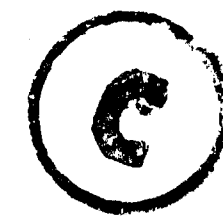


The Theosophist
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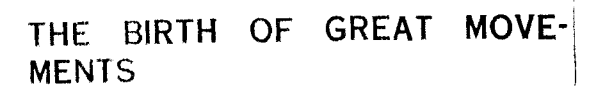
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BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

Vol. LIX, No. 2



THE THEOSOPHICAL SOCIETY
THE RED CROSS
THE SALVATION ARMY
WOMAN'S SUFFRAGE
THE BOY SCOUTS
PROTECTION OF ANIMALS
THE LEAGUE OF NATIONS
THE WORLD CONGRESS OF
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THE ECONOMIC WAR M. NICOLAY

INDIA, GREAT BRITAIN AND
WORLD PEACE

AN INDIAN THEOSOPHIST

THE EDUCATION OF THE FUTURE
GEORGE S. ARUNDALE

THE MONTESSORI METHOD
EDITH F. PINCHIN

**THEOSOPHY AND THE MODERN
WORLD** OTTO VIKING

THE GUIDING HAND IN WESTERN EUROPE
IRENE M. PREST

THE WORLD'S DISORDERED PSYCHE
BHAGAVAN DAS

Foundation Day

"The child is born! Hosannah!" So the President-Founder writes on the Preamble and By-Laws, of which a copy—perhaps the only existing copy—is found in H. P. Blavatsky's Scrap-Book at Adyar. The Preamble and By-Laws are dated 30th October 1875. On 17th November 1875 The Theosophical Society was publicly announced at the Mott Memorial Hall in the City of New York—the first meeting under the formal declaration of principles.

The Preamble intimates that The Society "is formed neither as a spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body." The work of the Founders is "that which the Spiritualists have neglected, the Materialists have not attempted, and the Theologians have misunderstood and undervalued."

"The Theosophical Society has been organized in the interests of religions, science and good morals; to aid each according to its needs."

Thus began a great renaissance of Brotherhood and Occultism, for the promotion of which H. P. Blavatsky and H. S. Olcott were responsible. It was they who made Theosophy available to the world, and their successors, Annie Besant and C. W. Leadbeater, who made it triumphant.

VOL. LIX

THE THEOSOPHIST

(With which is incorporated LUCIFER)

A MAGAZINE OF BROTHERHOOD, THE ETERNAL WISDOM, AND OCCULT RES.

Editor: George S. Arundale

(Founded by H. P. Blavatsky in 1879. Edited by Annie Besant from 1907 to 1933)

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

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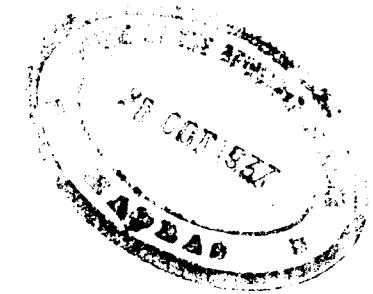
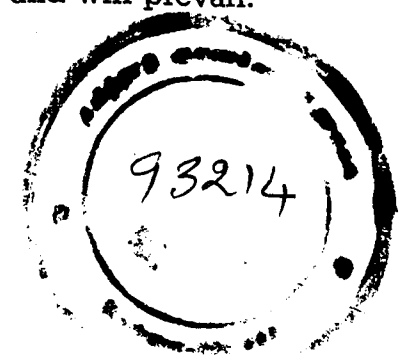
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THE POWER OF TRUTH

(From the Inaugural Address by Colonel H. S. Olcott, President-Founder of The Theosophical Society, delivered in New York City, at the first regular meeting, 17th November 1875.)

This movement has an independent vitality which will carry it along the ages. . . . We are weaving rapidly a girdle of golden ties round the world, uniting the hearts of well-meaning and broad-minded people into a feeling of brotherhood . . . we are simply a knot of humble workers who are transmitting to the present and future ages the wisdom of the wiser people, the sages who came before us, and who left as a bequest to posterity the result of their researches into the laws of Nature. . . . I feel that behind us there gathers a MIGHTY POWER that nothing can withstand—the Power of TRUTH! I feel that we are only the advance-guard, holding the pass until the main body shall come up. I feel that we are enlisted in a holy cause, and that Truth, now as always, is mighty and will prevail.



On the Watch-Tower

BY THE EDITOR

[These Notes represent the personal views of the Editor, 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.]

Civilization?

WHAT horrors are committed in the world under the name of civilization. But one would have thought that the particular form of horror called the slaughterhouse would have been largely a western evil. Yet news comes that it is proposed by the Government of India to open a huge slaughterhouse in Lahore, with enormous sums of money to be spent on buildings and equipment, so that, incredible as it may sound, about 4,000 creatures may be killed there every day! One might expect this in the West and in the United States, but it shows very clearly how foreign is the Government of India when it proposes thus to outrage the feelings

of innumerable millions of Indian people. I am delighted to read that in a certain town in the Punjab 50,000 people met to protest against the horror, and that telegrams are pouring in to the Viceroy urging him to refuse sanction to an atrocity so utterly repugnant to the humanitarian sentiments of the people. I am told that this proposed slaughterhouse is needed for military purposes. India does not want military activity which involves so great a crime against her nature.

I myself sent the following telegram to the Viceroy:

"Thousands Theosophists throughout India recoil with horror from news establishment

large slaughterhouse Lahore urgently request your excellency prohibit outrage on religious and humanitarian principles of millions."

I most sincerely trust that the Viceroy will take heed of the overwhelming opposition to the Government of India's indefensible proposal. By the time this note appears in print we shall know one way or the other, and be able to judge if any further steps are required.¹ Of course, this is only one among the many signs of our civilization by no means being as high as some would have us think. The world is still crude and grossly ignorant, and every country should probe into its own uncivilized conditions rather than inveigh against the uncivilized conditions of its neighbours. Miss Mayo would have been better employed in laying bare the uncivilized condition of her own country rather than in besmirching the name of a country about which in reality she knew, and could know, nothing. And so would another person who has written a book disgracefully blasphemous of India. I will not give the name either of the author of the book or of the publisher. Suffice it to say that while such a book can be published in London

¹ Since writing the above I learn that the Viceroy has heeded the nation-wide protests, and the slaughter-house will not be erected. I regret, however, that he has spoiled the withdrawal by stating that the taxpayer will lose a large sum by his decision. In these days money is god, and cruelty seems of secondary significance.

and presumably be sold in India without any government interference whatever, to say nothing of suppression, all kinds of other books are sternly repressed by the Government of India, and are not allowed to be stocked or sold. I wonder what would happen if an Indian were as evil-minded as these detractors of his country and wrote a book treating Britain just as India is treated. He would presumably be gaoled, and rightly. Why are these others who bring India into hatred and contempt among the ignorant not punished for publishing matter intensely productive of hatred and of disruption of the Empire?

Intervention

The Powers in the West have shown clearly how hard is the struggle of the League of Nations to achieve in any department a common policy. The League of Nations should be the International Conscience of the world, and wherever expedient such Conscience should be able to speak clearly and unchallengeably. Little indeed is there of such Conscience, and what there is is feeble and ineffective. Take the case of Spain. Doubtless there may be differences of opinion as to where righteousness is—with Madrid or with the so-called rebels. And it seems to me that if any particular country deems that a principle of universal importance is at stake, it may well throw its weight on the side it considers to represent such principle. Why should there be non-intervention where a great matter of principle is involved, except for the

purpose of localizing the war, of keeping it from infecting the outside world. It is forgotten that Spain is a miniature world. The fighting in Spain is the outward and visible sign of universal conflict. There is war everywhere in terms of the Spanish conflict, and it can only be a matter of time for the non-physical war to take on physical characteristics, unless the International Conscience wakens up and makes itself felt. There are two countries in Spain just now, and the world must inevitably take sides, since it is itself torn as Spain is torn.

But the world ought not to want the war in Spain to last any longer. Already it has lasted too long. Already it is devitalizing Spain to such an extent that it may take her decades of years to recover. There has been enough war, and the world, through the League of Nations, ought to step in and cry "Halt!"

It is certainly open to us to side either with General Franco or with the Government in Madrid, that is to say with the principles for which the two combatants respectively stand. But we ought all to be anti-war, and we ought to make clear to the conflicting parties that in the very interests of Spain herself, great country as she is, the ruinous war which will undoubtedly, whatever happens, put Spain off the map for a very long time, must not continue, and enmities must be brought under control. "Stop fighting, you two!" is far better than that fear-born policy of non-intervention, which only the very myopic and timid can possibly hope to succeed. Non-intervention is an antithesis to force, and must

needs be intolerable to all countries in which force tyrannizes.

The world ought no less to take a strong hand in the Sino-Japanese conflict. It ought to say to Japan that her Prime Minister has no business to say that China must be brought to her knees. It is not a civilized utterance, and is resented by all right-loving countries. I do not blame the League of Nations for all this war. I blame the nations, which do not know how to belong to the League of Nations, which, I had almost said, are not fit to belong to the League of Nations. China is a great country, and so is Japan. Cannot the East in them set an example to the West?

I should like to see British and other statesmen declaring quite openly that their policy is for prohibiting war wherever it occurs, and that only because they have not the necessary strength do they compromise with what they feel to be their duty. Let the onus for weakness be thrust upon those nations which may not have the courage to stand for an international policy. I feel sure that the United States would be much more willing to intervene in international affairs if she could be sure that some of the greatest of western nations worked uncompromisingly and fearlessly for international peace, instead of diplomatizing righteousness out of existence.

The American Convention

Close upon the triumph of the Copenhagen Congress, special supplement with regard to which will be found in the October *Theosophical World*, comes a no less notable

success in the recent Convention of The Theosophical Society in America. I have just received two fine summaries of this Convention, too late for insertion in *The Theosophical World* for October, but they will be issued as a Special Supplement in the November issue. There is always a most happy warmth of intimate friendship about American Conventions, and it matters very little whether the so-called "leaders" are present or absent. The fact is that our American brethren have many "leaders," many splendid workers, and they are far more self-contained as to leaders than they are sometimes prepared to admit. True, it is good to have present at any Convention workers from other lands, "leaders" or not; and Rukmini and I are hoping to be present at the 1938 Convention of The Theosophical Society in America. But however much we may be able to give, we receive much more, particularly in the very stimulating affection from one and all. I content myself here with the reproduction of one or two outstanding paragraphs from the two summaries, which will be printed in extenso in the November *World*:

"As the greetings of delegates were given, a more than usual play of good humour and wit enlivened the proceedings. The customary friendly rivalry between the many States and localities represented took on an engaging zest of descriptive ingenuity. There was a brisk word of cordiality from Ohio, 'the most heart-shaped of the States'; another from California, 'where everyone would like to be'; a third from Louisiana, 'which drains three-fourths of the United States.' A

member from St. Paul brought us a sky-blue thought-form from 'the land of twenty thousand lakes,' and even added some generous remarks about Minneapolis. A Milwaukee delegate apologized for the thing which made that city famous, while a spokesman for Philadelphia put that metropolis of brotherly love on record as a place 'so loving that the Lodge split in two' (but without, as Mr. Cook hastened to reply, the loss of a single member). Thus the American breeze went on, passing over our open spaces and gathering all the contrasts and rich variety of the land into a romance of friendly unity. . . .

"During a vitally interesting morning session given over to the Young Theosophists, Mrs. Lillian Boxell made the following analysis of our American dilemma. The present confusion in our national life is a result, not of a failure of our ideals of freedom, but of our insufficient motivation of our ideals of rightness. Our forefathers founded the United States with a great conviction of rightness, but without fully sensing its implications. We have now to learn the truth of that rightness in our living.

"Our Work"

"At an afternoon meeting devoted to 'our work,' Mr. Cook expressed his hope to 'make it impossible for any Lodge not to co-operate with Headquarters in the Campaign for Understanding.' Miss Henkel, speaking on the subject, brought the meaning of the Campaign down to the essential problem of getting at the elements of understanding. Why are we working? How does Theosophy enable us to change ourselves? What kind of understanding makes it possible for us to inject the Theosophical view into life? 'A vital type of Lodge programme and of study

courses,' she continued, 'is dependent upon a wide familiarity with important books about life. But many Lodge members have stopped reading. There has been a general failure to arouse in them a sufficient alertness for new and vital material.'

"Touching on practical ways and means, she recommended a monthly reading shelf for each Lodge, this to be made up of books representing a certain range of selected types. The conduct of study groups could be improved by observing definite openings and closings of Lodge meetings. Too often these are merely casual. The lesson itself should begin at a certain determined level. That is, a Theosophical point of departure should be arranged for in presenting topic subjects from one or more assigned books. Questions should be designed not merely to get back information from books, but chiefly to help the student do his own thinking and come to his own self-discovery. . . ."

* *

Theosophy and the Outer World

I hope that readers of THE THEOSOPHIST will have carefully perused the closing utterance of Professor Marcault at the Copenhagen Congress, appearing on page 43 of our October issue.

He is reported to have said that there is a union between our Society and the world, that we do not declare that "science goes so far, but Theosophy goes far beyond," but that Theosophy and science go side by side. This is the viewpoint of many members, some of whom conceive that The Theosophical Society is just one among the many organizations in the outer world working for brotherhood and seek-

ing Truth; and that the less we emphasize any distinction the more will Theosophy and The Theosophical Society be able to fulfil their mission. It is their opinion that we should as far as possible be just one among many, and regard Theosophy as our own particular mode of envisaging Truth, just as there are other modes of envisagement.

I entirely agree that this is one of the fields in the great estate of Theosophy and The Theosophical Society, and there are some members particularly qualified to work in this field by reason of their temperaments and consciousness equipment. But I must also say that there is another field for another type of worker, no less needed by the world, no less vital to the world, the field in which work those who have the duty to hold that Theosophy does in fact go far beyond science as at present developed, that The Theosophical Society is by no means one among many other more or less similar movements, but is a unique movement definitely originating from within as a special impulse from the Elder Brethren.

I appreciate that there should be members who feel that we must quite definitely make our movements more or less indistinguishable from other similar movements, and that we must present Theosophy as one more hypothesis of Life among the many others. But I see the need still more for members, among whom I, by reason of my own temperamental inclinations and, I believe, duty, include myself, who are ardent to emphasize complementarily that The Theosophical Society

is very much *sui generis*, unique, and destined to a special mission, and that Theosophy is more than aught else.

* *

A Gift from the Gods

There must be crowds. There must be lonely leadership. I think there is need for the spirit of both in The Theosophical Society and in the conception of Theosophy. I think it is wise to assert the hail-fellow-well-met conception, so that our movement and our science are not even *primus inter pares*, but just one among the *pares*. I fully see the value of such an outlook. But even more do I see the need for the outlook which regards Theosophy as a gift from the Gods to a hungering world, even if it is not aware of its hunger, and The Theosophical Society as the embodiment of a note different from all other notes.

I think that the appeal both of Theosophy and of The Theosophical Society depends for its virility and for accomplishment of their purpose both upon drawing each very close to the world, with a gesture almost of complete identification, but more upon an aloofness in no way pride-born but designed to hold up before the world a great ideal and great Truth.

Just as it may be expedient for some to sound the note of similarity and equality, so is it very necessary for some to sound the note of difference. I doubt if either The Society or Theosophy would for long have the appeal and the influence they still exert after more than sixty years of activity were we to do no more than sink our differences in a universal sameness.

Let us draw as close as we will to those around us, but let us not forget that much of their salvation lies in those differences which have brought our work to birth. We have that which others do not yet possess, as they have much which is not yet ours. I can think of a hundred and more differences which give us our uniqueness and our great worth, and supreme among them is our witness to the existence of the Masters of all Wisdom and to Their intimacy with the world. Never must we forget Them or our duty to Them as we remember the world, for the world needs Them, and where is there another movement to declare Their existence as can and does ours?

* *

The Forms and the Life

Preparing this issue for the press, our thoughts have inevitably turned towards the beginnings of The Theosophical Society and to its present state. In my Presidential Address I shall deal more definitely with our situation as it is. But I may say here that it becomes more and more evident as we study the history of The Society how its work changes as the times change, how it is indeed a growing organism. Yet through it runs but one continuous life, as through an individual. The Society of sixty years ago is fundamentally the same as The Society of today. The Society of centuries hence will present no fundamental change. But from time to time it presents to the world different facets of its structure, so that today this is emphasized, tomorrow that. As the decades pass, its life may grow

more and more abundant, but it is always the same life, incarnating in varying garbs according to the needs of the time.

We must never forget the life as we fulfil from time to time its changing forms. We must never forget for what The Society really stands, as we serve it in its changing contributions to the world's needs. In the Society, as in Theosophy, lies the unrevealed no less than the revealed. It has far more to give, as has Theosophy, than it has ever given. It belongs to the inner worlds no less than it belongs to the outer world. The Society is emphatically a messenger, and each one of its members is a messenger. It is an agent of the Masters of the Wisdom, as well as a vehicle for an eternal philosophy. Indeed, I am bold enough to think that the supreme truth our Society can offer to the world is testimony to Their existence, and to the fact that The Society was founded by Them. So much follows from an understanding of this great fact. True indeed that it takes its stand on its three Objects, and that sympathy with these three suffices for membership. But it cannot help also taking its stand upon its origin, even though this may be less in perspective than its Objects. Only as we boldly declare our origin as well as our Objects shall we faithfully serve the Movement and cause it to endure.

Let membership depend upon acceptance of the three Objects, but let the greater purpose of The Society—the fulfilment of the three Objects in dedication to the service of the world under the guidance of Those who alone give perfect

service—be ever before the eyes of every member, that sooner or later he may enter upon the Way of the Gods. And let the world hear, even though it be not ready yet to heed.

* *

An International Staff

And as I write these words I long for the effective help of members who know the world in one or another of its departments as well as they know Theosophy and the purpose of The Theosophical Society. Day after day I find myself wanting to relate Theosophy with insight and deep wisdom to the religions, the sciences, the arts, the philosophies, the industries, the politics, the daily living, of the world. Myself I cannot do this. I want here at Adyar those who can. Only at Adyar can be perceived the profounder depths of Theosophy and the graver world-wide duties of The Theosophical Society.

Adyar is a melting pot, a dynamo, an oasis of reality amidst the surrounding unreal, a potent adjuster of the smaller to the larger life. At Adyar, howsoever we live, we live differently. We write differently. We must needs do all things differently. And though sometimes people elsewhere think we are out of touch with life's practical considerations, in truth we at Adyar are likely to be influenced more by the essential and less by the expedient. Often in the outer world we are guided by what people demand, by that which people will and will not stand, by modes of presentation which will, and those which will not, appeal. Within definitely narrow limits this

outlook has its value. But both Theosophy and The Theosophical Society depend for their value to Those who gave them to the world in no small measure upon what people need, upon that which it is necessary to place before the public, whether for the moment the public will heed or ignore or ridicule or hold in contempt or persecute. We realize this at Adyar in special measure, those of us who live here, and perchance not enough the other aspect. So I want a combination of Adyar and the outer world in a number of members who shall reside at Adyar for a year or two before returning to their outer homes.

We must have the Theosophist-scientist, the Theosophist-philosopher, the Theosophist-economist, the Theosophist-theologian, the Theosophist-educationist, the Theosophist-artist, the Theosophist-business man, the Theosophist-merchant, and so forth, men and women wise in the lore of the world and wise too in Theosophy. We want them to come to live at Adyar for adjustment and for exploring the depths of life with their very souls. They must come in a spirit of eagerness to do this. And then we shall ask from each of them in their various spheres a well-documented thesis setting forth the latest developments in the department of life with which they are concerned, the future which is anticipated, an

exact picture of the relation between Theosophy and their department, and the future which Theosophy holds out.

I am hoping to publish a book in the summer of 1938 with this object in view, and I am writing to erudite Theosophists to give me their expert help—even without coming to Adyar. Something is better than nothing. But I see somewhere in the future an Adyar which in quite definite ways is indeed the spiritual hub of the world, with its residents as wise in heavenly as they are in earthly lore, an Adyar which pours upon the world the fructifying waters of a Theosophy carefully designed in its forms to gain easy access to the world's many fields and their varying needs. Much of my work awaits workers. I should like to see much done before I lay down my office in 1941.

I only wish that even a minority of my fellow-members could realize how much help in all ways The Society needs. I wish they could understand how much each member could, if he would, help The Society to fulfil its mission. Doubtless, each member has the primary duty of helping his Lodge and his Section. These come first. But there is also a duty to help The Society as such, to help the International Headquarters, to help the Centre to serve more efficiently all that depends upon it.

"The place of Adyar in the history of The Theosophical Society is unique, and centuries hence it will still be a spiritual centre of The Society."—A.B.

The Birth of Great Movements

BY GEORGE S. ARUNDALE

IN previous issues of THE THEOSOPHIST we have paid homage to the births into the outer world of great personages who have blessed the kingdoms of nature with their perfection. We have paid homage to those who have blessed the world by passing away from it in a spirit of magnificence, so that we gain courage from watching how death exalts the great, and would exalt us all if only we would accept death's gifts in peace and joy.

In this November issue we pay homage to the birth of great movements. I much regret that only a few great movements have found space. In every country in the world great movements have been born, but only here and there is there response to my request for notes on such movements. Those described must, therefore, be taken as representing many others no less

great in their service. In any case, each movement always has an individual as its nucleus, as its spark. This is true of religions. It is no less true of every movement which has uplifted civilization. It were well that we had a Book of Great Movements—I should be very happy to publish it—showing how the world is ever served by great Movements as it is ever served by great Persons.

Blessed indeed is the world. Never is it left without help. Its cry is ever answered. But often it is deaf and heedless, and the help sometimes seems as if it came too late for the assuagement of the generation needing it. Yet it is wonderfully true that as the world needs, so does it always receive, and we are ever remembered in the Love and Justice of God, even though we often think we are forgotten.

In this issue a few Movements are described in witness of God's remembrance of His children, of the cherishing by the Masters of those committed to Their care.

The Theosophical Society

What world movement had a more wonderful birth than The Theosophical Society, founded at the instance of two of the Elder Brethren to begin a great renaissance of Brotherhood and Occultism, and cherished to maturity by two of Their valiant servants? "The child is born! Hosannah!" the President-Founder wrote on the Preamble and By-laws just before The Society was publicly announced in New York on the 17th November 1875, with what momentous consequences to the world the Theosophist knows, and the world is, after sixty years, slowly beginning to realize. In the following outline the genesis of The Society is narrated, and its development until the death of H. P. Blavatsky in 1891.

THE THEOSOPHICAL SOCIETY may be said to have begun when H. P. Blavatsky, under "orders" of the Masters, returned from India, 1871, to found an organization through which the West and the world in general would be instructed in "true Occultism." This was at first described as "true Spiritualism." There was a keen and world-wide interest in the mediumistic and related phenomena which went under the name of "Spiritualism." No rational explanation of these phenomena had been given. There was little general insight into life's deeper problems, and scientific materialism threatened to destroy faith in and search for spiritual realities.

Madame Blavatsky's first attempt to form an organization was made in Cairo. It did not succeed. She was then directed to the United States of America and on to Chittenden, Vermont, where Col. H. S.

Olcott was investigating mediumistic phenomena at the Eddys' farm, and publishing the results in the newspapers. H. P. Blavatsky demonstrated that she could produce the phenomena herself, and suggested their real explanation. She wrote some strong and brilliant articles to newspapers and journals defending this "true spiritualism" and exposing fraudulent mediums. In replying to an article on "Rosicrucianism," she delivered what she characterizes as her "first occult shot," hinting at the sources of the great secret teachings of all times, guarded from all but the worthy by Wise Men and Sages.

The Society is Founded

All this gave Madame Blavatsky great publicity, and her ideas on Occultism—a word she made familiar—heightened the interest. Men and women of note thronged her rooms in New York. The

formation of the "Miracle Club" for private experiment was the next effort—it soon came to an end—and also, at the request of the Masters, the backing of E. Gerry Brown's journal, the *Spiritual Scientist*, through which to educate the public—it failed in 1878. A lecture by G. H. Felt, 7th September 1875, on "The Lost Canon of Proportion of the Egyptians" led to the decision to form a society for the study of such subjects. "The Theosophical Society" was the title chosen for it. Its objects were: "To collect and diffuse a knowledge of the laws which govern the universe." The Society was to be truly "eclectic" and without distinctions. Several meetings were held to frame and pass Rules, and the present seal was adopted. On 17th November 1875, Col. Olcott delivered his Inaugural Address, and chose this date as the birthday of The Theosophical Society.

In 1877, H. P. Blavatsky published *Isis Unveiled*, which, she said, was "the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science." Its success was immediate throughout the world. Persons of note in many countries were interested, some joined and became well known in The Society. On 3rd May the President issued his first circular giving the origin, plan, and aims of The Society. In this it was stated that among other objects it was planned "chiefly to aid in the institution of a Brotherhood of Humanity."

Founders Settle in India

In 1878 The Theosophical Society joined hands with the Arya

Samaj, a movement to restore to Hinduism a purer form of the ancient Vedic religion, but it was immediately seen that amalgamation with it could not be as complete as was first intended, because The Society, being unsectarian, could not identify itself with any body having purely sectarian aims. It was decided that there should be three distinct bodies: (1) The Theosophical Society, often called the Parent Society to distinguish it from (2) The Theosophical Society of the Arya Samaj of Aryavarta, the "link society," and (3) The Arya Samaj. There were separate diplomas for each, and only those joining No. 2 belonged to both 1 and 3. In 1882, owing to the attack on The Society by Swami Dayanand Sarasvati, head of the Arya Samaj, the alliance between the two organizations came to an end.

During 1878 The Society was comparatively inactive, and "the maintenance of it devolved entirely upon the two 'Co-Founders'." Nevertheless, "the signs of its growing influence are found in the increase of home and foreign correspondence, controversial articles in the Press, the establishment of Branch societies at London and Corfu, and the opening up of relations with sympathizers in India and Ceylon." The two Founders were utterly determined to carry on the Movement. Late in 1878 they left New York for Bombay via England, and after their arrival in India great activity set in. They established the Headquarters of The Society in Bombay and their house was crowded with visitors. The Press gave them much notice, and the Colonel lectured in Bombay

and elsewhere to overflowing audiences.

In 1879 Madame Blavatsky and Colonel Olcott went on tour in the North of India, and were warmly welcomed everywhere. In Allahabad they stayed with Mr. and Mrs. Sinnett, both of whom joined The Society. Mr. Sinnett was editor of *The Pioneer*, then India's foremost newspaper, and he had willingly offered to publish any interesting facts about their mission. Finding their correspondence becoming burdensomely heavy, the Founders determined to start THE THEOSOPHIST, and on 1st October the first issue appeared.

During the year H. P. Blavatsky began to outline a book which was advertised as "*The Secret Doctrine*, a new version of *Isis Unveiled*."

At Benares in December 1879, a General Council of The Society was held under the title of "The Theosophical Society, or Universal Brotherhood." At this meeting the Rules were revised, in the First of which appeared the words: "The Theosophical Society was formed upon the basis of a Universal Brotherhood of Humanity." Among the plans declared in Rule 3 appeared the following: (c) "To promote a feeling of Brotherhood among nations." The Fellows of The Society were divided into Three Sections. Entering the Third Section as Probationers, the Fellows who became "able to regard all men as equally their brothers" might pass into the Second Section. The First was composed "exclusively of proficient or initiates in Esoteric Science and Philosophy," and these instructed the President-Founder in The Society's affairs.

In 1880 Madame Blavatsky and H. S. Olcott visited Ceylon and were enthusiastically received by the Buddhists, drew round them practically all the chief priests of the Island, and formed a Buddhist Section of The Society. While Colonel Olcott was the lecturer and organizer, the phenomena of Madame Blavatsky caused her to be the chief attraction. When in Simla in the same year, she gave striking demonstrations of her powers, which were reported and discussed throughout India, and in other countries. These phenomena are described in Mr. Sinnett's book *The Occult World*, published in 1881. In this year, while H. P. Blavatsky remained in Bombay to edit THE THEOSOPHIST, and teach, Colonel Olcott went on another tour in Ceylon. He published his famous *Buddhist Catechism* and founded a Buddhist Educational Association.

In 1882 the Founders made further tours in India. Colonel Olcott again visited Ceylon, and, in curing a paralytic, discovered his remarkable healing powers, and for a few years cured many others with extraordinary success. Madame Blavatsky went on a visit to Simla, and from there journeyed into Sikhism to meet the two Masters who were the Inner Founders of The Society. The Seventh Anniversary of The Society was held in Bombay with 39 Branches participating. The Founders then left to establish themselves in permanent Headquarters, and to create the first Occult Centre, at Adyar, Madras.

Early in 1883 the President-Founder went on a tour in North India with the usual success. He opened a Ladies' Theosophical

Society in Calcutta, for which elaborate Rules were framed. He visited Ceylon and then made a tour in South India. H. P. Blavatsky was in Ootacamund during the hot weather, and there wrote from dictation of a Teacher, "Replies to an English F.T.S." During a tour in N.W. India a Master appeared to Colonel Olcott, Damodar Mavlankar and W. T. Brown.

Under H. P. Blavatsky's direction THE THEOSOPHIST continued to excite interest. In its pages appear many valuable articles and comments by her, giving occult hints, and the Masters Themselves sometimes contributed to its pages. On the basis of letters received from the Masters, Mr. Sinnett wrote his book *Esoteric Buddhism*, which was published in 1883 and was very widely read.

Both the Founders visited Europe in 1884. Madame Blavatsky wrote a French version of *Isis Unveiled* while on the voyage. When in London they were much sought after and met many notable personages. Members of the Society for Psychical Research, then in its infancy, sought interviews to discuss with the Colonel and others the value of the psychic phenomena which they had witnessed, particularly those produced by H. P. Blavatsky. The information given was subsequently used against them.

The Missionaries' Attack

During their absence from India an attack upon The Society was led by certain Christian missionaries of Madras, who published a series of forged letters, purporting to be addressed by H. P. Blavat-

sky to Madame Coulomb, formerly housekeeper at Adyar, in which appeared what H. P. Blavatsky described as "infamous interpolations." Hearing of these letters, the Society for Psychical Research sent out to Madras a young, inexperienced person, Richard Hodgson, to investigate. His report was of an *ex parte* character, hostile, completely credulous, and based on insufficient knowledge. Giving Madame Blavatsky no opportunity to refute his conclusions, the S.P.R. issued the Report, declaring her a charlatan. Every point which in any way questioned this prejudiced decision was ignored by the S.P.R. In December, accompanied by C. W. Leadbeater, Madame Blavatsky returned to deal with this attack, but counsel advised and Convention weakly decided not to take action against the Coulombs, so as not to expose H.P.B. to the undesirable publicity attendant thereon.

In January 1885 H. P. Blavatsky received from her Teacher the plan of *The Secret Doctrine*. But her distress over the missionary attack caused her to fall seriously ill. Colonel Olcott was recalled from his tour with C. W. Leadbeater in Burma. Under medical advice Madame Blavatsky left India, placing her resignation in the hands of the President in order to relieve The Society from the burden of defending her; but the subsequent Convention passed a vote of confidence in her, so her status in The Society remained. After reaching Europe, she settled at Wurzburg to work at *The Secret Doctrine*. Meanwhile the Colonel made extensive tours both

in South and North India, and at Adyar made plans for the erection of the Library, which was formally opened in December 1886.

During 1886-87 Colonel Olcott made further tours in Ceylon and India. Madame Blavatsky had gone to Ostend in 1886, and was working steadily at *The Secret Doctrine*. She fell very ill, made a "strange recovery," and was persuaded, in May 1887, to live in London. Here members assisted her in the preparation of *The Secret Doctrine*, the first two volumes of which were published in the following year. In July 1887 the Blavatsky Lodge was founded, in which Madame Blavatsky gave regular instruction. In September she started the magazine *Lucifer*, afterwards called *The Theosophical Review*.

Enter Annie Besant

In August, 1888, the President-Founder decided to visit Europe, leaving C. W. Leadbeater in charge of THE THEOSOPHIST. On the voyage he was told by his Master to leave "Occult matters," internal and psychical, to H. P. Blavatsky, while he should keep control over external and administrative affairs. The Esoteric Section of The Theosophical Society was officially formed, with H. P. Blavatsky as sole head, and having no official connection with The Society, "save

in the person of the President-Founder," who was later appointed her sole agent for E.S. affairs in Asiatic countries. Because of the growth of The Society it was decided at Convention to adopt the policy of autonomous Sections.

From January to May 1889, H. S. Olcott was in Japan to urge the twelve Buddhist sects to form a Joint Committee and join with Burma, Siam and Ceylon into a Convention of Southern Buddhists. After reviewing *The Secret Doctrine* for W. T. Stead's *Review of Reviews*, Annie Besant, well known as social reformer and freethinker, sought out Madame Blavatsky and joined The Society. Very soon she was lecturing and writing on Theosophy, abandoning completely the materialistic philosophy she had held hitherto.

From 1889 onwards H. P. Blavatsky was writing other important books, among them *The Key to Theosophy* and *The Voice of the Silence*. On 8th May 1891 H. P. Blavatsky the magnificent left her body. On news of her passing, the Colonel, who was in Sydney, left at once for England. After Madame Blavatsky's affairs were settled he travelled on the Continent and established the European Section, went on to the U.S.A., and returned via Japan to India. In 1892 he began to write *Old Diary Leaves*, the history of The Society.

(This brief story of The Theosophical Society by Mrs. Ransom will be completed in our December issue; it is taken from the International Theosophical Year Book, 1938.)

Great Movements

The Red Cross

Red Cross official publications and books of reference generally, so far from associating the Red Cross with Florence Nightingale, who is really the forerunner of the movement, trace its development only from the sixties of last century.

ACCORDING to the *Encyclopaedia Britannica*: "The fundamental idea which has come to be associated with the Red Cross was first enunciated as the result of the publication by Henri Dunant, at Geneva, in 1862, of a booklet entitled *Un Souvenir de Solferino*. Dunant had witnessed appalling scenes of bloodshed during the war in Italy, and his booklet gives a shocking account of the distress of the wounded left to perish on the battlefield for lack of medical assistance. He urged the necessity of constituting permanent societies for the aid of the wounded, with the purpose of forming detachments of volunteer helpers; and he went on to express the hope that he might live to see 'the leaders of the military art of different nationalities agree upon some sacred international principle, sanctioned by convention, which, once signed and ratified, would serve as the basis for the creation of societies for the aid of the wounded in the different European countries'."

Dunant's appeal quickly found response, and the result today is a worldwide organization, the mightiest order of service ever known in

our humanity, whose duty has evolved from the battlefields to all fields of human distress. "Already, the Red Cross is a powerful agent towards peace, abolition of poverty, the conquering of disease, and protection of women and children, and is extending its work to animal welfare."¹

What is not acknowledged in the development of Red Cross is the heroic work of Florence Nightingale twenty years earlier in the Crimea, and running contemporaneously with the Red Cross until her death at ninety years of age in 1910. Florence Nightingale began her life's work at the age of 24, and by ten years of nursing and the study of nursing organization in Britain and France prepared herself for the work which called her to the Crimea in 1854. England was profoundly stirred by the report of the sufferings of sick and wounded, and the absence at Scutari of the commonest measures of relief for a large army. With a staff of 38 nurses, she arrived in the Crimea in time to receive the wounded from

¹ Louisa Rollier, THE THEOSOPHIST, August 1936.

Balaklava, cleansed the abominable conditions of the hospitals, and before long had 10,000 men under her charge, and the general superintendence of all the hospitals on the Bosphorus. Regularly she took her place in the operating room, spending long days amongst the wounded and, lamp in hand, making solitary rounds of the wards at night. Her greatest obstacle was with military officialdom, especially the commissariat, who thwarted her efforts to break through their red-tape methods of administration, but by the force of a dominating personality and almost superhuman effort, she won, and secured decent hospital conditions and sanitation, so that the death rate, which in February 1855 was 42%, had fallen in June to 2%.

The work in the Crimea was but the prelude to her career. With the £50,000 raised in recognition of her services, and notwithstanding that she had been invalidated by her terrible experiences in the Crimea, she founded effectively the nursing system in England. Distinguished citizens, including Prime Ministers, consulted her, and she wrote an official report on the health of the British army which is a classic in the literature of army medicine.

She died three years after the Order of Merit had been brought to her.

Whatever means were adopted by the Red Cross in organizing aid for wounded soldiers, and other victims of war—during the last 35 years of her life—the original movement was set on foot by Florence Nightingale. All the elaborate organization initiated at the Geneva Convention of 1864—the respect for wounded, the neutrality of military hospitals, the protection of medical services, under the symbol of the Red Cross—was a development of her work. All honour to M. Henri Dunant who pioneered the international Red Cross into existence, but let us never forget the “lady with the lamp”; whose genius organized military medical services into effective operation.

“Such a head,” said Queen Victoria after an audience, “I wish we had her at the War Office.”

FLORENCE NIGHTINGALE'S DEDICATION

“I am 30, the age at which Christ began His mission. Now, no more childish things, no more vain things. no more love, no more marriage. Now, Lord, let me think only of Thy will.”

The Salvation Army

The Salvation Army evolved around the courageous and indomitable personality of William Booth.

AS a youth he was fired with the spirit of the political and social reformer. While he made a living as an assistant to a pawnbroker in a London shop, he devoted his spare time to lay preaching, and, induced by a friend who helped him to educate himself, and who

afterwards became his wife, he accepted a stipend of £50 a year to devote himself to the work of a travelling preacher, whose main duty was to visit benighted industrial areas and conduct revival missions. He and Catherine Mumford were 26 when they married, and they moved from place to place in the Midlands as travelling evangelists. At Walsall they brought into being the first “Hallelujah band” composed of converted criminals and other such people.

Returning to London in 1865, they pitched a tent in the White-chapel Quaker burial-ground, and from it began a campaign against sin and suffering in that apparently hopeless area. They described their band as the Christian Revival Association. More than twenty years elapsed before Booth, speaking to his son Bramwell of its mission as a “volunteer army,” elicited from Bramwell the rejoinder that he was a whole-hearted “regular or nothing.” From that chance dialogue arose the name of the Salvation Army, with its semi-military organization, its orders and regulations, and its martial rank and uniforms.

“The leading men in the Church to which I belonged were afraid I was going too fast,” Booth wrote, “and gave me plenty of caution, quaking and fearing at every new departure, but never a word of encouragement to help me on. But I went forward all the same.”

The degraded masses of London went to no Church, so Booth took his church to them. The open-air was his cathedral. On street corners and public highways, at the doorways of gin palaces, he denounced sin and proclaimed the

Gospel of Love with the fearless and fiery energy of an inspired prophet. His band were frequently assaulted by ruffians; and the open-air meetings, with drum and trumpet, scaring horses, obstructing traffic and affronting religious propriety brought him in conflict with the police. Nevertheless the work of saving sinners, of housing and employing the shelterless and starving, spread like a fire across England and into other lands. Since the rise of Islam no religious movement had ever travelled so far and so fast.

Booth speaks of wonderful meetings held in a dancing saloon. Regularly during those Sundays, he gave three, occasionally four, open-air addresses, led two or three processions through the streets, and conducted three meetings in the dancing-saloon. “The power and happiness of the work,” he relates, “carried me along, and in that room the foundation was really laid of all that has since come to pass.”

The dancing-saloon was available only on Sundays. “For week-nights,” he says, “we secured an old wool warehouse in one of the lowest parts of Bethnal Green. Unfortunately, the windows opened on the street. When crowded . . . it became oppressively hot, especially in the summer. If we opened the windows the boys threw stones and mud and fireworks through, and fired trains of gunpowder laid from the doors inwards. But our people got used to this, shouting ‘Hallelujah!’ when the crackers exploded and the powder flashed. . . . It was an admirable training-ground for the development of the

Salvation Army spirit." This was in 1867.

In 1878 the Salvation Army was firmly established. The work thrived on opposition and ridicule, and Booth went from strength to strength, an autocrat who commanded legions without question or demur. His worth to humanity became abundantly recognized. He travelled the wide world over, everywhere publicly honoured, and meeting kings as their equal. With

his keen, penetrating eyes, his eagle-like nose and white streaming hair and beard, he looked like a prophet from the Old Testament in a twentieth century quasi-military uniform. Toward the end he lost his sight but not his spirit, and to the very last he supported a gigantic burden with shoulders unbowed.

REFERENCES

Life of William Booth, by Harold Begbie.
1,000 Heroes, by Arthur Mee.

Woman's Suffrage

BY CLARA M. CODD

ALTHOUGH years ago I fought in the cause of Woman's Suffrage, of its official history I know very little. I remember that we used to trace the movement back to Mary Wollstonecraft's famous book, *A Vindication of the Rights of Woman*, written at the end of the eighteenth century. The movement may be said to have begun with that book, and for about a hundred years her ideas steadily gained ground, culminating in the militant movement which reached its height just before the World War.

We have travelled a very long way since the days when no profession was open to the unmarried woman but private teaching, when a woman's property automatically became her husband's upon marriage, and when she was legally classed with children and idiots, but I do not know that we have become happier. It seems to me,

years after the élan and excitement of the great fight for freedom and recognition of equal aims and responsibility, that woman has not done what we all expected in those days she would do, and that perhaps she never will.

Freedom must be won, and having been fully and generously gained, it may be that now woman must find in that freedom the nature of her own genius and destiny, and pursue it for the good of all mankind. Certainly it is not the same as man's. Crudely the Facist countries say, as the old-fashioned people used to say, that woman's place is the home. That is fundamentally true for the majority of women, but in order to realize it actually and happily, a new Social Order must supervene, and soon.

I can, however, give an account, largely personal, of the Suffragette Movement which closed with the War, since I was a fighting unit in

that war, working in close co-operation with the famous leader, Annie Kenney. That movement began with Miss Kenney and Miss Christabel Pankhurst getting up at a Cabinet Minister's meeting and asking what he was prepared to do for the Cause of Woman's Suffrage. They were immediately ejected, and afterwards imprisoned for a few days.

Up to that moment monster petitions to Parliament had been shelved year after year. The Cause was getting nowhere. Miss Kenney and Miss Pankhurst knew that only by spectacular and violent methods could they make any impression. With only £2 in her pocket Miss Kenney went to London, to rouse women there. Thus was born the Women's Social and Political Union, which soon numbered 70,000 members, and handled enormous funds contributed for the most part by the unlimited self-sacrifice of the members of the Union. The Union found that as a fighting force it must become a dictatorship, and committees were renounced. Miss Christabel Pankhurst became our Commander-in-Chief, and Mrs. Pethick Lawrence our very wonderful Treasurer.

The country was divided into districts, with a trained organizer in charge. Money and workers streamed in. I was with Miss Kenney in the West of England, and had a very valuable and strenuous training. The young workers were generally first put on to the advertising work. In those days, such was the strength of the prejudice against us that no newspapers would grant us advertising space. Hence we were reduced to chalking pavements. I became quite

expert at chalking a notice of a meeting behind the shelter of a stationary tramcar. Another assignment I had was to deliver hand-bills to waiting theatre queues. Open-air meetings were held regularly, and for this we would hire a lorry. The training of a militant suffragette was almost comparable to yoga training, for such were the insults and maltreatment to which we were often subjected that it would have been impossible to do the work except by feeling outside one's body to a certain extent.

It was our boast that whilst we injured property, we never injured men. We tried to impress Cabinet Ministers with the seriousness of our intentions by making ourselves upon all occasions an intolerable nuisance. We would attend public meetings, and systematically get up in rotation to ask public men what they meant to do about our Cause. This inevitably caused great irritation, but it had its funny side! I have seen a great Liberal rally in Wales, starring David Lloyd George, reduced to complete disorder and chaos, by a small handful of determined women. A simple question was enough to send the meeting into an uproar which all the chairmen in the world could not quiet.

I remember also taking part in the advertised "raid" upon the House of Commons. This meant a month's imprisonment for numbers of us. Of prison life it is not the place here to speak, but no amount of description can equal the knowledge that a month's experience gives. The struggle grew fiercer and fiercer. Prisoners began to hungerstrike. By that time

had left the suffrage movement, as I wanted to work for the Theosophical Society, but there are names that will always live of brave women who endured untold agony for the ideal of woman's liberty.

I recall the delicate, ideal face of Lady Constance Lytton. Her birth and position gave her special treatment in prison, so garbed in common clothes and with her hair cut off she again sought arrest under an assumed name. This time she really came to know what women must endure, and suffered all the rest of her life for that sacrifice.

Shall I ever forget the shining mystical eyes of the little mill-girl, Annie Kenney, the rapier wit

of Dame Christabel Pankhurst, as she is today, the essential motherliness of Emmeline Pankhurst, the sturdy courage and gallantry of the tiny Scotch lady, "General" Drummond. What tremendous days those were, when we fought together in the ranks of a veritable army, with nothing to arm us but our own courage and self-sacrifice and belief in an ideal. We won, and the fight is over. At first I hoped we should still stand together, and make a new world. When we are young we are always sure that we can make a new world, bless us! But now I think men and women together must make that new world, and I know it will be made.

The Boy Scouts

"The Scouts and Girl Guides and their leaders are encouraged to continue to spread, as they have done in the past, the principles of goodwill which are the true foundations of peace."—LORD BADEN POWELL.

THE first step towards the organization of the Boy Scouts was made during the South African War. During the siege of Mafeking, 1899-1900, a corps of boys was formed for carrying messages, keeping a lookout, acting as orderlies. These boys made themselves so thoroughly useful that on his return to England Sir Robert Baden Powell, as he then was, started his scheme for a corps of peace-time Scouts.

In 1907 an experimental camp was held at Brownsea, off the Dorset coast, with only enough boys to

make an average size troop. The following year saw the Boy Scout movement established in the British Isles, and it grew rapidly. In 1922 the world census membership totalled just over a million, in 32 countries. In 1931 it was over two millions.

During the last two years the number of Scouts in the world has increased by 340,060, and it is now 2,812,074, in 49 countries—or with the Girl Guides a grand total of over four millions.

Commenting on these figures, the Chief Scout, Lord Baden Powell,

said during the World Jamboree in Holland (August 1937):

"It must be remembered also that behind these there now exist in the different countries approximately some 10 to 15 millions of men who have been in their time Boy Scouts and who have thus the same spirit of comradeship with those of other nationalities.

"This means a considerable leaven of peace-minded people already in the world as a result of the experiment which has almost automatically evolved itself without State aid of any kind.

"It is an experiment of such peculiar origin and with such fruitful results that it should be watched by all who are interested in the promotion of world peace. If one-tenth—or one-hundredth—part of the money spent on armament for war were devoted to such a training for peace, war scares would be a thing of the past.

"With this month's Crusade as an example, the fact that these boys in their thousands should perform such pilgrimages of their own free will, and at their own expense, is surely pregnant of meaning and suggestion—and of promise, if only the leaders of the different nations

would get together round a table for a personal talk, instead of scowling at each other with hands on the hilts of their swords."

The Boy Scouts constitute actually a junior League of Nations, or a kind of miniature Theosophical Society, and as such were regarded by Dr. Besant, who in 1917 introduced Scouting into India. What she thought of Scouting is told in her own words: "If I had a dozen sons—I have only one—I would send them all into the Scout Movement."

Dr. Arundale is not only following the Besant tradition, but is urging the Indianization of Scouting in India. He regards one national Scout Brotherhood for the whole of India as a most important reinforcement to the cause of Indian unity. Above all differences of forms and personalities, the President insists that it is service that matters: "Service is what India needs today from every citizen, young and old. And Scouting is a specialized form of service, highly valuable to the life of the Nation." And what applies to India applies equally to every country in the world in which Scouting flourishes.

THE SCOUT LAW

A Scout's honour is to be trusted; a Scout is loyal to the King, his country, his officers, his parents, his employers, and to those under him; a Scout's duty is to be useful and to help others; a Scout is a friend to all and a brother to every other Scout, no matter to what social class the other belongs; a Scout is courteous; a Scout is a friend to animals; a Scout obeys orders of his parents, Patrol Leader or Scoutmaster, without question; a Scout smiles and whistles under all difficulties; a Scout is thrifty; a Scout is clean in thought, word and deed.

Protection of Animals

THE protection of animals is a cause that is growing with the spread of the ideals of brotherhood and reverence for life. Every century brings some definite entry into wider freedom. In the eighteenth century the emphasis was on the rights of man, in the nineteenth on the rights of woman, and in the twentieth century we are beginning to recognize the rights of the animal. The treatment of animals is coming to be regarded as a test of civilization.

The fight for the animals began with the Bill which Richard Martin introduced into the House of Commons in 1821 and which became law in 1822 "to prevent the cruel and improper treatment of cattle." This was the first modern enactment in Great Britain for protecting the rights of animals. King George IV, who gave his Royal Assent to the Act was also a lover of animals, and a personal friend of Richard Martin, to whom he humorously gave the nickname "Humanity Martin."

In the debate on the Bill a member said he did not see why the measure should be confined to cattle. Why should not asses also be protected? Another member declared that if the Bill for the protection of horses and asses should pass he would not be surprised to find some member proposing a bill for the protection of dogs. "And cats," someone suggested. In 1835,

a year after Martin died, the House of Commons passed a Bill which protected all domestic animals.

Richard Martin succeeded where others had failed because he realized the necessity of adequate support in the country and the effect produced by the pressure of persuasion when brought to bear on members of Parliament by their constituents. He talked to every clergyman he met, canvassed supporters throughout the country, and took no small share in organizing the machinery by which petitions for the prevention of cruelty to animals flowed into Parliament.

Martin was in his 69th year when the Bill was passed. He might well have retired, feeling that he had done enough. But this was only the beginning of the fight. He set out to see that the Bill worked, himself conducting prosecutions and frequently paying the fine in the case of poor people when he had achieved his purpose, which was to prove the Act and the moral behind it.

The centenary of the passing of Martin's Act was celebrated in 1932 with an Animals' Welfare Week, which most effectively brought the question of animal treatment before the public not only of Britain, but of many other countries also.

Respect for animals has given rise to very many protective Societies. The R. S. P. C. A. started early in the 19th century from the individual effort of the Rev. Arthur

Brooms, a London Vicar, to protest against cruel sports, particularly bull-baiting, cock-fighting, etc. Today the influence of the Society extends all over the world. Its aim is to instruct rather than to convict, the feeling of experts being that the major part of present-day cruelty arises largely from ignorance. One of the finest pieces of legislation promoted by the R.S.P.C.A. was Lord Buckmaster's Bill of 1933, which killed the trade in British wild birds.

Simultaneously with the widening campaign for kindness to animals, war was being waged against vivisection in all civilized countries. The protagonist in England was Dr. Walter R. Hadwen, President of the British Union for the Abolition of Vivisection, who did more than any other person to discredit the black magic methods and fallacious claims of the vivisectionists. The thunder of the medical profession and the vested interests failed to shake his faith in the cause of tortured animals and of exploited men and women. Today the British Union has ramifications in many countries, and is one of the strongest checks on the practice of vivisection, countenancing no restriction, no compromise.

The humanitarian conscience of the world is gradually quickening in favour of the animal kingdom, the chief factor at work apparently being respect for the animal as a younger brother, a member of the sub-human order who has rights where we have duties. Hence the increasing disfavour shown towards circus performances, rodeos, blood sports of all kinds, and efforts on a vast scale to minimize the cruel-

ties involved in killing for food and in trades that transgress the law of harmlessness. This phase of the movement was focussed in an Animals' Charter adopted by the National Council for Animals' Welfare in 1927:

"From this it follows that the aim of an Animals' Charter should be to establish by declaration the rights of animals to justice and the joy of life, to encourage legislative action and administrative control which shall secure the legal and social recognition of these rights, and to promote methods of education which shall evoke a more chivalrous attitude towards animals, the natural outcome of which will be the abandonment of all practices which involve the exploitation of sub-human beings without due regard to their feelings and welfare."

Among the international bodies working for animal welfare is the Animal Defence Society, whose objects are the abolition of vivisection and a consistent opposition to all forms of cruelties to animals. The Duchess of Hamilton and Miss Lind-af-Hageby are the leading spirits of this influential society, which for over thirty years has strenuously promoted humane education, opposed vivisection, and reformed killing methods.

The trend of the Movement is consummated in World Day for Animals, which has become a universal observance on the 4th of October, and focusses the world's thoughts on the wrongs inflicted on animals and on the speediest means of abolition of such wrongs. God speed the time when World Day for Animals will become a daily habit.

The League of Nations

Every great world movement revolves round a great personality, the League of Nations no less than the other World Movements mentioned in the preceding pages of this issue.

THOUGH the actual inspirer of the League of Nations as we know it today was President Wilson, there had existed an international machinery, creaking and often out of order, known as the "Concert of Europe." Its chief supporter was Napoleon III, but his schemes were not unreservedly approved by the other Powers, and the "Concert of Europe" was too often merely a machine at rest. There was no continuity between one conference and the next; no principle, no charter, no notion of general interest to give life to this international body. So that although thirty meetings of the Great Powers were held during the nineteenth century, this promising piece of machinery never developed, though in certain respects it was a precursor of the Council of the League.

Important among the pre-League elements of international organization were the Hague Conferences of 1899-1907. More than any other fact in history they show that in the twenty years that preceded the war, the world was already slowly moving towards the Covenant of the League of 1919, for which the tragedy of 1914-1918 helped to ensure a ready acceptance. Movements on both sides

of the Atlantic were working for the ideal of the Covenant. The first of these movements found its chief expression in the League to Enforce Peace, which was strongly supported by ex-President Taft. President Wilson, at first sceptical, became convinced that the main suggestions of the League to Enforce Peace were neither unwise nor chimerical, and from that time he became one of the warmest partisans of the League of Nations.

When the Germans were dictating in January 1918 the treaty of Brest-Litovsk, Wilson announced his famous Fourteen Points. The major items were to guarantee freedom of the seas, reduce trade barriers so as to bring about international co-operation, general disarmament, independence and self-government of all peoples, and a league of nations which should solve international problems.

The peace which he had in mind included the restoration of an independent Belgium and the establishment of an independent Polish State. Point Fourteen runs as follows:

"A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial

integrity to great and small States alike."

The peoples of all countries read and endorsed these principles, as they had endorsed his peace-without-victory ideals. They hoped for what had never before been attained, although Henry IV, the greatest of French kings, had urged in vain a similar programme upon Europe a few years before the terrible Thirty Years' War. Even the German people approved the Fourteen Points.

There were discouraging governmental attitudes in Europe. The Germans annexed Poland, the little Baltic States and Ukraine early in 1918. The Italians were demanding the annexation of parts of Austria and Serbia. The Russians had undergone a revolution in the direction of a dictatorship. The French Prime Minister could not forget the Prussian attitude of 1871; and Lloyd George could not think of such a thing as freedom of the seas guaranteed by a league of Nations.

Discouraging as was the outlook, Wilson went himself to Paris. Everywhere masses of people greeted the President, and people in Italy even shouted "Saviour of Mankind."

After months of unprecedented struggles and labour, the Treaty of Versailles was agreed to, although it contained clauses which the Americans and Germans bitterly opposed; but the League of Nations constitution was a basic part of the document.

International Conceptions

The Covenant appears to be a compromise between Anglo-Saxon

and Continental conceptions, with perhaps a certain predominance of the former. This is to be seen especially in Articles 12 to 17, which form its backbone. In these are to be recognized the ideas of the Phillimore Plan, in the main unchanged: the widest possible substitution of peaceful procedure for settlement by war; the implicit acceptance of the idea that it is still too early to try to set up a super-State, with an army, which would represent the final stage in international organization, would impose its decisions, and would be in a position to repress any attempt at war immediately; and the acceptance, by States, of undertakings of the greatest importance, which, though they did not abolish State sovereignty, would limit it severely, especially as regards the right to resort to war and the settlement of disputes.

The idea of holding a large democratic assembly of Governments in a capital or other city of a small State was, it seems, American. This extension to the whole world of the system of the Concert of Europe undoubtedly owes something to the President of the Washington Pan-American Organization.

The idea of not limiting the League to its negative rôle of preventing war, but of regarding it as an urgent need of the present century for co-ordinating inter-State activities and smoothing the path of progress, seems to be due to General Smuts, who was also the champion of the colonial mandates idea.

The notion of open diplomacy which appears in the Covenant is essentially Wilson's. In practice,

it has admittedly proved impossible to apply it without qualification. The humanitarian duties entrusted by it to the League are evidently also an Anglo-Saxon conception.

The origins of the League being Anglo-American, its provisions are flexible and almost empirical. Nevertheless, once the early mistrust had been overcome, it became a practical instrument for everyday use, and it has rallied to itself not only all the States of Europe (except Germany) but the immense majority of the countries of the world.

Victory in Failure

President Wilson, when he returned to America, faced a critical situation, particularly in the Senate. A few men denounced his generous internationalism, a few others denounced the treaty as too moderate towards Germany.

At a time when at least half the Republicans and nearly all the Democrats of the country approved the major objectives of the President's international policy, partisan attitudes were as violent as they had been against Jefferson at the beginning of the nineteenth century.

In spite of all these sharp differences and his unfortunate illness, Wilson urged Congress and the people to lower trade barriers so that international commerce might flow more easily. He also urged that his country should ac-

cept lower tariffs and the League of Nations experiment in the hope that European peoples, bankrupted by the war, might be able to pay their debts to the United States. And most important of all, the President hoped that the League might apply the disarmament plan and abandon barbaric warfare.

To the last day of his life he was troubled by the failure of League members in Geneva to observe the terms on which they had become members. Furthermore, the failure of the United States to join the League and the 1923 Act of Congress which increased tariff barriers caused him to say that Americans would probably fail to apply their ideals—even lose their loans of \$11,000,000,000, and be confronted once more with the dangers of a world war.

Wilson passed away on the 3rd February 1924, historians generally recognizing that the third real Democrat to occupy the White House had been defeated by minorities in Congress, while majorities in the country, even in Europe, had favoured his purposes for promoting world peace.

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Great Movements

The World Congress of Faiths

BY KATHARINE CONDER

In "A Venture of Faith" ¹ Sir Francis Younghusband describes the stages by which he, "who started life in the Army, and who afterwards became known as an explorer, and who later became more widely known as the leader of a political mission to Lhasa, should have become the leader in organizing a Congress of representatives of all the great religions of the world, to discuss how the spirit of fellowship might best be promoted."

SIR FRANCIS then proceeds to trace the events that have led up to the birth of what he believes will, in a few years, have proved itself to be one of the most important movements of this century.

Beginning with the great Buddhist King, Ashoka, he indicates how religious leaders have from time to time gathered together with the purpose of bringing to light "those fundamental truths which are common to all religions and on which, therefore, real spiritual fellowship—the only fellowship which is real—can be based." During the past fifty years, as religious tolerance and the desire for international understanding have increased, a succession of such Conferences has been held. Following the general trend of scientific and philosophic thought during that period, these conferences have shown a decreasing tendency to mere scholastic study of the com-

mon elements in the religions, and an increasing movement in quest of the fundamental essentials of religion.

This phase may be said to have culminated in what was called the First International Congress of the World Fellowship of Faiths, held in Chicago in 1933. This Congress, which consisted of a long series of meetings, was initiated and organized by Kedernath Das Gupta and Mr. Charles Weller, under the presidency of H. H. the Gaekwar of Baroda. As a result of the interest aroused by these meetings the organizers developed the idea of forming a permanent World Fellowship of Faiths and approached Sir Francis Younghusband to ask for his co-operation in organizing a similar Congress to that of 1933, to be held in London.

Sir Francis had followed the development of this movement with close interest. For some years he had seen in such Congresses the possibility of stirring in men "a

¹ *A Venture of Faith*, Younghusband. London: Michael Joseph.

spirit of emulation—of emulation in capturing more and more successfully that Divine Spirit which animated the world, and in achieving a purer holiness and a sweeter saintliness of life.”¹ It was obvious to him, however, that it would be desirable and possible to organize a London Congress on somewhat different lines from those that were possible in America. London is the capital of an Empire which includes some 260 million Hindus, 77 million Muslims, 12 million Buddhists, besides Jews, Christians and other religious sects; and prominent adherents of all these religions are always to be found in London. He therefore approached certain outstanding personalities in the fields of comparative religion, international politics and culture, and world social and educational movements. The response justified the principle on which he based his quest for supporters, which he describes in the following terms:

“I must first seek for quality: the quantity would then follow. It is the aristocratic principle; but democracy itself has to have leaders. There is no democracy which does not have in it an element of aristocracy—a choice of the best. It must be controlled and guided by men who are in the closest contact with the essential Spirit of the Universe and act in conformity with what we can find out of the fundamental universal laws. And it was such men that I was looking for and seeking to bring together to organize the Congress.”²

¹ *A Venture of Faith*, pp. 28-29.

² *Ibid.*, pp. 34-35.

Eventually Sir Francis managed to bring together fifty fairly representative men and women of all the religions of the world on 12th November 1934, and the outcome was the election of a provisional council, with himself as its chairman. Commenting on this achievement, Sir Francis writes:

“Thus it was that my original personal aims of forty years before and the aims of men in organizing Congresses of Religion came to be combined. I was in a position to help men fulfil what was slowly stirring in their hearts.”³

There followed eighteen months of active preparation for the London Congress, the date of which was fixed for July 1936. Miss Sharples, who had been one of the Honorary Organizing Secretaries of a similar type of Congress in 1924 became Honorary Secretary to the Executive Committee, and Mr. Arthur Jackman, then Publicity Secretary to The Theosophical Society in England, gave all the help he could in his spare time, and during the last year became full-time Secretary to the Congress. Other valuable workers on the Committee were Sir Herbert (now Viscount) Samuel, Mr. F. H. (now Sir Frank) Brown of *The Times*, Miss Storey of Geneva, and Miss Beatrix Holmes.

Invitations were issued to leading representatives of all the great religions and to persons of outstanding achievement along many lines of religious, philosophic and international activity, to take part in the Congress, and the response was extremely gratifying. Publicity work received a great impetus

³ *Ibid.*, p. 41.

from a broadcast address by Sir Francis Younghusband, by courtesy of the B.B.C. Gradually all the complicated arrangements fell into place, and on 3rd July 1936 was opened the first World Congress of Faiths to be held in London.

The Congress lasted fifteen days. Mention must be made of the gracious message received at the opening meeting at Queen's Hall from H. M. King Edward VIII, and read by the International President of the Congress, H. H. the Maharaja Gaekwar of Baroda. It was as follows:

“I am much gratified to receive the message which your Highness sent me on behalf of those attending the World Congress of Faiths. Please express to them my sincere thanks.

“I earnestly hope that the deliberations of the Congress may help to strengthen the spirit of peace and goodwill on which the well-being of mankind depends.”

The Sessions of the Congress were held at University College, London. The underlying idea, selected to be the central theme of the deliberations, was “The Supreme Spiritual Ideal,” and amidst all the diversity of aim and doctrine and practice discussed in the many sessions, this keynote resounded, so that the ideal “of men as being transformed from a crowd or collection into the fellowship of a choir,” which Sir Francis Younghusband had from the beginning set before his Council, was indeed fulfilled.

“Though the idea of God was not specifically notified as a subject for discussion, it was continually arising in the course of the de-

bate. . . . No definite conclusion was, of course, reached. The conception of God will be a subject for discussion in innumerable meetings for countless ages to come.”¹

The Congress closed, as it had opened, in the Queen's Hall, with an audience at least twice the size of the first meeting. Professor Marcault, who was in the chair, said that historians of the future would regard it as significant that after the failure of all efforts to establish the peace of the world on either a political or an economic basis, the Congress of Religions of the World should have met to try, on the spiritual plane, to establish that peace. And the reason why there was more to be expected for peace from the Congress of Religions was that Religion . . . included all that was universal in the world and expressed the capacity of men to know all and serve all. In closing the proceedings, Professor Marcault expressed the hope that the work might not end there—that there should remain some organization which would keep the Faiths of the world united.

The initial steps to the fulfilment of that hope have since been taken. A Continuation Committee was appointed with Sir Francis Younghusband as Chairman, Viscount Samuel and Mr. Yusuf Ali as Vice-Chairmen, and Mr. Arthur Jackman as Secretary.

In July 1937 a second World Congress of Faiths was held at Oxford. Although of shorter duration and comprising a smaller number of members, the fact that these

¹ *A Venture of Faith*, p. 245.

members, who came from all parts of the world, were nearly all resident in Balliol and Somerville Colleges and had ample opportunity for personal contacts, produced a degree of mutual understanding and "spiritual enjoyment" unattained even at the 1936 Congress. Once again nearly all the great religions were represented, and the feeling expressed at the closing meeting of this Congress was not merely the hope that the movement might continue, but a conviction that it must be developed.¹

¹ The Book of Proceedings of the 1937 Congress, entitled *The World's Need of Religion* is in process of publication.

End-of-Century Movements

TYPICAL of the great movements which would seem to be inspired by the Elder Brethren are the foregoing. Every impulse and organization making towards the betterment of the world owes its inspiration to Them. Among innumerable movements working for liberation under our very eyes are the renaissance of India, the gigantic reforms of President Roosevelt in America, the New Life Movement in China, and in England the intensive application of science to social welfare, sponsored and encouraged by the British Association.

More definitely we know, because we have been authoritatively informed, that the Hierarchy has originated in the West end-of-century movements through some great messenger, commencing with Roger Bacon, the remarkable genius of the thirteenth century, who synthesized

The precise lines along which that development will take place have yet to be indicated, but the present intention is that each year a Congress of Faiths shall be held in one or other of the Universities, and that between the Congresses, meetings and social gatherings shall be organized and every opportunity afforded for members of the various religions to meet together to promote "a spirit of fellowship among all mankind and so make the world one, ensure enduring peace, and incite men to aspire beyond the level plains of peace to the radiant heights of heaven."²

² *A Venture of Faith*, p. 280.

and systematized all available knowledge and made possible the achievements of later centuries: the illuminating work of Christian Rosenkreutz, in the fourteenth century, leading to the Renaissance; of Erasmus and Sir Thomas More in the fifteenth, preparing for the Reformation; of Francis Bacon in the sixteenth, and the scientific developments of the seventeenth, culminating in the political freedom and Revolution of the eighteenth; and finally in the nineteenth century, The Theosophical Society and the truth of Evolution.

In the cyclic process we may expect, as H. P. Blavatsky has foretold, a prophet to arise and open a new era towards the end of the twentieth century, in all probability dramatically coinciding with the centenary of The Theosophical Society in 1975—though not necessarily so.

1st Oct. 1847—20th Sep. 1933

Annie Besant

The President wrote this tribute of homage for the October issue of the "Adyar Library Bulletin" to celebrate the anniversary of Dr. Besant's birth. Each issue of this excellent quarterly is published on some significant date in the Theosophical calendar.

THE more the years pass the greater will be our recognition of Dr. Besant's outstanding pre-eminence in the nineteenth and twentieth centuries. Some already in part know her for what she was—and is. But the world as a whole is too near to her time to be able to perceive that her fiery life caused the funeral pyre of dross to burn with multiplied intensity.

Youthful ardour and dedication to great causes was hers even while she was in her teens. While she remained young in years she was really young, greatly young, as is hardly the case with most young people today. But her supreme claim to immortality in the history of the world, in this latest of her incarnations as in many incarnations preceding it, was the splendid fact that right up to the very last, when she was in her eighties, she retained that youthful ardour and dedication to great causes, beautifully mellowed by the stormy life

which was hers throughout. She was always young, and fulfilled the spirit of youth by endowing her own youth with wisdom and compassion, so that youth eternal will be hers for ever, whatever her physical age in terms of illusory time.

Whenever a great cause needed the life she could give, and which she felt she had the duty to give, she veritably incarnated in that cause. It became a body of her soul. In the earlier years she incarnated in the cause of the poor of London, and in the great ideals for which Charles Bradlaugh so magnificently fought. And then came the great remembrance of her past through reading *The Secret Doctrine*, followed by the dramatic renewal of her age-old friendship with H. P. Blavatsky.

Theosophy and The Theosophical Society then became the heart both of her maturity and of her old age, knowing as she did that the one is the Wisdom of Life, while

the other is the greatest nucleus in the outer world of Life's Universal Brotherhood. Indeed, she felt for long she had known Theosophy in lives gone by, and that in the cause of Brotherhood she had worked in many Theosophical Societies in the past.

Her great work in India flowed naturally from all she had done from the very beginning of her public career, and the strength both of Theosophy and of The Theosophical Society grew because of her unique example of dedication to the cause of India's renaissance. Had not adverse influences prevented, she would have added the triumph of Indian Home Rule to the many other victories she achieved in the course of her long life.

When she became very old, and no longer able to stand in the forefront of the battle for the Right, her thoughts turned once more to

the poor whose loyal friend she was throughout her life, but very specially during her youth. Constantly, as she lay at Adyar gradually withdrawing from her worn-out vehicles, she impressed upon those of us who were privileged to be near her the duty we all owe to the poor and helpless, including animals, and to the young. She was eager that the world should do far more for the poor, and she would often tell us of her own work among them in London. The Besant Memorial School embodies the memorial she would prefer to be established by all who value her and the life she lived.

October 1st was her birthday, and we who strive to follow humbly in her footsteps regard the day as sacred, as an occasion for a re-dedication to that Truth which, in its many forms, she so nobly and perfectly served.

G. S. A.

*The path of the just is as the shining light :
shining more and more unto the perfect day.*

Analysis and Synthesis

The World's Disordered Psyche

BY BHAGAVAN DAS

When King Kali came to the throne, a host of mad-nesses overran the West—individual and international insanities, which were both the cause and the effect of the Great War. Out of this conflict arose the science of psycho-analysis. Over against this Dr. Bhagavan Das brings the science of psycho-synthesis, which integrates the individual in his spiritual depths, and releases him from his psychical disorders. "He who gains the vision of the True, he gains the freedom of all the worlds."

The Reign of Manas

THE genesis of Psycho-analysis, which has been hailed, not wholly without good cause, but also with some exaggeration, as a new science, may be sketched thus :

In the sixteenth, seventeenth and succeeding centuries, the chivalry of the preceding Middle Ages was replaced, in Europe, by a great influx of Intellect (the fifth principle, as it is called in Theosophical books). This was brought in by leader-souls of appropriate type, which took birth, here and there, in many countries ; for cycling Time makes, or rather brings in, the Men, and the Men make, or rather work out, the characteristics of the special time-epoch, *yuga*, in accordance with the plan of the World-Drama, as it exists in the Universal Mind of the Oversoul or *Vishv-atmā*, or "the Total Unconscious," as the psycho-analysts might call it.

The result of the influx was an exuberant flowering of new art and

literature, and, especially, of physical science and corresponding outlooks upon Life in general, which influenced profoundly all departments of human life. These new departures were heralded and prepared for and speeded by the advent of the printing press. Along with these came great increase in sea traffic, immense expansion of trade and commerce, conquests of the East and the far West, the birth and the rapid and gigantic growth of modern civilization (the characteristic civilization of the fifth sub-race of the Fifth Root Race, the Aryan), and the magnificent, but also terrible reign of *manas*, the Intellect—terrible, oppressive of the weak, because of the predominance of the lower half of that principle over the higher half, of the material, outward-turned, sense-seeking, power-hungry, pride-tasting, individualistic, separative, small-self-seeking mind, the *ashubham manas*, over the spiritual, inward-turned,

fellow-feeling, peace-loving, socialistic, unitive, All-Self-seeking, Infinite-God-seeking mind, the *shubham manas*.

Science and Morals

Europe and the United States of America propitiated and worshipped Saraswati and Lakshmi and Gauri, the splendid goddesses of Science and Opulence and Vital Beauty, so ardently that they succeeded in enticing them away almost wholly from their ancient homes in Asia. These great deities had become tired, also, no doubt, of the ancient homes, because of the fearful corruption that had crept into the worship in the Motherland. But the worship in the new homes has, unhappily, become, perhaps, even more impure than that in Asia, and the beneficent goddesses are being treated as courtesans to dally with, and not as benign mothers to worship reverently and all-tenderly as ever-generous givers of ambrosial nourishment and all joy. Comus, Momus, and Priapus, Mammon, Moloch, and Mephistopheles, have been installed as high priests of the deities, and are speaking through the mouths of images. Science has not simply outrun, but has deliberately cut itself away from, and discarded, and even contemptuously flung aside, morals, and has voluntarily made itself the obedient slave, instead of the restrainer and governor, of sensuous lust and luxury, capitalist greed, murderous militarist hate and imperialist pride, nationalist jealousy, and diplomatist fear and cunning and cruelty and hypocrisy.

With the vast inflow into Europe of wealth intellectual and wealth financial came high life and fast life, accentuation of opposites, virtues and vices, loves and hates, pleasures and pains, extremes of wealth and poverty, creations of new ills and evils, and also of marvellously organized means to combat them, enormous temptations and stimulations of the senses, and at the same time severe restraints by social conventions and ever more numerous laws.

"The gods and the titans competed; the forces of light and of darkness ran their ever-renewed race; the titans prevailed this time."¹ Sins and crimes, adultery and prostitution, venereal diseases, blood-steeped foods and alcoholic drinks, nervous breakdowns, cases of mental derangement, neurasthenias and hysterias, manias and phobias, neuroses and psychoses, suicides and homicides, multiplied side by side with aeroplanes and submarines and all kinds of vast and minute machinery and the dazzling glare and glitter and glory of enormous Babylons, each "wasting in each night's bouts the wealth of kings," and vampirizing the vitality of hundreds of millions of agriculturists and industrialists.

The reign of *Shishn-odara-parayana*, King Kali, the king of all discord and especially of the "struggle for existence" and for the pleasures of tongue and sex, came into full swing. Not the higher but the lower *manas*, not the spiritual but the material intelligence, not the idealistic emotions and religious

¹ *Upanishads and Shatapatha Brahmana*.

aspirations but the realistic sensations and carnal passions, were more assiduously cultivated. More, not wholly, of course; because neither Spirit nor Matter, neither soul nor body, can ever wholly abolish the other. They can only prevail over one another, turn by turn.

Spiritual Revivals

Some very fine spiritual efforts and revivals of the true religious mood, in many countries, also belong to these same recent centuries. But none seems to have made definite headway so far against the prevailing materialism of the epoch, and many have themselves succumbed to temptation, and have developed priestcraft anew within their own folds. When Mysticism and the Bhakti cult turn into voluptuousness, they outdo all other sorts of it. I have a profound belief that The Theosophical Society has been perhaps the finest and most comprehensive, the most far-sighted and far-reaching of such efforts. It was founded expressly to apply the brake of Spiritual Science or Atma-vidya to the ever-increasing velocity of material science. It is for us the members to justify the hopes of its visible and invisible Founders, first, by watchfully guarding ourselves against the insidious but very powerful temptation, ever-present in human nature, to forget principles and emphasize personalities (amply illustrated by the language of the controversies between the different schools of psychoanalysts), and secondly by positive, active, self-denying and also carefully thought-out and wise work of service of our fellow creatures,

especially in the direction of a systematic social organization, which alone can realize Universal Brotherhood. Not otherwise can those hopes be fulfilled—so it seems to me. In this work of guarding ourselves, and serving others, a study of the very interesting subject of psycho-analysis, provided the study be enlightened by Atma-vidya, that is Theo-sophia in the genuine original sense, would be of great help.

Many peace-movements are afoot also: Those among the professional politicians and statesmen are all perpetually coming to naught, because the gentlemen concerned are not sincere philanthropists; witness the perennial stultification of the League of Nations, the fiascoes of the Disarmament Conferences and the World Economic Conference. A more promising one was the non-official World Peace Congress held in Brussels in September 1936. More promising also are the movements in this direction among the youth, the students, the industrial workers, of many countries. A very notable movement was started by Prof. Einstein, a few years ago, among the scientists, but has not been heard of recently.

The Madness of War

The Soul of Humanity is sick of the present condition of things, and is pining and yearning and crying for its release from its mortal illness, which is primarily an illness of the mind, an awful insanity. But the handful of men in power persist in their madness. In terms of psychiatry and psycho-analysis, these few, the handful of imperialists, militarists, capitalists are mad with sadistic psychoses and manias;

and the vast masses, exploited and oppressed and repressed by them, are suffering from the hysterical neuroses of masochistic repressions. The only cure, for both, is revival of the memory of the Spirit that runs through all living beings, the remembrance of which alone can effect that readjustment, that balance, in all departments of individual and social life which means health, that is to say, sanity.

The most recent effort for the revival of true spirituality seems to be the World Fellowship of Faiths, which held its first Convention in Chicago in 1933. It has been started expressly to promote sanity and world peace, to seek "spiritual solutions of Man's present problems, such as War, Persecution, Prejudice, Poverty-amidst-Plenty, Antagonistic Nationalism, Ignorance, Hatred, Fear,"¹ and thereby to combat that insanity, the widespread derangement of the minds of whole nations, which caused the Great War. A leading psychoanalyst, Jung, has diagnosed and declared expressly: "This war is really an epidemic of madness."² But he does not specify which particular kind of madness. If not checked in time, this insanity, this "international neurosis," as it is called by Adler, will cause a worse Armageddon before long. It has provided occasion and material for the birth and growth of the Science of Psycho-analysis.

¹ Foreword to the volume of Proceedings of the World-Fellowship, published in 1935.

² *Analytical Psychology*: Ind. Edn., pub. 1920; see also the present writer's *The Science of the Emotions*, 3rd. edn., pp. 98-99.

I have not the figures before me, but I remember having read not long ago, in a newspaper report of the statistics on the subject, that the number of cases of insanity per ten thousand was, in Europe, nearly ten times as great as that in India; and the number of cases of venereal disease and of suicides was also correspondingly high.

The Psychology of Sex

As a consequence, scientific-minded persons have been, within the last few decades, devoting greater and greater attention to the subject. Immense research has been made, principally in Germany, France, England, and U.S.A., in general psychology, introspective psychology, experimental and physiological psychology, generally; and in psycho-pathology, psychiatry, psycho-therapy, and *psychopathia sexualis*, that is to say, in other words, into all aspects, normal and abnormal, conventional and unconventional, moral and immoral, unmoral or non-moral or a-moral, of sexual feeling and functioning, particularly. This sexual feeling and functioning has been studied in all its forms, real or supposed, refined and aesthetic or coarse and gross, disguised or unashamed, art-adorned or plain and simple and straightforward, secular or religious, realistic or mystical, savage or civilized, primitive or up-to-date, and as it manifests in the child, the adolescent, the adult and youthful, the middle-aged, and the old, man and woman and "the intermediate sex," the *tritiya-prakrti* of the ancient *Kama-Shastra*.

Thought about sex, free talk about sex, writing about sex, news

about sex-affairs and sex-crimes, depiction and display of sex, pervade modern life and literature to an extent such as was perhaps never before known in history; these sex notions have invaded the dailies which go into the hands of mature and immature alike; they evade all attempts at veiling.¹ They can no longer be thrust aside as unsavoury and improper and in bad taste. But they are undoubtedly very largely inspired and governed by Avidya, the false knowledge, the error of half-truth and materialistic egoistic sensualism, and are therefore working far more harm than good; at least so it seems to some of us. The most useful medicine, taken in excessive doses, and in wrong circumstances, will kill instead of curing. The only course open and desirable is that the ancient Brahma-Vidya should be evoked and propitiated, to re-supply the remaining and more important half-truth of Spiritual Idealism, to serve as an antidote, as a balancer, a restorer of equilibrium.

The Tree of Knowledge

The fruit of the Tree of Knowledge, eaten while unripe and raw,

¹ After a tour in 1936, in seventeen out of the twenty-eight countries of post-war Europe, that is all the largest countries except Russia, Dr. G. S. Arundale, P.T.S., has written most informingly on the "emotional" condition of Europe, in the "Watch-Tower" notes of THE THEOSOPHIST for January 1937. Words like "depraved sexuality," "frankly sexual appeal," "sex is openly merchandized," "disgustingly called sex appeal," "emotional ugliness of debased sex added to the will-to-war," occur in these notes over and over again.

while yet only half-truth, causes painful disease; eaten when fully ripe, it gives health and strength and beauty. But inevitably, though very unhappily, the outward-seeing and outward-running soul, on the Path of Pursuit, the young mind, *will* snatch at and swallow the unripe half-truth; and only after experiencing severe pains will turn inwards and towards the Path of Renunciation and consent to drink the remedy of the higher half-truth, which is to be found on that Path. The very method of God's Nature, inherently dualist, (renamed in its psychic aspect as "ambi-valence" by Bleuler) seems to work by opposite extremes of the two halves of the Whole Truth; while Nature's God, inherently monist, is always endeavouring to restore the balance of the Golden Mean, which includes both the halves and makes the Whole Truth.

The Gita says: "I am the Kāma that is not opposed but loyal to Dharma, Lawful Love, Hymeneal Eros."

Vatsyayana ends his work with verses to this effect: "The healthy joys of Kāma can be achieved only by those who are self-controlled and not self-indulgent, who restrain their senses and not give free rein to them; this work is intended for such only, to help them in regulating the worldly life of themselves as well as others. Kāma ought to be *sattvika*, intelligent, refined, lawful, and not *rajasa*, vehement, violent, reckless, inconsiderate of others, nor brutish, bestial; it must be governed by Dharma—law, and refined by Artha—art-wealth; otherwise it is animal lust and not Human Love."

Perpetual Warfare

But the lower nature of man has its own way against his higher nature, over and over again, even in the most well-balanced constitutions, individual and social—because the seeds of all the vices as well as all the virtues are present in every soul, by a metaphysical law. The psycho-analysts also amply recognize the fact, without thinking of the law, the “why” of the fact, of course. Thus: “The mind is the arena for the struggles of antagonistic impulses; . . . is made of contradictions and pairs of opposites . . . Opposites actually coincide in the Unconscious.”¹ Given the needed fertilizing and stimulating conditions, the seed of any virtue or any vice may suddenly grow through all stages of development to full fruit, overpowering all others and preventing their manifestation. As the *Yoga-Sutra* says: “A sudden surge of a hidden tendency in the ocean-depths of the human soul may cause a complete transformation of the whole person, the whole structure of mind and body, cause a new birth as it were, or even an actual disintegration of the old body and the assumption of a new.”

¹ Freud, *Introductory Lectures on Psycho-Analysis*, edn. of 1933, pp. 61, 185. Such statements are to be found in many places in Freud's other books, and in those of other psycho-analysts. For an exposition of the metaphysical law behind the fact referred to in the text above, see the present writer's *Science of Peace*; and for the ultimate, penultimate, and derivative pairs of mental opposites in the Unconscious, in its aspect of Desire, see his *Science of the Emotions*.

One aspect of this thought of the *Yoga-Sutra* has been caught and expressed very well by a modern poet:

There are flashes struck from
midnights,
There are fire-flames noondays
kindle,
Whereby piled-up honours perish,
Whereby swollen ambitions
dwindle,
And just this or that poor impulse,
That for once had play unstifled,
Seems the sole work of a life-time
That away the rest have trifled.

Briefly, “*facilis descensus Avernus*,” especially via the materialistic or matterward epochs of time-cycles. The Indian social polity seems to have suffered some such fate; for social organisms are as magnified individual organisms, and governed by similar cyclic laws and liable to similar disturbances. The result is that the carnal portions of the *Kama-Sutra* have been much more diligently read and secretly circulated than the philosophical and ethical. There are also ample indications, in the work itself, that in that time too, when it was compiled, polygyny was very prevalent among the well-to-do, and adultery in all sections of the people, and that knowledge was being misused, as it is today. And excess of Kama-Lust is necessarily followed by the excesses of its “army,” namely, the other five cardinal sins, Hate, Greed, Pride, Jealousy, Fear—whence wars and decay and break-up of states, empires, civilizations, as all history shows.

(To be continued)

The Economic War in the Light of Theosophy

BY M. NICOLAY

“How are the truths of Theosophy so to be re-presented that they exercise more effective influence in the great international problems of war and justice and unemployment?”—THE PRESIDENT in “The Watch-Tower,” May 1931.

The Theosophist and the World

THE four big problems which, in the May issue of THE THEOSOPHIST, the President submits to the consideration of members of The Theosophical Society, surely give rise to another problem and a primary one, which each of us has first of all to solve. This problem may be formulated thus:

(1) Do members of The Theosophical Society, when they join it, realize that they thereby pledge themselves to draw from it knowledge which can enlighten a world that is vainly seeking its way through the darkness of the present times?

(2) Are Theosophists sufficiently aware of the serious problems which sunder men, tribes and nations, and do they make the effort necessary to understand these problems?

Indeed do the members of The Society realize that without satisfying this twofold condition, they are but little capable of helping to set right the erroneous ideas of mankind, and also those of all movements which continually clash with one another because the men

behind them have forgotten the Law of Evolution—the fundamental Law which Theosophy presents once again to a world distraught?

First of all therefore we find ourselves faced by the problem of the rational attitude to be adopted by the Theosophist as soon as he has understood the deep significance of the teachings. Indeed he should have joined The Society imbued with the one thought of acquiring the means of a greater understanding of the problems of life, in the solution of which he will be able to collaborate all the more actively and usefully, since his contact with The Society will have fitted him with better implements for doing so.

From this point of view The Theosophical Society is the focus of light to which men of goodwill and without prejudices come to be enlightened. Each member has the duty to spread this light around him by applying it in his daily life. It does not behove The Theosophical Society as such to interest itself in other activities. It is the duty of the individual member to take up such interests.

It is the business of the Theosophist, who comes to be taught and equipped at the sources of Theosophy, to apply his rational principles of life wherever he has the opportunity—in his family circle, in his professional environment, in his social relationships, including economics, politics and religion, in short all human activities.

A member of The Theosophical Society should thus be an enlightened intermediary between, on the one hand, the Divine Wisdom which he has been enabled to apprehend, and, on the other hand, the outside world, in which destiny has called him to another earthly existence in order, as we learn from certain great Laws, such as that of Karma, that he may carry out a mission, vitalized by disinterestedness and devotion to his fellowmen, with whom he must ever get into closer contact.

Economic Difficulties

Is this really the state of things? I will give concrete examples from some of the problems arising out of the President's second question, those of unemployment, poverty and war, which cause so much suffering to numberless people. All the struggles between men arise from a false tendency in human activities, which does not in any way fit in with the great law of evolution taught by Theosophy. An example taken from the field of economics will illustrate our idea. How far is the economic problem understood by our business men?

During the period of "non-intervention"—a theory so beloved by the economists of the Manchester school—everyone might produce

freely for his own benefit without concerning himself as to the consequences of the application of this rule. Under the influence of the mental attitude born from this theory, what happened and is still happening?

(1) The manufacturer produces without limit if his interests are thereby served.

(2) The market is soon overstocked, competition arises, and selling prices are lowered to a non-remunerative point.

(3) Invention intervenes in order to reduce the costs of production. Production again increases, because of the more perfect machinery, and the lack of balance between production and consumption increases. The initial trouble which was to be eliminated continues with increased severity.

(4) Under the stress of such events, we find groups of business men brought together by their common professional interests, and more often than not by their political and even religious partisanship. Each of these groups aims at the defence of its members, regardless very often of the interests of other groups or of the masses, directly or indirectly victims of the means taken by the above groups to defend themselves.

(5) Moreover, opposed to these groupings of employers, other groups exist, of workmen threatened as to their wages or conditions of work, and these groups also have too often the characteristic of making demands in a spirit of separativeness.

(6) Employers, victims of competition, apply to their governments for help and the governments set

up customs barriers, encourage dumping, and thus help to slow down commercial life.

(7) This brings about a bitter fight between not only business men of the same nationality, but more especially between different nations. The road to autarchy, to narrow nationalism is open, and more serious still the way to armed conflicts, as the Nations, hemmed in by a policy of economic self-sufficiency and by too narrow frontiers within which they stifle through lack of work, are ready to indulge in acts of despair, driven by the poverty which overwhelms them, and of which they know not the cause, being moreover in too many cases falsely informed.

(8) Unemployment exists, which hits the worker on account of the greater efficiency of machinery. More and more the employer, caught by direful competition as in a vice which threatens to crush him, turns to machinery to extricate him. The employment of machinery tends gradually to eliminate man from the labour market. "What am I to do? I must live," replies the employer. We thus reach the paradoxical situation, which surely will be judged with severity by our more enlightened descendants, that in the economic scale "machinery" is placed before "man," who would be condemned to die of hunger were it not that society has at last understood, under pressure of complaints and increasingly heavy claims, that it must come to the aid of a man deprived of work in spite of himself.

(9) We now face another consequence of the economic chaos—

unemployment, with its accessories of poverty and its palliative—the slender doles given by the State to the man deprived of work (and even threatened by hunger) as the result of defective organization of the government. Does not every sensible man realize that we are moving in a vicious circle; that this abnormal condition of unemployment will go from bad to worse and be aggravated as technical progress develops; that the inevitable crises of our system of rigid and unregulated economics will be continually repeated with apparently increasing gravity? Is it not inconceivable that a world organized to create abundance by the means of machinery and to distribute such abundance to all parts of the globe in ever shortening space of time should, through lack of adaptation to the conditions brought about by technical evolution, be allowed to come to such a state as to allow whole populations to die of hunger?

(10) Another phenomenon has to be noted. In this condition of enforced idleness, man deteriorates physically, intellectually and morally. He too often is accustomed to consider as normal the condition to which he has been reduced by this economic system. He submits to it, idleness becomes a habit, he becomes a mere bit of wreckage.

Social Problems Involved

Yet other consequences of the present irrational economic system could be mustered, but I think I have said enough to show that:

(a) This system is nothing but chaos. Why? Because the heart

of it is the predominance of personal interest.

(b) This economic chaos has deep social repercussions as it threatens, at their fountain head, the lives of the employer, victim of the spirit of competition, and of the workmen, victims of the false means taken to palliate the effects of this spirit.

(c) This economic war creates social conflicts which spare no country in the world, and also bloody war, because by deliberate action one-sidedly engineered, the masses have been inoculated with the idea that the salvation of their country requires the conquest by force of new territory.

(d) This system, ignoring the laws of justice, causes suffering, increases the breach between certain classes of citizens, and is at the same time a deplorable example for the masses; for the latter draw logical conclusions from the demoralizing spectacle before their eyes, and claim their rights, for duties exist only where there is collaboration, disinterestedness and kindness, and not where there is exploitation, as is usually the case.

(e) The difficulties, whatever these may be, have intimate points of contact, because they have a common origin; in the given example, the economic difficulties place before us a social problem on account of the claims of the masses who suffer; a political problem on account of the regulations that these difficulties entail, and the causes of war they engender.

We could deepen our study by including a survey of religions, and we should see how instead of unit-

ing people, they also are too often at the service of limited interests.

The Fundamental Cause

Various researches might be mentioned which every Theosophist has the opportunity of prosecuting in his daily contact with the realities of life. Nevertheless, if he wishes to carry on such work, he should not fail to note the existence of the one fundamental cause for all the ills from which society suffers, namely the too frequent retroaction of the individual on himself—selfishness.

All the motives for activity in an individual are, in fact, derived from an exaggerated development of the sense of acquisition. Basing himself on the fundamental Law of Evolution proclaimed by Theosophy, a Theosophist cannot fail to notice that there is an absolute contradiction between, on the one hand, the edicts of this Law, which implies detachment, disinterestedness, spontaneous self-sacrifice, real brotherhood in action and not merely in words; and on the other hand, the deeds of the great majority of men, who continue to yield to the temptations of the material world, such as the desire to shine, to dazzle, to dominate—desires preoccupied as they are with the accumulation of possessions of every kind which give pleasure to senses uncontrolled by the intellect.

A Programme of Action

In these circumstances the rôle of a Theosophist is clear. His attitude should include:

(1) A rational study of Theosophical teachings in order to extend his understanding and a dominating

intention to apply these teachings to all the events of life.

(2) A study of events as they really are, a noting of their effects, a research into their causes.

(3) The delimitation and application of practical means to eliminate these causes and to substitute for the present out-of-date methods of living, new methods in accordance with the great Law of Evolution.

I would favour this programme of action being formulated with great precision to all members at the time of their joining The Society, and that they should often be reminded of it in the course of their Theosophical activities. Theosophists should be imbued with the idea that human activity is centred in the physical world and denotes fundamentally *action*.

This rôle of pioneer, which the Theosophist should fill, obviously demands from him a great concentration of thought on all problems within his ken, problems

which vary greatly according to his position in society, problems affecting all human activities, his education, his calling and relationship between men of all kinds, problems appearing complicated and insoluble when looked at from the self-centred and wrong points of view embedded in his consciousness—which is too often the result of a faulty education—but problems which become simple and clear when examined in the light of Theosophy; problems in fact which should be in the forefront of the attention of every member of The Theosophical Society.

As Theosophists we should every evening, the day's work done, examine ourselves, pass in review the events of the day, and ask ourselves if we have interpreted them properly. Adopting this habit, we should acquire a rational attitude to our surroundings and the facts concerning them, which is implied in an application of the principles of Theosophy.

Economics lies at the root of the whole of our national welfare.—ANNIE BESANT.

India, Great Britain and World Peace

BY AN INDIAN THEOSOPHIST

"Only a living religion and a religion that is lived can be a power in the world."—The Times on the Archbishop of Canterbury's call.

The Need for Vision

THE whole world is in ferment. The question on everybody's lips is whether there is a way out of the present morass.

Those living in Europe, where the powers of darkness are gathering strength day by day, may feel despairingly that the breakdown is perhaps nearing. But an examination of the evolutionary forces should disclose to the inquirer that the situation is not so dark and gloomy as it appears, and that if only all the forces of constructive thinking and action were pooled and directed along healthy channels, a great step forward could yet be taken in the onward march of humanity. Before such a step is contemplated, the outlook of men at the helm of affairs has to change considerably, and whether this would come out of self-realization or after bitter suffering in themselves, as well as in the nations whose destinies they are controlling and directing, is a matter on which it is difficult to pronounce any opinion.

"To Him that Hath Shall be Given"

In the meanwhile, those who have faith in the great spiritual

truth that "to him that hath shall be given" go on helping the forces of righteousness in their own way and according to their own humble understanding and capacities.

Mr. H. G. Wells wants a new religion whose desired objective is a federated world; Mr. Gerald Heard urges that we should hold a world conference to "lay the foundations of peace and plenty"; Sir Henry Page Croft proposes a great educational campaign for the promotion of Empire Unity; the Theosophists are carrying on a campaign for Understanding.

The Brussels Peace Conference adopted many concrete proposals for constructive work and propaganda. The Radio Commissions were pledged by the International Peace Council to demand broadcasts for peace. Teachers were ordered to examine textbooks and "to cleanse them from mischievous nationalism," journalists were directed to establish a Nationalist Publicity committee as a clearing house for peace news. The Theatre and Arts Commission produced, among other things, tentative plans for an international pageant on the battlefields.

There are several other movements working for peace, notably the Peace Pledge Union, which has registered some millions of members. Then there is the large volume of literature which is published from day to day on pacifism and how to prevent war. Added to these we have had interminable talks and conferences on collective security, alliances, rearmament, isolationism, a League of Sovereign States, economic sanctions and other schemes and programmes, including diplomatic and military.

Every attempt is made to keep the enemy in good humour, and all kinds of gestures are made to tone him down and in the meanwhile to set one's house in order to meet the emergency. In short, the level-headed British statesmen are striving their best to put off the evil day.

War Clouds Thickening

Where is all this leading to? Does it all portend ill for the British Empire? Is the British Empire, which has the credit of bringing the diverse cultured races and classes of the world together under its flag in a free and peaceful partnership, whatever its exceptions and weaknesses, nearing its dissolution? Is there no way out?

These are some of the questions tormenting the placid minds of the peace-loving public. In order to answer satisfactorily we shall have to take note of one fundamental fact, namely that the world we see round us has its subjective background, and without a recognition of this fact many difficulties will beset us and our solutions will remain of the earth earthy.

Viewed in this light, the world unrest has more than economic and political significance. The world forces are rapidly bringing about a crisis in the intellectual outlook of man towards the world and its problems and his relation to them. We seem to have reached a stage when a correct solution of some of the problems appears possible only by wedding intellect with intuition, for towards a stable civilization a happy blending of both is required.

In the absence of such a union, the western mind, accustomed as it is to an excess of mathematical precision and critical thinking, is woefully misusing its energies in search of a key to the many ills from which the West is suffering today.

Place of Great Britain in God's Plan

If we connect the different phases through which humanity has passed, and view it in the light of the *whole*,¹ we find that "God has a Plan and that Plan is Evolution"² in which every race, every religion and every nationality has a part to play and a place to fill.

Were we to examine world problems in the light of this evolutionary Plan—instead of in terms of race, nation or community, or in terms of imports and exports—we should probably be able to arrive at a proper understanding of the Plan and build up civilization on a more secure basis.

¹ Mr. H. G. Wells' proposed encyclopedia might afford sufficient material when it is published.

² *At the Feet of the Master*, J. Krishnamurti.

Part of India's spiritual greatness lies in the fact that some of her Rishis possess a practical knowledge not only of the forces affecting the evolution of life and form on this planet, but also of those forces operating in the Cosmos and their ultimate effects in the manifested system.

In this great evolutionary process Great Britain has made links with every part of the world, and these links have become so strong that she is the greatest stabilizing force today. Furthermore, she has developed in the Empire a new vision and a new ideal.

"Two generations back Kipling provided the British people with a gospel of the Empire which raised imperialism above materialism. Today there is need for a new vision—one bigger than Kipling's and better."¹

This new vision has been in the minds of some of Britain's statesmen and thinkers since the last war was won. Great Britain unconsciously followed it for a while, but soon came to be dominated by her imperial interests.

The circumstances are different today. The Time Spirit, before which kingdoms and continents are like mere straws in a flowing river, is calling on Britain to undertake the new mission while God's forces are still on her side. This is no time for half way methods in the striving for world peace. Either Great Britain will prove herself worthy of the new mission, or perish, and with her much that is best in the rest of the world.

¹ From an editorial in *The Times*, 12-9-1936.

What this means can be best understood in the words of Mr. H. G. Wells from one of his contributions to the *Sunday Chronicle*. He writes:

"It is our determination and ours alone that can turn the world to our desire. There is no way of escape from this disaster that threatens civilization as we conceive it but strenuous and complicated effort.

"If within a few generations we do not build that instructed, educated and disciplined world community which alone can end war for us and avert degeneration, then the good things that have gleamed before our eyes, beauty, fruitful leisure, enlargement of vision, associated with ever increasing power, will be withdrawn inexorably, one collapse will follow another, and our children will pass down into the darkness, suffocating each other, flaying each other with bomb and gas, tearing each other to bleeding rags.

"I am writing no gloomy phantasy; this is the manifest reality today. The reader knows that as well as I do. Catastrophe is the plain and reasonable probability of the human outlook at the present time. It is the flattest, clearest commonsense that these things are ahead in waiting for us unless we turn into a new direction."

Great Britain as World Saviour

At first thoughts it seems hardly possible to avoid a world catastrophe, but a little cool and calm thinking will show that its magnitude can be mitigated by creating counter forces, by laying the foundations of a New Order. But this

we know cannot be done for the mere saying of it. In the interests of the betterment of humanity it must have the full support of authority and if necessary of force also. What other nation is capable of handling such a great and delicate situation but Great Britain, which has cast her lot with other nations for some centuries past?

"Peace must not only be evolved but applied too by a great power—'some King State' as Aurobindo puts it, 'preponderant by land and sea, not necessarily despotic and absolute, but easily first among equals.' It spells military power and political influence too of the first magnitude. If the British have the tact and the ingenuity to build and knit something of the kind out of the ill-jointed British Empire, she can be such a power, and with India and America she can easily force her will for the good of humanity upon a warring world and create a lasting citadel of World-Peace."¹

Even admitting that Great Britain is specially capable of becoming an instrument in sowing the seeds of a New World Order, it is still necessary that she should fully realize the goal towards which the world forces are leading her and pursue it determinately without any reservations of her own selfish interests.

Humanizing Element in Christianity

How can this be done except by making room for Christ—the actual, living Christ—to manifest in men's hearts?

¹ Barindra Kumar Ghose in *The Statesman*, 30-9-1936.

During the past two or three years, and especially after the blow which Italy gave to Europe by her meteoric conquest of Abyssinia, and the consequent complications in which Great Britain has become rapidly involved, the cry for religion has come to be repeated in England somewhat seriously. The Church leaders are realizing that "there has been a drift from religion and that religion has not had the influence it should in world affairs and in matters affecting the maintenance of peace."¹

Lost in the glory of the temporary triumph of material science, the West has incessantly failed to respond on a wider scale to the finer instincts ever inherent in humanity.

With all the amenities which modern science has conferred upon man, and by which a larger amount of happiness is possible today with minimum effort, science does not appear to have made any serious attempt at finding out her spiritual place in guiding the destinies of mankind. This is no indictment, but hard fact. The inventors and expansionists, in their unceasing and ambitious work of founding, building, expanding and maintaining Empires and Colonies and of reaping maximum benefits exclusively for themselves out of their discoveries and unlawfully acquired domination over subject nations, have cut themselves adrift from the *Christ* principle, and this has resulted in the centralization of power in the lower mind of man, and the consequent general degradation of humanity we see around us.

¹ See the proceedings of the Churches' Conference in *The Times* of 2, 4 and 5 August 1937.

Although it was the humanizing element in Christianity that gave the vision of Empires and made it possible to lay their foundations, yet the same element has come to be trampled under foot, in some instances deliberately, by the very people who once derived strength and inspiration from it. It is only within recent years, largely due to the challenge of disruptive forces that we have begun to notice some signs of the near rebirth of true Christianity.

While the British nation, which has the credit of bringing the cultured races and nations together under its flag, is entering a new mission in the Divine Plan, Christianity, which gave birth and shape to the British nation, cannot afford to be a mere silent spectator. It must reshape Britain again.

The key to the solution of the world crisis, therefore, seems to lie in a proper understanding and realization of this *Christ* principle, its place, purpose and function in the evolution of humanity, without which the world would be nothing but a rudderless ship. It is only a vivifying brotherhood of nations

armed with spiritual power, and born of such a process, that can bring about real and lasting peace, and not the collective security of nations armed to the teeth.

Happily, every false move on the chessboard of Europe, and of East Asia also, is bringing India and Britain closer together. Thanks to the magic wand of His Excellency the Viceroy (Lord Linlithgow), and the quick grasp by India's leaders of the world forces reacting on India, we have entered a New Era in the Empire's history. India and England are beginning to see before them a new vision and a new goal. India, the home of spirituality, can, if she is trusted, show the way to the unfoldment of the *Christ*-principle in man, as she is already doing on a humble scale, and England as "King State" can, if she only wills, bring World Peace by spreading that message to the four corners of the earth. Let India and Britain, therefore, realize their place in the evolution of humanity and in the establishment of the new World Order and march hand in hand transforming their noble vision into a dynamic mission.

A MODEL FOR THE WORLD

For that reason were India and Britain brought together, that they might unite the elder and the younger races in a Commonwealth of Free Nations . . . a Commonwealth made by mutual goodwill and friendliness. That is the great opportunity of Britain and India today, and that will be the model for the World's Federation in the future.—ANNIE BESANT

India's Message to the World

BY KEWAL MOTWANI

What is the secret of India's spiritual aristocracy? It is in her realization of man's fundamental identity with the Self. On that basis she has built a splendid superstructure which is the glory of the intellectual and the spiritual world. This article continues from our October issue.

Spiritual Treasures

AND what a marvellously rich religious life has been India's! Hinduism, Jainism, Buddhism and Sikhism have been her indigenous products, while she has given shelter to Christianity, Zoroastrianism and Islam. Great prophets, Vedavyasa, Mahavira, Buddha and Krishna took birth in this land, followed by a great galaxy of philosophers, such as Shankaracharya, Ramanujacharya, Madhavacharya, Vallabhacharya, Nimbakacharya, and saints of the type of Kabir, Ramdas, Tukaram, the ten Guru Sikhs and various others scattered throughout the country. Even today, her contribution is unique: Rabindranath Tagore, the world-famous poet; Aurobindo Ghose, a yogi; Bhagawan Das, Radhakrishnan and Dasgupta, the keenest of metaphysicians; and Krishnamurti, a master-mystic—these are men whose names will ring down to posterity as those who set a permanent mark on the history of human thought.

All these rich treasures of education, art, science, statecraft, philosophy, religion, medicine, India has

shared generously with the whole world. She sent her cultural ambassadors to ancient Japan, China, Korea, Central Asia, Philippine Islands, Sumatra, Java, Cambodia, Burma, Tibet, Ceylon, Afghanistan, Persia, Assyria, Babylon, Arabia, Egypt, Greece, Rome, and perhaps even to America, according to Colonel Olcott. She scattered lavishly all she had, and her cultural empire was mightier and vaster than her political influence.

This is but a very cursory account of India's achievements, but they definitely include pioneering in a new country; building universities and colleges that imparted education and enlightenment to its varied types of people; investigations in the arts and sciences; harmonious social life based on a concept of duties; multifarious experiments in the arts of government, racial synthesis, fellowship of faiths and search for the eternal, and finally the spreading of India's message through her missions to the outside world. There is not a branch of human thought and achievement that India has not touched. She is an epitome of humanity's history.

India's Uniqueness

It is this uniqueness that has dazzled western scholars in recent times. Professor Lowes Dickenson, in his report on the civilizations of India, China and Japan, submitted to Cambridge University only a few years ago, remarked that the contrast is not between the East and the West, but between *India and the rest of the world*. India is unique, and so is her message. Western scholars are not justified in ignoring her accomplishments and condemning her children as dreamers who knew not how to manage their own affairs and fell an easy prey to the mighty West. No, India's history is not yet complete, it is still being written. Indeed, the subtle conquest by India of western thought is now being widely discussed, and soon we shall see that in spite of her political surveillance, India will have triumphed over her rugged conquerors from the West.

Spiritual Foundations of Indian Civilization

What is the secret of this spiritual aristocracy of India? From where does she derive her strength, what are the hidden springs of her dynamic energy that impart to her eternal youth? Yes, there is a secret that she enshrines in her heart since the beginning of her career, and that secret is this: That she has sought the One among the many. In the kaleidoscopic changes that are ever coming over the face of Nature India has sought for the permanent. In the fleeting, she has sought the eternal. The ancient sages of the Upanishads knew the secret of this eternal youth, and sang it in their immortal songs that

have come down to us through untold millenia. We come across a little anecdote in the *Chandogya Upanishad* that gives us a clue to the heart of India's message.

Narada, a great sage, went to SANAT KUMARA, the LORD OF THE WORLD, and asked for instruction. The LORD asked Narada what he had already studied, and Narada replied: "Oh, Lord, I have read the Rigveda, the Yajurveda, the Samaveda, the Atharvaveda, the Itihasas and Puranas, Grammar, Rituals, the Science of Numbers, Physics, Chronology, Logic, Polity, Technology, the Sciences cognate to the Vedas, the Science of the Bhutas, Archery, Astronomy, the Science of Antidotes and Fine Arts. (The last, according to Shankaracharya, are said to include the knowledge of making essences, dancing, singing, music, architecture, painting, etc.)

Unto him said SANAT KUMARA: "All these that you have learnt are merely nominal. . . . The Self is the truth that alone endures. He who is aware of this, seeing the Self thus, thinking it thus, and knowing it thus, becomes (even in this life) one whose entire devotion is to the Self, whose recreation is in the Self, whose helpmate is the Self, and whose felicity is the Self. In after-life, he becomes self-re-splendent. He accomplishes whatever he desires in all the regions."

India sought this centre from which she explained the circumference. She staked all her energies and ingenuities on the search for the Self, and in finding it made the aforementioned discoveries that form the heart of her culture.

India realized the truth of her being, not by conquest of nature,

but by union with it; not by power, but by sympathy. She put all her emphasis on Unity. There is One Life within and without. This consubstantiality of the Divine in man and in the Universe is the foundation of India's wisdom. The multiplicity of things augments our personality, not our divinity, and gives rise to a variety of bewildering problems in our lives. The realization of the One puts man at peace with himself and with the world around him. "All that is instinct with life has come out of the Larger Life,"—this has been India's abiding faith.

The nature of this Larger Life, Brahma, is threefold—Sat, Chit, Ananda. It is essentially one, but has three aspects. Sat is the principle of being: Life is, we are, the universe is. Chit is the principle of knowledge, awareness: We know our relationship with the Divine and the universe through this principle. The third aspect is Ananda, joy which pervades the universe: It is the principle of Love. Being, Wisdom and Love are the three facets of the One.

The individual is a reproduction in miniature of the Universal. Man, the microcosm, is a reflection of the macrocosm. As Sir S. Radhakrishnan puts it: "The essence of his thought is the inspiration of the all-pervading truth; the essence of his emotion is the play of the self-existent delight in being; the essence of his activity is the progressive realization of the universal and self-effacing good. The essence of life is the movement of the Universal Being." Man, the mortal, is in search of Man, the God.

Western Psychology

Consider the contrast between this view of man and that which prevails in scientific circles in the West. Many western scholars limit their understanding of man to his waking consciousness. To them, man is what he seems, not what he is. *L'enfant terrible* of Behaviourism makes man to be "an assemblage of organs ready to run." Thought is secretion of the brain, language is movement of the guttural organs, all men are equal in their native endowments. Reflexes explain all human behaviour, will is a myth. The Constitution-makers of America "were nearer right than one might expect, considering their dense ignorance of psychology," so we are told: they would have been strictly accurate had the clause "at birth" been inserted after the word "equal" in the Constitution! Psycho-analysis reduces man to a bundle of complexes, the dominant one being that of sex. The glandular psychology, with Voronoff as its prophet, assures us of immortality with shuffling of a few glands taken from the sub-human organisms and grafted on to human bodies! Man is what his secretions are. The secret of eternal youth or of genius is a large reserve in us of adrenals or thyroid. Cretinism can be reduced to absence of a few salts.

Another school of psychologists advance what we might call the architectural view of man. Measurements of our heads and hands and feet and their co-relationship reveal our inborn natures. The structure of our noses makes us morons or master-minds. Gestalt psychology

is now having its innings over the western world. There are fashions and fads in understanding of man in the West, as there are styles in women's dresses. We are side-tracked into seeing the styles, we are forced to the study of the 'ologies, but we miss the Psyche.

But India has realized that the proper study of man is indeed man, plus his vestures, not his vestures alone. Taking the conception of men's essential divinity as the foundation, India raised upon it the superstructure of her civilization. We have already discussed her achievements in the realm of the phenomenal. Let us turn to the LIFE that animated her institutions. We have studied the objective phases of her culture; let us take up the subjective character of her message.

Philosophy of Education

If man is a God in the making, education must be so arranged that the real man gains mastery over his vehicles and reveals his inner divinity in an ever-increasing measure. Education is not a mere sharpening of the mental tools, it is self-discovery. India's educational institutions, therefore, were places of concentration and meditation where students practised yoga, where they were trained in the spirit of "service, simplicity, study and self-control." Education was framed to enable the aspirant, who was but an "articulate animal," to subordinate his impulses and allow the higher to take control of the lower.

We are in search of panaceas for abolition of war today; we might as well aim at plucking a few stars

from their orbits for our personal amusement. While our lives are based on conflict and our children grow up on a philosophy of the struggle for existence, while their wits are sharpened to "beat the other fellow in the game," while our institutions train in them "high pressure salesmanship and low pressure citizenship," while the flame of their passions is fed by salacious movies, the ribaldry of the radio, the shriek of the shameless stage, while liquor is easily available round the corner, for the teacher as well as the student—we wonder why our institutions are occasionally the field of mild sensations, and why our young men and women are more anxious for a good time than for education.¹

Not until youth is trained in the art of self-discovery will there be peace. Chaos in the individual's being and chaos in world affairs are the obverse and the reverse of the same coin. Unrest in the individual brings war in the world. As I see it, meditation is "the moral equivalent for war," if I may use Professor William James's phrase. Meditation brings realization of the spiritual unity between man and the universe near, and resolves the chaotic dance of the elements in our being into a cosmos of energetic aspiration, inward and upward. Intellect is a dull instrument for self-discovery. Civilizations based upon intellect have been ponderous

¹ These remarks were addressed to a western audience, a Theosophical Summer School in the United States of America. Alas, they are equally true of Indian students and institutions today. A dim memory of the philosophy of education just described is all that remains with us now.

and have collapsed under their own weight. It is man's inner awakening, lit by intuition through meditation, that India aimed at and achieved.

According to the Indian view, education does not stop with a school career. The whole life is one continuous educational process. India used the family to make man a full member of the social body in which he accepted rights and obligations and learnt some of the sweet lessons of life in association with his fellow-

beings. The third stage of semi-retirement was intended to teach man to check his sense of worldly possessions and be initiated into the art of self-abnegation. As forest-dweller, in the last stage of his life, he was still a servant of humanity, but had reached a stage of harmony with the Universal. Equipped with the lessons that the earthly existence had to teach him, he was ready to step into the Beyond. The purpose of education in India was preparation for super-humanity.

(To be concluded)

THE ETERNAL

"A vision of the Eternal is essential to the well-being of the temporal State. It may be further conceded that the happiness and contentment of the mass of the citizens of a State will be in a large measure proportionate to the degree in which they are in communion with the invisible."—SIR JOHN MARRIOTT: The Mechanism of the Modern State.

The Education of the Future

BY GEORGE S. ARUNDALE

The Statement which follows is adapted from an interview which the President gave to "Kaiser-i-Hind," a widely circulating weekly newspaper published at Bombay. Though the President deals directly with National Education for India, the principles he enunciates are fundamental to education everywhere.

The End of Education

TO what end are we educating youth? To aid in the development of the individuality of each, and to help the individuality thus educated to enter into useful and happy citizenship.

All are engaged in such education—parents, youth, teachers, the State. The principal duty of the parents is to establish character, of the teachers to develop character, of the State to utilize character, and of youth to grow in character.

Character is to be unfolded in the home, largely through precept, example, and affectionate understanding. The school and the college constitute the home enlarged. The State is the home of all. As are parents and teachers, as is the State, so will be the youth of the land.

Character means, in two words—harmonious living. Harmony within oneself and harmony with one's surroundings. Harmony means understanding. It by no means implies agreement, still less subordination.

Harmony within oneself means health—healthy bodies, healthy feelings and emotions, healthy minds: free from selfishness and pride.

Curriculum and Character

Should the educational curriculum be directed to the unfoldment of character? Yes, entirely; for character is the purpose of life. Character is the heart of individuality and the very strength of the State.

An educational curriculum consists of not less than three parts:

- (a) The education of the physical body.
- (b) The education of the feelings and emotions.
- (c) The education of the mind.

All that tends to give wellbeing to the physical body must form part of the educational curriculum, in part to be used in the home, in part in school and college, in part in general outer life. Physical education must be distributed through all three, but should be developed as a single whole, each of the three parts co-operating with the other two.

Right Food, Right Exercise, Right Sleep, Right Health: These are the four elements of physical wellbeing.

All that tends to give wellbeing to the feelings and emotions must form part of the educational

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curriculum, similarly to be distributed over the three principal influences in the earlier life of youth.

The spirit of Service, Music, Folk-Dancing, Handicrafts, Painting, Reverence for Greatness and Great Traditions, the Beginnings of Patriotism, Dramatic Activity, memorizing of noble passages from the Scriptures, the Poets, etc.: These are among the elements of wellbeing in feelings and emotions.

All that tends to mental wellbeing must form part of the educational curriculum, similarly to be distributed over the three principal influences in the earlier life of youth.

Geography, Biology, Physiology, Botany, Mathematics, Literature, the Growth of a People (History), the Mother Tongue, the National Tongue, the Classic Tongue, the International Tongue: These are among the elements of wellbeing in the mind, and should be studied as showing the Order, the Law and the Design of Life, thus utilized to the direct development of character.

Every subject of the curriculum is a visible sign of the growth of Life in individuality, and is intimately related to the growth of the pupil who studies it. It is part of him, and discloses his nature.

The School of Life

The various subjects I have mentioned should be continued throughout the school period, and on into the college too. The treatment of each subject will naturally vary as the pupil grows older, bearing in mind the cardinal principles of educational growth: Doing, Feeling, Knowing, Becoming.

Thus, during early years, the various subjects must be reflected in practical *doing*, so that through what is called play the subject is introduced to the child, so that he *feels* part of each. Doing and Feeling are the subjects of education especially in the earlier stages of education and are deepened as the years pass. As the life of the individual child unfolds, so must the subject of the curriculum unfold too.

Knowing is for the mind, and Becoming is the apotheosis of education. Through every subject of the curriculum the pupil learns to feel himself, to know himself, and gradually to become himself. Thus there must be the most intimate association between each subject and the pupil's life growth.

Self-Discipline

I have very definite views regarding discipline. I do not believe in what is called punishment. Punishment is always repression, and actively promotes fear, both of which are anti-educational.

The eradication of fear is one of the principal objectives of education, so that courage may be released, just as ignorance has to be eradicated to make room for knowledge, and indifference to make room for eagerness.

But discipline and good order must be maintained, since without these there can be no growth, as the study of the subjects of the curriculum should gradually make clear.

Both can be maintained without the introduction of the element of fear. Where a teacher is effective there is no room for repression or

fear. These are the refuge of the incompetent teacher. As the teacher becomes trusted and respected, so does discipline from without mellow into self-discipline—the objective of the whole of life and therefore of education. To what end the development of character save for self-discipline.

Boys and Girls

The same curriculum may in large measure be used for boys and girls. There may be certain differences in the handicrafts section, and of course in exercises. Otherwise, I see no reason why the education of girls should not be substantially the same as that for boys, but with special emphases on the management and beauty of the home, on food values and simple medicines.

And in principle I favour co-education throughout the educational system. Thereby, with the right type of teacher, man or woman, a more rational relationship will be established between the sexes.

The Place of the State in Education

I have already said that the State is the great home of all, so that education becomes an unfoldment from the smallest home to the largest home, the spirit of each lesser home finding its expression in the next larger. And then there is the world home which must not by any means be ignored.

But I might emphasize my view that the State is the parent of the child no less than the actual physical parents. To the State each citizen, young and old, owes very

largely his peace, his security, his prosperity. As the State thus gives, so must it also receive. Therefore, the State must play a large part in determining the system of education, and it must provide for education in such qualities and capacities as shall strengthen the State for the service it has to render to its members.

The education of love of country is essential, as also reverence for the country's past. Similarly, there must be education such as shall conduce to solidarity amidst differences. Innumerable differences constitute the organism of the State—differences of faith, or of sect within a faith, differences of language, differences of customs and habits, differences of opinion as in political parties. Then there is competition. Education must train the young citizen to harmonize, and on due occasion to subordinate, all differences within a common solidarity.

The Solidarity of the State is the security of the citizen. The large ideals and ambitions may be evoked through a recognition of the place of the State in the life of the individual citizen. Character is definitely developed through the growing sense of responsibility—in the home itself, among friends and surroundings, in school and college, and so towards the State—the super-home. Responsibility demands character, and I am of the opinion that it is easier to develop character through the intensification of the spirit of service and all that service demands, than through any appeal to a moral code or to the doing of right for right's sake.

Vocational Education

All education should be vocational in the sense of leading the pupil to the search for and the discovery of his or her vocation in life. And it is here that the science of psychology can so potently aid. It is of the utmost importance to determine the temperamental inclinations of the pupil at the earliest possible moment, so that if expedient a bias may be given to his education along the lines of the temperamental inclination. In a certain educational institution there is a Memory Room in which all kinds of temperamental inclinations are objectively expressed. The child is as it were let loose, in this Memory Room—the teachers in this institution believe in re-incarnation—so that he may “remember” the thread-note of himself. Sometimes the scheme might work. Sometimes it might fail. In any case, all higher temperamental inclinations must be fostered as early as possible. In this way the vocational bent will be ascertained before the pupil is finally stamped out from the educational machine according to standard pattern.

The state needs from its citizens all types of vocation. It needs the poet and the mystic, the artist and the musician, no less than it needs the business man and the scientist, the soldier and the teacher. The State needs individuality, for only through free individuality at work within the organism of the State can the State be healthy and grow to the full measure of its stature and mission in the world.

Yet, unless the State tackles the problem of the workless graduate, or undergraduate, and sees to it

that it is not disgraced in the unemployment of its young citizens, vocational training may be of little use. It has to be remembered that an unemployed citizen is a menace to the State's integrity.

The Idea of Service

I hold that apart from general physical health the spirit of service is the first ingredient of a truly national system of education. I should give the following ingredients in the order of their importance:

- (a) Service
- (b) Simplicity of Life
- (c) Study
- (d) Self-Control.

As regards service, there are four primary kinds:

- (a) To oneself.
- (b) To the family.
- (c) To school or college, and to immediate surroundings, especially to the poor, to the helpless, to animals, to all that makes for beauty, for order, for understanding.
- (d) To the State.

From the very beginning a school or college should link itself in service to its immediate surroundings, so that each student may realize from the outset of his educational life outside the home that he learns for service as well as for his own individual self-help. The organization of schools and colleges for the service of their surroundings is an essential feature of national education. In the service of others largely lies the unfolding of the self. Healthiness and Happiness must lead to Helpfulness.

Religious Education

Do I advocate religious education? It depends upon what you mean by religious education. I certainly advocate education in the life of the religion of the pupil at school and at college. The broad general principles underlying the faith of the pupil should be carefully explained, leaving to the home the details and the ceremonies. Further, I should advocate the sounding of the note of the Unity of Truth underlying all religions, so that each pupil, while reverencing his own faith supremely, should learn to have respect for the faiths of others, as being best for them as his is best for him.

I should advocate the telling of stories of the heroes of the faith, the singing or chanting of hymns and other forms of sacred music, and the memorizing of great passages from the Scriptures. There should be a reverent acquaintance with the histories of other faiths, and an understanding reached as to the beauties each faith possesses, however much these may seem to be overshadowed by man's ignorance, as is the case in every faith.

But more important even than religious education is the character and example of the teacher. His life should be to no small extent a religious education for his pupils. Indeed, throughout education the example of the teacher is the greatest of all educational forces.

Defence Training

As for compulsory defence training as part of the educational curriculum, I most certainly believe in it, in the present state of the world,

which has not yet reached a high type of civilization. It is the duty of the citizen to defend the State, though not to foster aggression. I do not regard such training as in any way promoting what is often called the military spirit. Just as an individual has the duty to defend his home and family, so has he also the duty of defending the State which itself defends his home and family.

The Scout Movement I entirely approve of, and greatly honour its great founder. But I am of opinion that it must be adapted to the spirit of the country in which it exists, and should sooner or later form part of the educational system.

Examinations

Examinations I certainly do not approve, as they are at present managed. They do much more harm than good in their present forms. But of course there must be tests of progress, much less a matter of luck and of cramming than are the present examinations. A pupil must never fear an examination, but look forward to it eagerly as helping him to know where he is and what he has to do next.

The Montessori Method I think is excellent, as also other methods which help the pupil to teach himself. But the Montessori Method needs modification if it is to suit the eastern temperament and eastern conditions. If thus modified, it should be able to be continued right through the whole of the educational career, as I believe Madame Montessori herself is planning. Its principles belong to the school and to the college as well as to the education of the very young.

A New Type of Teacher

The education I describe would need a teacher far different from the type now available. As H. G. Wells told the British Association the other day, "We cannot have a modern education without a modernized type of teacher." He goes on to say that "these teachers will have to be kept fresh. Two-thirds of the teaching profession now is in urgent need of being either reconditioned or superannuated." Without delay we must begin to fashion the new teacher, being for the time content with a small approach to real national education.

Need for Experiment

I admit that these proposals are impracticable for immediate application as they are. But unless we know whither we really want to go,

we shall not even begin to move in that direction.

We need a Plan, even though its fulfilment may take many years. In all countries where deliberate constructive work is being done, a Plan is prepared to be gradually accomplished year after year. There is nothing more devastating to teachers, to pupils, and to the State, than tinkering without regard to fundamental principles as a whole.

What can be done without delay is to experiment. We can try out a certain scheme under special conditions and with special teachers. We can establish one or two experimental schools, which shall give a sound but nevertheless different type of education. We can also do educational propaganda among the people. We can always make a beginning when we know what national education should be.

THE SHEET ANCHOR

"You have still to learn that so long as there are three men worthy of our Lord's blessing in The Theosophical Society, it can never be destroyed."—A MASTER.

The Montessori Method

BY EDITH F. PINCHIN

In reading this article we are impressed with the following facts: (1) That the cosmic sense, as we know it in Theosophy, permeates the Montessori system; (2) That the system itself is evolving, is being adapted to the founder's advancing ideal; (3) That it is designed to train children to realize their inherent kingship and divinity; (4) The greatness of Dr. Montessori.—ED.

Cosmic Plan and Purpose

THEOSOPHY is the Science of Life—of the wholeness and divinity of life in all its expressions within the Cosmos. "All are but parts of one stupendous Whole," and the essence and quality of the Whole expresses itself in every part.

It is at this high level that we must find our first communication with the Montessori Method. A manufacturer's catalogue will give us all the various pieces of "apparatus" that Dr. Montessori has devised for the education of children; a book will tell us how and when to present them to the child, but however correctly we may follow the form side of the Method, most of the value of our work will be lost unless we realize that the foundations and the whole synthesis of the Dottoressa's work lie in the things of the Spirit, in a profound and scientific reverence for the Wholeness of Life, for a Cosmic Plan and Purpose.

"There is but One Life obeying One Will and existing for One Purpose. . . . 'Inanimate' Nature fulfils its Cosmic purpose by reason of and by means of its intrinsic properties—they are collectively the Law. In animals there is an instinctive life beyond that of lesser forms of life; each species has a pattern of psychical instinct, of functions that will set it in relation to its environment for the fulfilment of a Cosmic mission. But Man has intelligence; he fulfils the complex evolutionary work of civilization, transforming his environment and creating a 'super'-natural environment, becoming thereby himself a 'super'-natural man, something other than the uncivilized 'natural' man he was. . . . The mission of humanity is to fulfil a divine (creative) mission. . . . Man must ultimately enter consciously into this 'super'-natural function of his—his part in the cosmic work. Man must be able to direct events which up to now

have come almost unconsciously to him. Education must help this."¹

Spiritual Uniqueness of the Child

And by what means? By attention to that spiritual uniqueness in each child, which is indeed the real child, the real man, differentiating him from all other forms of life, controlling all his functions even to the first movements, for in the baby "instinct withdraws; the muscles . . . await the command of the will to co-ordinate them. They must express the characteristics not of a mere species but of an individual soul. The instincts of the species are also indubitably present and will impose certain fundamental characteristics. But each child may reveal such unsuspected variations as to constitute an enigma."²

Reincarnation alone can account completely for the variation and the enigmas, but in the above quotations from Dr. Montessori we see her complete understanding of the physical, psychic (lower-mind-feelings) and intellectual principles of man as functions of the Spiritual Will individualized in each child, and therefore of the two elements in evolution—heredity and variation; ordinary education ignores variation. *Elle transmet la culture du passé à la génération nouvelle, sans se préoccuper de ce qu'il y a d'original, de créateur, d'inventif chez l'enfant.*³ This emphasis on the spiritual uniqueness of each child is the keynote of all Dr. Montessori's work; it is this for which she demands and fosters freedom in her Method.

¹ The references are given at the end of the article.

"There is an interplay between the spiritual embryo and its environment. . . . It must continually maintain its sovereignty by its own strength . . . the unceasing labour of spiritual incarnation."⁴

Bergson and other psychologists have made the world familiar with the different levels within human consciousness. Bergson has drawn attention to these faculties, distinct from Life itself, but through which Life or Spiritual Energy successively expresses itself; perceptive, active, emotional, analytical-mental and synthetic-mental levels and sub-levels of expression which correspond exactly to the principles of man as Theosophy states them. Professor Marcault refers in detail to this in a fine article in *Le Lotus Bleu* for June 1937 entitled *Yoga d'Orient et Education d'Occident*, in which he shows that this nature of the human consciousness is a reflection of the nature of the Universe and compares the ascension of Life on the ladder of faculties as understood by Eastern Yoga and Western Psychology.⁵

Sensitive Periods

Dr. Montessori says: "Education must be equal to the greatness of Man. And the greatness of Man is not summed up in the mere acquiring of culture and mental knowledge, but in living at ever higher planes of Life. Its aim is the development of independence at ever finer and finer levels, for independence means always a new birth. As at physical birth the child becomes independent of his mother's body, so must he increasingly become independent in physical, emotional and mental worlds,

that he may be continually re-born at higher levels."⁶

It is these re-births that Dr. Montessori has made her special study—these moments of *intense spiritual activity* when the child, having identified himself with one expression, mastered it and passed through it free and independent, contacts thereby a new level more subtle than the last. He repeats this for every successive level, and, following the terminology of the Dutch biologist De Vries, who had observed and noted similar active periods in the infancy of animals, Dr. Montessori calls these successive re-births *sensitive periods*. She realizes that with the child these have a far wider and deeper purpose than the mere attaining of higher levels of physical and instinctive or psychic life alone. With the child they mean the focussing of his own spiritual light "like a searchlight, illuminating brilliantly the immediate factors in his environment".⁷

All the educational apparatus is designed to meet the needs of these active or sensitive periods, and because Dr. Montessori's view is of the *Whole*, the very pieces of apparatus are scientifically planned to serve the *Whole Life* in the child, even when presented to only one manifestation of It at one level. Thus knowledge gained sensorially by the two-year-old child at a sensorially-active period will be equally true for him later at a mentally-active period.

Spiritual and Psychic Needs

With her eyes always lovingly fixed on the child, Dr. Montessori

has gradually planned, with the beauty of scientific exactness, her material. Step by step she has observed the child's spiritual and psychic needs, offered him those things she thought would help him, carefully and minutely observing the reactions; ruthlessly eliminating everything superfluous that it might be just enough at each step and not confuse him with unnecessary quantity, that its very measurements might serve his spiritual needs. For each piece of material she isolated the quality she wanted to present to him.

From earliest infancy the child himself observes the things and facts of his environment far more than we realize—this she truly noted; we need only to help him to organize his knowledge. "We do not need so much to give him facts as the *essence* of facts."⁸ So, for instance, the colour tablets "are not intended for him to learn colours therefrom; they are intended to help him to look at colours not only with his eyes but with an organized mind." The child gains a definite finesse in the art of appreciating colour. Hence also the tablets are of a specified size and shape because Dr. Montessori found that these tablets, and these alone, helped the child in his appreciation of colour, *isolated the quality of colour* for him as far as was possible. Other shapes, other forms distracted his attention to the shape and form. He himself will know how and when to use his appreciation of colour and combine it with his appreciation of other qualities—according to his own inner rate of growth these powers will come.

Higher Dimensions

So also with the apparatus dealing with the dimensions. The Dottoressa says: "The small child cannot express all that he learns, but he will know it inwardly—he will have a sensorial basis of distinction on which later he will build more surely his intellectual knowledge."⁹ For this reason also he must have freedom for activity in his environment. He must be able to handle as often as he likes the material in his environment, that he may gain from it the *wholeness of the qualities*, even though only through sensorial means. Perhaps we do not realize that in handling the cubes of the "Tower" and the blocks of the "Broad Stair" he realizes that the difference in length, breadth or cubic content between the two smallest pieces is *relatively* greater than the difference between the two largest pieces, though the *absolute* difference is the same. Hence he gains an intuition—sensorially, of course—of the relative and the absolute in quantity which later with the same apparatus he can confirm intellectually. How often might not we have understood more clearly abstruse points in our more intellectual Theosophic studies of the Universe had we had as an earlier basis this sensorial intuition!

These objects, then, are not serving as mere kindergarten "occupations," but as material for spiritual exercise and as bases for later culture and further spiritual exercise. Indeed, with all the apparatus based on mathematical forms one sees the children approaching the condition that our President longs for "when we shall

be able to offer to the new young guests of earth . . . the so-called regular Platonic solids, the Toys of Dionysius."¹⁰ This approach is still more apparent in some of the later geometric apparatus and solids, where by means of these primary forms the children discover actually for themselves—and in sheer joyous absorption—theorems of Euclid and other "theorems" not printed in any book.

From personal experience I can myself bear witness to the immeasurably deeper understanding and joy that even an adult can realize when handling this material, although her education had reversed the processes and wrongly and wastefully taught theorem by rote and abstract two-dimensional diagrams first. And I have watched the children "touching with their very physical hands these fundamental forms of great and eternal realities," as Dr. Arundale would have them do, and "in playing with them Youth, unconsciously divine," becoming "divinely young in self-realization."¹¹

The Teacher's Initiation

Let us remember that it is here that we have a certain responsibility, for all the apparatus designed to present the spiritual truths and essence of things *must be presented with spiritual understanding*—or at least *spiritual humility* if its inspiration towards the beauty and living rhythm of Creation is to be freely at the service of the children. Spiritual truths misunderstood are often presented as arbitrary and rigid impositions, and it is indeed with us and not with Dr. Montessori that the apparatus has

sometimes appeared in the light (or rather the shadow) of a limiting, unfree, didactic material. Truly indeed has the Montessori teacher to be "initiated" into her task; "spiritual humility . . . should be the most essential part of a teacher's preparation"¹² ere she can rightly see the child and know how to minister to his spiritual needs. Everything, including the apparatus, must be approached from a spiritual standpoint, even as its designer conceived it.

Every Child Has a Plan

Having thus presented to the child the means of reaching his own increasing independence, we leave his spiritual individuality free to organize its activity itself according to its own laws of growth. The greatest truth which Dr. Montessori stresses is this: that within each child himself is his own Plan of how and where he shall ascend the various levels of expression. The child's physical, psychic and spiritual life is his own—not ours—there are pointers which serve as a general basis for the ages at which sensitive periods will occur, but for each individual child it is *according to his own spiritual plan* that he will ascend more or less rapidly—and he will obey that plan which is his nature; it is *his* secret, the secret of childhood unique to every child.

"The baby is the infinite taking form," Dr. Montessori says,⁸ and all we have to do is to give it the opportunity to express Itself, so that at every level when the child or man is "living at the height of his development,"¹³ he is a King. Therefore it is on the environment

that we must set to work to allow of this right manifestation. "To this end it is enough to remove obstacles, that is the first step in education."¹⁴ Education hitherto has sought to work on the child, to mould him by force or by moral exhortation into the path which adults accept for themselves; hence the child's own indwelling energies have been deviated from their true path towards ours, and the result is at best an incomplete expression of human greatness, and at worst, and almost universally, a conflict first between child and adult, and then a more or less divided personality in the child himself.

Steps to Independence

Remembering that the child develops his powers through successive levels, we must provide successive environments to meet his development, and not merely physical environments but psychic and social environments. For the youngest children there are the famous Montessorian "Childrens' Houses," furnished for them and in which they are master. There they develop and perfect their powers of movement, of sensorial contact with their environment and of the relationship between themselves and others—the first experience of social life, since, as they become aware of these relationships, *they themselves put the laws relating to them into practice*, and so acquire their first independence.

But at seven years of age this is not sufficient; the child begins to yearn to "get out of the closed circle" of house, school, family, and at nine or ten years he

frequently "gets lost," as official statistics prove, because he has this intuitive urge to explore the outside world, using the faculties he has mastered in a newer, wider life and at the same time mastering new faculties. He does not in actual fact run away from discipline, "he runs away from an outgrown form of life to seek a stronger discipline than that offered to him," as witness the Boy Scout Movement, which has a strong discipline which the children love. "There is a new discipline for each new level of living and it is accepted voluntarily."¹⁵

And here Dr. Montessori says: "This going out from the closed environment, which is the feature of developing individuality at this age *ought not to be something apart 'from' education; it should be a part 'of' education and not be given to private organizations.* This social organization of boyhood and girlhood is something of enormous importance for the individuality, *much more important than the partaking of culture in the closed environment of school.*"¹⁶

This does not mean that cultural development is limited. The natural efforts of the child to live this new social experience will result in a larger value attained and recognized in his personality; he can reach it only by personal exercise. So with the period of Youth, there should be a further social organization or environment, giving him a certain economic independence and opportunity to use in work the powers which he already has, and to organize his own activities.

Where Present-Day Education Fails

Education today creates a social life that reduces itself only to one's own social existence. "Labour is organized but not man; man with a great soul and great possibilities is dragged along by the mechanism of the social world, not even understanding this mechanism which has taken hold of him."¹⁷

Not recognizing his spiritual uniqueness, education allowed his deviation in childhood, so that the *love* of his environment, which should have been his bridge of contact with realities, was changed to the *desire to possess* the environment, and in youth allowed his natural *love* of knowledge to be deviated into a *desire to possess* the insignia of knowledge. He is trained for a world of competition where, not living at the height of his own spiritual power, he cannot look for the spiritual kingship in others. His contacts with others are outside his own directive will; he cannot use them, for he is dominated by his environment instead of dominating it; hence things "happen" to him in an atmosphere of conflict and war.

Training for Kingship

We have already seen that the adult's work is to create a "super"-natural environment, a perfecting of his environment, but "all the powers of the adult come from the possibility possessed by his 'child-father' (i.e. the child he was) to attain the full realization of the power that was his"¹⁸—the power of his own being. Hence the world of the child and the adult is different but interdependent. "We are

the sons and dependents of the child in the sphere of his work, as he is our son and dependent in the sphere of our work. . . . The adult is master in one sphere, but the child is master in his own sphere . . . they are both kings, but each with his own kingdom. This is the fundamental framework for harmony among mankind."¹⁹ Is not this our Theosophic view expressed so forcibly and magnificently by Dr. Arundale in *You* and in *Gods in the Becoming*?

Because of this perpetual relative and absolute Kingship, therefore must the teacher also be attaining his Kingship—the Kingship of the Servant, non-interfering when observing the miracle of individual developing Life, only preparing the environment that it may serve the Life, yet also actively a King of Inspiration, a living stimulus ready to offer the fruits of human attainment already achieved when the child shall be ready to receive them, and, remembering the dignity of those achievements, placing himself or herself for the time being as he offers them "in the position of a superior being *who helps the child to reach heights*. This—and not a specific kind of method—is the secret of success."²⁰

As to method, in another place Dr. Montessori says: "Here is the point: One cannot see the method; one sees the child soul freed from obstacles acting in accordance with its true nature. The childish qualities of which we catch glimpses are simply a part of *life* . . . they are not at all the results of any method of education. But . . . they can be influenced by an education seeking to protect them,

cultivate them and assist their development."²¹

Children Becoming Gods

It should not be necessary to recall what Dr. Montessori has done to bring into the educational environment the "Game of Silence," to which Dr. Arundale devotes many pages in *Gods in the Becoming*. She has noted how it arouses the *inner* attention, how the children delight in it, "controlling even their breathing and remaining with the serene, intense look of those engaged in meditation." They did not want reward for their achievement. "They seemed to say: 'Don't spoil our lovely experience, we are still filled with the delight of the spirit, don't distract us!'"²² Such constructive silence is that of which Dr. Arundale says: "it shall gradually become the occasion for precious contacts of the inner worlds"—"the bridge between life and life, as Sound is the bridge between form and form."²³

Is it any wonder that a natural discipline is the result of this method, not as the starting point, but as the *final achievement*—"a discipline that seems to transcend its immediate environment and show itself as part of a universal discipline ruling the world."²⁴

It is within the Theosophic vision that Life is ever realizing Itself, i.e. attaining its Kingship, at different spiritual levels in the Cosmic Cycle; it is in the smaller, but equally wonderful, cycle of Humanity *within that larger Cycle*, that Dr. Montessori has developed her Method, and for that reason the children she contacts "find the orbit of their cycle like

the stars that . . . without departing from their order shine through eternity." Of these she says truly: "The Bible speaks in words that could be applied to such children, 'And the stars have given light in their watches and rejoiced: they were called and they said: Here we are: and with joyfulness they have shined forth to Him that made them'!"²⁵

REFERENCES

- ¹ From a lecture by Dr. Montessori.
- ² *The Secret of Childhood*, by Maria Montessori, p. 33.
- ³ From an article by Professor Marcault, "Yoga d'Orient et Education d'Occident" in *Le Lotus Bleu* (June 1937).
- ⁴ *The Secret of Childhood*, p. 36.
- ⁵ In reference to this ascension of spiritual energy or Life on the ladder of faculties of conscience, Prof. Marcault says: "Seulement pour M. Bergson, cet effort porte sur des sous-niveaux de la conscience physique; pour le Yogi, il s'agit des niveaux mêmes de la conscience anthropo-cosmique. Il y a néanmoins une correspondance étroite entre ces sous-niveaux de la con-

science physique at les grands niveaux de la conscience cosmique.

C'est là l'essence de la vision théosophique du monde; . . . la grande vision . . . dans laquelle l'homme et le monde sont une vie unique. . . .

Pour l'homme ordinaire, les niveaux de la conscience sont les sous-niveaux de la conscience physique, c'est-à-dire un reflet dans le cerveau de la constitution humaine totale; pour le Yogi, c'est à cette constitution humaine totale que s'attache son effort. L'effort est le même bien qu'il porte sur des niveaux différents de l'être."

⁶ From a lecture by Dr. Montessori.

^{7, 8, 9} *Ibid.*

^{10, 11} *Gods in the Becoming*, by George S. Arundale, pp. 388-90.

¹² *The Secret of Childhood*, pp. 128, 173.

¹³ From a lecture by Dr. Montessori.

¹⁴ *The Secret of Childhood*, p. 172.

^{15, 16, 17} From a lecture by Dr. Montessori.

^{18, 19} *The Secret of Childhood*, p. 140.

²⁰ From a lecture by Dr. Montessori.

²¹ *The Secret of Childhood*, p. 171.

²² *Op cit.*, p. 154.

²³ *Gods in the Becoming*, p. 565 et seq.

²⁴ *The Secret of Childhood*, p. 162.

²⁵ *Ibid.*

APHORISMS

*From fear lead your pupil to Courage.
From indifference lead him to Enthusiasm.
From ignorance lead him to Truth,
From authority lead him to Experience.*

G.S.A.

Theosophy and the Modern World

BY OTTO VIKING

What impact is Theosophy making on the modern world? How is it helping the modern man to solve his problems?

Theosophy in Action

THE question can, of course, only partly be solved by me individually. First, because I am myself part of the modern world, and therefore too close to get a clear view of the problem, and secondly, because Theosophy is so infinite that no man can claim to be able fully to sound its depths.

As I see it, people nowadays turn to Theosophy to find some solution of the problems of their daily life; though until recently they came to it because they were interested in the mysteries of man's existence, in what is commonly called "occultism," the problem of life after death, and so on.

Why is this? Is it not because the pressure of life is so strong and insistent? We have no time to spend in the consideration of abstract themes; life presents us with far too many urgent practical problems.

When we, the "men and women of today," think of ourselves as modern in some special sense, in a sense different from that of our predecessors, we realize that our "modernity" is not due to the fact that we have excelled them—as we

naturally must—in the level of our outward development, but to the fact that there are arising, in us and around us, problems of quite a *new* nature demanding a solution. Our problems no longer relate to arbitrary dogmas or artificial humanly constructed systems—they are the real practical problems of life.

Problems That Face Us

What now *are* the problems of the time, as taken from our newspapers, from the discussions of parliament, from family and business life, and one's own most often neglected but none the less strong religious and spiritual longings? Unemployment, the difficulties of trade and industry caused by the barriers between countries; financial and economic difficulties arising from the swift and enormous technical development, the replacement of hand labour by machinery; problems of education, of matrimony, of the changed relations between the sexes, problems of sex generally; problems of political parties, of the struggle between personal freedom and compulsion, dictatorship versus parliamentarism; problems

like housing, town-planning, art and criticism, the endeavour of the clergy to fill their empty churches, the inability of the elder priests to give up their dogmas, the younger priests' growing understanding of life as the essence of the old saying—"the letter killeth, the spirit maketh alive"; international problems of armaments and of peace-making, and many others. Every one of these problems is discussed daily in newspapers and at public gatherings.

So far no true solution has been forthcoming for any of the problems I have named. No party has yet arisen capable of uniting modern man's aims under one common political formula, none of the many competing systems propounded has been able to clear up the economic and financial tangle in which the world is involved; our educational methods are still one-sided or far from satisfactory; relations between the sexes, between nations, between man and God—none of the solutions put forward has brought real rest to the soul of modern man.

To a certain degree one cannot but feel a great respect for our present generation. It has achieved the incredible in technical development. It has conquered air and ocean, earth and ether. It has created an abundance of goods such as should enable us to abolish poverty. Its endeavour to outdo its present technical achievement has sharpened human intelligence to an unbelievable keenness, not only for a few individuals, but for whole sections of our modern community.

It is at this point that Theosophy comes to offer its help to this intel-

ligent, vigorous, capable generation, which yet is woefully hustled, nervous, and uncertain of its future.

The Real Issue

It would seem as if modern man had come to a standstill. We are filled with a great admiration for the knowledge displayed by engineers, doctors, scientists and other experts in lectures and treatises, but how is it that society, with all this outstanding capacity at its disposal, should continue in the chaotic condition in which we find it today? There is every indication that the greatest problem that modern man has to face is the limits of the personality. Modern man, so long as he goes on working within these circumscribed limits, is incapable of solving his real problems, *which are of a universal nature*.

Is it not a fact, that generally speaking an invention is only considered of value in so far as it secures a profit for its owners, without regard to its social or universal effects. A financial system is considered good when it brings profit to the persons that direct it, regardless of its effects on "the others" in society.

A political party draws up its programme with a view to benefiting its own members—personalities in the plural—without much regard for people outside the party.

In modern art there is a marked personal attitude. I have heard the opinion expressed by many artists that art has absolutely no need to consider the effect it exercises on the beholder, that it is justified by merely being art, that is to say, acknowledged as such by the artist himself and his clique.

The relation between the sexes, the question of marriage, is very markedly stamped with regard for the personal man. We began by demanding freedom from unnatural and cramped relations obtaining from earlier times. But the freedom was sought under the banner of personality and not under that of the common weal, and therefore, in spite of having succeeded in breaking down many old and unnatural prejudices, we have not yet been able to create a truly happy relation between the sexes, the really ideal marriage.

On the contrary, we have created a state of things in many respects intolerable, unworthy, and destructive of man's true happiness. We have degraded sex to an incredible degree. Smart men exploit sex for business ends, in variety and cinema shows, for illustrations and advertisements in the press. There is a flood of literature treating of sex conflicts, giving much too intimate details of sex life. It is impossible to ensure that balance in the sex relation which is requisite for a healthy and happy generation, when thoughts and feelings are constantly over-stimulated with sex-impulses. In this domain also our time has come to a standstill at the boundary-line of personality, whereas freedom and development are to be found by stepping across to the world of universal "I", the universal Self.

In the religious life, too, no less than in other departments, we have emphasized personality at the expense of universality. A quite exaggerated value is attached to the attainment of personal salvation. Christ is crucified that *I*

may be saved, *I* do good that *I* may attain heaven, believe in Christ that *I* may be redeemed. The interests of the personality for its own sake are constantly cultivated, notwithstanding that Christ said: "He who would save his life must lose it." Are we really being brought up to sacrifice our lives, when the very foundation of our belief, the very condition of being called a Christian, is represented to be our belief that Christ suffered death upon the cross to save *us*? What would happen if we were brought up to allow ourselves to be crucified for Christ's sake, if more stress were laid on "losing" one's life, rather than "saving" it?

In the education of children we have committed a no less egregious and more unpardonable blunder. A child by nature is adjusted to universality, until by education we begin to over-accentuate the personality of the child, and thereby strangle the universal.

A little child has no conception of *you* and *I*, it does not think of itself in contrast to others. Therefore it has originally no sense of fear. But we instil into it the attitude of personality: "How big you are!"—"How pretty!"—and so on. At school the personality is accentuated by giving marks, clearly and plainly separating a youth off from his schoolfellows, and giving him a personal aim to work for.

The "universally" adjusted child, on the other hand, will tackle a problem just because the problem asks for a solution. It is one with the problem, has community of interest with it, belongs to it. It

is as natural for a child to want to solve a problem as to satisfy its hunger.

The One Thing Lacking

These are some of the problems of our time, which have not yet found their true and happy solution.

But are there not already, you may ask, hundreds of thousands of people working for the improvement of society—innumerable new systems for the abolition of poverty, for juster division of political power, and a whole army working on many other vital problems? Quite true. Perhaps never in history have there been so many systems for the reforming of the world. Nor has there ever been a time when intelligence stood higher, when technics could solve so many problems as it does today, when organizing ability was so common and so excellently developed; yet in spite of all this something is lacking, something more important than all else, otherwise we should have achieved the *happy* society as surely as we have attained the technically efficient society.

Our time may be likened to a necklace of pearls without a string. Pearls—abilities, ideas, driving power—these we have; but we lack the string—the wisdom that would unite them into a wonderful jewel.

Theosophy Steps In

Theosophia—the Wisdom—the Divine, has once again been revealed to help us over this time of transition to a new and happier age, as it has ever been revealed age after age throughout man's

history, to lead him onward to the goal of his perfection.

These earlier revelations of the Wisdom lie treasured up in all the great religions, but it requires almost superhuman skill to find the way to it unaided, through the labyrinth of traditions and dogmas which the interpretations of different ages have built around it. Therefore do we count ourselves happy indeed that pioneers of our own day, H. P. Blavatsky, Annie Besant and others, have shown us the way.

While modern man looks upon man as a being who has evolved from below upwards, Theosophy considers him as one who, having his roots in God, through personal experience in this world, is striving to bring into outer manifestation certain powers of his nature.

Theosophy looks upon the whole world as God's creation, not as a work created and then kept going from outside, but as a work which in its tiniest details, as in its mightiest dimensions, is pervaded by God's ever-active vitality. God is unceasingly creating the universe, or the universe is continually shaping itself according to His idea, His Plan. Man, created in the image of God, is, like Him, immortal, with a future of growth and glory without end.

As God unceasingly creates the universe, constantly revealing more and more of His glory through what science calls evolution, so too does man. Man also is for ever living and working in *his* created universe, the personal self. But as man is of God's nature, partaker of His being, his evolution can never cease until he becomes one

with God, becomes himself a universal being. Man can be better understood when considered as a universal being who finds partial expression through a personal self.

Kurukshetra

Theosophy, in its rich literature, and through its great protagonists, gives a profound and detailed presentation of man's whole inner and outer constitution: man personal and man universal.

Personal man may be considered as consisting of thoughts, feelings, and habits of action; and universal man as consisting of Will, Love, and Intelligence. Universal man existed first. But it is a slow and difficult process for universal man to create for himself an instrument through which he can live and learn, and unfold his innate capacities in the world process. It requires what to personal man's mind seems an infinitely long period.

During this process, Will tries to express itself through the acts of the physical body. But innumerable difficulties arise because body, at first, conquers that part of the Will which has succeeded in lodging itself in the body, and acts with a will of its own, a body-will or personal will, that resists every further attempt of the universal Will to bring the acts of the body into conformity with It.

In this manner there arise two beings, apparently at variance, even hostile to each other, though in reality there is only one being, one interest, the Will of universal man, which again may be said to be one with God's Will.

By virtue of his identity with God's will, universal man wants to

follow God's will, that Will-Power which not only holds the World Plan, but is at the same time the force that is needed to bring that Plan safely to fulfilment in face of difficulties of every nature imaginable. A Will that is more a living fount of energy than merely a directing purpose.

Through many incarnations the personal will has the upper hand, and performs many actions which are in opposition to God's will. This disturbance of the harmonious course of the world plan creates a reaction that strikes back at its originator, the personal will, and slowly, but absolutely surely, compels the latter to act in accordance with the universal Will—with God.

What Is God's Will?

It is here that Theosophy begins to be of value for the modern world, by showing how it is necessary that man establish his own life and that of society on God's will. God is no longer a being originating in the imagination of a priesthood, to be rejected or accepted according to man's dislike or liking for religions, theological presentations or methods. God becomes a principle that can no more be done without by the modern world than can the principle that science has called evolution. It becomes urgently necessary for modern man, unblinded by old religious conceptions and doctrines, and unaffected by modern scepticism, to search deeply into an understanding of God's will, of His plan for the individual and the world, and especially into His plan for the immediate future. The interpretation of God's will is a task

no less incumbent upon politicians and statesmen than upon priests, incumbent indeed upon the scientist, the educator, the worker—in a word, upon Everyman.

God's will is immanent in all created things: in the atom as in the planet, in the worm, in the plant, in man, in angels, in all that surrounds us. No longer can we escape our privilege of collaboration with this Will. We have tried every way the personal will could devise to attain satisfaction, we have discovered that no lasting happiness is to be obtained along that road, either for the individual or for society. The time has come to try the new path, to turn from the will personal to the will Universal.

The first and nearest task for modern man, then, is to find out: "What is God's will for all these beings that surround me in the world?"

From having God's will presented to it in a few great commandments, revealed to it by its great Saviours and leaders, interpreted and perhaps distorted by its priest-hoods or its own lack of understanding, mankind is now being thrown back upon its own powers to discover God's will in the world that surrounds it. Here is a task worthy of the explorer spirit of modern men and women: private individuals or politicians, priests or journalists, scientists or mothers! Hitherto the attempt has been to build up society on man's ideas, according to man's wishes and man's will; now we have to build it on God's ideas, God's will.

Love—the Foundation Stone

It is the second principle in universal man—Love—that is making

us seek these ways. It is because the Love principle is more and more coming forth in man that the urge to create a happy community is arising, and is becoming stronger than the urge to follow the ways of the personal will. This principle too will have to live through a long and difficult childhood. The source from which it has sprung is God's Love—the Love that "mightily and sweetly ordereth all things." This Love is something quite different from what we moderns call love. "It seeketh not its own," as St. Paul writes in his *Epistle to the Corinthians*—in contrast to the quality that so strongly characterizes human love, which always seeks to have, to own, to enjoy the object of love.

In religion we are taught to love God in order to attain to a heavenly life—taught to follow the law of love as expressed in co-operation because it pays. "Union is strength"—"Collaboration is to the individual's advantage." We are taught to value animals only in so far as they may be of use to us; if they happen to be harmful to us, we hate and kill them. Modern man is not really awakened to the understanding that the love that "seeketh not its own" is the fundamental principle of his being, as well as the foundation-stone of the universe.

Love is the Blood of Life, that flows throughout the universe and is everywhere conscious of its own oneness. Through His Love-nature God knows Himself as one with every single one of His creatures, as being these creatures. Love is the way the Will follows to its goal.

The principle of Love is too weak in us. We shall have systematically to cultivate it, to develop it through the education of ourselves and of our children. We shall have to call the Intelligence to our help, to teach us that only by the evolution of a universal instinct for community of interest, a universal consciousness that we are all of the same blood, can society become happy, while at the same time retaining its freedom; for only then will it, of its own momentum, without needing the commands of any dictator or party, do its utmost for the commonweal.

Mind, the Slayer!

The third principle in universal man—Reason, Intelligence—partakes of that principle in God which has the quality of feeling its solidarity with the universal Will as the World Idea, and with universal Love in that Love's knowing itself as one in all; it is the method by which the goal of Will and Love is realized. In it are to be found the plans and prototypes according to which all beings evolve, not only what we understand by living beings, but also the so-called lifeless world, the mineral kingdom.

When this principle expresses itself in the personality, it does so through the mind, through concrete thinking. It leads to division, to dogmatism, to the forming of parties, to struggles between organizations, class warfare, strife between nations.

But the reason is the unifying faculty, the insight which "sees into the life of things," which discerns the many in the One.

From Personal to Universal

The value of Theosophy for the modern world is to be found in the understanding it gives of man's true nature, and in its showing the way towards the perfecting of that nature. "*From personal man to universal man!*" is a good watch-word.

Try to think what the world would be like, if man felt it to be his task to find out how to order his life so that the Universal Self might always and perfectly use the personal self as its instrument! If only we could always hold this vision of man as this Universal Being, whose origin is divine and whose possibilities are beyond understanding! But because we have emphasized the personal man, therefore we have created the chaos that prevails in society, with wars, unemployment, and poverty.

There can be no talk of reaching any swift solution, or of applying the patent medicine of systems to work a miraculous cure! No, this task demands a thorough change, a change of direction, almost of dimension! We have systematically to remould our interests, our thoughts, our attitude towards life, our mind and heart, from the personal to the universal! We have to realize that God is not a being fashioned by pious believers, but He is that Life-principle, that Love and Action-principle which guides the whole world-process, by Its omnipotence, and that we, to reach true happiness, must set out in quest of His Will, unite ourselves with His Love, and become co-workers in His Activity!

The Guiding Hand in Western Europe

BY IRENE M. PREST

The real history of the world deals with the interplay between men and nations as we know them, and the Inner Government who affect men and nations through brotherhood and understanding to their higher destiny. The influence and inspiration of the Hierarchy are traced in this article (and two others which follow it) in the great movements in Western Europe from the sixth century until today. Here the author shows the growth of brotherhood through Monasticism and Feudalism.

Monasticism

BENEATH its fragmentary political organization, Europe in the sixth century was in a state of social disorder, and this was a legacy from Rome. The civilization of the Roman Empire had been a civilization of wealth and power sustained upon the oppression and slavery of the mass of its people. Beneath its superficial splendour and refinement there had been cruelty, stupidity and stagnation. Its economic structure had collapsed, and it had passed into a stage of extreme demoralization, therefore it had to be removed, that it might be replaced by a better.

From the Theosophical viewpoint it would appear that the means used by the Elder Brethren for the reconstruction of the social order which had to be achieved in the seventh and eighth centuries was the institution of monasticism.

Christian monasticism was not a new thing, but up to this time it

had been spasmodic, without discipline and liable to excesses. To fulfil its purpose it was necessary that it should be organized, and from the form of its organization and the part which it played as a great constructive force in the history of Europe we may deduce that it was inspired by the Hierarchy for the building up of the civilization of the fifth sub-race, whose ideal is Brotherhood.

The chief characteristics of the organization of monasticism were: (1) The segregation of the members into a community; (2) Its foundation on the principle of brotherhood; (3) Self-training and service as its objects.

Further, the government of the monastery was hierarchical, consisting of (1) The Abbot, the ruler and organizer, representing Will; (2) The monks (priests and teachers), representing Wisdom; (3) The lay brethren, representing Activity.

It was St. Benedict (480-543) who gave to monasticism this form; he was the law-giver and organizer of the system. The Order which he founded demanded of its members vows of perpetual poverty, chastity and obedience, also a life of constant labour. The Benedictines were students, teachers and farmers; they practised a communal life, they lived, slept, taught, and worked together; they acted not as individuals but as a community. In admitting neophytes to his Order, St. Benedict showed an absolute disregard for station, rank, wealth or race.

During the seventh and eighth centuries the Benedictine Order spread throughout the whole of Western Europe. Its houses became centres of light in the darkness and confusion of those times. Wherever a monastery was founded, the brethren worked for the restoration of social order, raised the standard of civilization and culture, provided some kind of elementary education, practised and taught the useful arts, copied, wrote and stored books, and maintained before the people the example of a disciplined life. From the schools connected with the Benedictine monasteries there arose later the medieval universities. "Only gradually was teaching restored to the world. But when it was restored it came back not as the work of a learned slave, as it had been in Rome, but as the religious service of a special class of devoted men." (*History of the World*, H. G. Wells.)

One of the most outstanding members of the Benedictine Order was Pope Gregory the Great (540-604). He was the first monk to

become Pope, and he showed remarkable ability and energy in missionary work. It was he who sent a band of missionary monks to the Anglo-Saxons in 597. In Rome he exercised temporal power and ruled as independent King. He imposed the Benedictine rule upon nearly the whole of Latin monasticism.

In the eleventh and twelfth centuries, when the Benedictine Order had fallen from the strict observance of the rules laid down by its founder, when the ideal of the spiritual life was becoming dim amongst the monks, two other great leaders, Pope Gregory VII (1073-1085) and St. Bernard of Clairvaux appeared, to rekindle enthusiasm for the spiritual life and to restore the strict discipline so necessary for those who were the leaders and teachers of the culture of the new civilization. There burned in Gregory VII an intense enthusiasm for the Church, and an unshakable belief in the righteousness of the reforms which he introduced. His name is associated with: (1) The Cluniac movement, which was a reform of the Benedictine Order, and essentially a revival movement, for it added no new ideas on life or doctrine, but brought into the existing ideas a new life and power; (2) The imposition of celibacy upon all clergy; (3) The claim of independence for the Church from interference by people or emperor.

St. Bernard of Clairvaux (1090-1153) is perhaps best known as the preacher who persuaded the powerful rulers of Western Europe to embark on the Second Crusade, the only one which from the point

of view of the Christian Church was a success; but his greater work was the foundation of the Cistercian Order of monasticism. It was not really a new order, but another revival, for in the main it took up the ideas of St. Benedict and insisted on their strict observance.

Is it possible, in the lives of these two ardent reformers of the monastic orders of the later centuries to see the reappearance of the two great founders of the institution, Pope Gregory the Great and St. Benedict? The theory seems probable, for the later leaders obviously continued the work begun by their great predecessors.

Feudalism

As monasticism was the institution within which was nurtured and developed the cultural side of the new civilization, so Feudalism was the system upon which its political and social organization was founded. The essential features of feudalism were: (1) Its foundation on a system of land tenure; (2) Its recognition of personal service instead of payment in money.

The reality of feudalism was its voluntary co-operation. Its ideal form was a community based upon the recognition of brotherhood. In a feudal State everyone, according to his rank in the feudal pyramid, had *duties* towards his superiors, his equals and his inferiors in the social scale. He had also *rights* to be recognized by those above him. The great feudal lords were to be the elder brothers, acknowledging and fulfilling their obligations to the younger members of the community. These in their turn were to render service for the

protecting care and justice which they were accorded. Vassalage was a contract made with the free consent of the weaker party, and subsisted only while the stronger member carried out his share of the bargain.

In the feudal age the serfs were the most numerous and important workers on the land. In one respect they were superior to the modern wage-earners, for they had security of tenure. Custom and law forbade the feudal lord from depriving the serf of his cabin and land; but at every turn he had to contribute to his lord's well-being. He could give to his own land only the time not demanded by his master. The motto of feudalism at its best was *noblesse oblige*.

Feudalism failed to do all that it might have done because those in the higher ranks neglected often to live up to the ideal. They considered their rights and privileges, but forgot their duties; for example private war became recognized as a *right* of a feudal chief, and by its indulgence feudalism gradually became a disruptive instead of a constructive force.

The most powerful feudal lord and the predominating figure of the Middle Ages in Western Europe was Charlemagne (Charles the Great). In 771, on the death of his brother, Charles became sole ruler of the Frankish States. He extended this dominion, created the medieval German States, gained victories in Italy and in Spain, and left an enduring influence on the civilization of medieval Europe, of which he became the model hero.

The idea of a revived empire seems to have arisen in the minds

of Charlemagne and of Pope Leo III at about the same time, probably because the Elder Brethren were making yet another effort to weld Western Europe into a community based on the fact of spiritual brotherhood. Charlemagne wished to unite the Eastern (Byzantine) and Western Empires, having the Church as their spiritual guide. Leo III was not great enough to conceive of a united Christendom, and wanted to establish the power of the Roman Church over Western Europe only. By the dramatic act of placing the imperial crown on the head of Charlemagne in the Church of St. Peter on Christmas Day 800, the Pope forced him to accept the title of Emperor of the Holy Roman Empire, as a gift from the Pope, and thereby estranged Constantinople. The title added no new power to the monarchy already possessed by Charlemagne, but it was an incident of the greatest importance and of the most far-reaching effect in the history of Europe, for the Middle Ages could never have followed the course they did but for the revival of the imperial title.

"Charles did not go out of his way to seek the imperial dignity, but accepted it as a responsibility which could not be refused; he employed it, not as a stepping-stone to further aggrandizement,

but to legalize power already acquired, to allay purposeless strife of race against race within his existing dominions, to evoke the consciousness of *Spiritual Brotherhood* that afterwards proved so mighty a factor in European development." (H. W. C. Davis).

Charles the Great's interest in culture was very real; he induced the famous scholar Alcuin of York to go over from England, and he founded schools for the training of the sons of the nobles. His court, which was habitually held at either Aix-la Chapelle or Mayence, was the centre of a new movement in literature and culture. We possess a large number of his laws, or capitularies, which were issued as occasion arose, and all of them reveal his anxiety to promote learning and to maintain order and good government throughout his Empire.

Charlemagne laid the cultural foundations of modern Europe; his reign was a period of spiritual perception. All the constructive tendencies of the Middle Ages were united in him, for he possessed in a high degree the greatest virtue of the Franks, the power of response to an *ideal*, and of sacrificing personal pleasure for the attainment of that ideal, and these are virtues which mark him as a splendid Ego and a disinterested servant of the world's Inner Government.

(Next issue: "The Renaissance.")

Simplicity, the Rule of Becoming

BY JAMES EVANS LOUITT

Making research into mathematics and astronomy, the author concludes his thesis that the binary-quadratic laws of Nature are the foundation of all manifestation, hence the rule of becoming.¹

Theosophy

IN order to have a comprehensive appreciation of cosmic generation, one essential esoteric law must always be before us: The method of evolution is one of definite order.

In geometrizing evolution, Pythagoras began with the Monad. This in turn became two or Duad, then three or Triad, and finally evolved into the Tetraktys or Perfect Square, which evolves out of itself Four and involutes Three, thus forming the sacred seven.

The Tetraktys is the Nature Key Symbol, the essence of matter manifest. It is the basis and foundation for the building of atoms, man, planets and systems. The Greek philosophers used it to teach man's nature. The point of beginning was the four-square tetrad. From it led two paths, one the reflection of the other: one downward into complex matter, the other upward to Spirit Essence. As man occupies the horizon between the earth and the ethers, so at the position of the tetrad he stands horizontally in contact with that which is above and that which is

below. The soul of man was expressed as Four, signifying four essential powers: mind, science, opinion and sense.

The *Stanzas of Dzyan* say: "The Sparks are called spheres, triangles, lines and modellers." Later, *The Secret Doctrine* refers to them as dots, lines, triangles, cubes, circles and ultimately spheres. Theosophy states this as the first law of Nature, the universal Geometrizer. Further it is taught that there is naught else save motion—apparent cessation or rest being only action in the change from one form to another. This theory is in no way opposed to the modern scientific law of the conservation of energy.

The simple circle, symbolical of Principle or Essence, is called in the *Stanzas* "The Oi-Ha-Hou, which is Darkness, the Boundless, or the No-Number, Âdi-Nidâna Svabhâvat, the Circle." In the *Kabbalah* it was called Ain-Suph, the Incognizable. It is the Ring-Pass-Not.

The circle with dot in the centre, the Monad or point, is considered as the First Cause. It is the nucleus or germ centre, causative in expression, sometimes called the Concealed and Unknowable Point.

¹ See September and October issues. The text is illustrated by the 1937 still-film pictures of the Research Seminars, New York, by Mr. Fritz Kunz.

It denotes the Dawn of Differentiation. *The Secret Doctrine* says it is "the Universe evolving from the Central Sun, the Point, the Ever-concealed Germ."

The point, extended into a line, bisecting the sphere, symbolizes the androgynous Logos. The correspondence is one of Duality, produced by First Motion from indivisible nature, the junction of two points. The line itself is the horizon of neutrality between the opposites or generated contraries, a vital factor in all nature expression.

The triangle is a symbol of deep meaning. It is the first geometrical figure beyond the circle that is manifested in all nature. In crystal formation the first formation is triangular—botany, geology and other sciences also give evidence of this fact. The triangle is a symbolic interpretation of the God of Creation, a triadic expression as the Father, Mother and Son.

The square is the second manifestation of form. When inscribed within a circle it has been called the "Sacred Four" within the circle. It is the Tetraktys, symbol of the Four Sacred Forces or Powers. On earth it becomes the six-faced cube. The line in the circle has bisected itself, forming the cross of matter, and through the interaction of the forces of the nucleus and the circumference has geometrized the base form of matter. The Three have fallen into the Four.

The pentagram or five-pointed star is the last primeval geometric Theosophical form. This symbol of five equal sides and five dihedral angles represents man with feet and arms outstretched. While well

suited to this purpose, it is impossible as a crystallographic form, being a limiting figure between two classes of pentagon-dodecahedra. The form of the pentagram can be made with a single continuous line, and has been called the "endless knot."

The series, as given in *The Secret Doctrine*, is not merely a repetition of crystal forms nor of geometrical sequence as separate figures. There is a far deeper meaning, for the whole series is the story of the geometric evolution of the Mundane Egg.

It is also interesting to note that Nature in leaf formation expresses her spiral or whirling squares by what is known as the "Root Five Rectangle." Here is the beginning of the true helix or spiral of all orders. The entire significance is brought out when we apply the laws of descriptive geometry.

Geometry

Plato made the conjecture that Deity "geometrizes continually, and is governed by mathematical law," a truism that modern scientists are proving every day.

Previous comparisons have testified to the fact that the symbol of the Mundane Egg is a concept rooted in all the Antiquities, and that science accepts it also as occupying a definite position in form evolution.

Geometrically, the oval or egg form resembles a longitudinal section of the egg; it is a closed curve with its chief axis considerably longer than the axis at right angles to it. The curvature is greatest at each end. It is significant that mathematically the egg oval is

derived from triangular formations. The egg shape is logically acceptable as our basic geometric solid, for science defines it as "a sphere flattened by gravity and other resistances and ovated by the forward movement." In short, static and dynamic powers tend toward the ovate.

In analyzing these our attention is drawn to the similarity of the Theosophical evolution of geometrical forms.

Draw a simple circle. Place the dot in the centre. The dot becomes the line A-B. Draw the equilateral triangle ABC, with C at the zenith. This triangle reflected as itself below the horizon AB evolves into the square ABCD. The vertical line bisects the square into four smaller triangles; its lower point extended outside the circumference of the circle gives us the axis GE.

Up to this point we have enclosed the figures within the circle. Expansion without this circle now becomes manifest. With a pair of compasses we select B as a centre and with the radius AB inscribe the arc AF. With A as a centre and the same radius we inscribe arc BG, F and G being the intersecting points of the extended sides of the triangle ABD.

In the final step, we close in the lower end of the figure by using D as a centre and with a radius DF or DG inscribing the arc FEG. This is the completed geometrical oval or egg, the geometric form which encloses the greatest mass with the least surface.

Any point on axis CDE, with a diameter at ninety degrees to it or parallel to AB, is always equidistant from the perimeter of the

oval. With this as a basis, the oval divided into seven segments, to represent the seven planes, will be found to be the matrix for the lines of force to form a helix and vortex. It can be the form of universes, atoms or man, its base is that of polarization.

Esoterically, we learn from *The Secret Doctrine* that "The Monad—the emanation and reflection only of the Point, or Logos, in the phenomenal World—becomes the apex of the manifested equilateral triangle (C), the 'Father.' The left side or line is the Duad, the 'Mother,' the right side represents the Son, one with the Apex. The base line is the universal plane of productive Nature, unifying on the phenomenal plane Father, Mother, Son, as these were unified in the apex, in the supersensuous World. By mystic transmutation (reflection) they became the Quaternary, the triangle became the Tetraktys."

As the Father, Mother, Son Principle were one with the apex, C, a glance at the final figure will bring to light that D, the apex of the reflected triangle ABD is in direct relationship to C, the apex of the triangle ABC. Therefore D must contain all the attributes of C, although pointed into mundane matter. D becomes the centre of the next cycle.

The geometric construction of the ovoid, the Mundane Egg, is thus esoteric as well as mathematical.

Astronomy

In this discussion we shall consider the mathematical and characteristic relationships of our own solar system, making no attempt to cover the whole of astronomy.

We are at once faced with the fact that the number and positions of the planets in relation to the central sun are in ordered harmony.

The law proposed by Bode in 1772, which connects the distances of the various planets from the Sun is very illuminating. This law was enumerated before the discovery of Uranus, the asteroids and Neptune, and it was fulfilled by later discoveries in all cases with the exception of Neptune.

Bode arranged the following figures in order, which we note is our same binary-quadratic series

0 1 2 4 8 16 32 64 128

Multiplied by three, we obtain, according to his law :

0 3 6 12 24 48 96 192 384

Bode then added four to each, giving :

4 7 10 16 28 52 100 196 388

Through Bode's series we have arrived approximately at the proportional actual distances of the various planets from the sun, the earth distance assumed as ten :

3.9 7.2 10 15.2 26.5 52 95.4 191.9 300.7
♄ ♀ ⊕ ♂ Aster. ♄ ♃ ♅ ♆

It is certain that the first eight distance ratios have been found correct.

Our next consideration shall be the number and relative positions of the planets. There are eight planets: four minor—Mercury, Venus, Earth and Mars; and four major—Jupiter, Saturn, Uranus and Neptune. Our sequence is therefore 1-2-4-8.

Between the minor and major planets appear the Asteroids, of which there are some 1250, several

being of fair size, called planetoids. This position is aligned with the figure eight. Although possessing orbits, the inclinations and eccentricities of the asteroids average much greater than for the principal planets. Their orbits cross and interlink them. Long and Harding say that it is "hard to account for the fact that they represent a single planet," and: "Matter which collected to form a single planet, failed to be so condensed, due to the giant Jupiter whose powerful attraction prevented the union of the parts."

At the outermost end of the known major planets appears Pluto. Its extreme distance has made exact information rather difficult to obtain, but astronomers say it resembles the minor planets more than the major. Its orbit is even more eccentric than Mercury's. Harding's conjecture is that "Pluto, owing to its high inclination to the ecliptic, resembles the planetoids to whom it might be related." It may be there are a number of smaller bodies in Pluto's orbit.

There is thus a belt of planetoids dividing the minor and major planets, and the possibility of a similar belt at the end of the series of major planets. There has long been a conjecture about an intra-mercurial planet, which some have called Vulcan. For some reason it has failed to appear during recent solar eclipses, when it should have done so, if large enough. None of the astronomers, however, say it is *not* there, only that a large, mercurial-like body is absent. In lieu of a planet body, Ball, Flammarion, Mitchell-Abbott and others say in general: "The perturbations of Mercury can be explained by a

swarm of very small asteroids, too small to be visible from earth on the solar disk."

We have thus two planetary divisions, which fall into four subdivisions each. Adding to these eight the three possible asteroid or planetoid streams, there are eleven, which, plus the Sun, makes up a total of twelve bodies in all.

Another significant corollary might be drawn thus: The Sun, with the Vulcan planetoids and the asteroids, forms an interlocking trinity, which, added to the four minor planets, makes seven forms, or the septenary that tends towards the centre or inner part of the system—the inner vortex.

So astronomy also expresses in its basic solar system arrangements the binary law of 0-1-2-4-8-16, etc.

Geometrical Elements

Geometry is today defined as that branch of mathematics which treats of magnitude of space and its relations, especially that of time. Pythagoras glorified geometry as did no other philosopher, using symbols which had a very definite transcendental connection to cosmic theogony. In the modern teaching of geometry these simple connections with the Universal have been widely omitted or veiled, but since the advent of relativity, mathematical and geometrical abstractions are reaching once more in this direction. The geometric sequence is in harmonious order, showing a parallel to the simple sequence of the binary series.

The point, the beginning of things, has a dual expression: one of rest, representing space, or one of motion, expressing time. Essen-

tially of no dimension, it is in fact abstract, and is related to infinity.

In the line growth is experienced. We must assume two points, the distance between being the line. Once that line is drawn or visualized, we have assumed the space between the two points as at rest; we have limited a portion of space.

The simple circle, the triune expression of the point and the line: It takes three points to define a circle—two limiting the extent of the line and one central point. The three become the one. The circle is perfect equilibrium, every point in its circumference being equally distant from the focal point or centre—it is a series of points ending where it begins.

An ellipse, a figure in which every point has a definite relation to *two* interior points or foci. The sum of the distances from any point on the ellipse to two foci is always equal to the sum of the distances from any other point to the foci. Thus an ellipse is made up of two points limiting the extent of the line plus two focal points, a total of four points. These four determine the quantity and quality of the ellipse. In celestial mechanics we see how cosmic order is expressed in the ellipse. The law of the earth's orbital motion, for example, is the law of equal areas in equal time, and the orbit has the form of an ellipse.

In the Parabola we find the application of a given area to a given straight line. Five points are needed to inscribe a parabola: one central point and four limiting points—two which limit the extent and two which define the directrix, or nearest point of an exterior line.

In this geometric progression we are determining the relation of one unit in a family with another. It all deals with what might be termed eccentricity. In the circle, this eccentricity was zero; in the ellipse, it is *less* than unity; in the parabola it is *exactly* unity. In our next figure, the hyperbola, it will be *greater* than unity.

The Hyperbola is a little more complicated, being sextuple, with six points to define it. The hyperbola has a relation to two interior points or foci instead of one. The four assumed points stand in no direct relationship to each other, the common ground being their relationship to the two interior moments or foci. The hyperbola does not return unto itself—its two

branches are found to go off into infinity.

Finally, we have the Egg-shaped Oval. The preceding geometry leads to this very natural form in nature, which is expressed in many ways, always as the Unit. The helix, the spiral, and all such forms of matter in motion, are comparable to the dynamics of the macrocosm and the microcosm. In the egg we have two complete circles with two separate foci and two limiting points, the relationship between the two binding them together into a unit. The egg incorporates the zero, the unit, the less than unity, the exact unity, and the greater than unity.

The esoteric wisdoms said: "Space and Time are one."

GLORY OF LIVING

It is glorious to live in this critical time, and to offer ourselves joyfully as channels for "The Power that makes for Righteousness," by whatever name we may call that Power. Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully—a world which sorely needs the help of all who love.

ANNIE BESANT

An Experience

Light and Darkness

BY GEORGE S. ARUNDALE

An adventure into the living darkness and deadness of Negation, in contrast with the light and splendour of Nirvana.

Regions of Negation

I WAKE up with the thought: "The King's Writ does not run here," for I have been into darkneses I had not dreamed possible. Even as I say the words: "The King's writ does not run here," I know that the King's writ must run everywhere, for He is everywhere and naught can be without Him, naught can withstand Him. Yet I have been in places of terrible darkness, of awful cold, some of them places of positive darkness, some of them places of negative darkness. Some of them alive with evil life, some of them dead with no life. I find that these places—they are so real to me that I must call them places, but are they conditions of consciousness which have, as it were, physical counterparts, physical shadows?

I have been into Russia, and there I have found a measure of positive darkness. I have been to the Poles, and there I have found negative darkness. In both places loneliness is vocal, cries aloud, as it were, for succour, and the time is not yet for succour. In both places, the darkness visible is but a reflection of a darkness invisible, incalculably malignant, because so im-

personal, so infinitely more sinister—if the word may be used—than mere hatred, the hatred we know down here. Here hatred is generally local, there it rolls through the spaces as when sea inundates and engulfs land. It is like a poison gas which you can see rolling up from afar, to soak you through and through.

I see that my first experience of these realms of negation is almost too much for me. For a moment I would withdraw. The awful antithesis of the whole thing staggers me. I remember veiling myself from the splendour of the Master's Nirvanic Light, and now I find myself veiling myself from this inconceivable darkness. For a moment I do withdraw, but only for a moment. Now I enter again the waste spaces, the bleak vastnesses of dark-cold, and through them sounding the thunderous rumblings of those who are the foes of the King, and the darkness becomes vocal with vibrant loneliness, as if imprisoned life were crying out against the all-pervading lifelessness.

In some of the places this living darkness has its ministers, ministers who, to my physical brain,

seem to be embodied in something like human form. They gather round me, evilly ingratiating. I can only wonder at them. Is it possible that such things exist, have life? Surely, if it *is* life, it must be the King's life—and yet. Yes, it *is* life, this. The Unity of all life triumphs even here, unbreakable. This Light shines even in *their* darkness, how much more in ours.

I am conscious of no repulsion, only wonder, and a sense almost of the terribleness of it all. The darkness, the coldness, the evil—all so solid, so insistent, sucking, lapping, at the very threshold of one's being.

I call to mind the temptation in the wilderness. Are there many wildernesses and many temptations—crucibles for the refining of the Gold of Life? This is one of such wildernesses—temptations, entry to which requires the assent of the King Himself. Yet Sun-Light is everywhere, though here so imperceptible.

And these are those who carry the Sunlight into all darknesses to the Glory of God and in the Service of the King. Into the empty spaces, into the outermost regions, down into the depths of darkness, into the sorrow and despair, into the wrath and hatred, into all hells and places of desolation, bear they His Light. This their privilege. This their purpose. Is not each one of them consecrated to His glorious Service? Has He not placed His Sign upon each one of them, His messengers? So say they with full hearts:

Therefore, O Lord, I will not fail or falter,
Nay but I ask it, nay but I desire,

Lay on my lips thine embers of the altar,
Seal with the sting and furnish with the fire.

* * *

Then with a rush the intolerable craving
Shivers throughout me like a trumpet-call,
Oh to save these! to perish for their saving,
Die for their life, be offered for them all!

I wonder whether it is true—it seems to be—that Nirvanic Light cannot be known without experiencing too the corresponding darkness. Can there be a *corresponding* darkness? Surely not, and yet, hell is.

Those who know such regions tell us that they have frontiers, and that it is indeed a shock to cross the frontier. They say it seems as if one came all of a sudden under a different and hostile Government, as if one were entering enemy territory. There seems to be need for infinite caution, and, in special measure, circumspection, alertness, watchfulness. The very air one breathes is sinister, and the stillness is alive with potential, menacing sound. Yet they go on and on, deeper and deeper into the interior, till it seems as if there could be no going back, no return. Is there a supreme moment when even their Light, the Light they bear, seems as if extinguished, when they lose identity, when they are merged in the darkness, become part of it, lost in it? Must this darkness be known as its denizens know it? If we can hope to share the infinite glories of the Light—and are we not sharing these constantly—shall we not also share the infinite sadness

of the Darkness, shall we not share it even to the last measure of its depth? Surely we must, or we are not free! Surely we must, or we know not Unity!

Thus there comes to us, as we gain strength to know it, *the* Darkness, not *a* darkness, in fulfilment of the Unity.

I have written in the beginning of the places of positive darkness and of the places of negative darkness. From the former arise, to sound in the ears of all who can hear, the cries of the imprisoned. It is as if one heard: "You utter the Word in *your* world. You have known the Peace of *Theirs*. Will you not come into *our* world where the Word is silent, for we cannot hear it, and we know no peace?" And the Sanction comes: "Go forth!" Out and out and out must we go, and down and down and down. It is as if we have to travel far, far away into an interplanetary region in the midst of a boundless space, and there do we find these hells, the one positive and the other negative, the one whence came to my ears the cries of the imprisoned, the other silent—a black, almost unfathomable, reservoir of darkness, of the forces of the Shadow, the antithesis of that Great Spiritual Reservoir of the Forces of the Light.

There seem to be guardians of the portal to this region of negation. They guard the world from it in some way. At this point memory seems to fail, for it may be that the facts translated themselves into the waking consciousness through symbols. But there seems to be a differentiation of luridness to dis-

tinguish this region from those more normal, or at least to distinguish the more proximate regions—for further on the luridness so far from being alive intensifies into deadness, indescribably ghastly. Now this luridness seems to be the origin of the various conceptions of hell-fire, for as you look into the place it permeates, you are conscious of a redness, a glare, a point of lurid fire gradually expanding into a vast area of flame, though it is not flame. Just as the Light of Nirvana is infinitely holy, in this other condition—I cannot call it Light, it is a desecration to use the word, though it *is* Light in so far as all is Light—there is something infinitely unholy, and the nausea penetrates through into the physical body. This luridness seems to distort everything and everybody, intensifying all that makes for deadness, minimizing all that makes for life. It saps vitality, denies it, negates it. And as the inner regions are entered, the luridness gradually changes into deadness—a Silence of Discord as opposed to the Silence of Peace which is known elsewhere, the air, though perhaps there is no air, being charged with all one must deny. One feels as if one were continually saying: "No". Yet even here there is nothing irretrievably lost, nothing perishing beyond hope of redemption. Time broods over even these desolate places, Time the Healer no circumstances or conditions can ever finally overcome, for they themselves are but the creatures and forms of Time, expressions of Time, to be certainly and surely resolved by Time into Time's Great Purposes.

The International Academy of the Arts

THE vitality and progress of the International Academy of the Arts were indicated by two important events in mid-September, a performance of "The Light of Asia" in the Adyar Theatre on the 18th, and the opening of a weaving factory on the 19th. These developments seem to justify Shrimati Rukmini Devi's belief that the Academy is destined to make a vital contribution to India's cultural renaissance. A very gratifying feature was the presence at each gathering of a Minister of the Madras Government, the Premier (Hon. C. Rajagopalachariar) presiding at the theatre performance, and the Minister for Labour and Industries (Hon. V. V. Giri) opening the weaving factory and starting the first loom.

Drama: Some hundreds of people witnessed the play from the amphitheatre, charmed no less by the spiritual interpretation and richness of colour and tone than by the purposeful efficiency which characterized every single movement and the drama as a whole. Sir Edwin Arnold's poem has been adapted into ten episodes, depicting the birth of the Lord Buddha and other vivid events of his life, and culminating in the Enlightenment. Though, as Shrimati Rukmini Devi recognizes, no living actor could in any way adequately portray so divinely lofty a character as that of the Lord Buddha, yet his wis-

dom and compassion were given with simple dignity by K. Sankara Menon. So likewise was the noble beauty of Yasodhara incarnate in Rukmini Devi, who gave a deeply understanding interpretation of the character. Dr. Arundale intensified the spirit of the play by his recital of the descriptive passages.

It was admitted by press writers that the Indian theatre has something to learn from Adyar, notably the lighting technique by Alex Elmore, and the exquisite costumes by Mary Elmore.

Weaving: In welcoming Mr. Giri to the weaving studio Shrimati Rukmini Devi assured him: "We are not striving for enormous factories, but rather simplicity and beauty in fine materials. These will show what the spirit of India really is, and some of the wonderful things in our country." The Minister observed that whatever is done at Adyar is "simple, beautiful, and exquisite. I am certain," he added, "the endeavour that is being made to improve and to give a lead to this country is bound to be not only successful, it is bound to be an example for others to copy in every part of India."

Dr. Arundale announced: "We shall give help along this line of cottage industries, because Rukmini is tremendously keen on art and beauty. Any progress made here will be due to the very fine encouragement given by the Minister."

Notes and Comments

PRINCIPLES OR PERSONALITIES?

DEAR SIR,

From time to time, by the inevitable march of events, situations arise in The Theosophical Society respecting which individual members have to make decisions, and can only rightly do so by adherence to right principles. Too often, at such times, do we see the spectacle of the individual member floundering in a maze of doubt and indecision, leading perhaps to sorrow and disappointment and to departure from The Society because he had based his faith on personalities and other unreal outer forms instead of on eternal principles. A little thought along the lines of whether one is working for Truth, Brotherhood and Understanding on the one hand, or for the favour of such and such a leader, the success of such and such an organization on the other, should surely help one to act rightly. Yet, too often, the storm has caught people unprepared.

Might I suggest therefore the value of impressing upon members the need to get in tune with right principles, so that they may have something to support them when the support of the various personalities of their leaders is withdrawn. Most great ideals can be better achieved within The Society than

without, whoever leads its activities; most leaders are liable to make *some* mistakes. Above all, ideals and principles unify, attachment to personal leaders results in the drawing of distinctions, in criticism, in separativeness. Let us seek to reflect principles in our actions, and the path of The Society will be smoother as well as straighter.

The foregoing comments are made, not with any thought of a present crisis in the affairs of The Theosophical Society, but because, in reading the sometimes rather sorry tale of past crises it has been borne in upon me that it would be well to decide my own attitude as between principles and personalities.

RONALD FUSSELL, F.T.S.
Brighton, England.

(I am entirely in agreement with our correspondent. I appreciate the great value of persons. I myself owe a very deep debt of gratitude to more than one person for help of a most vital nature. But great principles matter even more than persons, and if principles even more than persons were the centres of our various circumferences we should either have no crises whatever in The Theosophical Society or they would be so insignificant as to not to deserve the name at all.—ED.)

A Theosophical Forum

INDIVIDUAL RESPONSIBILITY

QUESTION 60: In the "Bhagavad Gita" (V, 8 and 9) it is stated: "I do not anything" should think the harmonized one, who knoweth the Essence of things; seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, giving, grasping, opening and closing the eyes, he holdeth: 'the senses move among the objects of the senses.' Does this not cut at the root of agency of and consequent responsibility for individual karma? Please explain.

ANSWER: It is obvious that throughout the teaching of the *Gita*, the doctrine of karma is a part of the fundamental thought in principle—that there is a sowing and there is a reaping. Obviously, therefore, there is no question of "cutting at the root of agency." What, then, is the meaning? As you act in various ways, there should be the thought: "The Gunas move among the Gunas"; that is the *Gita's* phrase. But since the Gunas are operating all activities in the world, does it mean that you are free from responsibility? Something far more fundamental is implied.

Take the case of a man who gives way to furious temper. That angry nature in him was certainly developed in past lives, and every time he gives way to anger and so causes injustice to another, he puts into operation karmic forces, and hence himself produces the need

for the readjustment to harmonize and equalize the harm that he does. That part is perfectly clear.

But when it comes to his trying to get control over himself, then there is another problem, in which this teaching of the *Gita* helps very considerably. You will find that today in modern psychology they are discovering certain of the facts of psychoanalysis which were discovered long ago in India. You know how we are told in Hinduism of certain vices—*Raga*, *Dvesha*, *Moha*, lust, anger, illusion. It is the same in Buddhism, where they are called the *Asavas*, or the "streams." They are certain powers or potencies in the various vehicles. The astral body when charged by you in past lives along ways of anger reverts to anger. Suppose when you want to correct that anger, you find you cannot control it; nevertheless it is possible to begin to exercise a little control by a kind of separation from the anger. You can say: "It is not I who am angry now; it is only the forces of my past sweeping me on, like the water in a dam which has burst." As you give way to any kind of force which you cannot control, but which your moral consciousness tells you is not right, of course you recognize that the force is of your own creation. Nevertheless, you can separate yourself from that force, and in separation there is the beginning of control.

So then, when you have all this inanimate or rather "unconscious"

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nature of your past vehicles creating complications which you do not want, yet you have not the full power to check them, you can say: "The Gunas move among the Gunas," for they are the forces of the past simply operating in a natural and mechanical way.

Then you can go into a loftier realm where you look upon all that you do as not of your energizing; it is the great forces of existence which are energizing. You try to separate yourself from the problem of your vehicles. Karma is still there. You must exhaust your karma, and you must see that no new evil karma is produced. As you are the Atman beyond the Gunas, while you see all these complications, you can say, "The Gunas move among the Gunas," and in that way you can establish a kind of equilibrium. It is a very complicated process which requires a great deal of intuitive understanding.

There is another way in which I have found this idea of "The Gunas move among the Gunas" a helpful one. When someone is behaving in an outrageous way, and making complications for you, naturally you feel irritated and have a sense of anger about him. But the idea is always to feel charitable and to understand that in all that kind of effect "The Gunas move among the Gunas." I excuse him, for I say that it is not he, the poor man, who is doing evil; he is merely the tool of these "Gunas that move among the Gunas." I do not condemn him, though I condemn his action. This doctrine of the Gunas is of very great interest indeed, but there is no idea

whatever of cutting at the root of agency.—C.J.

THE RITUAL RAY

QUESTION 61: Is it putting too great a limitation on the action of the Seventh Ray to suggest that its influence works out through ritual?

ANSWER: Yes, if in the mind of the questioner "ritual" is thought of as being only set religious ceremonials. The ritual of the Seventh Ray may be thought of as accurate and beautiful action in every kingdom of life. In the human kingdom we may think of it, among other things, as charm of courtesy and tact in manners, as neatness of dress, tidiness of office desk, precision in household affairs, promptness and efficiency in business; as delicacy in emotion, logic in thought, as perfect rhythm in dancing and music, painting and sculpture, as exquisite proportion in architecture; as the undeviating ritual of sunrise and sunset, and as the time-perfect movements of planets and of vast constellations. In some of the great religions there are ritual dances which repeat the lesser and the greater rhythms of Nature. The Hindu gives reverence to the Lord of Nature's Dance-Ritual—Natarāja, for the universe is sometimes described as a *Lilā*, as God's Dance-Ritual. In *The Masters and the Path*, Bishop Leadbeater points out that the Seventh, "the Ray that is now coming into force is very largely one of ceremonial," and will be regarded rather as from its usefulness in connection with the great Deva evolution. He goes on to show how this is beginning to manifest in growing interest in ceremonial, not only in religion

but also in delight in public pagantry. So, in the Seventh Ray, ritual is "that which characterizes the particular Hierarchy as a whole [and] is predominant and more intense than the others"—as H. P. Blavatsky said when writing of the colour of a Ray or Hierarchy (*The Secret Doctrine*, III, 481), and her words can be applied as well to the predominance of ritual in the Seventh Ray, though of course each Ray shares sub-dominantly in the characteristics of all the other Rays.—J.R.

HUMAN PROGRESS

QUESTION 62: (1) *What is the function of the "Watcher on the Threshold"? What is His place in the Hierarchy?*

(2) *I have read that humanity is further advanced than was intended at this point in the Great Plan. I hear also that we have not come up to expectations. Which is the correct view?*

ANSWER: (1) We presume that the question refers to the Great One whom H. P. Blavatsky in *The Secret Doctrine*, Vol. I, pp. 228-9, thus describes: "Sitting at the threshold of *Light*, he looks into it from within the circle of darkness, which he will not cross; nor will he quit his post till the last day of his Life-Cycle. . . . Because

he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion." His place in the Hierarchy is that of Head or Chief. He is the "wondrous Being"—the One Initiator who came from Venus at the head of the group of Kumaras, who descended to become the *Tree* from which all the sages, hierophants and Initiates have branched off.

(2) This question gives no references to the sources from which the ideas have been drawn, but, roughly speaking, the descent of the Kumaras, or Lords of the Flame, gave such a stimulus to the mental and spiritual evolution of humanity that it is usually conceded that this aid caused it to accelerate its normal rate of progress. On the other hand, looking at humanity merely in the light of the somewhat inadequate history of the civilizations of the past, it would seem as if we had not taken advantage of our opportunities and made the most of our golden ages. Individuals can and sometimes do progress speedily, but the masses are slow to move, yet they are gradually emerging out of their lethargy into a greater awareness and more rapid advance.—J.R.

Reviews of Books

THE PSYCHOLOGY OF WAR

WAR DANCE: A Study of the Psychology of War. By E. Graham Howe. London: Faber and Faber.

In several ways this is an unusual book. It gives new angles of vision upon the problem with which it deals: Why War? In approaching life from the psychological angle—and that is the bulk of life actually

THE BHAGAVAD GITA

LECTURES ON THE BHAGAVAD GITA. With an English translation of the *Gita*. By D. S. Sharma, M.A. Published by N. Subba Rau Pantulu, Rajahmundry.

These six lectures which Mr. Sharma recently gave in Rajahmundry, at the request of the Hindu Samaj, are expressions of a deep understanding of the *Bhagavad Gita*. They are rendered in delightful and flowing English, which it is a pleasure to read. Mr. Sharma wisely recommends that if we cannot read and understand the *Gita* in the original Sanskrit, we should at least read it in translations. He frankly admits the debt of gratitude owing to Dr. Besant as one of those who popularized the *Gita* through her excellent translation, which has been made accessible to the public in cheap editions.

The teachings of the *Gita* are for all times and all ages, so it strikes a "modern note" at any moment. This is well brought out in the chapter on "The Gita and Savdharmā," where Mr. Sharma shows that certain verses indicate how the material and spiritual forces of nature drive man, and how they can be harmoniously reconciled through our willing acceptance of conditions, yet ever expanding them into higher and higher phases of social and spiritual growth.

Another point dealt with is that in which the *Gita* is shown as never decrying any method of approach to God, but sympathizing with each and all, and recognizing "the elements of value in their thought and practice, shows light on their limitations and leads them to a better and higher way."

While Mr. Sharma's translation of the Sanskrit text has not quite the rhythm of Dr. Besant's, it is nevertheless well done. The value of the book is enhanced by a foreword from Sir S. Radhakrishnan who summarises the *Gita* thus: "The flute of Krishna is a symbol for the voice of the Unutterable which yet attracts human hearts. God woos our soul entreating, though he might have commanded—"Yathecehasi tatha kuru"—Do as you please." Or, what thou choosest, that do.—M.J.

—the deeper streams of motivating forces are apprehended and surface actions the better evaluated.

Dr. Howe is quite clear that we should draw these deeper streams to the surface and acknowledge their influence in driving us this way or that, and not, as we mostly do, suppress or wrongly deflect them. It is because we shut away our larger selves from proper consideration that there arise causes for individual and therefore social and national conflicts. He would have us understand that "conflict" is really but movement, change, challenge, and is a fundamental factor in all life processes—the law, in fact, of constant readjustment. Life tolerates nothing static. There must be movement. In other words, the karmic scales are for ever weighing and adjusting, for momentarily values of all kinds are being thrown in.

Dr. Howe reviews those physical and psychological attributes which go to make our human nature, and sees in the lack of harmony in the individual, the tension between the inner and the outer, the source of those moods and strains which, when acute enough, cause wars. He shrewdly comments that so many of our attitudes are those of "escape" from situations, not efforts to solve them; that the solution lies in moving with life to ever new, strange and unknown situations, and by that very willingness so to move, to release the strain. It is by trying to compel facts and situations to remain static that we make our worst mistakes—as with trying to maintain a Treaty of Versailles. Let life circulate, refresh and change us without obstruction, and thus move to greater objectives. We need to have more feeling for and therefore more discovery of reality.

Very finely Dr. Howe says: "Reality is the product of the intangible, a fruit of the unseen, an incarnation of the spirit." The Little Man is afraid of such an appeal to unknown experience, the Larger Man hopes for it. He "knows by the deeper process of his inward conviction that Truth is a paradox, and that he is safest when he is least defended." This is a book by a thinker for thinkers, fresh and original. There are some very suggestive and useful diagrams to illustrate the author's meaning.—M.J.

Who's Who in This Issue

Besides the President of The Theosophical Society (Dr. Arundale), Dr. Kewal Motwani and Mr. James Evans Louttit, who have been noted under this heading in recent issues, the following, in addition to the Adyar staff, contribute to this number :

BHAGAVAN DAS, DR., M.L.A.: Widely known philosopher, author of *The Science of Social Organization*, and many other scholarly works in Hindi and English.

CODD, CLARA M.: Touring England as National Lecturer. Formerly General Secretary for Australia.

CONDER, KATHERINE: F.T.S. and Secretary, Junior Red Cross Society, London.

NICOLAY, M.: Well known Theosophical worker, resident in Brussels.

PINCHIN, EDITH F.: A Montessori Diplômée since 1919. Miss Pinchin writes of Dr. Montessori: "This year I attended the full five-months course, and my appreciation and understanding of her great vision continues to deepen."

PREST, IRENE MABEL: Lately Secretary of the Theosophical Research Centre, London. At present working at Adyar.

VIKING, OTTO EMIL: Civil Engineer, lecturer, organizer of Theosophical Summer Schools in Denmark.

COMING FEATURES IN THE THEOSOPHIST

THE INTERNATIONAL CONVENTION AND ITS PURPOSES.

A CONFEDERATION OF FREE STATES. Tullio Castellani.

THE WORLD'S DISORDERED PSYCHE (continued). Dr. Bhagavan Das.

THE RAY JEWELS AND CRYSTALLOGRAPHY. Fritz Kunz.

THE GIFTS OF THE NATIONS. Francis Brunel.

THE GUIDING HAND IN WESTERN EUROPE: II, THE RENAISSANCE. Irene M. Prest.

OUTSTANDING ARTICLES IN RECENT ISSUES

SEPTEMBER

THE PASSING OF THE GREAT

Great Teachers
Kings, Heroes, Saints and Sages
Great Theosophists
Last Words of the Great
How Animals Die

THE JUDGMENT OF ATLANTIS. Annie Besant.

THE INTUITION AS AN INSTRUMENT OF RESEARCH. Adelaide Gardner.

SIMPLICITY, THE RULE OF BECOMING. James Evans Louttit.

OCTOBER

THE COMING OF THE GODS

The Lords of the Flame
The Solar Heroes
The World Teachers
The Lesser Gods
The Return of a Warrior

THE RELIGION OF THE FUTURE. Annie Besant.

WORLD PEACE: THE CONTRIBUTION OF THEOSOPHY. Peter Freeman.

THEOSOPHY: A LIVING SCIENCE. E. W. Preston.

Forms of Bequest and Will for India

SHORT FORM OF BEQUEST

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras :

(a) Rs.....

or

*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

* Property movable or immovable must be described sufficiently to clearly identify the same.

.....of.....

IN WITNESS WHEREOF I have hereunto set my hand this.....day of19.....

Signed by the above-named

(testator)
(testatrix)

.....as his/her last Will in the joint presence of himself/herself and us (at least two witnesses) who at his/her request and in the presence of each other have hereunto signed our names as witnesses.

Signature of
the (Testator)
(Testatrix)

SIMPLE FORM OF WILL

I, (testator)
(testatrix).....of.....

hereby revoke all former Wills made by me and make this my last Will

I appoint as my ^{Executor(s)}
Executrix

.....of.....

I make the following bequests :

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras :

(a) Rs.....

or

*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

I give and bequeath all the rest and residue of my property to.....

(Signature of at least two witnesses)

* Property movable or immovable must be described sufficiently to clearly identify the same.

N.B.—Certain countries have also certain special provisions. As regards British India, bequests by persons other than Hindus, Mussalmans, Buddhists, Sikhs, Jains to religious or charitable uses are governed by Section 118 of the Indian Succession Act which reads as follows :

Section 118: "No man having a nephew or niece or any nearer relative shall have power to bequeath any property to religious or charitable uses, except by a Will executed not less than twelve months before his death, and deposited within six months from its execution in some place provided by law for the safe custody of the Wills of living persons."

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of
Absorbing Interest

Celebrating Great Occasions
in the
Lives of the Great

THE THEOSOPHIST

As the July issue was devoted to Declarations of Truth by Great Teachers, and the September issue to the Passing of the Great, so will succeeding issues sound a special note:

December: THE INTERNATIONAL CONVENTION AND ITS PURPOSES

New Conventions for Old—The Function of The Theosophical Society—The Truths of Theosophy—Pilgrimage to Adyar—Living at Adyar—the Glories of Adyar.

January: THE SPIRIT OF YOUTH

The month for Youth. How is the Youth of the world to be equipped for its work, and its destiny, especially Theosophical Youth?

February: In honour of Colonel Olcott, passed 17th February 1907, and Bishop Leadbeater, born 17th February 1847:

THE TRUTHS OF LIFE

as they are explored in the study of Occultism, the Third Object of The Theosophical Society.

March: THE REALITY OF THE MASTERS

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April: THE LIFE MAGNIFICENT

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Theosophy and The Theosophical Society

THE THEOSOPHICAL SOCIETY was inaugurated in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, 17 November, 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to harmonize spiritual culture with material well-being.

The three Objects of The Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

The Theosophical Society is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-four National Societies, each usually having at least one Lodge in its principal cities. Forty-two of these Sections have their National journal, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the next page of this journal.

The literature of Theosophy is now voluminous, among the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, G. S. Arundale, A. P. Sinnett and C. Jinarajadasa. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of The Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of goodwill irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but

a common search and aspiration for freedom of thought wherever found. They hold the Truth should be sought by study of the Ancient Wisdom, by reflection, meditation and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom and prefer understanding to condemnation and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is Divine Nature visible and invisible, and The Society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice of the wisdom, and the love which guide 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.

Theosophy restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of The Theosophical Society study Truth wherever it is found, and endeavour to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

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