again will even the greatest of phenomena aid real spiritual progress. We have each of us to win our Moksha or Nirvana by our own merit, not because a Guru or Deva will help to conceal our shortcomings. There is no merit in having been created an immaculate Deva or in being God; but there is the eternal bliss of Moksha looming forth for the man who becomes *as a God* and Deity by his own personal exertions. It is the mission of Karma to punish the guilty and not the duty of any Master. But those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly. This is of course addressed to those who have not yet quite lost their faith in Masters; those who have never believed, or have ceased to believe in Them, are welcome to their own opinions. No one, except themselves perhaps some day, will the losers thereby.

As for myself, who can charge me with having acted like an impostor? with having, for instance, taken one single pie from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums? Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Pādri class and Psychical Research Society have been unable to explain to this day, viz., the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to The Society every penny I earned by writing for the papers, why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

If, I say, at that critical moment, the members of The Society, and especially its

leaders at Adyar, Hindu and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realized, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.

FALSE ALARMS

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protest, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government, while my best friends believed in the doctors' threats that I must die if I remained in India. So I was sent to Europe to regain my strength, with a promise of speedy return to my beloved Aryavarta.

Well, I left, and immediately intrigues and rumours began. Even at Naples already, I learnt that I was reported to be meditating to start in Europe "a rival Society" and burst up Adyar (!!). At this I laughed. Then it was rumoured that I had been *abandoned* by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated *medium*, who had mistaken "spooks" for living Masters; while others declared that the real H. P. Blavatsky was dead—had died through the injudicious use of *Kundalini*—and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H.P.B. Some again held me to be a witch, a sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the destruction of all those who had the misfortune to be *psychologized* by me. In fact, the powers of psychology attributed to me by my enemies, whenever a fact or a "phenomenon" could not be explained away, are so great that they alone would have made of me a most remarkable

Adept—independently of any Masters or Mahatmas. In short, up to 1886, when the S.P.R. Report was published and this soap-bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no one; nor does it matter who said a thing and who repeated it.

One thing is certain; with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Damodar in 1886, he notified me that the Masters' influence was becoming with every day weaker at Adyar; that They were daily represented as less than "second-rate Yogis," totally denied by some, while even those who believed in, and had remained loyal to Them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, than I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health.

Nay more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council's permission. This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of THE THEOSOPHIST to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw

I was not wanted, and remained in Europe in spite of my ardent desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

INDIA'S KARMA

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London than I found people—the S.P.R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding—to believe in the truth of the great Cause I have struggled for, and in my own *bona fides*.

Acting under the Master's orders, I began a new movement in the West on the original lines; I founded *Lucifer*, and the Lodge which bears my name. Recognizing the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three Objects of the T.S., viz., to promote the study of Oriental literature, I was determined to carry out here the two others. All know with what success this has been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in India—at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent. And as, unless They appear among the Council *in propria persona* (which They will certainly never do now), no advice of mine on occult lines seems likely to be accepted, as the fact of my relations with the Masters is doubted, even totally denied by some; and I myself having no right to the

Headquarters, what reason is there, therefore, for me to live at Adyar.

The fact is this. In my position, half-measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T.S. For the future, then, it is my intention to devote my life and energy to the E.S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

And let me say at once, to avoid misconception, that my only reason for accepting the exoteric direction of European affairs, was to save those who really have Theosophy at heart and work for it and The Society, from being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but are entirely working against both, endeavouring to undermine and counteract the influence of the good work done, both by open denial of the existence of the Masters, by declared and bitter hostility to myself, and also by joining forces with the most desperate enemies of our Society.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a

"Master." However it may be, there is no alternative to this dilemma.

The only claim, therefore, which India could ever have upon me would be only strong in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the ones whom I have the right to expel for open disloyalty to their pledge (*not to me*, H.P.B., but to their *Higher Self* and the *Mahâtmic aspect of the Masters*), a privilege I cannot exercise with the F.T.S.'s at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the Tree, and thus save it from every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as They understand it, and for the T.S. on the lines upon which They originally established it.

If, then, my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the people; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement. Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumny and ambitious malcontents—both without and within The Theosophical Society.

H.P. Blavatsky

(From *The Theosophist*, January 1922)

Civil Service For Spiritual Affairs

J. E. MARCAULT

AN ample, simple vision of our Society is very much needed in the minds of all of us; a vision that would not exclude as irrelevant, but include as significant, its many present and its many future activities; simple, then, not as a homogeneous, formless fluid, but as a richly organized unity, such as a great tree sensed from its trunk, or a range of mountains seen from its peak.

Many such images could no doubt be found, borrowed from the natural or from the human world; we should all possess one. So much has our Society grown, that we have allowed its development to outgrow our minds' grasp and, from our specialized activities or limited conceptions, the T.S. has appeared to us an over-complicated, over-organized mass of activities whose inner necessity and unity we failed to see.

Social images are perhaps more helpful here than natural ones. For my own part, I see the T.S. as fulfilling, with regard to the whole of mankind, the task that an institution like the Civil Service accomplishes in a nation. Civil Service is an organization for service and nothing else. It has no rights but only duties. It is an intermediary between the ruling power and the evolving masses. It interprets, for the benefit of the people, what would otherwise be to them an incomprehensible, tyrannical legislation. It makes law into human institutions; it is at the service of government for the service of the governed.

A WEAPON OF THE INNER GOVERNMENT

Without this Civil Service there would be an abyss between the rulers and the ruled. Orders issued would either not reach, or be misunderstood by, the nation; the only link between King and subjects, government and citizens, would be the police force and the courts. There would be compulsion from above, not cooperation from below. There would be rule but not education of the people to self-government, and the essential function of government is education.

As between the Divine Rulership of the world and evolving men there are not the

Lords of Karma alone, but also the Hierarchy of the Elder Brethren, so between King and Nation there is, together with the organization of force, that organization of understanding and guidance, tempering rule into service, law into institution, love into happiness, reform into evolution.

To me, then, our Society is a Civil Service for the spiritual affairs of mankind, in the hands of the Inner Government of the world for the service of all men, as an extension among us men of the great Hierarchy of Wisdom that mightily and sweetly ordereth all earthly things. Our mission is with the evolving spiritual life of men and with nothing else. It is, I think, because we have not been clear about that, because our vision has not remained on the plane of spiritual evolution, that we have become confused. We have come to think of Theosophy in terms of politics, or of religion, or of science, without realizing that these were only higher-mind or social forms, and that our task was with the spiritual life of which they are the expressions.

In all nations, in all religions, in all the branches of human civilization and culture, Theosophy and The Theosophical Society are concerned with spiritual progress. This was expressed in striking terms by the Secretary of a great political party who once remarked to me that, although he himself was not, and for philosophical reasons would never be, a Theosophist, he could speak with high praise of the Theosophist: "We have many in our party," he said, "and we want more. Theosophists have a passion for human service; they do not serve the party, they serve the people for whom the party exists."

This is, in my experience, the highest compliment ever paid to us as Theosophists, as

well as the truest description of our special calling. This, I consider, we should all deserve, whatever line of work we undertake—not serving any party, church, science, nation, etc., but serving the people for whom the organization exists, that is, men throughout the world. And The Theosophical Society should, and does effectively, if we look upon it aright, organize that passion for human service into a veritable Ministry for Spiritual Affairs throughout the world (*Ministerium* does mean service.)

If Theosophists, the world over, instead of segregating themselves apart from the world, remained in active contact with it, entering into all those organizations where the best men of all races are working for the good of their brethren, and worked there through the organizations, enflaming them with their own passion for human service, inspiring their co-workers with ideals of wider and wider Brotherhood, then our Society would fulfil its true mission.

THE MASTERS' EXAMPLE

Some speak of Theosophical leadership as though they dreamt of some "Coup d'Etat" that would give dictatorial powers to a Theosophist in every department of human activity. But if we are to be entrusted with any power at all we must lose the idea of spectacular success. We can learn from our Masters. They guide from within, They remain invisible, They do not command but inspire each one who can do well to do a little better, knowing that the progress of mankind means the progress of all individual men, not the disciplining of them all into obedient herds.

We have in the past worked for The Society; we have tried to bring the "outer world" to our Lodges. And that was right: The Society could only be constituted and can only exist by calling members from the world. But we have now to work *through* The Society for the world.

Again, because we were calling fifth sub-race Theosophists to Theosophy, we had to do so by using fifth sub-race methods, mostly by propagandizing Theosophy as a doctrine, mainly emphasizing in our work the second of our three Objects. But now that the

sixth sub-race is born, that the buddhic life and its experience are out in the objective world of men's consciousness, most of our public work will, I think, be done by emphasizing the first Object. If, in all the organizations where the best of men serve their fellows in the name of some ideal, principle, faith, or doctrine, the leaders of our race could render to Theosophists the testimony I have quoted; if we were known as serving, not Christianity, nor Hinduism, nor Buddhism, nor Agnosticism; not conservatism, nor liberalism, nor socialism, not even Theosophy and The Theosophical Society, but men; and if, conscious of our unity throughout the world, we deliberately strove for the realization of man's spiritual unity, then in every town and nation where our Society exists there would indeed be a "nucleus" of Universal Brotherhood. And when, from living the buddhic experiences of human oneness where alone they can be lived, that is among men, we returned to our Lodges and gathered those experiences together, then we might hope that, rising in a flame of understanding and love, we would reach the Brotherhood within, and we could know ourselves for what we are meant to be, a link between the Great Brotherhood of Superhumanity and the Great Brotherhood of humanity, at the service of the Inner Government of the world for the service of all men, without distinction of race, colour, sex or creed, that is of all evolving spiritual Egos.

Our Society has lost much of its power, I take it, because as its members took up the various lines of work into which its world-mission had to branch off, they lost their vision of the whole mission for which they worked. There has been a reabsorption of our members' interest into nations, creeds, branches of study, lines of activity. We need a strengthening of our universal vision—we need a more powerful sense of our multiform unity, a clearer perception of the oneness of our organized service of men, a renewed consciousness of the Theosophical Brotherhood, and of its relationship with the Great Brotherhood above and with the great Brotherhood around. It may be that my unpoetical image will serve to that end.—*Theosophical News and Notes.*

The Occult Meaning Of Kingship

ERNEST V. HAYES

ONE by one, the kings, if not the captains, depart, or, as a rather exultant Socialist put it, "join the unemployed." The future will hold some strange surprises, but up to now there is no clear indication of a deposed King regaining his throne with the security born of the goodwill of his people. The few Princes who remain feel the breeze of Republicanism and have to hold on to their coronets as a man clutches at his hat on a very gusty day.

In this, is there anything to regret? Does the passing of the Kings imply a setback from the spiritual and occult standpoint, or a shuffling step forward in the well-being of the peoples of the earth?

Clearly, from the occult standpoint there is nothing to regret, even though the loss of the kings be a misfortune. Races, as well as individuals, grow by temporarily discarding what they ought to keep, as well as by rejecting what is harmful because it is outgrown. It is most unwise to tip out the baby with the bathwater, and certainly unpleasant for the infant, but we may discover our need of the baby very quickly and before much harm is done.

If the Kings are a fundamental necessity in human growth (as are philosophers, prophets and artists), then the Kings will come back, sooner or later. If they have some grasp of the occult principles of life, they will submit to temporary exile, as a martyr submits to far worse, and they will try to learn what are the causes at work in their repudiation. In that way, the people may grow in the lack of them as well as under their rule.

To decide whether Kings are a fundamental necessity, we must think of principles rather than of certain persons known as Princes. If the principle be right, we may then consider how far a particular monarch embodies that principle. He ought not to reign through his personal qualities alone; qualities that might be found in any President or Premier. Pope, President, or Premier reaches his position through a Party and the Policy of that Party. The good qualities of such a Leader are a great asset to him, and to the spiritual or temporal realm over which he is called to preside; but it is not primarily for those that he is placed in office by his "clique." Within a Party, ecclesiastical or secular, a man may

rise step by step, encouraged to climb until he gains the coveted position: the Chair of S. Peter, the Patriarchate of Moscow or Antioch, the White House, the "hot seat" of Mexican Presidency. But in the final moves that make him Chief, the Party has little to say; there is a Clique that may or may not represent the best Policy. The Clique will keep him in office as long as he is loyal to the Clique; when the Clique is forced to quit, the President goes with it. In political life this often works disastrously (as in Mexico) and always with uncertainty, so robbing a nation of the stability and confidence vital for national development and culture. And from Cliques, up to now, no country, governed on Republican lines, has been able to free itself.

Why does one find a marked difference in religious "republicanism"—in the election of a Pope, for instance? It cannot be denied that the ubiquitous Clique is often in evidence, even here. The Holy Spirit may be invoked at a solemn Mass to illuminate the minds and govern the inclinations of the Conclave, but two or three cliques of Cardinals have already decided whom to support, hours before the invocation to Heaven. Yet the decision, once made, is loyally accepted by all, and the man chosen rarely proves to be to the detriment or discredit of the Church. The answer lies largely in the fact that the election is religious rather than purely secular. The majority vote is interpreted as the Will of God, even by those who voted in the minority, whereas in mundane affairs, no such conception enters into the minds of the unsuccessful candidates and their supporters. Why does Religion make this difference in elective leadership and headship?

KINGS AND PROPHETS

Surely because Religion, no matter how badly expressed in its philosophy, is derived from the Occult World, the Unseen. Because in every religion, though its exoteric side may be faulty, there will be a number treading the Path of Yoga, in touch with the Unseen, with Rishis and Masters, and an Inner Government or Guidance of the world, visible and invisible. By Their very Perfection the Adepts cannot take a committal part in human schemes and adjustments of civilization. All civilizations are based on imperfections; in the final achievement of humanity, civilizations will diappear. But, as

H. P. Blavatsky might airily put it: "that will be a slight matter of 16 figures or so."

The Adepts, then, choose disciples in close touch with Them, disciples whose own evolution is hastened by an impersonal and yet flaming devotion and unremitting service to man's deeper needs. These disciples will work quietly and steadfastly as links between the Occult World and the Mundane World, generally in connection with some religion that commands the respect, and, if possible, the loyalty of the men and women born into it.

Every nation of the past bears witness to this relationship of the disciple, first to the Adept Brotherhood, then to his people, and markedly to the leaders of his people. An example may be taken from the old records of the Hebrew Race, more familiarly known today as the "Old Testament" of the Christian Church. The books known as "Judges" and the two "Books of the Kings" should be studied in this connection. Israel had been governed by a succession of "Judges," during which time, according to one chronicler, "every man did what was right in his own eyes." That is perhaps an overstatement from some ardent upholder of ancient totalitarianism! The records do not show that as a result of this anarchism the sons of Israel went far astray or met with any serious catastrophe. But a number of these Hebrews desired a King, like other nations by whom they were surrounded, and with whom they were in recurring peril of war.

The figure of the Prophet, Samuel, emerges, as the one who alone can authorize the consecration of a King. Samuel is averse to the idea. He warns the Israelites of the autocratic demands a King will make upon them. But the Lord he serves says unto him: "Hearken to them, and make them a King." Saul is duly anointed and consecrated. Later, he fails in his duty, a duty similar to that imposed on Arjuna in the Gita. The Prophet, again to his personal grief, carries out the command of "The Lord," warning the king of his rejection. In this conflict between the Prophet's personal inclinations and feelings, and his utter obedience to "The Lord" is revealed the very essence of discipleship.

There are other cases, too, in the Old Testament, where the spiritual influence of the Prophet is shewn behind the King, supporting or reproving. In all these cases, the prophets stood in peril of their lives for daring to withstand and accuse a Prince. "The Lord" commands: that is enough.

In these stories, repeated in many other accounts of other races, is to be found the inner

significance of kingship; from what source the king derives his authority. There is the Adept Brotherhood; its Head—"The Lord of the World," direct representative of God Himself. This Brotherhood finds it possible to serve the world through chosen and reliable disciples; these disciples, in turn, find it easy to affect a people through those leaders who are susceptible to occult influence and are persuaded of the truth of occult claims.

QUEEN ELIZABETH'S MENTOR

Nearer to us than these old stories of the Hebrew people can be found such relationship between some disciple of the Brotherhood and a monarch. The case of the celebrated Dr. Dee and the more celebrated Queen Elizabeth comes readily to the mind. There are many indications to show that Dr. Dee was a Rosicrucian Initiate; there are several indications to show that Elizabeth Tudor was deeply attached to him and had a high regard for him and for what he had to tell her *in secret*. This great woman had her faults, chiefly of the passing personality, but she possessed some of the finest qualities of a king, qualities to be found in few male monarchs of her age, and certainly not in any other Queen. An intense and irresistible admiration of her kingliness, for all her "heresy" and personal failings, must have moved the Roman Pontiff, Sixtus V, to exclaim of her: "What a wonderful Princess!" Who can say what she owed to Dee; how far her amazing triumph over apparently insuperable barriers and perils was due to his occult advice? She even refused to be crowned as Queen until Dee had cast an auspicious day for the ceremony.

Nor, in spite of the rather shabby record of the prelates of the Christian Church in general, can it be denied that some of them have also been in touch with the Adept Fraternity, and so able to rightly influence kings. In Greece today, distracted by internal strife, following a bitter humiliation at the hands of a cruel enemy, we see that the only man able to command sufficient confidence and respect from all parties is the Archbishop Damaskinos, now Regent of Greece, while that gallant little country makes up its mind whether to have its deposed King back or whether to turn to some form of Republic. Should King George of the Hellenes return by the expressed wish of his people, there can be no doubt of his future popularity, and his true service to the country, as long as he is willing to listen to the counsels of the Archbishop.

This seems to emerge. Provided a king be willing to listen to his prophets, in fair weather and foul, he will fulfil the conditions which the

Occult Government have in view with regard to mankind. Such a king can become the vehicle of the Divine Will, and from the Great White Lodge he may expect every help, every guidance, the continual outpouring of spiritual light and strength. Succeeding to his father's throne, without the intrigues of cliques, he will find a radiance in his mind more gleaming than the gems in his crown, a radiance that will not be dimmed by the actual cares of State.

Is it then the Prophet, the Rishi, who rules, with a Prince merely as his puppet? Not at all. All rule is outwardly expressed, save self-discipline of a very high order, and "the power which the disciple shall covet shall be that which makes him appear as nothing in the eyes of men." The disciple has no axe to grind: he is neither career-

ist nor opportunist; he is striving to reach beyond karma. Hence, he can consider problems in which he has no personal interest with piercing insight and the understanding of true Brotherhood. In the monarch's hands remains the sceptre; in the monarch's ears sound the grateful and glad plaudits of a happy and prosperous people. The disciple only gives the right advice, warns of the near danger, calls attention to the distant but no less certain consequence, reveals the weak spot, the false friend, the veiled enemy.

So, the Kings may come back, giving not only material stability, but a contact with the Unseen Forces of Light. To remain back will require from them the recognition of the Adepts, and a willingness to be guided along the ways that establish a nation in Truth and Love.

TOTTERING THRONES

The cataclysm of the war has had one swift and unexpected effect: as ideals of freedom and democracy have spread, kingly thrones in Europe have come tumbling down. England became the home of exiled kings and their exiled governments, but the peoples of Europe, with few exceptions, were not so eager to welcome them back, especially those Balkan countries in which monarchy has been the easy tool of a feudal aristocracy. King Zog of Albania has disappeared. King Carol of Rumania, refused admission into the U.S.A., is making a home in his "Hotel Romano" in Mexico. King Boris of Bulgaria was murdered in a German aeroplane while returning to Sofia after an interview with Hitler. Both Rumanian and Bulgarian thrones are still occupied, but King Peter of Yugoslavia has been swept aside by the rising tide of democracy. King George of the Hel-

lenes is watching his country settling down under a democratic coalition. There are no obvious indications that the King of Norway has not retained the confidence of his people, and the same may be said of King Christian of Denmark. Leopold, King of the Belgians, is not wanted by his people and has precipitated a first-class political crisis by refusing to abdicate. On the other hand Franco is seeking a monarch for Spain, maybe to bolster up his fascist dictatorship, while the people favour a Republic. The war has shaken monarchy to its foundations, and the only thrones that appear to have any chance of surviving its shattering convulsions are those which are securely based, like those of Britain and the Netherlands, on the people's will and mutual affection between the people and the Sovereign.

—J.L.D.

1945 Convention Jubilees

Not only will the International Convention at Adyar next December celebrate the seventieth anniversary of The Theosophical Society, born 1875, but the President this year completes the 50th year of his Theosophical birth, which he regards as much more important than his physical birth. He entered The Society in 1895.

As one worthy means of celebrating the birthday it is proposed to publish for this Convention a souvenir volume in which prominent members the world over will deal with different aspects of the President's services to The Theosophical

Society and to the world in general. The Recording Secretary is asking the General Secretaries of the various Sections to invite articles (short and concise in view of paper shortage) for this volume and any other suggestions which may help to make the celebration worthy of the occasion.

In mid-July the President in talking over preparations for Convention asked Shrimati Rukmini Devi as the Deputy "to organize it in a very original way and to try to make it a special success."

INCIDENTS IN EUROPE

FRENCH SECTION AND THE GESTAPO

FOLLOWING is the full text of Professor Marcault's statement in the June issue of *Theosophy in Action* of which a precis by air-mail was given in the June *Theosophist* :

Examination of the files gradually returned to us allows us to make today an objective valuation of the sham "facts" produced in order to prosecute us. It is now clear that, under immediate pressure from Germany, the French (?) Police, whose task it was to dissolve us, in order to support its actions, constructed a system for the interpretation of our teachings concerning the occult management of the world (Logos, Hierarchy of Supermen, etc.), by which these were viewed as camouflage for a political "occult" direction, a hidden political organization aiming at the ownership, sooner or later, of the world hegemony. When we spoke of the spiritual side of things they read "politics"; spiritual evolution means marching towards the success of the hidden political enterprise; every time we say cosmic they read "human." And our members, who upon their faith in our doctrines have tried to enlarge their spiritual experience, gained more wisdom and love, greater understanding of men with more eagerness to serve them; whose awakened souls have touched the divine occult forces which carry not only human beings, but also the Universe towards a conscious re-absorption into the Divine Soul, are considered "mediocre" and the "sheep." A printed lecture of Dr. Arundale's on "The Occult Direction of the World" bears this note in red pencil: *Occult Aims of the T.S.*

I have said in my address of the 10th December that it seemed to me that if the Government of 1941 did agree to serve the German policy, yet it did not feel convinced that the accusation it was forced to sustain against us was well grounded. I provided you with some evidence. This evidence is plain today. We have been constrained to silence. We have been dissolved. All that which might look like attempts at a fresh activity has been brutally repressed; and this is how some of us came to be interned and brought to face justice; but, from the French side, no one has tracked, nor prosecuted, the Theosophists. The head of the Government, who had been entreated to punish a Theosophist for having remained at his work, replied in 1942: "I pray to

be left alone; I do not wish to hear any more about the Theosophists." It is then that the Gestapo took direct action.

And it is exactly this excess in the measure of the pretexts, this forced interpretation, conjured up in order to prosecute us, which called forth sympathy in many spirits, who had more or less come into touch with Theosophy or with Theosophists; a sympathy the effect of which is a good omen for our future work in the *spiritual* era which will follow upon defeat. We do not mean the defeat of such or such nation, but of the attempt to base material power upon the crushing of the spirit. Spirit is immortal. Its evolving course will go on in spite of the useless barriers from time to time erected to stop it. It belongs to us to live in the spirit. (*Translated by Madeleine Powell from a circular issued by the French Section*).

AN EXPANDING SECTION

Professor J. E. Marcault writes to the President from London, July 19—he was staying at the White House Cottage, Wimbledon Common, S.W.19 :

A short visit to England (on official educational mission) enables me to write more fully than it has been possible from France, and give you an account of the rebirth of our French Section, some fragments of which have, I know, reached you from England and Switzerland. With the allied victory in France, and the return of political freedom, all previous laws of exception were repealed and the T. S. recovered all its rights. The pre-war Council, its surviving members at least, immediately assumed its task again, took the necessary action to obtain possession of our headquarters and lodge centres, and issued a circular to our old members. On December 10th 1944 we held our first public meeting in our Adyar Hall, a most happy and beautiful reopening to our activities with more than 500 members. Many of our old members gradually renewed membership and several hundred new members, whose sympathy had been awakened by the absurd persecution of war time, and belonging mostly to cultured circles, claimed admission. We are now nearing 2000. There was not one dissenting voice and the unity of our brotherhood was, and remains, complete.

We had our first "Assemblée Générale" on May 6th last. I had remained in charge of the

General Secretaryship until then, but as my deafness renders participation in Council affairs difficult and practically useless, I resigned that function and proposed, and the Council nominated, my friend M. Benzimbra for election. He is a high government official, a skilled administrator, was privileged to assist Madame Z. Blech at her last moments, and has solemnly promised to her then that her and her family's work for Theosophy should be maintained and carried forward, and he is in my opinion, not only the best qualified, but the most deserving, for that responsibility. He was elected with total unanimity, the previous Council members were reelected, excellent new ones added to complete the Council, young and devoted ones, and the activity of the Section continues with renewed vigour, and a wealth of new ideas for expanding the work.

Pascaline Mallet is a splendid secretary, with a fine group of distinguished helpers. Dr. Brosse, who suffered prison and cruelty from the Germans, is assistant to the General Secretary. Our ship is lifting its sails high for the great wind we feel coming.

[Dr. Theresa Brosse is remembered at Adyar. With Professor Marcault she came to the Diamond Jubilee Convention in 1935 with a commission from the French Government, perhaps the first time a delegate had officially represented a Foreign Ministry, her commission being to study Indian systems of Yoga. She was on the teaching staff of the Paris hospital, and the Professor to whom she was assistant was probably the greatest cardiologist in France. She had already written several works on neuro-cardiology reporting on experimental work in the relation of consciousness to the physical organism. Along this line of research, with special inquiry into the control of the heart-beat in Yogi exercises, she made a tour of India early in 1936 in collaboration with Professor Marcault. *The British Medical Journal*, December 1936, published a report of her researches.]

IMPRESSIONS IN PARIS

Pascaline Mallet of the French Section office describes in a letter to the President the Paris Convention of May 6. It supplements the vivid story in the August *Theosophist* by Mr. John Coats, representing the English Section, who presided. Mlle Mallet writes:

PARIS, May 19

With what happiness we received your cable on Sunday, May 6th, at the opening of our Convention! It arrived with a really miraculous pre-

cision and brought us your living thought and presence.

We felt that all had been arranged to give the greatest help and blessing to our new departure in this phase of our work in France.

Jack Coats was able to cross the Channel just in time to preside over our meeting and it was a happy occasion to renew our links with the English Section.

M. Benzimbra was unanimously elected General Secretary and has the esteem and affection of his co-workers. There have been over a hundred new admissions, including a good many young people, which is a promising sign, and the class of people attracted is on a much higher level than before the war.

Prof. Marcault's lectures on "Western Mysticism and Eastern Yoga" are well attended. The usual classes have begun again, but we are hoping to introduce changes in the method of presentation more in keeping with the present times.

Things are difficult, of course, because we have to build up again the outer form of the Section and we have great pressure of work and few people to assume it, but already we sense a more abundant life as we emerge from our isolation and get into touch *down here* with Adyar and our Brother Sections.

Never before, I think, had members realized what their membership really meant. These years of misery and tribulation were certainly a time of judgment, of choice, and I hope it may be truly said that the great majority of our people have made the right choice, having enlisted in the "Résistance" both physically and morally.

White Lotus Day, coinciding with Victory Day, was doubly glorious. People have suffered too much and have waited too long to feel completely elated as in 1918. It has been, I think, for most individuals an utterly different experience. I will try to explain how it appeared to me.

There is no doubt that on May 7th, the actual date of signature of the Capitulation, the event had not filtered down into the minds of the people. There was expectancy, but no certainty, yet it was like the hush before the dawn just breaking. Then on the 8th the news was official and the atmosphere became tremendously intense, as on the day of the Liberation of Paris, but expressing yet a different quality. There seemed to be one or two moments bringing the "tension" to its climax. There were the Te Deum at Notre Dame, General de Gaulle's speech through the radio, and the ringing of the bells and sirens. To me General de Gaulle's speech was an unforgettable experience. During those few moments I had the impression of getting into touch with all the suffering of the

world—a suffering limitless, overpowering, unbearable, and yet at the same time I felt an inexpressible joy. Both seemed inseparable though distinct, and while one part of me felt crushed and nearly desperate with the intensity of the suffering, another part of me was supremely rejoicing. At the time I did not think about it; only after the experience was over had it to be clothed in thoughts and words. I got the impression of an expansion of consciousness not only individual, but collective. Was this not in some manner a world experience, part of the birthing of the new consciousness accompanied by pangs of agony but blessed also by the supreme joy of birth? There were none who were not deeply moved and more or less aware of this double presence of suffering and joy intermingled in so unexpected a manner.

On the whole, the people were conscious of the solemn character of those moments in which were compressed the agony and hope of all these years, and their attitude was dignified and reverential. It would be interesting to note and compare the impressions received by brothers in other parts of the world.

ACTIVITY IN SWITZERLAND

Frau Fanny Scheffmacher is sending the Section bulletin, *Ex Oriente Lux*, outlining a general scheme for work in the Section.

One important project is a Theosophical Publishing House where books in German, French, and Italian may be translated and printed for our brethren in Germany, France, and Italy. So many books have been destroyed and lost in Europe that thousands in these languages are needed to make up the shortage in the Lodges and in public libraries also. There is every prospect that a T.P.H. for Switzerland can be arranged.

The General Secretary intimates: "Some of our members in Switzerland have offered to give shelter to Theosophists from war-stricken Sections who need a holiday."

A new Lodge in Geneva named Paix et Lumiere has been chartered, with Dr. Anna Kamenisky as President and the following charter members: Mme Irene Haccius, Mr. J. Louis Falk, Mr. Max Briquet, Mlle Rita Lesnieswska, Mlle Lina Gaiser, Mme Lucie Hebert. Most of these new members have been attracted by Dr. Kamenisky's lectures at the headquarters and at the Geneva University.

Frau Scheffmacher, in a greeting to the President, sends the Section's thanks for "all you have done for our Society. You are for us a rock on which we can build."

DIFFICULTIES IN DENMARK

From Charles Bonde Jensen, Aarhus, 1st July:

The T.S. in Denmark has had hardly any meetings since last summer, as conditions were very difficult with terror and sabotage. As a whole our outer organization has been preserved, but I think many members have disappeared. We have had no annual conventions since 1942. In September this year we shall, I suppose, meet in Copenhagen to plan for future work, but travelling conditions are still very difficult here in Denmark. My wife, Bets, (we married 1941), had to fly to Sweden in October 1943. She is now back and is very well. She had some work as a nurse with a family in Malmö, took part in Theosophical work in Sweden, and worked this spring as a nurse in a camp for some of those badly treated people from Holland, Poland, France, etc., who were brought to Sweden from German concentration camps by the action of the Swedish Red Cross. She was happy to be able to help in this work.

We have been able during the war to issue our *Theosophia* regularly, but there were many difficulties with the Gestapo, as most of the articles were translations from international magazines.

Otto and Anna Viking have held their Theosophical and L.C.C. Summer School every year. Just today they start a fortnight Summer School at "Besantgarden," Tillitze.

[Adyar, August 1.—Aarhus, a famous resort where the Danish Section has its headquarters, has come into the world news, the Danish authorities, as a thank-offering to Field-Marshal Montgomery's 21st Army Group having invited 100,000 of his men to Aarhus as holiday guests. A Danish commission, conferring with British officers, chose Aarhus as the most suitable place.]

LETTER FROM THE NETHERLANDS

From the General Secretary of the European Federation, Col. van Dissel, to Mr. John Coats:

It is already some time ago since I wrote you last, but life is, as you will understand, more than full.

In the meantime I met Wim [his son] who was in the resistance movement in Rotterdam. He is now the Commandant of the Section for arresting quislings, etc. I also met my future daughter-in-law and am delighted with his choice. Wim has been fortunate, as he had a few very narrow escapes from the German police.

Margot has to rest for a few months but will be all right again after that. The strain on everyone has been immense, on account of insufficient food. Her fiancé is as you know a young doctor, now leader of a starvation unit in the Hague, and doing well. He is very nice and they are quite happy together.

My wife has also to take some rest,—reactions and a little underfed.

The factory has not been damaged and restarts working on a small scale, with many difficulties of course. Personally I am well and working as usual.

The T.S. work in France and Belgium is getting into shape, and so it will be in Holland. I asked Prof. Selleger, whom you will have met in the meantime, to act as General Secretary in Kruisheer's absence.

I have been to Huizen—where I found most of our members well; further, to H.Q. at 76 Amsteldyk, Amsterdam, where I met Miss Dykgraaf again. She is full of vitality. And met also Prof. and Mrs. van der Stok, who are also well, but have lost all their possessions.

Yesterday I visited the Star Camp, which has been a Concentration Camp during the occupation with no good reputation. It is now used for quislings and war criminals. I made a further visit to the castle. Here were Hitler Youth, Russian prisoners of war—the place is now used for people returning from Buchenwald and

Dachau, etc. I saw those poor skeletons after their return a few days ago . . . it is beyond description. Well, you have heard a good deal about it from the newspapers, so I need not explain.

NOTES FROM LONDON

A long letter from Finland full of cheer—the Lodges working well. Plans for publication of a new book in Finnish on the life after death, and hopes for a big summer school in 1946.

Professor Marcault is in England! Mr. Coats invited him. Jack himself has managed to get visas for the Belgian annual meeting and was off to Brussels the last I heard.

Mr. Coats is back from Belgium. He is more than ever impressed how magnificently England kept the enemy out of the country: I know that is Colonel van Dissel's opinion, as it is my own, now that I have had closer contacts with underground workers. We had to "stick it" and it was not pleasant, but we had none of that awful deception and hiding to do which must have gone so horribly against the grain of honest and clean-minded people in occupied countries.

Miss Hilda Kemp, secretary to Mr. Jinarajadasa, is now helping Mrs. Gardner in the office of the European Federation at London headquarters, so heavy has the work grown, too much for one person single-handed.

E.A.G.

Theosophist M.P.'s

Felicitations to two Theosophist stalwarts who have been returned to the British House of Commons, Dr. L. Haden Guest and Mr. Peter Freeman.

Dr. Haden Guest has retained his old seat for Islington North, with a much larger majority over the last election. Mr. Freeman, after a lapse of fourteen years, has won a new seat, Newport. Both have a long record of public service, and both have been pillars of strength to their respective Sections, Dr. Guest as General Secretary for England for a single year and as writer and lecturer for many years, and Mr. Freeman as General Secretary for Wales for nearly twenty years, so long that he has come to be known as the father of the Section.

Dr. Guest did noble work in the last war in Red Cross relief and later in helping to save children in Central Europe from complete starvation. Mr. Freeman's activities have run into local administration, with an eye on the larger world including India, and in vegetarianism and animal welfare. His pamphlet on "World Peace

and Vegetarianism" indicates one of the trends of his mind. He is at present preparing a book of humour.

Mr. Freeman is 57 in October, and Dr. Haden Guest is 68.

TRY!

"I taught my 'chum' [H.P.B.] to swim, or rather to flounder about after a fashion, [in the Adyar River], as also Damodar . . . he would shiver and tremble if the water was knee-high. I remember how all that changed. 'Fie,' said I. 'A pretty adept you will make when you dare not even wet your knee.' He said nothing then, but the next day when we went bathing he plunged in and swam across the stream, having decided that he would swim or die. That's the way people grow into adepts. TRY is the first, last, and eternal law of self-evolution. Fail fifty, five hundred times, if you must, but try on and try ever, you will succeed at the end. 'I cannot' never built a man or a planet."

H. S. OLCOTT

THE PRESENCE In Belsen Camp

LESLIE BIRD

WE had been travelling for some time through a pleasant countryside with its tree-lined roads, red-bricked hamlets, with its blossoming orchards and playing children, farmsteads with their tidy fields, in which a few old people were still busy at their age-old tasks in the evening sunshine, and only the rifles we carried and the uniforms we wore served to remind us of war.

It was in this atmosphere of peace and beauty that the stark reality of unspeakable horror thrust itself upon our consciousness. Deep in a pine wood, hidden from the eyes of men and guarded by trenches, mines and watch-towers, we came to a scene of sadistic cruelty and evil—Belsen Concentration Camp.

A high and wide barbed-wire fence enclosed a compound many acres in extent; in the distance were rows of huts, nearer large fires were burning, and heavy trailers with high-railed sides—the death-carts which a short time ago were in constant use piled high with dead and dying—stood by holes in the ground. A large part of the compound was covered by mounds of earth in orderly rows. Sinister watch-towers, each containing a search-light, telephone, and provided with open slits from which a murderous hail of bullets would kill or maim any poor wretch attempting to escape, ringed the compound at two hundred-yard intervals. The Nazi thugs were very efficient in guarding the scenes of their major crimes. We went nearer and saw that each mound had a white notice-board, erected by the Allied Authorities. We counted ten in one corner of the large compound, and they read: "Mass Grave—number of persons 800," "Mass Grave—number of persons 1000," "Mass Grave—number of persons unknown," and so on. Moving on, we came to a freshly excavated pit, on the edges of which were the pitiable rags of clothing which once covered the emaciated bodies of human beings. A trailer load of similar clothes stood nearby. A little further and we saw the first signs of life in this camp of cruel death. But why had not these women been evacuated from the scene of their tortured existence? We soon learned the reason. They had already escaped, their sufferings had driven them insane. One was seated on a rug feeding the fire of a small stove from a pile of logs by her side, seemingly happy in her dreams of home. All were living in fantasies of one kind or another, quite oblivious to their squalid surroundings.

Our path brought us to brick buildings, gardens and lawns, probably the former quarters of the Nazi Camp staff, but now inhabited by those of their victims saved by the arrival of the B.L.A. Living skeletons lying about in the warm sunshine, sometimes rising with great difficulty only to totter a few steps before sinking to the ground again. Some of the stronger men and women had managed to get out of the Camp gates, and were enjoying their new-won liberty outside the hateful wire, watching the passing traffic and talking to Allied soldiers.

I looked into the face of a young girl, and never have I seen tragedy and suffering so plainly portrayed in a fellow human being. Though young in years, she looked like an old woman with her grey hair and the lines forged by the cruel fingers of pain, and yet—in the pathetic smile which lit up those fear-hidden eyes—I caught a glimpse of a great beauty, which through unspeakable suffering had won the right to greater fulfilment.

Around the bend in the road we came upon laughing groups of people, mostly young girls in their teens who had not been long in the camp, and whose morale had been rapidly restored by the buoyancy of youth, new clothes, and kindly treatment. They were laughing and talking with soldiers and civilians from Britain, Russia, France, Belgium and Poland, and it sounded like the Tower of Babel. Red Cross cars were busy on errands of mercy; army convoys of supplies for the liberated camp growled by, and once more the silence of the evening woods closed in on us.

The shadows were lengthening as we gazed upon the horror of Belsen. In the silence I mused upon the meaning of it all. Why? . . . As I watched the black smoke drift idly across the evening sky; as I gazed with abstracted attention at the sinister scene, my consciousness was suddenly electrified by the awareness of a rare beauty, an indescribable holiness, a peace that passeth understanding. Instinctively I bowed my head and knew that even Belsen was being used to help in the fulfilment of God's Plan for Man. The thousands of tortured souls who died there, by their very suffering have liberated themselves from heavy karmic debts begot in the past and have won a future full of promise, of rapid spiritual unfoldment and the nobler things of life. In a scene of indescribable evil resided transcendent Goodness, amid ugliness dwelt Beauty,

over despicable falsehood triumphed Truth; and those who so cruelly died and suffered at Belsen are gathered up into the peace and happiness of Him who dwelt invisibly among them and suffered with them.

The sun had set, the roads were quiet, and no one spoke as the car nosed its way back to camp; each was busy with his own thought. I had looked into hell and had found Love Incarnate; His Peace was with me, and I was glad.

ANOTHER PICTURE

L/CPL. C. R. W. . . . TO HIS WIFE

There is no town called Belsen apparently. The concentration camp is situated in the wilds about 50 miles north, and slightly west, of Hannover, and 30 miles east of Selle. When we went they had just started the evacuation of these wrecks from the camp to the hospital area—the latter being about 1½ miles further on—which was the S. S. Barracks. We went into the Hospital area first to get deloused with powder: after which we visited a long narrow building. Outside waited a long line of ambulances with their loads of living death. This building is very appropriately known as the "human laundry." All along one side are separate benches, and to each one is an S.S. woman, huge amazons, callous and depraved. They stand beside these benches. The patients are off-loaded by the few remaining German prisoners. There are men and women placed on each (one person to each bench). They lie dead, but still breathing—a horrible sight; it's quite impossible to say how thin they are—only a covering of skin over their bones! . . . Well, these S.S. women proceed to scrub them from head to foot thoroughly, and pass them down to a place where they are put into clean blankets and sent to the Army Hospital nearby. I suppose that in practically every case this is their first wash in 5 years, or whatever length of time they have been in the concentration camp!

Having seen that, we went into the proper concentration camp which is full of typhus, T.B., scabies, dysentery and everything under the sun. The awful stench is too overpowering for some. . . . The majority we saw were women. Girls of 18, 19, 20, look like old wizened grandmothers. It was very commonplace to see these women crawl out from under their roofing of sacking and attend to all the needs of nature. Self-respect and decency are gone . . . we saw hundreds crammed into accommodation for fifty.

We went to the grave area, huge pits of bodies alongside a heap of human bones 10 ft. high, which I feel sure have been gleaned of their meat by the living. . . .

Fortunately, instead of going into a concentration camp to work, I am working with these patients after they have been deloused and washed. We have 1,500 to look after, but the number is decreasing through deaths of 25 to 40 daily. However, nothing can save those. The rest are showing gradual improvement, enough perhaps to end their days at home in peace.

This is the most tragic thing in my life. Since I have been away from home, at times I have wondered what we were fighting for. I had heard stories of so seemingly exaggerated German atrocities, and had taken them all with a pinch of salt, but not now! Never has anyone on this earth, other than the people responsible, seen anything like this.

We have working here several German prisoners, and several Germany Army sisters, besides scores of German girls, and I am convinced that beyond all doubt they did not know. Why I am so convinced of that is that every one of them is working marvellously well, and with good heart. They are trying so intensely to redeem the inhumanities of the S. S. Several broke down when they first saw the patients, but they got to work and they are all as busy as bees doing their best with admirable thoroughness and attention to the patients.

At Belsen a squad of German Corps personnel were sent to help. When they met one of the S.S. Guards they set about him and practically murdered him. Yes, I am convinced that the blame is only on a clique which the German people have so foolishly followed too blindly. These ordinary people are trying hard to make friends with us. They respect us, there is no doubt, in spite of the fact that they are compelled to do all the dirty work here. They are aware of the orders issued to us about no fraternization, and I feel that they are trying by their efforts to impress us that they had nothing to do with this state of affairs. They did share in it, I suppose, because they allowed the Nazis to rule them. I am certain, however, that they will not tolerate the Nazis again, and I really believe they will become a democratic people for they have been humiliated beyond description.

. . . *If the war had kept us apart for another ten years, it would have been worth while, if only to have stopped one more person going to Belsen!*

THE SAMARITAN OF EUROPE

By Dr. Anna Kamensky

IN a very interesting book, *Une lumière sur le monde*, a well known Swiss writer, (Mme) Noelle Roger, gives a broad sketch of the history of the Red Cross and of its work in the world.

She shows how long ago, in the East and West, idealist thinkers were occupied with the thought of helping the victims of war. The writer recalls the "Trêves de Dieu," in the Middle Ages, the "Sempach Convenant" (in 1390), The "Cartel of Frankfort" (in 1743), the humanitarian efforts of St. Louis, of Isabelle of Spain, the devoted services of women, such as Florence Nightingale and Maria Pavlovna of Russia, the foundation of committees in various countries to help wounded soldiers and prisoners. But all these efforts were more or less private, and they were not based on the idea of duty and right, but on compassion and charity. The law gave no protection. Thus in the seventeenth century, the jurist Grotius, speaking of the methods of war, based his theory on the right of force and even of violence. "Force being the essence of war, it is natural to use it against the enemy in all forms, independently of all the consequences for the innocent victims." This is the principle. One may use deceit and even lies. War gives the right to pillage, and prisoners must remain slaves for life.

A great *brèche* in this doctrine has been made by J. J. Rousseau in the first chapters of his *Contrat social* when he says: "War is not a relation between man and man, but between State and State. Individuals are enemies only accidentally and for a time, not as citizens, but as soldiers, not as members of the fatherland, but as his defenders. Every State can have only other States as enemies. . . . The aim of war being the destruction of another State, one has the right of killing its defenders as long as they are armed, but as soon as they lay down their arms, they cease to be enemies and become simply men, and nobody has a right on their life. . ." And further: "Force gives no right. Women, children, old people must be respected, all who bear no arms, and also their possessions. . ."

The founders of the Red Cross heard the appeal of Rousseau.

"Amidst the universal hurricane, which carried away all international conventions, all guarantees on earth and ocean, the right of people, the right of nations, one unique Convention remains intact, the Genevese Convention, which established the Red Cross."

NOELLE ROGER

A DREAM COMES TRUE

Henry Dunant, a Genevese citizen, son of a member of the Representative Council, well known for his protection of orphans and poor people, is already active as a very young man in this charitable work. At the age of 21, he founds the "Christian Union of Young Men," whose aim is to help the helpless. He travels much in Switzerland and abroad, trying everywhere to support the philanthropic institutions and to transform them into permanent associations to help the victims of war. He tries to unite them in a sort of federation on the humanitarian principles of love and justice, and he pleads his cause with great personages, captains, princes and kings. During the war of France and Italy, in 1859, he goes to Italy to see a battle and he is at Solferino. When the fight is over, the battlefield is covered with corpses of men and horses; the roads, the bushes, the lanes are a ghastly cemetery. He hurries to Castiglione, where he finds a unique carriage. The wounded are thrown into the houses and in churches, many are lying in the streets, suffering from their wounds and from thirst, without any medical help. (Dunant could never forget that terrible vision; his well known booklet: *Souvenir de Solferino* made a great impression on Europe.) He organizes immediately all the help he can find and he bears testimony to the magnificent attitude of Italian women, who helped alike friends and enemies, saying: "Tutti fratelli."

Dunant travels across Europe, speaks and writes, pleading for help and union. The first result in Geneva is a Committee of five ardent members, who convoke the first Convention, to which 38 delegates of diverse local centres in Europe arrive. Thus the tourist Dunant, the young business-man and the scientist-geographer, has inspired a group of idealists who work with devotion and enthusiasm. The first

meeting of the 5 takes place on the 17th of February 1863. Then on the 26th October, 1863, a first Congress in Geneva, uniting 18 legates of 14 Governments and several mandataires of diverse associations is assembled and the first corner-stone of the Red Cross is laid. An international Charter is worked out.

Very significant are some of its articles. For instance: art. 6.—The military, wounded or ill, shall be taken care of, without any distinction of nationality. Shall be sent back to their country as soon as possible those who have recovered. . . The evacuations with the directing personnel shall be protected by an absolute neutrality."

"The Convention of Geneva," says Noelle Roger, "has given to the world a Gospel, which was recognized by all Governments, and by all nations; it is a blessed ray on the world in darkness, and this ray shall never be extinguished. . ."

In truth, international solidarity had been born and all associations who helped the wounded received the title of "National Red Cross Society." All accepted as badge the red cross on a white stuff and it became a well known, beloved, and sacred sign to all soldiers.

Dunant dreamt also of an International Court of Justice, which would replace all armed conflicts, but then, having lost his fortune, very ill, he ended his life in a hospital, near St. Gall. The Red Cross grew and prospered, but he was left alone, forgotten and misunderstood. But suddenly, at the Universal Exhibition of 1906, the Nobel Prize was given to him and then letters and congratulations flew to St. Gall. Soon he died and left his fortune (Nobel Prize) to Swiss and Norwegian humanitarian associations.

From 1867 to 1912, nine international Congresses of the Red Cross took place, enlarging the field. In 1899, the Convention at La Haye voted the protection of the Red Cross to sailors and to all boat-hospitals carrying wounded, distressed and persons ill, without distinction of race or nationality: 46 States did agree and a charter was added to the Rules. As an act of homage to Switzerland, the same badge was accepted on sea and land. When the President read the words "As homage to Switzerland," the whole assembly rose and applauded.

During the wars at the end of last century and then in the war of 1914, the Red Cross was very active. It tried to give protection to the civil as well as to the military and a new section was born to this end.

In 1919 a Federation of all Red Cross Societies was founded, its headquarters being Geneva: 64 States are now represented. There is a Youth Section, which has taken as motto "Servit" (to serve). It tries to contact young

people in the whole world and take part in every work to help the victims of war.

The *Swiss Red Cross Bulletin* comes out every quarter, the International bulletin every month.

The League of Nations studied and supported the Red Cross initiatives and joined to the Rules a new status to help people in distress, after cataclysms.

A new effort of coordination was made also for prisoners, for the exchange of the wounded and for sending to them correspondence and parcels.

During the recent war, the Red Cross has tried to protect civil population in a new way and has proposed zones of security. It took and is still taking care of innumerable war victims. Its intervention for war victims was constant and beneficent. The Red Cross asked also the belligerents to spare the civil population and also hospitals, churches, and monuments.

On 22 August, 1939, the Red Cross celebrated its 75th anniversary.

HELP FOR CHILDREN

Very important is the work of the Swiss Red Cross, which organized a great number of convoys with children; many French, Belgian, Dutch, Italian, and Serb children have come to Switzerland to stay 3 months in Swiss families. Dr. Hugo Ultramare, the President of the Medical Commission of the Swiss Red Cross Section "Help to children" (*Secours aux enfants*), writes in his report:

The Section "Help to Children," victims of war, was founded on the 17 December 1941. In agreement with the Federal authorities, a scheme was planned to receive in Switzerland and give hospitality regularly to 16,000 children who could remain here for 3 months. This gave the global number of 40,000 children per annum. It was also decided to create in France and in other countries children's homes and canteens, to help with food and clothes. An appeal was sent out to the Swiss population and soon a great number of food coupons, of boots and clothes were gathered. Also gifts in money.

The Medical Commission was formed. It undertook a mighty task. It had to establish the categories of children who could be received from countries stricken by war and famine. Then a control was established for the observation of the best hygienic and moral conditions. The children were placed in Swiss families. Thousands of Swiss families opened their doors and hearts to the little guests and Swiss mothers treated them with loving care, as if they were their own children.

It was observed that most of the children were in a sad condition, having been underfed (*sous-alimenté*), deprived of normal conditions of hygiene, often left to themselves, their parents being in hospitals, concentration camps, or killed. Many were orphans. They were depressed and nervous, often in a state of anguish, fearing new bombardments. But very soon after their arrival, the children began to feel themselves in security, and their depression and nervousness left them. They improved in health and began to enjoy life with their little comrades. Many were sent to school, some to sanatoriums.

BUILDERS OF THE FUTURE

The amelioration is rapid, the children again find equilibrium, and begin soon to play and laugh. A very important fact established by doctors on their return home: this amelioration in health and morals remains a long time with them, even when they have come back to normal conditions of life at home.

Thus during the war Switzerland has received 23,000 French children, 2,000 Belgian, 800 Serb, 2,500 Italian, again 16,000 French, and 10,000 from Alsace, coming for refuge and protection. Every week brings a new train with children. Presently the Red Cross is preparing to receive 6,000 more children.

Doctors at the frontier, the Samaritan Association and many persons of goodwill give their devoted services. The population acted in a splendid way. Young people, the Y.M.C.A., and Scouts also gave their active help.

Dr. Oltramare ends his report with the words: "If our fatherland has been spared from the horrors of war, we do not consider it simply as a privilege, but as a very grave responsibility. The Red Cross thinks that to help children is not only to save them for the future, but also to keep alive the forces necessary for reconstruction."

Some of us have been allowed to come to the quays (the public were not) where the trains arrived. It was a very touching picture to see all these little ones at the windows of the carriages, with their excited or sad faces. Sometimes Swiss groups of children sang for them a song of welcome. Perfect order, calm, and gentleness were to be seen everywhere. At the station Dr. Oltramare himself and the Consul of the country from which the children came, were present. Dr. Oltramare greeted the children and supervised

the activities. The children, led by nurses dressed in white, went to the buffet, where they were restored with a nice breakfast. Then led to the *centres d'accueil* (14 in Geneva) where they got a warm bath and could quietly rest. The next day they were led to their new homes. Everything was beautifully organized. Dr. Oltramare visited all the centres.

More touching still was to see the departure of the children after their 3-months stay in Switzerland. On their arrival, children were very quiet, they looked sad and depressed. When they left, they looked healthy and happy, clad in new clothes, their hands full of nice gifts. But many cried and often their adopted parents cried with them. On leaving the station, they shouted; "Vive la Suisse" and agitated their handkerchiefs in great excitement.

A very beautiful experiment was made by the Swiss Red Cross, a blessed experiment of joy and fraternity. The little guests have carried with them happy remembrances and their letters prove their gratitude. Those who received them will never forget the expression in the eyes of parting children who cried and shouted at the same time: "Hurrah." On her arrival, a little girl said to the lady who came to fetch her: "I am glad to go with you, Madam, you have looked at me with my Mama's eyes."

RADIANT DHARMA

Indeed Switzerland is the great Samaritan of Europe, and perhaps the horrors of the war were spared to her to give her the opportunity of working out her beautiful humanitarian Dharma, showing to the world what could be done for other nations, so simply and usefully, by a hearty hospitality in a time of tragic need and misery. Shall not other countries follow the beautiful example of Switzerland? There are 150 millions of orphans now in the world, say statistics, approximatively, and yet there may be even more! Rightly has Dr. Oltramare said: "To help children means to help the future of the world."

There cannot be a more splendid realization of the "Greatness campaign" than to take to our hearts the well-being and happiness of the poor little war victims and to give to them our loving care, as if they were our own children, indeed they *are* our own children. Are we not *all* one big family of our Father in heaven?

"Be very tender to little children."—AN ELDER BROTHER.

ARE FIGHTING LEADERS PROTECTED ?

J. L. DAVIDGE

IT has been as much of a legend in this World War II that the Armies and leaders of the United Nations are protected on the invisible side as it was manifest in World War I that Angels intervened to help the Allies.

We have only to refer to Dunkerque in this war to remember how the retreat was covered by Higher Powers but for which the flower of the British Army would have been wiped out. The Gods were certainly on Britain's side—one sees that in the miracle of Dunquerque and in other miracles that are today happening elsewhere. Spiritual interventions abound in history, from the gale which scattered the Spanish Armada to Hitler's conjectured V-Day in 1940, when another Channel gale upset *his* waiting fleet; and even today we discern interventions in the sea-fights for Japan.

Hitler's fiasco came in mid-September, and the critical point is described in a Reuter cable to the press of India (I have kept the cutting in my notebook these five years):

LONDON, Sep. 17.

The prospects of an imminent attempt by the Germans to invade Britain receded during the night. This time it is not the R.A.F. which has upset German preparations—it is the stormy weather in the Straits of Dover. Many competent observers had believed that the night of September 16—when the moon was full and the tide favourable—was the time chosen by the German leaders to launch an invasion thrust. Yesterday, however, the long spell of fine weather and calm seas broke—and rain, fog and gales took their place. All night long, a wild south-westerly gale howled through the Straits of Dover whipping water into the white cliffs. Doors and windows rattled in the teeth of the fiercest wind since last winter. A thick blanket of fog came down over the sea, limiting visibility to barely a mile. Angry rain clouds darkened the sky and the coast was drenched by a drizzle. Similar conditions prevailed off Dover this morning, although there were bright intervals when the sun broke through the clouds after the wind had veered round to the north-west.

The background of this incident was given a year later by William L. Shirer in *Berlin*

Diary (condensed in *Reader's Digest*, October 1941), who, after describing the heavy toll which British fighters took of German planes over England, in 1940, went on to say:

And so the first fortnight in September came and went, and still the Germans could not destroy the British air force. And the great Nazi army waited, cooling its heels behind the cliffs at Boulogne and Calais and along the canals behind the sea. It was not left entirely unmolested. At night British bombers blasted away at the ports and canals and beaches where the barges were being assembled. . . .

They put barges and ships to sea, the weather turned against them, and naval forces and planes caught them, set a number of barges on fire, and caused heavy casualties. The unusual number of hospital trains filled with men suffering from burns would bear out this version. I know of four such trains which arrived in Berlin alone within two days, September 18-19. One of them stretched out from the Potsdamer Bahnhof for half a mile. . . .

The Germans cannot understand a people with character and guts, and their misjudgment of the British and the consequent failure of their project to invade Britain in the Summer of 1940 may have marked the turning point of the war.

Mr. Churchill, in 1942, talking to a London Conference, referred to the mistake of the "glittering dictator," Hitler, in not trying to invade Britain in 1940. "I have often asked myself," he said, "what would have happened if Hitler had put three quarters of a million men on board barges and boats and let them stream across and taken the chance of losing three-quarters of them. There would have been a terrible shambles in this country because we had hardly a weapon. We had not at the time 50 tanks whereas we now have 10,000 or 12,000. We had a couple of hundred field-guns, some of them brought out of the museum. We had lost all our

equipment at Dunkirk and in France and indeed we were spared an agonizing trial."

BY WHOM WAS BRITAIN SPARED ?

Mr. Churchill concluded with these significant words: "*I have a feeling sometimes that some Guiding Hand has interfered. I have a feeling that we had a Guardian because we serve a great cause and that we shall have that Guardian so long as we serve that cause faithfully.*"

The President, Dr. Arundale, gave us the assurance of spiritual intervention in *Conscience*, 22 August 1940: "Just as during the last war there was on due occasions the intervention of 'spiritual hosts,' so are we beginning to notice during the present war similar interventions. Apart from the physical forces, there are spiritual powers actively, positively, engaged in the war, spiritual battalions working, within the law of the universe, for Righteousness.

"There is record of more than one episode of intervention in the war of 1914-18, specially the historic intervention at Mons, though some people do not credit it, when the Angel hosts held back the German advance, so that victory might be for the Allies. *An exactly similar intervention took place during the retreat from Dunkirk.* It is everywhere recognized that the retreat was a miracle of deliverance, but that miracle has been attributed to the valour of the actual armed forces at work, and not to any intervention. *As a matter of fact this intervention saved the final line of defence for the forces of the Right.* Mr. Winston Churchill, in his very splendid speech on the occasion, pointed out that if defeat had come, then at the utmost thirty thousand men might have been saved out of some four hundred thousand men involved. Yet some 350,000 men were able to retire to England to form the nucleus of the great defensive forces that are now so urgently needed."

An objective report by an eye-witness confirms the intervention idea: "Miracle at Dunkirk" by Arthur D. Divine in *Reader's Digest*, December 1940:

There was from first to last a queer medieval sense of miracle about it. You remember the old quotation about the miracle that crushed the Spanish Armada, "God sent a wind." This time "God withheld the wind." Had we had one

onshore breeze of any strength at all, in the first days, we would have lost a hundred thousand men.

The pier at Dunkirk was the unceasing target of bombs and shellfire throughout, yet it never was hit.

The whole thing from first to last was covered with that same strange feeling of something supernatural. We muddled, we quarrelled, everybody swore and was bad-tempered and made the wildest accusations of inefficiency and worse in high places. Boats were badly handled and broke down, arrangements went wrong.

And yet out of all that mess we beat the experts, we defied the law and the prophets, and where the Government and the Board of Admiralty had hoped to bring away 30,000 men, we brought away 335,000. If that was not a miracle, there are no miracles left.

So much for mass protection. We can well imagine aid given from the inner side to other Allied forces and generals and admirals on the Western front. As for individuals, recall that when General de Gaulle was being escorted by tanks through Paris to meet General Leclerc at the War Office some German snipers entrenched in a building only a few yards away opened fire, but General de Gaulle was not touched. The tanks engaged the snipers. . . . did we not see the incident in a "topical" at the cinema?

Here are other interesting cases in the newspapers, from the war in the Pacific.

MACARTHUR ESCAPES SNIPERS

SAN FRANCISCO, July 3.

Japanese snipers again tried to end General MacArthur's career when he joined Australian

Early in November 1940, in Britain's dark hour, we read in the press the story of a farmer on the Sussex Downs, attending his sheep on the hillside, who saw a white line slowly spreading across the sky, and from this appeared the vision of Christ on the cross. Then he saw six angels with long white wings take form and one appeared to him to be playing a harp. The apparition lasted for two minutes and then faded out of the heavens.

When the farmer rushed down to tell his fellow-villagers he was amazed to find that other villagers had seen the same thing. A woman evacuated from the nearby town of Newhaven and her sister said, "We could see the nails in the feet on the cross and one of the angels with arms outstretched appeared to be praying." The village was taking the vision as a sign for British victory.

veterans in the third Borneo invasion on Sunday.

General MacArthur personally directed the Sunday morning invasion of the Balikpapan oil area. Enemy snipers spotted him when he visited the most advanced positions and sent a hail of bullets singing around him. Combat troops ducked. The General remained erect and unharmed. The General was surveying the enemy strong points less than 200 yards from Niponese defence position at that time.—A.P.A.

* * *

Vice-Admiral Marc A. Mitscher, says a Washington A.P.A. message, disclosed that he lost eighteen staff officers in a Japanese aerial attack on the aircraft carrier Bunkerhill and hinted that he himself was saved by mere chance. Vice-Admiral Mitscher said that he was "not in his usual position" and that he was "fairly close" when the Flag Office was struck by Jap suicide planes on May 11.—*Hindu* (Madras), 14 July 1945.

* * * * *

There was also a report of Admiral Sir Henry Rawlings, commanding a British unit in the Pacific, being untouched by an exploding bomb on the bridge of his flagship while his men fell around him.

The occult law behind this matter of protection is discussed by Col. Olcott in *The Theosophist*, September 1905:

THE OCCULT PROTECTION OF TOGO

The *Sandaresa*¹ has found somewhere an interesting paragraph about Admiral Togo's miraculous escape in a recent naval battle, which we copy because it affords a very good illustration of the occult law that great military and naval leaders who are unconsciously working out the operations of National Karma, are very frequently protected in times of the greatest peril. Those who are familiar with occult science know that the explanation is found in the fact that the unseen Agents of Karma surround their protégé with an invisible impermeable shell of condensed etheric matter through which the rays of light pass freely and yet which protect the man within it as effectually as though it were a structure of iron plating. History fairly teems with examples of this protective guardianship; so much so that it has passed into a proverb that So-and-so has a "charmed life."

¹ *Sandaresa*, a periodical, is still being published in Colombo, under Buddhist auspices.

All readers of American history will recall the case of Washington who met and defeated Braddock and his superior forces of Indians in a primeval forest. Though bullets rained about him he was never touched, and one great Indian chief regarded him as supernaturally protected because he had deliberately fired his rifle at him a number of times but despite his superior marksmanship had never been able to touch him.

While we were still in New York, his Serene Highness, Prince Emil von Sayn-Wittgenstein, A.-D.-C. to the Czar Nicholas, a member of our Society and an old friend of H.P.B.'s, wrote us that two noted Spiritualist mediums warned him that he would lose his life if he went to the seat of the Russo-Turkish war, then waging. With H.P.B.'s consent, I replied that he need have no fear as he would be protected by Those who were behind our movement. He did go, returned safely, and from Switzerland wrote to the London *Spiritualist* as well as to ourselves the remarkable story that, try as he might to get into the thickest of the battle, no bullets or bombshells came anywhere near him. In fact if heavy cannonading was in progress it somehow mysteriously ceased as soon as he came within range. It was a brave thing for a man in his exalted social position to place on public record.

With these preliminary remarks we will give place to the paragraph of the *Sandaresa*:

TOGO'S MIRACULOUS ESCAPE

During the hottest exchange of fire one shell struck the third step of the Mikasa's bridge ladder and burst. One of the splinters struck and broke the iron cover of the compass, smashing it and sending a piece of the iron against Admiral Togo's right thigh as he was standing taking observations with his glass. Captain Ijichi saw the fragment strike the Admiral and hastily ran towards him, but only to find him still completely absorbed in taking observations and apparently unconscious of what had occurred. A closer examination showed that Admiral Togo was totally unhurt.

The piece of iron that hit him, which was of the size of the palm of one's hand, was found near him. Captain Ijichi carefully pocketed it and, returning to his post, went on fighting.

The piece of iron will long be kept as a souvenir of the providential fortune attending

Admiral Togo, and it is more firmly believed than ever that Heaven is always with him who is fighting the cause of right and justice.

WHO PROTECTS AIRMEN ?

"Four gunners who baled out from a crippled Fortress parachuted down to find a high tea waiting for them in an English village. It was prepared by a woman who had dreamed that they were coming. This story was told yesterday at a Fortress base by one of the crew who had knocked at the door. The door was immediately opened by a Mrs. Buckingham. The crew filed into the house, to find a table on which were laid seventeen hard-boiled eggs, toast, marmalade, coffee, and a bottle of whisky. 'I dreamed last night that a Flying Fortress crashed near here, and four men came to the door,' Mrs. Buckingham said. 'I didn't want to see it come true, but, if it did, I wanted to be prepared.' The crew were more shaken by their reception than by their jump."—*Daily Mirror* (London), 1-3-44.

Another report by Emery Pearce, war correspondent in Italy for the London *Daily Herald*, 26-3-1945 :

Five times in ten minutes Lieut. Johnny Turner of Los Angeles, a Flying Fortress navigator, should have died. He is still around grinning . . . but baffled on the way he cheated death.

In heavy cloud a bomb-laden plane—Vienna-bound—crashed into another aircraft and went into a violent spin which pinned everybody to their seats.

Escape one. The centrifugal force was such that they could only wait for the end. Johnny had his parachute four feet away, but he could not move to reach it. Uncannily the bomber suddenly came out of the spin.

Escape two. The plane was doomed and the order to jump was given. Johnny's escape hatch was jammed. He kicked and beat the door with his hands and prayed. Defeated, he fell back resigned to death. Then inexplicably the door flew off.

Escape three. Johnny jumped, but the parachute did not open. Dropping like a stone, he took off his gloves and with his bare hands tore the parachute out of its pack. "Safe, safe!" he repeated as it blossomed over him.

Escape four. Then he was horrified to see his abandoned plane crash and burst into flames right beneath him. There was a tremendous explosion and a jagged bomb splinter whistled past Johnny's face. It smashed through the parachute, which collapsed like a pricked balloon. From 2,000 feet he dropped like a stone straight

towards the burning wreckage. "Oh, God!" he murmured. "This is it."

Escape five. The height of the house above the flames and smoke and the rushing up of hot air reopened the parachute. It was enough. Johnny, with his eyes shut in his death drop, was deposited unhurt away from the flames. "I lived and died many times in my mind," he said.

GARIBALDI AT PALERMO

"*Avanti! Avanti! Entrate nel centro!*"—this was the cry of Garibaldi when, as it were by miracle, he entered Palermo before dawn, with his ragged and footsore Thousand, ill-fed, barely armed, and dog-tired—the only force he had to oppose to the twenty-four thousand Neapolitans, the efficiently equipped army of the Bourbon. Wise men, even good men, might well have been forgiven for croaking, for deploring his folly. But the angels above refrained from laughing; they know that faith can remove mountains.

"Nullo of Bergamo was the first man to enter the city, and after him the tide of war surged over the fallen barrier. A space was cleared to enable Garibaldi to ride his horse through the ruins, and all that remained of the Thousand, with their chief aloft in the midst of them, roared down the narrow street between the medieval palaces and overhanging balconies of Palermo."

There followed three days of street fighting—of such war as men can only wage when the stake is freedom.

Palermo with its 160,000 inhabitants and 4,000 friendly invaders clashed and roared and shrieked and banged like the devil's kitchen, while the 20,000 foreign troops on the outskirts rained shell and heated shot into the centre, from the Palace at one end and from the Castellamare and the fleet at the other, setting whole streets on fire.

And Garibaldi, meanwhile? Where was he during all these seventy-two hours? In the midst of the struggle, on his horse, or afoot, one would suppose. Not at all.

He spent most of the days of battle sitting on the steps of the great fountain in the square below [the Pretorio], among the statues with which it is decorated between heaps of flowers and fruit brought to him by the people. The enemy soon discovered his whereabouts and aimed the bombardment especially at the Piazza. . . . Though many persons in the square were hit, Garibaldi had his usual luck. The populace cried out on a miracle. At some hazard to themselves they would stand in crowds gazing at him as he sat on the steps, as composed as one of

the statues, paying no attention to the shells, and abstractedly twirling round and round the string of a little whip which he held in his hand.

Garibaldi is a standing proof, if one were needed, that the miracle-worker is the miracle and that miracles are born of the spirit. He believed because it was impossible, and the deed was done. Everything—his own calamities, untoward accidents, the blunders of his friends, the blunders of his foes—conspired in the end to help him, these last more than all the rest. From the hour of his victory at Calatafimi, the battle which immediately preceded his taking of Palermo, the mistakes of the Neapolitan authorities were incredible. The whole exploit reads like

some Old Testament story of a captive people under a foreign yoke—of a man of God confronting a monstrous tyrant—of a Jehovah who fought upon His servant's side and blinded the powers that were against him. As we read, Scripture phrases sound in our ears. "And He hardened their heads" seems the only explanation of the gross stupidity of General Landi at Calatafimi; the pig-headed resolve of Lanza to mass his troops at all the wrong points of Palermo and to leave the Termini entrance unprotected; his obstinate rejection of good advice, and his adherence to his ignorant decisions. The moment was indeed a ripe one.—*Times Literary Supplement*, 30 September 1909.

The Karma Of Groups

C. JINARAJADASA

THE study of past lives shows that just as an individual has his individual karma, so a group of individuals, as such, has a karma in a collective capacity. There is the karma of love or hate which binds one person to another, till the "long account is closed" in the case of hate, and continued in eternity in the case of love. For hate is of personalities, while love is of immortal souls.

But there is also the karma of work. Where souls gather, usually round some leader, to achieve a good or bad work, that is to say, for a work which furthers the Plan of God or hinders it, they are bound to each other by a collective karma. It is this karma that brings them to be born in future incarnations at the same period, so that they meet once again to atone for the evil done or to continue their evil ways, or to reap the "merit" of good deeds done "for the Plan" in new, larger and happier opportunities to further the designs of the Plan. The type of work which makes of individuals a group may be religious, political, social or artistic, or even of a career. A group of this kind, large or small, can well be described as a family, that "hangs together" through good or evil, life after life.

It is something of an intuitive sensing of these truths which is the unconscious—or fore-conscious—thought of what Field-Marshal Montgomery has just said (July 29) in his farewell address to the British Eighth Army. These are his words:

"I am proud to recall that I commanded the Eighth Army during some of its famous exploits. I shall never forget the comradeship of those days and the splendid spirit that existed in what I used to call the great family of the Eighth Army. That family is now scattered all over the world, but its spirit will remain for all time

and will be a shining example for future generations of soldiers of the Empire."

Today there is what can well be called the "Theosophical family." Those who have studied the doings of the "Band of Servers" in the "Lives" will have noted that hitherto in past lives they have been born mostly together, in some large tribe or community. But in this incarnation of theirs they are truly "now scattered all over the world," for today their work is necessary for the world as One Whole, and so it is not by chance that the "Servers" have been "scattered all over the world." Having been trained to know something of the Idealism of the Great Work "to lift a little of the heavy karma of the world," their scattering in this incarnation from New Zealand to Finland, from the lands on the Pacific Ocean to those on the Bay of Bengal and the Java seas, has the purpose that each should become a nucleus of that Idealism, and with his or her influence and teaching should bring others into the Theosophical family to further swift developments of the Great Plan. "Their spirit"—that of the Theosophical family—"will remain for all time," as Field-Marshal Montgomery said of his men.

It was said of old in Egypt that there are only two discoveries which matter for men, that of the Hidden Light and that of the Hidden Work. Little by little as we work "to lift a little of the heavy karma of the world," we gain clearer and vaster visions of that Light and that Work. It is to this Light and this Work that ever the "Theosophical family" is called, and many are the opportunities today to those who are not yet enrolled in the Band of Servers to join that Band to march "from glory unto glory."

Sir H. N. Hospital, Bombay, July 31, 1945.

Training Theosophical Workers

RUKMINI DEVI

I CANNOT think of a more magnificent teacher than C.W.L. for Theosophy and occult work. You may ask why so many of his people did not succeed.

Let us not bother about that. It was their unfortunate karma. But let us think of those who *have* succeeded. Mr. Jinarajadasa and the present President of The Theosophical Society were definitely C.W.L.'s young people. There are many who have succeeded and are doing the work; let us think only of those. Until a person's life ends, you can never say it is a failure. I refuse to accept failure for a person until he has left the physical body. Even at 50 or 60, remembrances of the younger days may come, and the person may return to the old ideals.

Young people want experience of the world. They have been in a spiritual atmosphere, but when they go out into the world they find nothing and say, Let us go back. We cannot call persons failures, except up to the point that they are not now taking part in the work. So it is not failure which is the point, but the fact that the training which C.W.L. gave was so magnificent. In connection with that girl, it was a case of great magic which he performed. A month and a half afterwards there was a Theosophical Conference in Sydney, and all the people came to a social gathering at The Manor. C.W.L. was very keen about the idea and my friends had invited all the workers. But when they came, C.W.L. went to a corner very far away with two or three special young people and talked to them the whole time and never met any of the workers at all. It was that onepointedness which was so characteristic of him.

The head of the particular school where this girl was educated was present. I took this girl to talk with her as she had asked to be introduced to her. I had to tell her the girl had been a pupil of hers for the last six years. Nobody recognized the girl. Not that her character was changed, that she was a better worker, but her very face was changed. The ugly duckling had become a swan. C.W.L. had an extraordinary capacity for making people look beautiful.

THE SHINING SELF

What was the beauty? The soul begins to shine through the eyes,—*Tejas*, as we would say,

Concluded from August issue.

but there is no such expression in the English language. That is just what happens to a great Ego when the Ego begins to take control of the bodies and they begin to shine with the light of the Ego or Monad. That was the training which C.W.L. gave, and it was a very inspiring thing.

Today we are so much thinking of future workers. We ask, How should they be trained? First, those who are training should know every detail of the methods used by C.W.L. who was a great educationist. I could give you hundreds of examples of his most remarkable way of selecting people.

One time in a European country he was giving a public lecture about The Other Side of Death. Crowds of people were there. Immediately after the lecture he called one of the Theosophical workers and said, I have been directed to look for a young person who is in this hall, in the last row. The worker brought numbers of young people from his own group, and finally C.W.L. asked whether there were not more young people, but the worker said there were no others. C.W.L. told him to bring all the young people and to direct them to go out of the hall. He stood at the gate, and as one girl came through he said, "That is the girl. Bring her to me." So she was introduced to him, became a pupil, and grew into a wonderful person, but her life was short. I myself felt that she was very wonderful. Imagine a person being able to do that. During the lecture he was watching every single individual, and there were hundreds present. This was not even a Theosophical child. If the child had had a Theosophical mother, father or family, we could more easily understand why he might have selected her. There are, as I said, hundreds of such examples, and also hundreds in which Dr. Besant's method was used.

This is essential Theosophical knowledge for us. We are studying so many subjects nowadays, but this is a study by itself, called "How to Train People." Supposing there was a group of twenty and they all failed except one. If the one is a very outstanding person, it is worth while having done all the work. If we can provide even one person who might one day be a future

President of The Society, that in itself is a very wonderful gift.

I think for the future one of the greatest considerations is not to have Theosophical workers who are merely efficient, learned in books which can be committed to memory, but to have people who over and above all the knowledge they may have of Theosophy, possess the inner connection, a surety, a conscious sense of the great truths and also the spirit of Theosophical teachings. That sort of person is really a leader for Theosophical work. It is necessary; it has always been a tradition of The Theosophical Society. In my opinion, no one who is merely a learned lecturer can ever become a President of The Theosophical Society. He must have the inner touch, he must have the knowledge and the contact.

What does that contact give? You may not actually talk of the Masters, of Devas, but every single thought you have, every word you say will have that background, that atmosphere, that light which gives inspiration and will make people see that you are a leader, and follow.

Who is a leader? Not he who calls himself a leader, but he who is shining. No amount of dreaming or wishing can make a leader. One who is conscious of nature, an ordinary Theosophical worker, may go through the Palm Grove at Adyar and say that it is beautiful, but a person who has been in contact with C.W.L. would not merely say this. If there is a presence of the Devas, he is conscious of it.

I am not very keen about people who are continually talking of Devas, of bringing messages through, and so on. It is not necessary to talk about it, you can be silent and yet the face will shine—I can only describe it in that way—if you have the inner contact. There is no need to say, I am in touch with the Master, for there is a radiance, a presence about a person who is in touch.

Let us not bother about opinions. That is a serious mistake many are making. We need to think of the inner thing, the touch which people have. We may ask, Why does he say or write this or that? Why analyze people in terms of opinions? Those do not matter in the least. It is a well known fact that when The Theosophical Society was first founded, even among the great Masters there was difference of opinion. Why should there not be differences of opinion among us? The only trouble is that if we have differences of opinion, it ends in disaster, while their differences are such that there is perfect cooperation. I have heard C.W.L. and Dr. Besant say that two or three of the Masters were very keen about starting The Theosophical Society in a particular manner, but others were

doubtful lest great and sacred things be brought into the open and treated with disrespect. Perhaps that *has* happened to some extent, but the fact remains that They wanted The Theosophical Society. And all the others, because they are Brothers, out of deep consideration and respect agreed and cooperated. I wish we could do, in a very small way, exactly the same, even if we may disagree.

If those with whom we are associated have particular ideas, do not let us become obstacles; let us cooperate, be gracious, and realize that we may be just as wrong as we think the other person is. Nobody can ever tell who is right. With Colonel Olcott and Madame Blavatsky there were very many strong differences of opinion. We do not mind now, we find it historically interesting to study. But at the time we probably would have been quite worried—"What shall we do, whom shall we follow. I do wish they would agree." They did, fundamentally. All difference of opinion between great people is superficial, but it is strong because of the very fact that they are great. They will say the smallest thing with terrific force, as if it were the one and only thing in the world.

DIFFERENT RAYS

I have even heard C.W.L. ask Dr. Besant: "Why do you do all this political work? Where is all the necessity for freedom? The British Government is so magnificent that Indians ought to be very happy." Fortunately Dr. Besant was a very motherly person as well as a great leader, so she would smile and say, "My dear Charles, you and politics are very far away from one another." He would bow very reverently and say, "Perhaps that is true," and remain silent. But there were other moments when he would say, "Our great President is doing splendid service for India: working for the Rishi Agastya and carrying out the Manu's plans." Many times young people would not understand and would say, "But the other day you were asking why all this was necessary." He would tell them, "I am a Second Ray person and do not sometimes understand how a First Ray person must work; I may contradict myself, but you must use your own judgment." He was very charming about it. Everybody knew what to do on those occasions. We knew that Dr. Besant was the appointed person, a born statesman, knew what she was doing for India and for the world, so we followed her. But did we follow Bishop Leadbeater any the less for that? I do not feel so.

People sometimes remarked that they had understood Bishop Leadbeater to say that people should not eat tomatoes and onions. He would

answer, "I only said they should not be eaten; I did not say I never ate them." He was very childlike.

All that gave us very good lessons. We began to realize that we must use our own judgment, without losing our respect and reverence for these great people or losing sight of their greatness. That is where the teaching in *At the Feet of the Master*, with regard to Discrimination, comes in. The most important thing about great people is to see the greatness, and not the details, not to be bothered too much by opinions, but to know by your own intuition where the truth is and to follow it.

Very often difference of opinion is a matter of temperament. Even among such great people as Dr. Besant and Bishop Leadbeater there is temperament. I wish we could all follow the same example—if we disagree, to do so charmingly, affectionately, and so set an example to the world. People in the outer world say, "You Theosophists disagree." I wish we could say, "We all think for ourselves, but we get on wonderfully together." That would be a great

slogan and a wonderful example.

I have thought much about this question of training. I was reading in *The Indian Theosophist* an article about the training of workers. My opinion is that it should start on the inner basis, because the outer cannot come without the inner thing. This fine point is necessary for the future of The Theosophical Society, because whatever we do, at all costs we must never lose the link, the touch with the inner side, with all that is beautiful, wonderful, and great, the knowledge that everywhere around there is so much reality which we cannot see but which we must learn to see tomorrow. Then we will find more and more new expression and our work will become a very great success.

I thought this might be a new idea for workers. We must think of the future of the work and how to build it up in the most practical way, which, I think, is not only efficiency on the physical plane, the understanding of books and facts, but also this finding of the inner relationship, which after all is the highest gift any of us can ever pass on to anyone else.

The Power Within The Atom

LONDON, 8th August 1945

IN 1919, at a meeting at which I was fortunate enough to be present, Dr. Annie Besant made the following prophetic statements:

"New knowledge is even now on the horizon, but this knowledge has been held back by the Great Ones who guide the world, because the conscience of man is not sufficiently developed for this power to be placed in his hands."

"*There is a power within the atom, and liberated by its disintegration, which, if used for that purpose, could destroy a continent.*"

I well remember her using these words, which are still on record in private papers. At the time that Dr. Besant spoke some of us thought that she was perhaps using the orator's exaggeration, but it is evident that she *knew*.

Today we see that power in the hands of man. The Great Ones held back the knowledge for a quarter of a century, but they can do so no longer. Man must stand or fall by himself alone.

Some hope that the issue will be well is to be found in the very serious statements made by leaders and scientists in speaking of the discovery. Mr. Churchill concludes his Report with these impressive words, perhaps unique in a report of this kind:

"This revelation of the secrets of nature, long mercifully withheld from man, should arouse the most solemn reflections in the mind and conscience of every human being capable of comprehension. We must indeed pray that these awful agencies will be made to conduce to peace among the nations . . . and that they may become a perennial foundation of world prosperity."

For a glimpse of what may come if we use the power wisely let us re-read *Man: Whence, How and Whither*. Writing in 1913 Mr. Leadbeater describes the use of this force within the atom by members of the Sixth Root Race. The force is on tap in every house and factory, a temperature of many thousands of degrees can be produced in a tiny area and all vehicles are driven by this force with the aid of a small apparatus.

For the greater glory of the Divine Spirit and for the service of man we pray that the conscience of man has indeed risen to the required level and that the critical decision may be made in the right way. It may well be that we stand today at the Day of Judgment, the Judgment which will decide the fate of humanity for this World Period. Man himself is his Judge.

—E. WINTER PRESTON

SHELLEY: Poet of Freedom

ANNIE BESANT

Dr. Besant speaks of Shelley with penetrating intuition and mastery. This lecture was delivered in the Gokhale Hall, Madras, in 1922 and printed in *New India*. How many of this generation have read it? It reveals her own fundamental passion for liberty and hatred of oppression, as well as Shelley's.

Dr. Besant :

LADIES and Gentlemen,—I have been asked to open a course of lectures here on literary and other similar subjects, and I have chosen as my subject "Shelley." My reason for doing that was, partly, that he is a poet whom I know fairly well, partly because he is one who exercised so enormous an influence over human thought in his own country, that I might almost say that in the hundred years since his death the whole thought of England has been very largely revolutionized by his work and by his life.

HIS ENVIRONMENT

In order to estimate him fairly, you have to realize the nature of the world into which he was born in his native country, the conditions that surrounded his younger years, the great cruelty with which he was treated by the laws of England, and the inevitable result on a nature such as his of these, and the pressure of the singularly narrow and corrupt form of Christianity—the very crudest form, you may say. For in his time, the Church of England had perhaps reached its very lowest point so far as spirituality and real religion were concerned. I may just allude in passing to the fact that the law of England took from him his two children, on the ground that he was an atheist. One of the most vehement and forcible of his poems was one that he addressed to the Lord Chancellor, in which he hurled at him "a father's curse"; it shows a little the depth of the wound which his heart, his fatherhood, received in the wrenching away from him of those two little children, and his feeling in his own bitter words that their souls would be polluted by the influences under which they were placed.

POLITICAL CONDITIONS

Look at the then conditions of the world, not only religious, but political. He was born in August, 1792, just at the very middle, we may say, of the most tremendous outburst of the French Revolution; the massacres of September closely followed on his birth; the execution of the King and Queen came at the beginning of the next year. And before that, there had been the revolution in America, where the countries that were then the American Colonies wrenched themselves away from Great Britain, and declared themselves to be independent. At that time, politics and religion were very closely intertwined. If you look over at America, you find the famous Thomas Paine—who wrote *The Rights of Man* and also *The Age of Reason*—you find him engaged in drafting on a drum-head the Declaration of the Rights of the American people. Thomas Paine, or Tom Paine, as they always called him, was a name of horror to the ordinary orthodox Englishman. So terrible were his books considered to be, *The Age of Reason* more especially, and *The Rights of Man* was thought so detestable, that if any one was found in England or Scotland, who possessed a copy of one of those books, he was tried for it, and if the offence was proved, was transported to the penal settlements in Australia. The books are now out of date, but they are written in very vigorous language, admirably argued, and in no sense books which in any civilized country ought to have been dealt with in that way.

You may remember that the Government of King George III was not an admirable Government. It was little better when he was mad than when he was sane. Whether he was mad or sane, his Ministers were very much the same. They carried on the

traditions of German autocracy that he had inherited, and handed on to his successor. That was very much aggravated by the fact that the Prince Regent, who became George IV, who was called, by the way, "the first gentleman in Europe," was perhaps one of the most disreputable and profligate men that ever sat on the throne. His life was a disgrace and an open scandal, so that so far as the throne was concerned there was nothing good that could very well be said for it either as regards its politics or its morals. Yet of George III and George IV, one mad and the other vile, George III was called by the Church in its prayer our "religious and gracious King." When the madman died and his son succeeded to the throne, in spite of his abominable life, he was treated with respect and was also called "religious and gracious."

When you add to that the conditions in France where a terrible and a very bloody revolution had been carried out and the despotism of Napoleon had followed it, you will not find it difficult to understand, when you realize the character of Shelley, that the poetry which flowed out of the great passions of his life was full of hatred to the religion, of hatred to the Christian ideal of God, of hatred to the throne; and so it was in his college life he was practically ostracized and driven away, and the whole of his later life, short as it was, was spent in exile from his own country.

HIS CHARACTER

Looking for a moment at the man himself, there were certain great passions you may say in his life and they dominate the whole of his poetry. The first was the passion for Truth. He was extraordinarily intellectual, continually searching for the causes of things, trying to think out and dream out some rational idea of the world and its relation to its Creator, which would satisfy his intellect as well as satisfy his heart. There was nothing in the things around him that could satisfy either the one or the other. The religion of the Church of England was, as I said, of the crudest possible description, while his affections, the whole of his intense emotions, were trampled on by the society in which he was, a society which treated him with scorn and

hatred, broke up his home and drove him into exile.

After his great passion for truth, which to him meant the understanding of man, of the world, of God, and their relations to each other, after that came his passion for Liberty. To him liberty was really more than life. To see oppression drove him almost mad, and added to that was his intense pity and compassion for the people; when you realize that the England of that day for the poor man was literally a hell, then you come to understand something of the reason of the burning passion which underlies the political writings of Shelley. He was practically against his world, up against everything which the people around him honoured and respected. He found some enormously wealthy, some most miserably poor, and his whole idea was that if they were free from the chains of religion and the chains political and social, then the world might be a happy world for all, instead of a world in which, he bitterly said, the many were slaves, the few were tyrants. He sums up, as it were, his hatred of the religion of the day, you may remember, in the bitter words in which he apostrophized religion, when he declared that "Religion peopled earth with fiends, hell with men, and heaven with slaves." That was his view, and when you think that the whole fabric of society, rotten as it was at that time, was sustained by the established religion, and that all who ventured to touch it, even in the way of the slightest reform, were liable to transportation for life and the frightfully cruel conditions which that involved, you understand that Shelley's poems were a revelation of himself, and no poet has ever put more of himself into his words.

SHELLEY AND SWINBURNE

It is almost impossible not to think, when you mention Shelley, of a poet who resembled him in some things and differed from him in others. Swinburne belonged to the mid-Victorian age, the age of conventions. He resembled Shelley in Shelley's hatred of the current religion, of the throne, and in his passion for liberty. Those three things you find as much in Swinburne as in Shelley, and you find them bound up together as in Shelley. But you do not find in Swinburne

anywhere, through the whole of his poems, anything like the wonderful intellect of Shelley, the intellect which claimed to understand everything, and which repelled with horror all which did not really satisfy the reason, and permit the freedom of the intelligence. That you do not find in Swinburne. He is more an unbodied passion, while Shelley is a miracle of the most delicate emotions and the sublimest intelligence. He has never seemed to me to be quite a man, but rather what you might call a *Deva* embodied, so wonderfully subtle in his thoughts, and so dainty in his expression; the whole English language is absolutely under his control, and the right words are always put in the right place. He is master of his instrument of language.

Swinburne is hardly that. He is rather carried away by the torrent of his words. If you read Swinburne, in the tremendous rush of his passions, figure after figure, metaphor after metaphor are poured on you, seeming as though he could not speak fast enough and write fast enough to satisfy himself. You have the feeling of a man who is carried away by the torrent of his own passion and language-power, rather than that which you find Shelley, in that he is absolute master of his language, not carried away by it, but fitting it with marvellous delicacy and accuracy to the exact thought that he desires to convey.

While they are alike in their fundamental passions for liberty and hatred of oppression, and of the orthodox God as emblem of oppression, Shelley is always an artist, while Swinburne is not master quite of his instrument, though wonderful in his melody.

SELF-REVELATION

I said that Shelley is one who reveals himself very very much in his poems, and it is interesting to trace here and there how he shows the currents of feeling in himself which have led him along a particular path that he followed. I spoke just now of the great revolution of thought in England, and perhaps it is shown more vividly than by anything else, when in 1892, which was the centenary of his birth, a tablet was put up to him in his parish church, so that even that little country parish had sufficiently got over its prejudices, political and religious, to

allow a tablet to be put up to the memory of the poet, who had been chased from England with opprobrium, who died in exile, despised and hated by most of his countrymen.

HIS AWAKENING

That question of self-revelation comes out unexpectedly in a poem that he wrote, the dedication of "The Revolt of Islam." When he wished to write poetry, he always tried to get away from society, to seclude himself in some scene of natural beauty. His passion for natural beauty was, by the way, another dominating force in his life. Whenever he had great thoughts that he wanted to embody in verse he tried to get right away from all society, by himself, to work out into his wonderful music the idea which had captured him, and which he desired to express. The only virtue of these particular stanzas—from the "Dedication" to the "Revolt of Islam"—is that he tells us when he first began to think of these things, what woke him to a sense of the world outside him:

Thoughts of great deeds were mine, dear Friend,
when first

The clouds which wrap this world from youth
did pass.

I do remember well the hour which burst
My spirit's sleep: a fresh May-dawn it was,
When I walked forth upon the glittering grass,
And wept, I knew not why; until there rose
From the near schoolroom, voices, that, alas!
Were but one echo from a world of woes—
The harsh and grating strife of tyrants and of foes.

And then I clasped my hands and looked around—
But none was near to mock my streaming eyes,
Which poured their warm drops on the sunny
ground—

So, without shame, I spake:—"I will be wise,
And just, and free, and mild, if in me lies
Such power, for I grow weary to behold
The selfish and the strong still tyrannize
Without reproach or check." I then controlled
My tears, my heart grew calm, and I was meek
and bold.

And from that hour did I with earnest thought
Heap knowledge from forbidden mines of lore,
Yet nothing that my tyrants knew or taught
I cared to learn, but from that secret store
Wrought linked armour for my soul, before
It might walk forth to war among mankind:

Thus power and hope were strengthened more
and more

Within me till there came upon my mind
A sense of loneliness, a thirst with which I pined.

SYMBOLS OF THE SPIRIT

That fact might happen to any one; but to Shelley what did it mean? He was near a schoolroom. He heard the masters in a rough way punishing the boys, and that woke him suddenly to a sense of the whole tragedy, as it were, of the world of those who tyrannized and those who were oppressed. And he tells of a wonderful story, which is just worth mentioning in passing, because he gives his fundamental view of the great struggle in the world—he tells how he saw a vision in which two spirits struggled. It is almost the idea of the Zoroastrian religion, two equal Powers—he calls them twins—the Spirit of Good and the Spirit of Evil. It is rather unexpected, but very significant, that when these two go forth into the world and struggle, he gives the symbol of the Snake, the Serpent, to the Spirit of Good and to the Spirit of Evil the symbol of the Eagle. He sees them fighting, Eagle and Serpent struggling for victory, the Eagle triumphing and the wounded Serpent in the form in which Satan, the Christian Devil, tempted Eve in Paradise. The very choice of that symbol of the Spirit of Good shows exactly how he regarded the dominant orthodox creed; as you are aware, in many of the Hindu legends the Serpent stands for Wisdom, and for the wise man, but in Christendom the Serpent is the emblem of Satan, and because Satan tempted Eve to eat the fruit of the Tree of Knowledge, he became to Shelley the symbol of the Good, by which mankind should be redeemed from the miseries which he saw upon every side.

I must now ask you to come with me to the very early poem "Queen Mab," which is supposed to contain all that the really orthodox persons detest in Shelley. It is here in his bitter hatred of orthodoxy that he resembles Swinburne in the poem "Before a Crucifix." In "Queen Mab" you have the great philosophy which Swinburne never touched at all, being moved more entirely by passion. And I want you first to look at the idea that he had of what was really true as to the nature of the Supreme Life of the uni-

verse. His idea of that Life is that it permeates everything, in fact, the great Hindu idea that there is one Life which expresses itself in endless forms; nothing exists outside it, nothing which does not live and move in that Life and is upheld by it. And that was the idea that Swinburne touched, that he was trying as it were to see in the world, and his anger arises from finding that this splendid idea is caricatured in the religion that was around him, so that in every point man was terrorized by God, where he ought to have been inspired to love and real worship. It is that contrast which is interesting in "Queen Mab." It is one of the most marvellous poems in the English language, and yet it was written when Shelley was only 20 years of age.

THE ONE REALITY

Take then, first of all, his view of the soul. This is what he thinks, put into, for a moment, metaphysical language:

Throughout this varied and eternal world
Soul is the only element: the block
That for uncounted ages has remained
The moveless pillar of a mountain's weight,
Is active, living Spirit. Every grain
Is sentient, both in unity and part,
And the minutest atom comprehends
A world of loves and hatreds; these beget
Evil and Good; hence truth and falsehood
spring;
Hence will and thought and action, all the germs
Of pain or pleasure, sympathy or hate,
That variegate the eternal universe.

There you have his primary thought. The Spirit is the one reality, everything else, expressions of this one all-permeating life. And then he goes on to put this in more detail. (*Dr. Besant read various passages expounding this idea and showing Shelley's conception of God.*)

If you are making a critical study of Shelley, I would suggest to you that you should read this poem through, looking out for these attempts and aspirations of the human Spirit to understand the wondrous world in which he finds himself. You find him apostrophizing the Spirit of Nature, that to him is really God, and not the narrow, limited and cruel conceptions which he found prevalent in Christian thought. He addresses the Spirit of Nature. (*The lecturer read the passages.*)

Then having looked at the past he goes on to dream of the future, exhorting the Spirit of man to go on fearlessly, and to search out the possibilities which this life affords him. And then, in looking on that wonderful future, asking man to have courage to go on, he sees, he dreams, of a world where all are happy, where there is peace, science and health, where reasons and passions cease to struggle, and then he bursts out into the words: O happy Earth, reality of Heaven. (*Read.*)

You can imagine what to a man of such ideals, such hopes of the world, such belief in the Spirit, it was to come down to the story of the Jewish Deity as related in some of the Books of Moses, and to take that as a literal statement of the relationship between God and man. It is there that comes the passage so often alluded to, in which he puts into the mouth of the Jewish Jehovah what he had really done in the creation of the world. So Shelley says:

From an eternity of idleness
I, God, awoke: in seven days' toil made earth
From nothing: rested, and created man:
I placed him in a Paradise, and there
Planted the Tree of Evil, so that he
Might eat and perish, and My soul procure
Wherewith to sate its malice, and to turn,
Even like a heartless conqueror of the earth,
All misery to My fame.

He goes on in that strain, the most terrible description that human words could give of the way in which this religion had persecuted and tormented the earth. He only knew it in that light. He did not see its greater and more beautiful side. In the orthodoxy of the day and narrowness of the then belief, in the idea that man only lived one short life on earth, and that that life settled

his fate for the few and everlasting torment for the many—that was the ideal against which Shelley threw the terrible arrows of his sarcasm, and the bitterness of his indignation, that mankind should be dwarfed by so crude, so terrifying and narrow a belief. You can well realize that people to whom that was the only ideal they knew, these tremendous fiery attacks upon it which they were unable to answer, not only because of the splendour and genius of the diction but for the subtlety of the thought and the irony of the presentment, how they should have hated and driven out this wondrous poet, who set all that they believed in a light so terrible. And yet you find the same man, who wrote that, writing:

O thou immortal Deity,
Whose throne is in the depth of human thought,
I do adjure thy power and thee,
By all that man may be, by all that he is not,
By all that he has been and yet must be!

The other side that I want to draw your attention to—I have no time to take up the question of the wonderful poem "Prometheus Unbound," where he puts man in his strength and courage against Jupiter the Greek God—I want to turn to the "Mask of Anarchy" written by him at a very terrible time in English history when there had been a slaughter, "The Massacre of Peterloo," where a crowd of people had gathered together, and wherein his whole thought of what a Government and a people ought to be in their relationship to one another comes out in most passionate verse.

The lecturer read extracts illustrative of slavery and freedom, with parts of his appeal to the "Men of England," and concluded her lecture with the words: "That was Shelley, the Poet of Freedom."

COMMENTS ON WATCH-TOWER NOTES

From Mrs. Josephine Ransom, New Malden, Surrey:

"We are much interested in your present points of view. For myself, I should have said that the history of the T.S. was actually the history of the inner side of things, which gradually overflowed into the general life of the T.S. and the whole Theosophical movement. That it was H.P.B.'s inner teachings which were the foundations upon which H.S.O. built. Without them

he had nothing. The building is by no means finished, but the foundations are secure. To take them away would seem to render the rest of little value. The 'official' formation of the E.S. in 1888 was but a protection, I think, of the foundations—not something exterior being established. To me it is E.S. plus T.S.; not T.S. plus E.S.

"However, we shall watch with interest your great efforts and you always have our sympathy in your difficult tasks."

Presidential Election 1945-46: Official Notice

DR. G. S. ARUNDALE, President of The Theosophical Society, passed away at Adyar, on 11-12 August 1945, at 00.45 Indian standard war-time. The cremation took place at 11 a.m. on 12th August.

2. The Vice-President, Mr. N. Sri Ram, has taken over the duties of the President according to our Constitution, Rule 11a, and will continue to discharge those duties until a new President is elected.

3. In accordance with Rules 10 and 25 nominations have been invited from members of the General Council, and these must reach the Recording Secretary before the evening of 15th October 1945.

4. A further communication will be sent to all General Secretaries on 16th of October by cable, and air-mail, giving the names of members nominated, when the General Secretaries of Sections, and the Recording Secretary in the case of non-sectionalized Lodges and Fellows-at-large, will proceed to take the vote of the members, in accordance with Rule 10 (below).

5. The following procedure is suggested:

(a) It is considered very desirable that the voting for the election should be by secret ballot. Voting papers will be printed by each Section, as per Form A, and will be sent by the General Secretary to the Secretary of each Lodge, according to requirements.

(b) The voting paper will consist of two parts: the voting slip, and the form which the member signs and addresses to the General Secretary. Each member will be given two envelopes, a small one in which he will put the slip, and seal it, and the second larger one addressed to the General Secretary in which he will enclose the small envelope with the form signed by him.

(c) The President of each Lodge will take the vote of each member entitled to vote in accordance with Rule 10, preferably at a special meeting called for the purpose, collect all the envelopes and send them back to the General Secretary together with a list of the members who have voted, by the date fixed by him.

(d) The General Secretary will send similar voting papers to all unattached members individually, who will fill in their votes similarly and return the paper to the General Secretary by the due date.

(e) As the papers begin to arrive the General Secretary will open the envelopes addressed

to him, tick off each name on his voters' list, and put the small envelopes containing the voting slips, into a sealed box. This will be opened by the Scrutineers appointed by The Executive Committee of the Section on the appointed day. The Scrutineers will open the small envelopes and count the votes given to each candidate. The General Secretary will then report the net result of the count to the Recording Secretary in Form B given below. The results may be cabled if necessary, but must be confirmed in writing as soon as possible. All the results must be sent so as to reach the Recording Secretary at Adyar up to the evening of 16th of February 1946 at latest.

6. Returns received from various Sections and from Fellows-at-large, will be counted by two Scrutineers appointed by the Executive Committee at Adyar, and the candidate receiving the largest number of votes will be declared elected to the office of the President of The Theosophical Society, on the morning of 17th February 1946.

16th August 1945.
Adyar, Madras,
India.

G. N. GOKHALE,
Recording Secretary,
The Theosophical Society.

RULE 10

Six months before the expiration of a President's term of office, or whenever the office becomes vacant, the Recording Secretary shall call for nominations for the office of President from the members of the General Council. Nominations of any member or members in good standing, who have consented to accept nomination for the office, may be sent in to the Recording Secretary, so as to reach him within two months of the date of the call for nominations. At the expiry of this period the Recording Secretary shall communicate the nominations to the General Secretaries, and to the Lodges and Fellows-at-large attached to Headquarters. Each General Secretary shall take the individual vote of each of the voter-members of his Section—that is, of members of the National Society on his rolls who are not in arrears of annual dues for more than one year at the close of the previous official year of the Section—and shall communicate the result to the Recording Secretary, who shall himself take the votes of the Lodges

and Fellows-at-large attached to Headquarters. At the expiry of four months from the issue of the nominations by the Recording Secretary, the votes shall be counted by him. The Executive Committee shall appoint two of its members as scrutineers. The candidates receiving the greatest number of votes shall be declared elected to the office of President.

ELECTION OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY, ADYAR, 1945-46

VOTING SLIP

Form A *Please read carefully*

Instructions

- a. Put a "X" after the name of the candidate you choose.
- b. Tear off on the dotted line and enclose slip in the small envelope sent herewith, and seal it.
- c. Sign the letter given below, and after detaching it from the slip, put it together with this in the larger envelope addressed to the General Secretary to reach him by..... (date to be fixed by the General Secretary).

Names of Candidates.....

1.....

2.....

.....

(Tear off on this line.)

To the General Secretary.....(Section).

Dear Brother,

Enclosed I hand you a sealed envelope containing my vote in the Election of the President.

Name of Member (block letters).....

Name of Lodge (block letters).....

Signature and date.....

Address.....

The Member is entitled to a vote.

Signature, President of Lodge.

.....

ELECTION OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY, ADYAR, 1945-46

Form B.

RETURN SUBMITTED BY THE GENERAL SECRETARY.....SECTION

- 1. Number of members eligible to vote.....
- 2. Number of votes received.....
- 3. Number of votes for A..... B.....
- 4. Remarks if any.....

Date.....

Place..... General Secretary.

NOMINATION FOR PRESIDENTSHIP

Mr. C. Jinarajadasa has been nominated for the office of the President by Messrs. N. Sri Ram, G. Soobbiah Chetty, G.N. Gokhale, Rohit Mehta, K. Srinivasa Iyengar, and Dewan Bahadur K. S. Chandrasekhara Aiyar and he has accepted the nomination.

Adyar
19th August 1945

G. N. GOKHALE,
Recording Secretary.

Called Home

HON. MRS. ARTHUR DAVEY

The Canadian Theosophist reports the passing on January 29 of the Hon. Mrs. Arthur Davey, secretary for many years of the Blavatsky Association in the founding of which she cooperated with Mr. William Kingsland and Mrs. A. L. Cleather. Her home in London became a centre and the regular meeting-place of the Council of the Association. Besides helping in the publication of various books, she herself edited the *Blavatsky Bibliography* and was associated with Mr. Trevor Barker in preparing the second edition of *The Mahatma Letters* and in the publication of *The Letters of H.P.B. to A. P. Sinnett*. Another work of hers, done in 1942-3 and shortly to be published, is a bibliography of the works and authors quoted in *The Secret Doctrine*.

International Directory ★ The Theosophical Society

HEADQUARTERS: ADYAR, MADRAS, INDIA

President : Dr. George S. Arundale.
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THE THEOSOPHIST

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A Museum Of Theosophy At Adyar

HARRY GIBBERD, A.R.I.B.A

THIS splendid conception of a Museum of Theosophy for Adyar was produced by Mr. Harry Gibberd, a British architect and Theosophist on military service at Chittagong, within a month—letterpress, drawings, all complete. He was prompted by Professor Kanga's appeal for designs in *The Theosophist* for November 1944.

It is a remarkable production, seeing that Mr. Gibberd has not visited Adyar, but he has read *The Secret Doctrine* and he knows the schemes of evolution. Every line of his correspondence reveals him as an enthusiast for this Museum. "Outwardly," he wrote, after sending the plan to Adyar, "I confess it appeals immensely to me by virtue of the opportunities for design in every respect—my mind teems with the possibilities! Inwardly there is an opportunity for mastering the facts attaching to Theosophical teaching which would hardly come my way in any other conceivable manner. As a first step towards that desirable end, I am commencing to reread the S.D. at the present moment. I shall probably reread it on the voyage back."

In England Mr. Gibberd has commitments with a firm of architects in Birmingham which he must honour, supposing he is released from the Services, before he could think of returning to Adyar to build this Museum if ever he should come. As a professional architect and a Britisher he is anxious of course to carry out his share of reconstruction at home.

Because of the length of his manuscript we have had to abridge it to some extent, and divide it into two parts; the first part follows with two drawings; the second part and two more drawings out of the twelve he has submitted will be published in a subsequent *Theosophist*. Mr. Gibberd writes that this is not necessarily his final scheme; that we can readily understand considering the short space of time in which he prepared it, and he further says that he will

be happy to draw up another plan on the basis of definite instructions and guiding principles which may be finally fixed upon.

Our friend Mr. Gibberd has set the ball rolling, and Professor Kanga will be very grateful if other friends will submit definitely-thought-out ideas and schemes, so that they may be considered together and got ready for a further step in this great project. Now for the plan!—THE EDITOR.

PREAMBLE TO THE REPORT

Reference is made to the November [1944] issue of *The Theosophist*, which contained an all too brief invitation to Members of The Society the world over to offer their "ideas" on this measureless and intriguing subject!

The Author of the Scheme offers this as a first thought; it will be found to contain "grave defects," and these are discussed in the body of the Report. On the other hand, it may be felt that there are compensating factors which outweigh those defects. Moreover the defects are surely capable of eradication on further adjustment of the Plan.

What matters at the moment—bearing in mind that the scheme offered here has been prepared and crystallized between the receipt of two issues of *The Theosophist*!—is that a certain degree of care has been brought to bear upon the problems which arise.

The Scheme is offered without reservation of any kind: if The Society cares to use the name of its Author it may do so; if not, it is no matter. Purely as a first thought it must stand or fall on its own merits and demerits.

The Scheme As A Whole:

CHARACTER AND ENVIRONMENT

The Author desires the Character of the Project to be of a certain kind. What that is, you at Adyar may see from the way the Scheme is presented and discussed.

The Author does not desire to see certain environments imposed upon either those who live at Adyar, or the Students of Theosophy, or the Visiting Member or Friend. These "should-nots" may be referred to as architectural Legacies from the Past: *Let us at Adyar build not in the spirit of the past but in the Aspiration of the Present.* To assess that aspiration one must search for it in the efforts of others. Suffice it here to remark that there happens to be a bounty of very thoughtful building work extant in the world today which has a characteristic in common—there is a modern brotherhood of architecture, in a word, though few practitioners might be conscious of it.

Would it be for Theosophists who themselves look for Brotherhood to deny it when they themselves build, today? From recent work I have seen at Benares of The Society's I certainly think not. Only ignorance of what is not only possible but desirable today in the name of Progress could deny The Society an environmental influence of the highest aspiration the present time can offer.

In this connection, and speaking of architecture, it is worthy of attention that human failings continue to reflect themselves in modern work. Purists are few and far between, perhaps fortunately: such men as Erich Mendelsohn (a German), Alvar Aalto (a Finn) remain an inspiration in too many of their works to pass disregarded by us. Frank Lloyd Wright (an American, who actually practised in Japan for a while) is another man of bright intellect and no little feeling. Surely these names are not entirely unknown at Adyar?

The qualities which inhere in modern buildings worth the name include this spaciousness which is asked for in the Museum for Adyar. They include "lightness," as opposed to a quite definable "oppression" so often found inhering in particular buildings *per se*. Let us avoid this oppression where we may.

The Hall of Humanity (Root-Races) contained in this scheme only just escapes the serious charge of oppressiveness, to the Author's mind. But, fellow Theosophists, is not that reflective of Humanity as our ways reveal? Buildings speak to us—that is their environmental influence, for better or for worse. What distinctly matters is

that the buildings shall indefinitely enhance the teaching of occult Theosophy.

It does much to avoid oppression, in the Author's earnest submission, where the surrounding gardens are almost allowed to enter the buildings themselves—as it were there should be a progression, a gradual leaving off of the gardens, a gradual entering into the building, unconsciously. Design the gardens to be happy with the buildings which occupy the ground. Have trees there, flowers, bushes and grasses, but control them so as to make them almost conscious this is no place to wander aimlessly!

Let the sky be seen too! From regarding an object of interest one's thoughts find confirmation and release in the wide spaces of the heavens, whether by day or night.

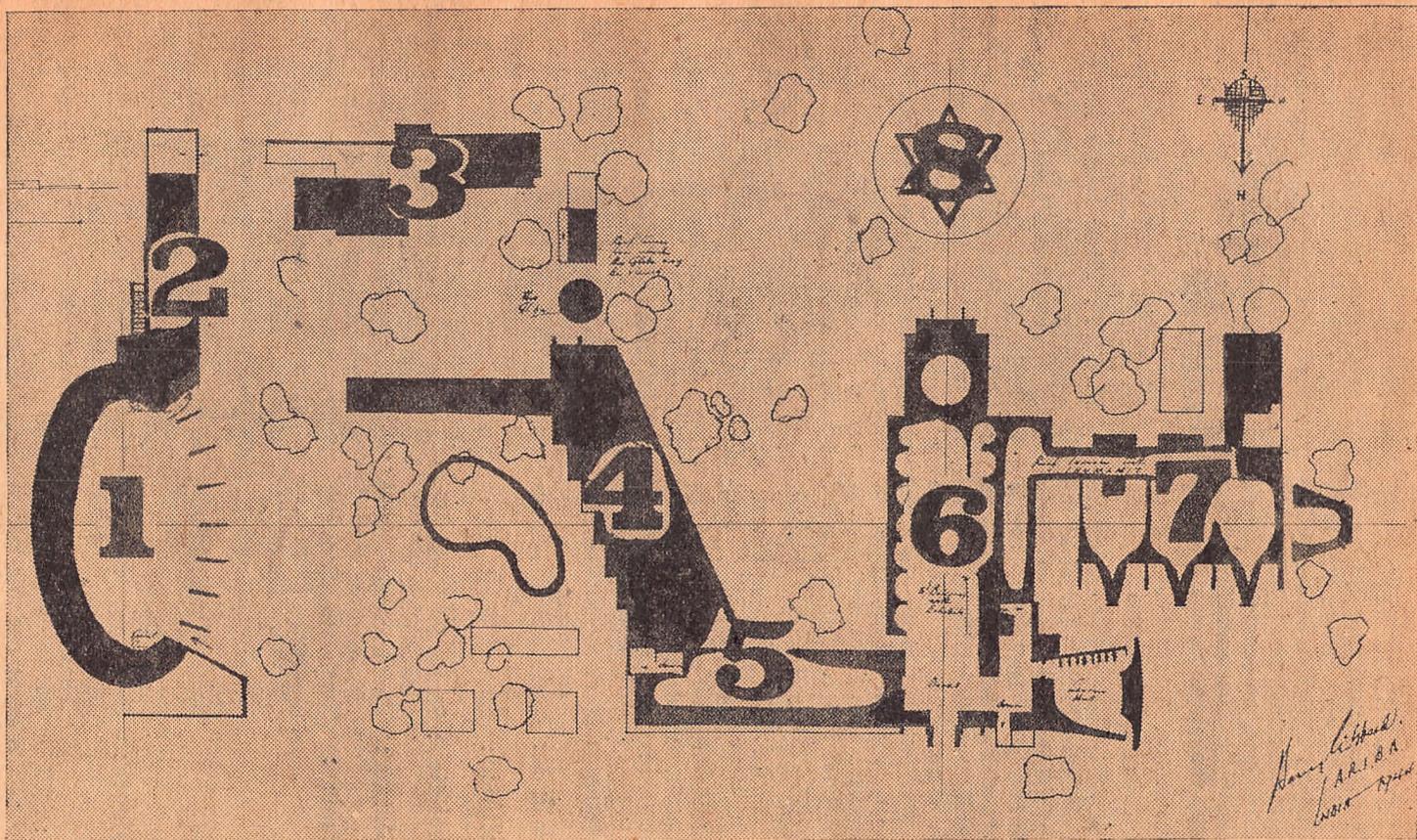
All in all arrive at spaciousness not so much by mere Space, as by the exact and studied arrangement of the articles for exhibit, in correct juxtaposition one to another; in contrasting scale; in the use of different materials, in texture and colour, grain and polished surfaces. Above all avoid "plastering" or cluttering up the whole interiors indiscriminately with this and that allegorical mural, this and that piece of sculpture or bas-relief: choose, select with care, even erect preliminary full-scale models or arrangements "in the dry" for approval before you execute the work. At least give yourselves the right idea, reveal the awkwardnesses of some design by means of perspective sketches beforehand—on paper! *Space is only relative, after all, not absolute!*

The purpose of this present Scheme is part of that process. It is intended as a first thought, you know, of a kind which, whilst it might here and there take you on long excursions, so to say, opening up vistas for you all who have eyes to see, is intended to resolve one way or another the problems which arise in the designing of a Museum of Evolution. Having digested the present effort, to which much thought has been given by its Author, other schemes will be coming for consideration, if they have not already arrived! Let us discuss the present Scheme, then.

THE SITE

The Author regrets he knows nothing of site conditions. It should be well furnished with trees of various kinds already. Preserve the trees, if necessary alter the layout to suit them.

Great things are envisaged for Adyar—a *University*, for one. These existing and eventual parts of Adyar must relate one to another. It may not be possible to expand, in which case judicious use of existing land becomes a matter



GROUND FLOOR PLAN

(The figures refer to correspondences on p. 252)

1. Hall of Cosmology

4. Vegetable Evolution

6. Hall of Humanity

7. Hall of Races

5. Animal Evolution

of careful adjustment between claims of various activities.

THE LAND INVOLVED IN THE PRESENT SCHEME: The actual land involved in this Scheme for your Museum covers ground of a size approximating to 200 yards extent by 100 yards. Is that too much to ask for? Quite apart from land, is the scheme too extensive for you in itself? It is capable of substantial reduction as regards extents, though as to parts that is another question.

THE LAYOUT :

The Author feels it is essential to commence with a discussion of "orientation." So far as the actual internal natural lighting is concerned in the several Halls and other Buildings, light is required where practicable from the North, so as to avoid cast sunlight upon exhibits; or alternatively from the West or East. In only one case is light required from the South—as a climax to Humanity. I want brilliance there, veiled. I am conscious that there are associations with the Cardinal Points of the Compass which have an esoteric significance in the orientation of my Halls and Buildings.

I am going to go over the various Halls, etc., of the Scheme to which this Report relates, in order to clear up this question of *correct orientation* at the outset. Attention is therefore drawn to the following :

ORIENTATED

1. **Hall of Cosmology:** North to South—looks out West.
2. **Elementals I & II:** North to South—looks out West.
3. **Mineral Evolution:** East to West. Open to the sky.
4. **Vegetable Evolution:** South to North—looks E. & W.
5. **Animal Evolution:** East to West—looks North.
6. **Hall of Humanity:** North to South—entered from the North. Looks out E. & W., N. & S.
7. **Humanity**
—**Subraces:** East to West—looks W. & N., entered from East.
8. **House of Silence:** Orientates to all directions comprehensively.

SEQUENCE: Still on the subject of basic Orientation allow me to point out that from a given starting-place the visitor proceeds generally in a figure-of-eight sequence, or more correctly in an "S" manner. From the Hall of

Cosmology he proceeds Southwards at the outset, then West, turns Northwards amongst vegetational forms, proceeds Westerly again through the even more sentient animal kingdoms, and finally, with digression still more westerly, (for subraces) in a Southerly direction again through the course of Humanity, there in the South, arriving eventually at the House of Silence.

Synthesis :

You already have the sequence. Let us together examine the progression of events.

HEIGHT: There is a desire to "look down upon things as from a height." There is no reason why Adyar shouldn't have a Tower so that it can do this in splendid isolation! But a tower here—what could it mean? What could you hope to see better from its summit than what you will see from its roofs and first-floor levels? Surely nothing but the buildings? It is important to realize this, even though a tower is not entirely incompatible with the Scheme as propounded here.

EXHIBITS: YOUR EXHIBITS MUST BE INDOORS—or rather most of them must be. Being indoors, protected from the blistering sun of day and the heavy rains of the monsoons, they cannot be exposed to such hazards as these without detriment.

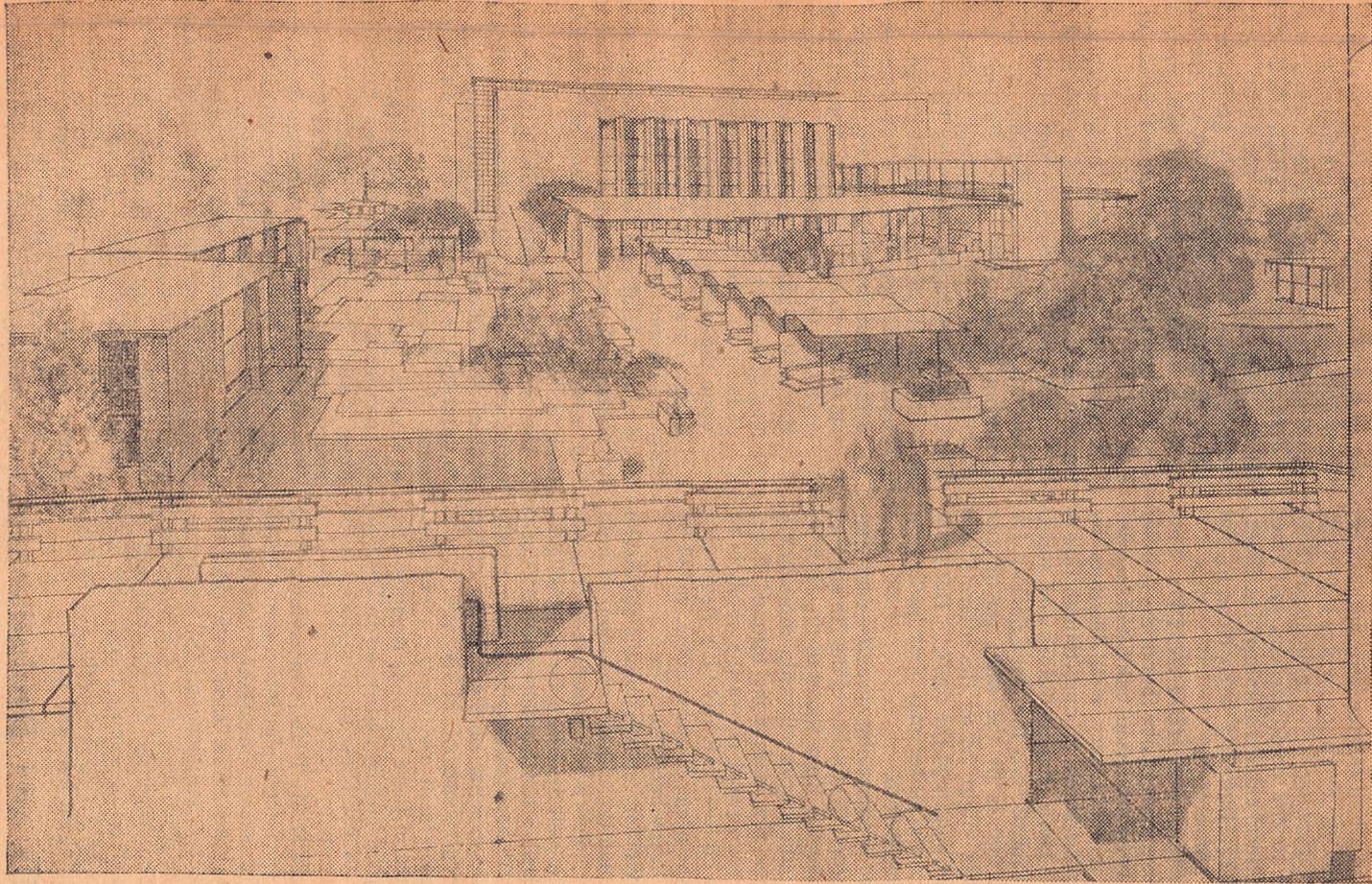
VANTAGE POINTS: There are Vantage Points from the following places :

(1) **THE HALL OF COSMOLOGY:** Access is afforded to the roof levels, (but not on the *dome* of it) in the form of a spacious semi-open air covered terrace way, from which the visitor and student may gaze both down into the Hall itself, seeing the whole flooring at a sweep of the gaze, or may turn outwards, and view the rest of the Museum buildings and the surrounding countryside. The height above ground level would be of the order of some 60 feet. He will look across the intervening periods towards the Hall of Humanity, one hundred yards distant—not very far, really—with its implied divisions of entry, progression, and consummation.

From this vantage point he will see many interesting things, and as some of the loggias are semi-open to the air whilst the Mineral Evolution is open to the sky completely, he will see partially into and through them—though much better so from (2).

It is all done to enlarge the mind of the visitor and student, not pander to more intellectual satisfaction by way of pluperfection!

(2) **THE LOGGIA OF IDEATION:** From the roof terrace of this space there is a replica of (1) described above.



GENERAL VIEW OF THE LAYOUT

3. Mineral Evolution
2. Elementals I & II

4. Vegetable Evolution 5. Animal Evolution
1. Hall of Cosmology

7

(3) **THE ANIMAL EVOLUTION SECTION**: There is a roof terrace here, with access from both ends of it. From it one may look back to the Hall of Cosmology if so inclined, or more particularly on to the pool, gardens and trees which are the natural habitat of animal life. Moreover, the Hall of Humanity is so close to you now, towering above you:

(4) **THE HALL OF HUMANITY**: This roof terrace is extensive. Like that of the Animal Kingdom it may be used as an exhibit of its own. Symbolically, it could very well illustrate by virtue of its height above ground (though this is not synthesis, I know) the conditions and states to which man aspires—say the Deva Society, for example. But that is by the way: the proper place for Devas might be on the intermediate first-floor levels, not upon the roofs! But from here, however, the visitor may look back upon all that has gone before.

(5) But there is something *special*—very special, about this roof. On the line of the 7th bay (i.e. at the end of the 7th Root Race) of the Hall he can stand here and peer downwards immediately below him upon the main floor (ground floor) some 40 feet below, and above the symbols at the end of this Hall—**THE GOAL**: Below and before him is the great South window, veiled by curtaining—a heavy hang, forty feet.

(6) The only other vantage point is within the Halls of Humanity, almost common to both halls, actually, constructed as a first-floor level. The floor might well deal with Deva Intelligences? And possibly the Founders of the World Religions? From here one may look down gently upon the whole expanse of the flooring of the Halls, the models both of MAN and of the EARTH'S evolution and change. We shall walk round most of these Sections together. So much for a rather lengthy digression on Vantage Points! Let us get back to this question of *Synthesis*.

PLAN SHAPES: My Plan is an asymmetrical Plan. I dislike packing a plan into a symmetrical plan-shape. It seems invariably so utterly unnatural. At the same time note that the progression factor assumes an "S" sequence. Come round the place with me. Let's see what we've got. You have the Plan spread out before you? Good Show—don't forget the little sketches—they help enormously to grasp what I've got to talk about here and now!

The Halls and Evolutionary Sections:

Come. We've noticed this "Round Hall" for some time, in fact ever since we arrived at

Adyar. Somebody said it must be the new Museum, but nobody was quite sure about that! Then someone who knew confirmed it to us, so we decided to go along and see for ourselves.

This was evidently the **HALL OF COSMOLOGY**: We pushed open the light door, and stepped inside, and positively gasped with the effect of space it contained for us, the colours of it all, the play of reflected light upon those wonderful mosaics—no wonder this was spoken about!

A couple of people were busy working upon these mosaics at the far end of the Hall, quite lost were they in this seemingly endless place! There was no apparent beginning, or ending—excepting always the tier of slender windows which lay upon our right hand side as we entered. Then we remembered what this Hall represented, and were strangely humbled indeed.

Internally a "tour-de-force" is resorted to, of a three-dimensional nature: the curved wall surface is to exemplify by means of a graph a "DAY OF BRAHMA." The curve of the wall might be considered to forgive the use of a mere graph for this purpose, but it is up to The Society to agree or disagree upon the method adopted here.

I doubt if we made a sound as we trod reverently inside and stood somewhere out into the body of the Hall and looked around to better advantage. Even so, the acoustics of the place had somehow been corrected, and we felt entirely at ease.

We spent a greater time in here than we could really afford. The flooring was packed with all sorts of enthralling information! I ought to describe this floor for you—the walls were the same—for it was obviously a very special thing to possess. It seemed to be laid out generally after the manner of a *Master Graph*. Certain guide lines could be distinctly traced upon it—of course, every step we took dealt with untold ages in Time, but it was annotated and marked with Arabic figures, and two other languages besides, so we were well informed.

This was a curved wall of great length (150 feet in actual linear measure) covered in the most exquisite mosaics imaginable, depicting, so we were told, a Day of Brahma. That was so many millions of years—I forget now—anyway it was rather a long time to think about it all! There was a curved line engraved upon the mosaic work (so it appeared), which was effortlessly executed, and several horizontal lines dividing the whole height of the wall into separable divisions—divisions of matter's density. It was all quite obvious and intelligible. We examined the dates shewn, the mark which represented our

present position in Time (solidly immersed in matter as we are!) and we saw that the wall related also to the flooring in large part.

It was explained after our attention had been drawn to them, that certain radial lines given off from the wall extended away across the width of the floor, linking up with models of the **CHAINS OF WORLDS** aligned against the pillars between the windows. It was explained that at certain phases of the Day of Brahma were evolved the conditions necessary for the formation of Solar Systems of varying densities and states of matter. This was most intriguing to us. Where, for example, the line engraved as a curve on the mosaic wall cut the plane of matter's density relating to "Mental Matter," just to take one of them, it was found to lead to a model of the Solar System composed of nothing more dense than "Mind Stuff"—if you follow me; in another Chain it would descend even further into the aggregation of Matter, reaching Astral densities, and finally physical densities as we know them in degree. Actually, we find these models were capable of being set in motion, but we didn't see that for ourselves.

The success of this Hall depends on the following factors:

- (I) The spaciousness of the Hall, aided by the undoubted contrast upon entering it. Its size is 116' x 62', by a height of 40'.
- (II) The clarification of the exhibits into
 - (a) The wall curved Graph—the Day of Brahma. (But what about the 100 Days?)
 - (b) The Solar System, as the visitor is concerned in grasping the theory of **CHAINS OF WORLDS**.
- (III) The actual information inlaid in the floor.
- (IV) The richness of the mosaic work in its various areas of sombreness and illumination, i.e. by the judicious use of dark colourations of stone, tile, and glass in revealing trends in evolution.

These models were intensely interesting too, each one was so different when examined. The axis was different relative to perpendicular. There was a sheet of plate glass to each orbit rotating round the central Sun, upon which were mounted the various planets. There was an immense number of these, it appeared, at any given time in the evolution of these Chains of Worlds: some were but mentally constituted, others astral, others again physical, besides those of more tenuous discrete substance. Not all of them were concerned with our terrestrial line of evolution. Everything was fully annotated, by the by. Some

information, e.g. names of planets, planets known today, were engraved on the glass: more information was (in 3 languages) contained in side cabinets and informative panels, not taking up much space in themselves.

If we made a note of the time, we could come along here to hear a Member discourse on this subject with the aid of the Models before his listeners. We decided to come without fail.

Our attention was then drawn to a series of charts, contained in the cabinets, which proved to be two-dimensional diagrams shewing the actual known stages of development at various more recent ages. Another set, rather less complete, we supposed, dealt with the evolution, change, and disintegration of planetary bodies. The kinds of metals to be found there, where this was known, was annotated. Most of these charts were perfectly made, but one set was obviously temporary still. It was understood they would soon be renewed, and were a relic of the early days when everything was of a temporary nature in the hall!

Upon these Charts, too, were portrayed (in 3 languages) the basic information about the movement of forms of life from planet to planet, state to state, amongst them Humanity's own line of evolution. Something would be found to have happened here: something else was bound to occur here: things of the future—that vast future!—were shewn to be due at critical phases of change, appearing perhaps again millions of years hence upon some other planetary body. The jolly old Moon, of course, had a special place of honour, it seems!

Forty minutes had already elapsed!—we were but half way down the Hall, no more. On the dais at that end we were informed Ballet would be performed occasionally—the fragile models were simply temporarily railed off, and people sat upon the floor, only a few seats being brought in for those who preferred them. Would we come along the day after tomorrow, when a presentation of the Ramayana was being given by the students of the Besant College? We would!

Once outside, it was admittedly something of a relief. The open air had reassurance in it, despite the feeling of space experienced inside. I suppose the oval form of the Hall gave it that spaciousness—that seeming endlessness? Well, it was nevertheless good to be back in the world of familiar things once more.

We were upon a Terrace—**THE LOGGIA OF IDEATION**, according to the Master Ground Floor Plan—which led away down a covered loggia to special exhibits which depicted, so our good guide told us as she was about to leave us, Elemental matters I and II. Ah, yes!

Outwards and westerly we could see something concrete—our old homely friends **THE MINERALS**. They cried out to us to come over to look at them! There we went, saying goodbye for the time being to our informant. Down there, to the South, apparently, were the **HALLS OF CHEMISTRY AND PHYSICS**, dreadful places, full of monstrous articles, the cherished prerequisites of the noble Art of Finding Out:—well, in a scientific, exoteric sense, of course. There were diagrams of the differentiated Atoms of Basic Substances—a study in themselves, we considered. In the end we spent another hour there in **THE MINERAL EVOLUTION SECTION**.

First of all, as we stood on the steps outside the Hall of Cosmology, we were aligned upon the extreme end of the distant Hall of Humanity—that would be The Goal over there, we said to each other. Between ourselves and that Goal was interposed an enormous Globe of the Earth, tilted correctly as at present to its axis, and wonderfully informative, we found eventually when we came to it. On our left lay spread before us like a feast samples of all the rocks of this planet, but there were, even so, vacant places for some which had not yet been received. Rocks from everywhere! The most impressive was an enormous glacial rock, which bore upon it striations of 3 glacial periods, proof of land intervening between N.W. Europe and Iceland! There is no land thereabouts now, excepting archaic peak tops! The display of these was well controlled. Terraces were arranged at slightly different levels, from which one could pass without difficulty by stepping up or down. There were small plaques lettered accordingly to each exhibit—again in the 3 chosen languages, you know. We were so preoccupied with this portion that we almost overlooked examining the progression of events, as chiselled in the surface of the main pathway which led to the Globe referred to. Alongside this central pathway was a stimulating exhibition of models of the earth's surface formation down the Ages of more recent Time: in relief. The Sea covered some areas now in this geological Age, others in a succeeding Age—all most interesting. Subordinated, incidentally, to the matter of Geology, were thinly traced upon the charts the travels of Humanity, through its Root-Races and Sub-Races, but as these were properly the subject of another Section, we took it as a matter of cross-checking rather than information about Geology! All this collated information about geology, apart from the exhibits of samples of rocks, metals, muds, sands, etc.(!) was under a concrete roof as some protection against the heat of day and heavy rainfall in

season. There we found vertical charts some fifteen feet by 6, with foot-level models in relief some ten feet by 5. Accompanying these was also a hardwood "chest of shelves," or rather "plates" made of laminated plyboard, sealed on all sides with metal, which one could readily take out and peruse at leisure. To avoid confusion, they were not entirely removable, having a stop to prevent this, and the consequent fate of being replaced in the wrong runners!

MOTHER EARTH

It was well after eleven in the morning by this time, but we couldn't resist an inspection of the Globe of The Earth. We were practically up to it by this time, of course. A couple of lightly constructed staircases, more ladders than stairs, gave access upon the nearby roofs so that a closer inspection of the top could be made—indeed the North Pole was hardly visible at all from so close a range! The model to our astonishment was even then in relief. It was marvellous to see how little the greatest mountain ranges in the world projected from the common levels of Mother Earth: even so, the midday sun was casting fascinating shadows from such projection as there was, and in the depths of the sea, also not very deep, could be discerned with ease the various ridges and plateaus. Nationalities were of no moment—so we had no "frontiers" to mar the continuity of earth's bounty here. Greenery, aridity, icecaps were notified as at present existing—we know this from the guiding plaque at its base, of course. There were specially interesting lines marking great lines of fault in the earth's crust; other coloured lines marking the outline and extents of other and lost continents, but nothing here of what is yet to come one day—that was later. It is believed a further exhibit is being prepared to accompany this model, shewing the cross section of the earth, and whatever therein may lie! The water (sea), by the by, was formed of plastic material, of some toughness, suitable for resisting the heat of the sun, and the absorption of moisture. The material of which the Globe is surfaced appears to form a natural key to this plastic. Apparently the Globe itself is made of a metal frame, carrying built-up segments of reinforced concrete, quite thin, some 2 or 3 inches only, but adequate for the purpose. Another point: places of greater population of all species of life had been contrived to be shewn even here too!

It was by now noon, so we retired to the Bhojanasala for food.

(To be concluded)

by

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