

**MODERN WORLD MOVEMENTS:
THEOSOPHY AND THE SCHOOL
OF NATURAL SCIENCE "THE
VENERABLE BROTHERHOOD OF
INDIA"**

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Modern World Movements: Theosophy and the School of Natural Science "The Venerable Brotherhood of India" by Jiran Dewey Buck

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JIRAN DEWEY BUCK

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Modern World Movements



TO L. C. B.
THE MOST LOYAL AND HELPFUL OF COMRADES
IN THE OLD T. S. AND IN THE GREAT SCHOOL.

If amid life's storms and changing weather
I might give shelter to a soul distressed;
If to a weary and discouraged brother
Give assurance of peace and joy and rest;
If for all his tears and sad repining
I might change to cheerfulness, his soul—
Show him each cloud with silver lining,
"Blest Isles" with gates ajar—his goal—
I should be blest beyond all earthly treasure;
I should be more grateful than words can tell—
The joy of giving alone can measure
Our deepest gratitude, where—All is well,



MODERN WORLD MOVEMENTS

THEOSOPHY AND THE SCHOOL OF NATURAL SCIENCE
"THE VENERABLE BROTHERHOOD OF INDIA"

By JIRAH DEWEY BUCK

M.D., F.T.S., F.G.S., ETC.

A STUDENT OF BOTH SCHOOLS

AUTHOR OF "MYSTIC MASONRY", "GENIUS OF FREEMASONRY",
"CONSTRUCTIVE PSYCHOLOGY", "A STUDY OF MAN",
"THE LOST WORD FOUND", ETC., ETC.

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This One



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"Secret Doctrine", and began the publication of the magazine—*Lucifer*: H. P. B. died in London, May 8th, 1891.

Beginning of trouble between Mrs. Besant and Mr. Judge, which finally split the society, arose from one little sentence of *four words*: Theosophy as a *World Movement* began to decline, though the East and the West had "Clasped Hands": The T. S. has done immense good in India: Freemasonry and Roman Catholicism Contrasted: Symbol of Seven-Seven-pointed stars (see frontispiece) "Behold the truth before you" (quoted from a Master).

CHAPTER VII. The Nature and Aims of Theosophy. (Reprint.)

CHAPTER VIII. The Work of Annie Besant.

PART II.

CHAPTER I.—The *Ideals* of H. P. B. identical with those of the Great School of Natural Science: How the Destructive Principle operates: Common sense and no mystery: H. P. B. never failed in the Spirit of the Work: Her Writings will be better appreciated as time goes on: The Woman Question as another great World Movement: Florence Huntley and the Harmonics of Evolution: She derived none of her knowledge from Theosophy: "There is no Death": The Constructive Principle in Nature, the upward trend of Evolution: Complete change in T. S. A. organization: How do you know Truth: The Universal Duality: H. P. B. and W. Q. Judge welcomed truth from any source: The Theosophical Movement wider than the T. S.: My first hearing of TK in the "Great Psychological Crime": Our first interview: Why certain individuals evolve faster than others: Masters in all ages: The Law and the Constructive Principle, the same for Neophyte and Master: Degrees depend upon Personal Effort: H. P. B.'s declaration regarding "numbers of the Mystic Brotherhoods": Great Libraries Concealed To-day: The old Literature and modern Science: Ancient Hindoo Literature and modern English: The East and the West Contrasted.

CHAPTER II. The old Hindoo Philosophy: The upward trend of Civilization: Nature provides the Racial impulse, the Individual must do the rest by Personal Effort: A little knowledge exploited in every age to catch the ignorant and unwary: Masters in every age who "go about doing good": How the multitude regard them: How the School of Natural Science regards all these: The Ancient and the Modern Civilization: The School of Natural Science is separate and distinct from the Masters revealed by H. P. B., they constitute a different section, though working on similar lines: The Harmonic Series outlines the philosophy of the Great School: Masters of this school in the West do not wear turbans and speak Hindustan, and are not workers of miracles, nor do they exhibit psychological phenomena: Death does not change the essential Individual: The "Language of Impulse" and the "Language of Symbolism": The Zodiac and certain Masters: Ancient Libraries

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still exist unknown except to Initiates; if discovered they would be destroyed by fanatics as of old: H. P. B. was possessed of unusual psychic powers, and till her twenty-fifth year a medium; she never claimed to be a Master: "Do not allow my latest incarnation to be a failure": No difference between the *Spirit* of The Work with H. P. B. and TK.

CONCLUSION

CHAPTER III.—Theosophy and the Great School cover similar ground, but in a different way: Methods have always differed, and will continue to differ: Alchemy, Sorcery, Geomancy, Necromancy, Magic, and Occultism deal with Psychic Phenomena: The Great School deals with Natural Law and Spiritual Demonstration: H. P. B. dealt with these phenomena, but revealed the Ethical Principle involved, and pointed out the Right-Hand Path: Music as illustrating development by practice: Music introduced into asylums for the insane: Morals, Ethics, Altruism the *Cross* in all higher evolution: The intelligent and open-minded Freemason is nearer to these great truths than others if he *uses* his opportunity: The Masters of Ancient Wisdom marshalled in some of the higher degrees, and their teachings shown: The Spiritual Temple often referred to: The meaning of Life and the secret of Death revealed: Masonry epitomizes the Wisdom of all the Ages: Nothing Miraculous or Supernatural anywhere: The Great School has surveyed and charted all this ground, and offered it as a freehold to all who will become real *Citizens* and not mere Speculators.

CHAPTER IV.—Brief Summary of Theosophy and the T. S. in America: Brief Summary of the "Great School of Natural Science", or, the "Venerable Brotherhood of India".

J. E. Richardson = T. K.
G. S. The Great School
T. S. Theosophical Society

Modern World Movements

INTRODUCTION

By TK

The Series of articles to be published in *Life and Action* under the above title, of which the following is the first in regular order, is being prepared by Dr. Buck, their author, at the special solicitation and request of the Editor-in-Chief of this magazine.

There can be no doubt as to their interest and value to the general public; but we may, perhaps, be forgiven if the special and particular motive which impelled us to solicit so important and so difficult a work from so busy a man was and is somewhat less altruistic than the interest and good of the entire public.

To be entirely frank with our readers, our own personal motive might, perhaps, fail entirely to secure registration under the head of "Altruistic" at all. But, in any event the readers of *Life and Action* are entitled to the following explanation:

1. When the volumes of the Harmonic Series were first published, their authors, and those above and beyond them to whom they have ever held themselves responsible, were under the impression that the subject-matter therein covered would be of direct and personal interest (if not of special value) to members of the T. S. and to students of the literature of that liberal and progressive movement throughout this western world.