

THE GREATER LIGHT

(An American's Tribute to the British)

Snuff the candle and put out the lamp,
Let there be black over these windows mourning
For the loveliness they cannot now look out upon;
This is the badge of war—this black—its inevitable stamp,
Wear it, brave Britain, but wear it as a warning
To all extinguishers of light that prowl about upon
This earth; let it convey to thoughts more shrouded
Than English cities that there is light still burning
Within these homes, these many hearts, this mind,
A light steady as day's own and as unclouded
That shall survive this faithless overturning,
This last betrayal of man by his own kind.
A light that shall survive as Shakespeare has survived
Change and its rigours, as Milton and as Keats
And all imperishable beauty
That the centuries have lived
To sweeten daily living and to circumvent defeats
And make a shining and a crown of homely duty.
Throughout this night, throughout this time of testing
The stars mount guard above the Sussex Downs—
Those lesser lights beyond the range of guns;
And He who rules the greater light investing
Day shall rend this veil spread over these lovely towns,
Spread over this gallant people, and summon up a dawn
of many suns.

FANNY DE GROOT HASTINGS,
in *The Observer*, 16 November 1939

ANOTHER AMERICAN TRIBUTE

God be with you, London! I take back to America an unforgettable picture of blackouts and sandbags, of trenches scarring the beautiful parks; of balloons on guard, as exquisite beneath blue skies as jewels in a rāja's raiment.

The majesty of London at night in a darkness unparalleled since Shakespeare's day will always live with me, for then the mystery of the greatest of capitals is at its height. Destroy *this* city? Well may the Germans pause, for this that looms so sombre and so vast is not England's alone. This is the heritage of all who say that men shall be free. For him who lays violent hands upon it there will be forgiveness never.

—OSWALD GARRISON WILLARD,
noted American journalist,
in *The Daily Telegraph*

IN ENGLAND NOW

BY E. W. PRESTON

DID I really walk home tonight through the dark deserted streets, seeing the shuttered houses and the dimmed lights of this England? Is it true that thousands of women and children have left the homes in which they had planned to spend their winter days and nights, to enter, small case or bag in hand, the homes of strangers?

The ways of karma are strange ways, indeed, and the great stream of the One Life moves in a mysterious way. Very soon, now, the time will come when we shall know that Life as one, and care little if one portion of the stream be labelled Egypt or England, Ireland or Iran. Looking at events with a wider vision gives a certain sense of proportion; we find that the essential lesson to be learned from the study of the past is that while cultures, civilizations, cities and even continents change, yet life goes on. Even the greatest cataclysms, whether due to man or to nature, have failed to destroy life; the stream of life has flowed on, hardly deflected, though often enriched.

Just what do we mean by that word—enriched? Can life change? Does it change? Do we believe

that there is a purpose, that the stream does seek the ocean?

It is impossible to read the many thoughtful books and articles now published, or to listen day after day to the words of men of all classes, castes and political creeds, as London broadcasts to the world, without being convinced that there is a goal, a purpose, a Plan, towards the fulfilling of which and in the fulfilling of which the whole stream of creation moves. This ever-deepening sense of a purpose is the underlying note in England today, and, I believe, that note is also sounding in many other parts of the common life, tagged with other labels—France, Holland, the United States, South America—and perhaps through all the world.

In England, as John Hilton pointed out not long ago, we have in the past done those things which we ought not to have done. In past centuries we, too, persecuted minorities and burnt men for their faith. We have sold men as slaves and stolen other men's lands and goods. But there *is* health in us, for, in each generation, men have been found who knew these things to be evil and found courage to say so. Not only has this been so

but—and here is the source of our health—those reformers found freedom to speak and to persuade until the public conscience realized the wrong and *ended* that wrong so far as might be. So today we too have freedom to speak and to listen.

This does not mean that there are not still many wrongs. Our economic system, our unemployment problems, our living conditions in congested areas, our legal system and many others need reform. It is too early to say what effect the war will have on our economic system, though the economic and other forms of co-operation with France early in the war are very significant. It is to be hoped that we shall realize that what matters is the availability of plenty for all; plenty of food, comfort, leisure as well as work.

A fuller realization of how other people live has been brought about by evacuation and its problems—problems which are as varied as there are individuals. In England there is a very deeply rooted desire for privacy, and, in many homes, an attachment to *things*. Chairs and tables at first seemed more important than people, and many carpets were taken up to save them from the feet of evacuated children. Some of this is altered now under the magic of human contact, and the children's comfort is found to matter more than the furniture. Contacts be-

tween groups that would not ordinarily mix is of immense value to England, and these contacts are going on night and day in air-raid posts, while on patrol, in hospitals, at listening posts, and at balloon barrage stations. On the actual fighting front such comradeship has been experienced often before, but the civilian population has never known it to the present degree, and it is having a subtle and valuable effect.

A glance at England today would be incomplete without mention of the popular songs. It is often said that folk-songs express the culture of a nation. In times of stress popular songs partake to some extent of the nature of folk-songs. For instance, the present need for security finds its answer in "There will always be an England." The cheerful spirit of our young men showed itself in "Roll out the barrel," "Run, rabbit, run," and Gracie Field's song, "Wish me luck as you kiss me goodbye"; and English humour, which likes a pun, gave us "We'll hang out our washing on the Siegfried Line." It is significant that "Tipperary," fine marching song as it is, is seldom heard now as the memories it brings are too sad. Perhaps there is not so much marching in these days of mechanized warfare! Instead we have "Wings over the Navy" and "Britannia Rules the Air."

Writing just before the war, Mr. Rom Landau, in *Love for a Country*, said that the crisis through which we were passing was "the last gasp of world anarchy on the eve of world consciousness." This statement seems to be fundamentally true, for a most interesting thing in Britain today is the wide response to the idea of some form of Federal Union, of a European Commonwealth. The need for some form of federation is emphasized by all political parties, by the Prime Minister, the leader of the Labour Party, Mr. Herbert Morrison and Lord Snell, while

across the water Monsieur Daladier stated it in the plainest terms. President Roosevelt, too, has begun his work for the organization of the peace. One wonders if, instead of being elected for a third term of office in the United States of America, he may be called to take the greater responsibility of being President of the United States of the World.

So we, who tread now our darkened streets, lift up our hearts and look for the new dawn which shall lift up the hearts of all men—for "Britain's awake—Freedom remains."

IN THE WORLD NOW

We are living in times when the mighty forces of reconstruction are crackling through the world like lightning strokes, when persons and parties and policies pale into insignificance, and in principles, causes and ideals can we alone find safety and place our trust. Only here and there will arise an individual with world vision to lead his country not along the pathway of his own personal proclivities but on its own pre-destined way into its larger nationalism, and beyond into the as yet uncharted regions of a world brotherhood. Today are needed leaders who know how to fulfil the cataclysmic destinies of peoples and of nations, and to subordinate utterly to these their own individualities. We are within a period of cataclysmic intensities, and in it we ourselves, if we are to lead, must be cataclysmic.

While the storm is in process of making all things new we cease to be just individuals. We become cosmic, and all that is individual in us becomes lifted into its cosmic origins and essential nature.

We become endowed with the power to see face to face the forces that rule the unfoldment of life. No longer do we look upon them as through a glass darkly, as through the obscuration of our individuality. Whether in fact we actually do see depends upon the extent to which our larger consciousness is in process of functioning—the higher emotions, the higher mind, the intuition, and the various consciousnesses beyond. But the power is there for all to assume who can do so.

G. S. A.

THE GREATER MIND OF BRITAIN

BY H. S. L. POLAK

AT this moment, when a large part of the world is directly, and the remainder of it indirectly, involved in a great war—a strange war because it is being waged with subtler weapons than any of which we have hitherto had knowledge, or of which the memory remains—we are all liable to be so immediately concerned with the details of the conflict and with the confused interpretations of the events leading up to it, that it is difficult for most of us to “see the forest for the trees.”

It is, nevertheless, both useful and necessary to stand back a little, examine the perspective, and try to see what larger features of an almost totally obscured scene may still be discerned. In this task, we need more than the usual five physical senses; something of spiritual discernment and of the higher imagination besides is required; or we shall surely deceive ourselves with appearances and shall thereby fall back once more into error.

In a recent address delivered to the British Institute by Viscount Samuel, he rightly urged that “the antagonisms now embroiling the human race have come down to us from a chaotic past that has left

us a heritage of divisions—races, nations, creeds and languages. It should be the task of religion to help to debabelize mankind.” And in another passage, Lord Samuel insisted that “man had to learn that when he suffered it was through his own mistake.” Barrie had the same truth when, in *Dear Brutus*, he reminded us that “the fault is in ourselves, not in our stars.” All this is very good Theosophy!

It is just from ignorance of the existence and the operation of the Law of Karma that mankind everywhere, not least of all in Britain, is reaping what it has sown; but the knowledge that no suffering, anywhere, is unmerited or without cause is at last beginning to emerge among the more enlightened peoples of the world. At the moment, this knowledge is, save for a few evolved and disciplined individuals, little more than elementary in the masses; yet though it is but vaguely sensed by them, the fact remains that it is there and that already the right appeal can be made to them, to which they will presently respond with a more conscious and a more comprehensive understanding of the Truth.

The civilization of this country is composed of many elements. But none is of greater or more far-reaching importance than the Hebrew and neo-Hebrew teachings with which it is saturated; and whatever aberrations from those teachings have occurred and however rarely they may appear to have been applied effectively and deliberately in practice, yet I think that no objective study of that civilization in its depths and its permanent values, would fail to affirm that its expression today goes at least as far, in the realization of the Jewish and the Christian ideals of personal conduct and human relationships and obligations, as is to be found anywhere in the world. I select two of these declarations, one from the Old Testament and the other from the New, as typical of the warp and woof of the fundamental culture of the British people, to which a right appeal can be made, in the reasonable certainty of something like a right response.

Have we not all one Father? Hath not one God created us?

God hath made of one blood all nations of men, for to dwell on all the face of the earth. . . . We are the offspring of God.

I do not suppose that any happening in our time has more bitterly disappointed the hopes of the thoughtful and public-spirited peo-

ple of this country than the spectacle of the comparative failure of the League of Nations and its Covenant. It would have been a natural thing to denounce them as the futile imaginings of impractical idealists. But there has been relatively little tendency to fall into that easy temptation; and, instead of endeavours to place the blame for the failure upon the wrong shoulders, a series of constructive criticisms and proposals is emerging in the discussions that have appeared in the Press since the war began. People are enquiring the reasons of the failure and what can be done to repair it. What was wrong with the League and the Covenant? Was it that, by their inherent defects, they could not work? Was it that no honest attempt was made to get them to work? Were they partly successful and partly failures? Was the defect that they represented Governments of states jealous of their sovereign independence, Governments insufficiently informed of the facts or responsive to public opinion? Was it that public opinion was not sufficiently educated or not educated in the right manner to make the necessary sacrifices for the attainment of the ideal? The question was rarely heard: “Was the ideal all wrong?” Few people here really believe that the nation’s interests are greater than those of mankind as a whole, any more than

they believe today that the individual's interests transcend those of the society of which he is a unit.

It is not for nothing that leaders of thought and of action have been able to make an appeal to public opinion here in the expectation of at least a mental response. Thus, for example, Sir Abe Bailey hailed, as delivered in the true Voortrekker (pioneer) spirit, the speech of General Smuts at the annual dinner of the Royal Institute of International Affairs, in 1934, of which the following is a characteristic passage:

Not in our separateness and exclusiveness, not in mere nationalism, either political or economic, lies the way out of our present troubles, but in our steadily increasing sociality, in the interweaving of interests, viewpoints and ideals, in the open door and the removal of barriers and restrictions, in the dominance of large human principles transcending national boundaries, and in the recognition that in mankind we are members one of another. More and more we are recognizing that, in spite of racial and political barriers, humanity is really a whole. And the more we recognize this wholeness of mankind, this integral character of all our relationships, the surer our success will be in the great adventure of human government, and the brighter the prospects will be for that world of ordered liberty and peace which we are out to build.

It is highly probable that General Smuts, five years later, even in

the face of the great catastrophe that has befallen us, would not wish to alter a word of this notable and noble affirmation of an ancient truth; but, what is more important, these words, if uttered today, would fall upon readier ears than those which heard them at the time.

Take another illustration of this new tendency to appeal to the deeper instincts and the larger interests of the British people. Señor de Madañaga was, at one time, Spanish Ambassador to the United States, where he already had a wide and appreciative public. He is as much at home in English and French as in his own mother-tongue, Spanish. But he chose an English publisher for and appealed primarily to the British public in his last great book, *The World's Design*, in which he makes the following significant pronouncement:

But something else is wanted; something which, while remaining strictly unofficial, will be able to give a discipline, a unity and a singleness of purpose to the vast army of world-citizens as yet dispersed in the world, and to develop the sense of world-citizenship in the still more numerous multitudes which have not yet reached that stage, making them realize that to be a man is something higher and nobler and more essential than to be an Englishman, an American, a Japanese or a Turk. This change can only be brought about by a patient education of all the faculties of man, the emotions and the will as well as the intellect.

And of comparable value is the following passage in a broadcast address last May to the United States:

It is in a larger spirit than that of personal or purely national interests that peace should be pursued. The statesmen who set themselves to restore international security and confidence must act as good citizens of the world, and not only as good Frenchmen, Italians, Germans, Americans or Britons. The benefit to their own nations must be sought in the benefit of the wider community of which we are all members.

The special significance of these remarks is in the fact that the speaker was no less eminent a person than the Duke of Windsor.

One need not be surprised, therefore, to find today in Great Britain a readier response to appeals to direct and to confine the present struggle to the elimination of the destructive, separatist, aggressive and cruel components of the foul rodent cancer which is gnawing at the vitals of civilization; to subdue and to distinguish between that vile and savage abomination which we know as Naziism and its victims among the German people themselves; to recall that, whilst to win the war against Naziism is of the greatest immediate consequence to all the nations that are threatened, whether internally or externally, by the horrible menace that has been let loose upon

earth, through the stupidity, the forgetfulness, and the lack of foresight of nations and their rulers, yet the nature of the peace that must in due course follow, and its success in effecting a real appeasement of passions and fears, in releasing the nobler aspirations of man's nature, and in providing the conditions for the exercise of man's higher faculties are, in the ultimate, of even greater importance to all mankind.

Suggestions for a reorganization of the world upon some sort of federal basis are widely canvassed in thoughtful circles here. That some of them are too ambitious for anything like early realization is all too true; that smaller beginnings must be made with a more limited scope is the warning of statesmen entitled to be heard. But the important fact remains that much less resistance to a federal solution of present political and economic problems affecting international relations, involving some surrender of national self-sufficiency and sovereignty, as essential to the creation of a new world-order, is observed in Britain than could have been imagined twenty-five years ago. This greater responsiveness has been produced, to a large extent, by inter-imperial developments during the last generation, for which the closer associations brought about by the last war have been largely responsible. So

strongly has this federal spirit within the Commonwealth grown that there has been, I am sure, a very deep disappointment and a sense of frustration that the hoped-for federation of British India and the States, resulting in a united India, has not materialized. This feeling among most British people is a very genuine one and has nothing to do with the kind or quality of the particular form of federation contemplated in the India Act, 1935. Equally irrelevant is the criticism that the sort of federation of peoples widely deemed desirable in as near a future as possible is a federation of Europe. It is not put forward by its advocates to the exclusion of Asia or the rest of the world, but as a solution of the most urgent and immediate problems, affecting the majorities and minorities most imminently afflicted by existing conditions, and also as a practical beginning of a development that must ultimately embrace all the nations and peoples of the world.

The vision of the World State has been dimly seen, and what is being earnestly sought for is a human relationship, based upon co-operation, sympathy and understanding, that will make for "some form of policy transcending the nations," to quote again from Lord Samuel, who rightly adds that "unless there is a wish to avoid war—not only in some countries, but in

all countries—the efforts of statesmen and economists would prove futile." To this larger end, all the energies of the British people are now being steadily directed by its greatest leaders as well as by the noble leaders of world-opinion elsewhere. In the effort that they are making, together with their associates and allies, they will undoubtedly, if their ideal remains undimmed by base passions and their methods are clean and unselfish, purify themselves of the evils and the weaknesses that have clung to them from the past, they will open themselves up as channels of power, helpfulness and recuperation, and they will attract the collaboration of the peoples of the world, including their present opponents, in the great work of human regeneration. It should be the task of all Theosophists throughout the world so to live that they may bring their aid most effectively to the fruition of this vast scheme of moral rearmament and of ordered reconstruction, which is so surely a part of the Divine Plan that it is the basic teaching of all the religions.

It may well be, then, that, looked at from a "God's eye" point of view, what is in truth emerging from the present struggle is the kingdom of God on earth—at the moment in embryo, but in the ultimate to be fully realized, as we are bidden in all the great teachings to realize it.

FEDERAL UNION: GREAT BRITAIN'S CONTRIBUTION

BY HELENA M. SARE

THE fundamental cause of the failure of the League of Nations does not lie in any defect in the Covenant of the League but rather in the system of international relationships which continued unaltered up to the war of 1914—18, and still continues at the present time. The Covenant of the League was an attempt to bring about co-operation between sovereign states, existing when the Treaty of Versailles was signed, and it failed to come to grips with the root causes of international troubles, for this was national sovereignty itself.

National sovereignty implies that every nation sets its own interests first, and is inherent in all relations between sovereign states, for when agreement fails the only means by which a sovereign state can defend its rights or attempt to enforce its will is by the resort to force. So now again we find ourselves at war with Germany, and those men who gave their lives in 1914—18 in the "war to end war" appear to have died in vain.

It is unjust to lay the blame for this state of affairs upon the dictators alone. They themselves are

but the result of a deep-seated cause which has its roots firmly embedded in every sovereign state of the present time, including the democracies. Perhaps the democracies are the most to blame, for the condition of international anarchy arises in part from the fact that the democracies themselves continue in essence to practise, outside their frontiers, the autocratic habits which they condemn in the dictators. It is encouraging, however, to realize that the fact that national sovereignty is the root of international trouble is now being recognized more and more clearly, particularly by those individuals who are seeking to find the right solution to this most pressing problem of our day.

It is, therefore, very significant that in recent months there has arisen in England the movement called Federal Union. The most comprehensive plan for a voluntary union of the democracies was first put forward by Clarence Streit, an American journalist, in his book *Union Now*, first published in America in 1939. It is specially interesting to note that while that

book was being written three young men in England were working upon a similar idea, and their discussions and publications resulted in an inaugural meeting of those interested in the movement in July 1939. This led to the formation of many branches in London and the provinces in order to promulgate the fundamental ideas of Federal Union.

Federal Union is a proposal to form a union of the chief democracies for five common services, in which united action would be a mutual benefit, leaving intact in every other respect their present systems of government. It is not opposed to the League of Nations but seeks to build a bridge over the gulf which has appeared between the theory and the practice of that institution.

Federal Union along the following five lines envisaged:

1. A Union defence force,
2. A Union citizenship,
3. A Union customs-free economy,
4. A Union monetary system,
5. A Union postal and communications system.

With regard to the first item, defence, a union of forces for defence purposes would result in such an overwhelming preponderance of power, both potential and actual, that no aggressor would dare to challenge it and a large measure of disarmament could take place with-

out impairing this preponderance of power to any great extent. In this way much needed funds would be released and could be used for the social services. Historically the establishment of such a defence force, for a union of free states, would be comparable to the taking over of the control of the local armed bands in each country by the king, or central authority, with the natural consequences of greater peace in the country and considerable economy in operation.

In regard to citizenship, each country would be entirely free to carry on its own form of internal government without the slightest interference from outside. What would be required would be the acceptance of the further obligation of a larger citizenship of international character, in no way incompatible with the closest bonds of national kinship at home.

Then take the third item—tariffs. Before the present war the wheels of commerce were heavily impeded because of the stranglehold of high tariffs. A Federation which obliterated tariff restrictions within its borders, as they are obliterated for 3,000 miles across the United States of America, would throw open a large free-trade area to the mutual advantage of all those countries which participated in it, and would result in a profound renewal of commercial confidence and consequent improvement in trade.

When we come to a consideration of the fourth item, finance, the advantages would appear to be even more striking. If a common currency were introduced over a wide area the present evils of unstable finance would be greatly decreased, and it would no longer be possible for international money gangsters to force currencies up or down for their own advantage. Huge sums now allocated to exchange equalization accounts in many countries would be released for other and more constructive purposes. The credit of such a large monetary block would be so sound and stable that it would, in all probability, become the world medium of exchange, with beneficial results for the whole world, not only for the Federation itself. Again, historically, the introduction of a common currency over a wider area would only follow the natural evolutionary line. In the past the centralization of currency control in the hands of the king or the state became necessary in order to simplify commercial exchange and to control abuses due to conflicting monetary systems within the national areas.

Lastly there is the fifth item—postal service and communications. For years a struggle has been going on to unify, simplify and standardize transit regulations throughout the world. Although great improvements have been made, com-

plete success has not yet been attained.

Take aviation, for instance. At the present time civil aviation presents a most formidable problem to many sovereign states, for it is quickly and easily transformed for warlike uses, and many governments go in fear of the air forces of their more powerful neighbours. By bringing a large part of the world into one air union the problem would be simplified to a very great extent. It would remove artificial barriers and enormously stimulate both trade and travel. The same result could be achieved in other branches of travel and communication besides that of aviation.

A primary and inescapable condition which would be required of all those national units joining such a Federation would be the acceptance of certain common principles of a democratic nature. Among these would be freedom for the individuals composing the nation, freedom of the Press, and freedom of association. But every country prepared to accept and to put into practice within its own national boundaries such principles would be free to join the Federation on a basis of equality.

The constitution of such a Federation has yet to be developed in detail, but the suggestion so far put forward is a combination of the presidential and the parliamentary

systems, based largely upon the American system.

It must be clearly understood that the differences between a League and a Federation are fundamental. The present League of Nations is an association of sovereign states, each of which retains its right to complete freedom of action in every branch of life. The unit on which the League is founded is the state, and the central authority of the League deals only with states and not with the individuals comprising them. A Federal Union such as is now envisaged is founded on the unit of the individual, and the constituent states that are members of it abrogate their right to independent action, in the five fields above mentioned, in favour of the Federal Government. That Federal Government would be responsible, not to its constituent states, but directly to the people themselves, its federal citizens. It is obvious, therefore, that it would not be possible to admit to membership of such a Federation those countries which possess an autocratic government, for the root principle of such a Federation is a democratic one, and one which could prove successful only among a group of nations whose ideals and institutions were sufficiently akin to make close co-operation among them possible and successful.

Such is a very brief sketch of the proposal for Federal Union

being put forward at the present time. The difficulties have not been outlined. They are many, varied, and need to be fully investigated. For instance, the colonial problem at once arises in the mind, for such a federal system is not compatible with the present imperial system. True democratic principles do not admit of backward nations being permanently controlled by a foreign power. The question of Colonies, however, is already acute, and cries aloud for a right solution. It may well be that the true solution of the colonial problem lies along the lines of the mandate system which came into being at the same time as the League of Nations. Backward peoples could be direct mandates of the Federal Government and not of any one state. The Dominions would naturally enter the Federation as independent units, and India should have the same status.

The difficulties to be overcome are great, but the alternative to some such system of international co-operation is too catastrophic to contemplate. Either the democracies must learn to co-operate or they will go down one by one before the onslaught of the totalitarian way of life.

If the democracies would agree to surrender a part of their national sovereignty and live true to their democratic principles outside their

frontiers as well as within them, the formation of such a Federation could certainly be attained; then the present world chaos would give way to the rule of law over a large part of the globe.

It may not be possible for such a Federation to be achieved all at once, but we have had the first faint adumbration of such a system in the agreement arrived at between Great Britain and France to tie their currencies together until the end of the war, and for six months afterwards. Why end it at six months? Why not extend it to include other democracies as well? Why not resolve the pound sterling and the franc into another unit of currency altogether which shall be to the advantage of both countries and to the world in general?

Such a Federation successfully accomplished would prove an enormously stabilizing factor amid the dissolving standards of the present day. It would inevitably act as a magnet, drawing all democratically minded nations within its orbit, and the dictatorships would grow weaker as the Federation grew stronger and stronger. An example of stable prosperity, brought about by co-operation, would be presented to the people of the dictatorship countries and they would be forced to weigh up the advantages to be gained by co-operation as against the disad-

vantages of their own dictatorial and isolationist way of life.

It is only as they recognize this for themselves that it will be possible for them to deal with the problem of their own Government from within, and not by compulsion from without. When they have so dealt with it they will be free to join the Federation as soon as they are prepared to accept, and give effect to, the democratic principles upon which a Federation is founded.

The world has already become one organic whole, but the collective consciousness of mankind has yet to acknowledge that fact and to reorganize its life and institutions accordingly. We, as Theosophists, have a vital and constructive contribution to make to the solution of this most urgent problem which confronts mankind today. To form a true "nucleus of Universal Brotherhood" you and I and every British citizen must be prepared to surrender a part of our national sovereignty to a wider allegiance than that of nationality—that is to the ideal of world unity.

Dr. Besant prophesied the union of the northern democracies of Europe into a Federation at some not-too-distant date. She also stated that various experiments would have to be made before a stable grouping could be achieved. Is any sacrifice too great to win through to such a goal?

It is from sacrifice that all true growth arises, the inner life feeding on the outer form as this falls off and dies away. "From sacrifice the worlds were born; by sacrifice they are nourished and sustained." If Great Britain, with her immense dependencies will take the lead in transferring the control of such dependencies to a responsible Federal Government, what may not be the result?

MIRROR

(Written in the Rose Garden in Regent's Park)

Mind is a mirror of the soul
reflecting fragments of the whole:
sometimes it's a crystal pool
showing all things beautiful;
at times the winds of pride and passion
ruffle it in ugly fashion
so that the image is disturbed
and broken up and spoiled and blurred,
—distorted—till no more is seen
of sun and sky and flowers and green,
its purity by mud is browned,
and beauty, peace and joy are drowned.

And so with us—when we are still
our minds reflect creative Will
and manifest the best we know,
—until a small wind starts to blow,—
then we say mind's reality—
mistaking mud for clarity:
or as by insect or a bird
the tranquil waters may be stirred,
so trivial cares we let intrude
on waters where Love's self should brood.

But when the mind is still and clear
the other world draws very near;
harmony forges links that bind
the higher spirit to the mind,
it makes discordant notes to fuse
into an instrument to use.

HELEN BEDDALL

BRITAIN, INDIA AND DR. BESANT

BY GEORGE S. ARUNDALE

MANY, many years ago, very early in 1903 to be precise, I came to India on the invitation of Mrs. Annie Besant, whom I had met a year earlier for the first time in this incarnation and had at once recognized as my leader-to-be for the future.

DEDICATION TO INDIA'S REGENERATION

Dedicated as she was to India's regeneration, she inspired me, as also countless thousands, to a similar, though far humbler, dedication; and my intimate contact with the youth of India from the very beginning of my life in this country laid the foundations of what was to be a lifelong calling.

For in these young citizens of an age-old country I could perceive, from the very beginning of my association with them, the most splendid material for the building of the free nation that is ordained to be. And it was not long, therefore, before I knew I had two Motherlands—Britain the land of my physical re-birth, India the land of my spiritual re-birth.

With India thus looming so large in my earlier years—even as a student at Cambridge University she was already very dear to me—

I grew to be, I fear, less close to Britain, but supremely close to India.

I came to love her many faiths, her mighty past, her incomparable philosophies and sciences, her unique political and educational systems, so fraught with meaning for the modern world, her wonderful architecture and painting. It was not until recently, under the influence of Rukmini Devi, that I began to understand and to appreciate her no less wonderful music and rhythm through the science of dancing.

And I was thrilled to realize that all these glorious treasures were once again to shine forth in India's new setting in the modern world.

Fortunate indeed I was to live, almost year in and year out for thirty years, under the strong yet tender guidance of one who had become for me, as soon as I had met her in London, my spiritual mother; so that, as I had two Motherlands, so had I two mothers, and so have I both today.

Without Dr. Besant, even the little service I may have been able to give could not have been accomplished. Without her, the great happiness I have enjoyed, and still

enjoy, could not have come to me as it has come. Without her, I could not be looking forward into the future with the most eager anticipation and confidence, and in the certainty that, as I have served her in past lives and in the present life, I shall serve her in the lives to come.

Thus was it that India became my beloved, and has remained such ever since, and will so remain far, far beyond the end of my present life.

I became passionately eager that her glories—dim, I fear, today—shall again shine in all their brilliance in her—to her own well-being and to the admiration and, I hope, the emulation of the whole world.

I caught a little of the Heavenly fire of my leader as she strove night and day in all the power of her genius, and under the constant guidance and blessing of her Elders, the Masters of the Wisdom, to claim, to demand, India's rightful place among the nations of the world with an ardour none others could in any wise emulate.

She was one of the greater heroic figures of her age, and the time will come when her knightly valour will be a mighty legend in her India, and she will be known as a Heaven-sent Messenger to call the India of the nineteenth century and beyond to an awakening into a new and splendid life.

DR. BESANT'S WORK CONTINUES

Blessed indeed am I to have been allowed a little part in her mission to India and to the world, to have been allowed to be near her, to give her all the devotion I had to offer, and to receive from her, as so many received from her, a most gracious and a most precious affection.

And I am supremely thankful that her inspiration remains with me, even though she be no longer in physical incarnation. I feel her as near to me as ever, but still more do I feel that the leadership she gave to India while on earth still continues as virile as ever, is indeed a leadership greater even than that of the physical plane.

I have no doubt whatever that she still pursues the same policy with which she electrified the country, and which, at a particular juncture, resulted in her internment because the Government of Madras was totally unable to understand that in working for India's freedom in the way in which she did she was working for Britain's freedom no less.

I have no doubt that she is still inspiring the people of India to claim their rightful place in the great Commonwealth of Nations to which they already belong, and that she is doing all she can to guard them from being led into that violence which would be dishonourable to India, injurious to

the Indo-British Commonwealth, and prove a setback to the world little less disastrous than the effects of the present world-war.

So do I, in my small way, strive to stand, upholding the Besant tradition as strongly as I can. I have not a tithe of her scintillating equipment. But I must hope that even every little helps, and I do indeed hope that she knows me to be loyal to those great principles which I so deeply admired and cherished as she gave them forth in mighty writings and gorgeous oratory, and which I think I value still more highly now.

OPPORTUNITIES LOST

I must confess that now and again my feelings and my longing for certain eventualities to take place send me into the use of language, oral or written, stronger, perhaps, than the occasion warrants.

Whenever a pronouncement comes from authoritative quarters, as, for example, from the Viceroy or from His Majesty's Government, and it seems to me to fall far short of what the pronouncement might have been, I confess I become impatient, for undoubtedly I am an impatient idealist. I think I know what the terms of the pronouncement might have been, and how such terms might have produced an almost miraculous effect; and I compare such terms with the hard, cold, prosaic, and

most unsatisfying phraseology in which the pronouncement is actually couched.

Especially in these times, when every moment is precious, and every delay dangerous, I sometimes feel aghast at the opportunities missed, and at the way in which the warnings of great personages are ignored. I sometimes feel desperate about it, for I know how immense the change would be in India, in Britain, and between the two great lands, were there even only a modicum of vision, of imagination, and of real sympathy.

I read in *The Manchester Guardian* a trenchant letter from Sir George Arthur, which I feel constrained to quote in full:

"To think all this might have been prevented and precious lives saved by earlier action is too frightful," so wrote Queen Victoria when Khartum fell. "The reason why the Nile Expedition was sanctioned too late was that Mr. Gladstone would not accept simple evidence of a plain fact which was patent to much less powerful intellects than his own." Such was Lord Cromer's comment on the disaster which for thirteen years stained our history.

To the recent superb gallantry and amazing efficiency of the Forces of the Crown full publicity has been rightly given. Before what tribunal will stand the Ministers—among whom the present Prime Minister is a shining exception—who year in, year out, and for purely political reasons deliberately turned a deaf ear to the solemn warnings and

earnest entreaties of the soldiers whose intellects may have been less profound but whose vision was infinitely clearer?

It is the century-old story: procrastination and parsimony in the Cabinet, to be atoned for by blood and agony in the field.

Sir George Arthur is thinking of the soldiers, as well he may. But I am thinking of the way in which India is ruled, honestly, of course, ably, of course, and with a great devotion to duty. But with how little insight into the spirit of the ruled, into the real aspirations of the people: with how little true understanding of the Indian temperament, and with still less realization of the great way in which the existing situation might be handled.

I may go too far. Indian leaders may go too far. But it is almost worse not to go nearly far enough. It is worse to have no spirit to take a risk in order, maybe, to grasp a wonderful opportunity. The risk is little so far as India is concerned, for she is essentially a great country, and extraordinarily quick to appreciate even a small measure of understanding. And in the last resort she has supreme reverence for law and order.

BRITAIN AND INDIA TOGETHER

But there have been solemn warnings enough and earnest entreaties enough to have moved His Majesty's Government many times

over, and each time a pronouncement is made I have a tremendous hope, invariably followed by a tremendous disappointment. I well know the preoccupations of Britain at the present time, and I would be the last to embarrass her. But I also am supremely intent on winning the war, and I know that if India were only moved by a most generous, yet most righteous, declaration, victory would be in sight.

How well I know the deep anxiety of Dr. Besant that Britain should without delay do her duty to India. How well I know her intense eagerness that the Indo-British connection should be maintained at all costs, even at the cost of India having to wait for her undoubted rights. How well I know her immense efforts to frame, and gain acceptance for, a Constitution entirely Indian in its nature. But how well I know also her selfless eagerness to scrap her own Constitutional formulæ for any others upon which Indian leaders might in a majority be agreed. She did so scrap her Commonwealth of India Bill.

But neither Britain nor India were ready for this messenger of the Gods. To all intents and purposes India rejected her, and Britain, through the Government of Madras, actually had the temerity to intern her! But it must at least be said to the credit of

India, and to Mr. Gandhi's—who otherwise was a constant obstacle in her way, he finds it difficult to support anyone else but himself—that the Madras Government could not keep her interned for long, for three months only. But imagine this great friend both of Britain and India being interned at all! What crass stupidity, to say nothing of ingratitude!

Dr. Besant was ever Britain's and India's best friend, but both were blind, and for both the great opportunity to build a mighty Commonwealth of free peoples passed away.

THE OPPORTUNITY NOW

The opportunity has returned sooner than any of us could dream it might. It is with us today and now. It has come in the wake of the war, and I pray to God that it may not again be rejected as it was a quarter of a century ago. I pray that Britain may not reject it. I pray that India may not reject it.

I wrote in the beginning of this article that in the earlier years of my association with India India grew closer to me, and Britain less close. Perhaps this was inevitable with a young and impetuous heart which could only see one goal at a time and must concentrate on it to the exclusion of all other goals.

But I am older now, and perhaps a little wiser. My love for

India is greater than it has ever been, greater than in my youth. But Britain has come no less close to me, and I think I may truly say that I do not now know which land is more dear. I believe that the resurrection of my love for my physical-plane Motherland is in some measure due to my amazement at her courage and heroism during the course of the present war. Words fail me to describe my enthusiasm for the fact that the eternal spirit of Britain, manifest in her Great through the ages of her existence, has once again descended upon her to make her invincible against foes she has often met before and has always conquered.

India is her only problem, unless we have still to regard Ireland—the India of the West, as once she was, as perhaps she still is—as another grave preoccupation. She can solve this problem, and she must.

One consideration weighs with me more and more as I find myself becoming increasingly occupied with what is called politics, but which in its present nature is nothing more than the honest service of the State that she may be true to herself in all her life. If I try to work for her freedom as I understand her freedom I feel I am not working politically as in a party but as one who has felt himself face to face with the real India

and is ardent that this real India shall vibrate throughout her present being. Let this be politics if you will, but to me it is life.

And at this most critical juncture in the mightiest clash the world has ever known between spiritual freedom and brute force, I find myself able to think of little else than of Britain, fortified by all the other members of her Commonwealth, upright, heroic, blessed in sacrifice, standing alone, yes alone, on the side of freedom, resolute to repel and utterly to crush the brute force that would hurl the whole world back into an age of barbarism.

Be her weaknesses what they may, be her approach to one or more of her problems visionless, even small-minded, there she stands, a little island, the last refuge of freedom and justice and peace throughout the world—the last refuge, the world's remaining hope.

I know well that Britain's policy towards India should without delay undergo a radical change. I know well that her present attitude is inexcusable. I know well that her statesmen are this very moment being weighed in the balance as to their power to realize that as they open wide the gates of freedom to India, so do they strengthen Britain into impregnability before the forces of evil. I know well that as yet this power is lacking.

And I know well that her statesmen have so far been found wanting in that that they have failed Britain, India and the world in a vital issue, and that their failure brings us all into the gravest danger.

But I know well also that the leaders of India are themselves being weighed in the balance as to their power to realize that at all costs India must stand, with the whole of her resources of soul and of material, by Britain's side against the universal foe, difficult as such an attitude has been made for them by Britain for any leader save one who is utterly dedicated to his country in a spirit of the widest selflessness. I know well also that so to stand is indeed India's greatest service to herself, and that India's leaders have, at this moment, the glorious, but none the less difficult, opportunity—it will pass away if they do not seize it soon—of giving to their Motherland a gift even more splendid, if possible, than Swaraj: the gift of life itself in place of that death which will surely come to her if Britain falls because India withholds from her, however understandably, her precious help. How terrible a mockery to demand Swaraj for an India doomed to death because she stood aloof, albeit justifiably, from the one country in the world which now is wondrously content to endure all things

and to suffer all things that freedom shall not pass away, nor justice, from the children of God upon His earth.

MY HEART IS SET . . .

Even if Britain fails to seize the lofty opportunity of her duty to India—a duty to herself no less—nevertheless she has seized a supreme opportunity in ranging herself on the side of Freedom and Justice against the forces of evil. So my heart is set :

1. On Britain and her brother nations, among which I, of course, include India, decisively winning the war. If the whole world is not to be thrown back into an age-long period of barbarism Britain and her brother nations *must* win the war.

I know they will. But will they take long to reach a decisive victory, or will they win speedily?

2. On India throwing herself with all her immense spiritual force into the great fight between darkness and Light, so as to make the victory come speedily. Once India is awakened both to the gravity and to the opportunity of the situation as these directly affect her, she will stake her soul on the side of Right, as Britain and her other brother nations have staked their souls.

And then India's material resources as well as her man-power will flow into the fight, just as Britain and her other brother na-

tions are giving their all in men, money and material because the soul of each has so ordained.

3. On Britain making a great act of recognition with regard to India's right to self-determination, calling upon the Indian people through their leaders to fashion the Charter-Constitution of their Liberties, and by asking them to rally round the King-Emperor as he leads the fight for the freedom of the world. His Majesty's name would ring throughout the world, and would go down into history as one of the greatest builders of civilization, were he to be able to make an epoch-stirring announcement of his royal recognition of India's right. What soul-stirring joy there would be throughout India! What a warmth of comradeship would be aroused between the eastern and the western divisions of the world-wide Commonwealth!

What a miraculous release there would be of India's as yet untapped power—spiritual and material!

What a crushing blow to all enemies of Right throughout the world!

4. On France, Holland, Belgium, Poland, Finland, Norway, Denmark, Czechoslovakia, Austria, Albania, Abyssinia, and all other countries devastated by Germany and Italy, once more rejoicing in Freedom, in Justice, in Happiness, and in the free pursuit of the destinies divinely appointed for them.

5. On the United States of America entering the war. Already the hearts of the people of the United States beat strongly for the Right. Already they have given precious help.

But there must be one Brotherhood for the Right throughout the world, as there is already an axis for the wrong. No such Brotherhood can be complete, even though it can be effective, without the active and full comradeship of the American people. For their own future, to ensure its greatness as their past has been so great, they must help to make the victory speedy, as no less must India.

6. On the release of China from her present agonies. China has yet a great role to play in the coming world civilization, and Japan cannot and shall not prevent her from so doing, even though, to its shame, the rest of the world has stood idly by while China has suffered, and in some cases has even helped Japan with material for China's destruction while giving lip-sympathy to China for her preservation. There are too many countries in the world standing idly by while their own safety is being won by the sacrifices and sufferings of other countries.

7. On the pursuit of Happiness, as the American Declaration of

Independence so nobly states, being the great objective of all, not in a spirit of selfishness nor of personal gain, but that all shall be happy without distinction of race, nation, creed, colour, caste, class, or kingdom of nature.

To this end, there must come about a change of heart in every individual and a searching challenge of all his modes of living in will, in mind, in feelings and emotions, in convictions and opinions, in speech and action.

If the world is to be happy the world must change, for it is not happy, and perhaps has never been happy. Hence the wars. Hence the supreme conflict of these present times.

We may need a League of Nations. We may need a United States of Europe. We may need a Federation of the Free Nations of the world. We may need an Indo-British Commonwealth. We may need a great Federation of the Nations composing the Americas.

But above all we need, the world needs, a change of heart in every individual himself, and in every collection of individuals constituting a faith, a nation, a race.

Thus is my heart inclined. May it ever beat so as to be worthy of the changing times!

(To be concluded)

ENGLAND AND THE WAR, AND AFTER¹

BY L. HADEN GUEST, M.C., M.P.

GREAT BRITAIN today is facing war as she has often faced it before, but the cause for which she is fighting is a greater one than ever before, and the war is one which she could not have avoided, because everything great for which she stands is threatened. Great Britain had no alternative. It is essential to world security, world order, and world progress, that an end be put to the demoralization of international law brought about by the Hitler Government in Germany.

THE HITLER REGIME

I do not propose to analyse the Hitler regime in detail but I shall describe it shortly. It is a Government which makes entirely unscrupulous use of any means to secure its ends. The internal Government of Germany is one based on the regimentation of its people, the preaching of a racial ideology very insecurely founded, and a form of pseudo-socialism. All of this is combined with great and deliberate brutality towards all who are opposed to Hitlerism, whether members of parties such as Social Dem-

¹ Based on a lecture delivered in London.

ocrats, or the Liberals, or members of the Protestant or Roman Catholic branches of the Christian Church, or Jews because of their racial origin. The Government is supported by a propaganda machine rigidly controlling the Press, the Radio, and all expressions of opinion. It deliberately makes use of any lie in order to create a mental image which it is desired to impress upon the German people.

The aims of the Nazi party with Hitler as its leader are two in number: first, the physical, mental and moral domination of the German Reich and the States added to it, and second, a similar domination of Europe, if not of the world.

BRITISH VIEW OF THE WAR

This war in which Great Britain has been engaged with the support of all parts of the British Empire is no sudden or unforeseen outbreak. Its coming had been seen in advance and there had been a steady deterioration of international relations since September 1938, when the pact of Munich, with which many of us disagreed, was made. But whether we agreed or disagreed with the Munich pact it is at least certain

that we can all say that every human effort within our power was made to avoid war. Moreover, it is a war that we entered without hysteria, without bravado, without the surging of popular feeling which characterized the outbreak of war in 1914. There have been no marching, flag-wagging and singing crowds at Buckingham Palace as in 1914. The nation has a clear realization of what war means and that it is a stern business. What every one in Great Britain—the ordinary man, the farm labourer, the brick-layer, the clerk, the bus-conductor, men and women in their millions—said at the outbreak of war was: "We must go through with it."

In the early days of September, when the schoolchildren were being sent from their homes in London and other cities to safer areas in the country, I spoke to a working woman standing at the door of her home watching her child with his bundle of clothes, his package of food and his gas-mask, standing ready to go away. The tears streamed down her face but she said: "It is terrible to lose our children but of course we must go through with it; we can't have this sort of thing going on." Hitler has aroused the conscience of the whole people against him.

Because of the realization of what war means the start of the war has been accompanied by an

unparalleled series of discussions on peace proposals and upon what is going to happen after the war. Large sums of money have already been set aside for the study, by important research organizations, of what is to be done when peace is made, and from now onwards there will be an intensive study of after-war conditions, with the object of making a far better world for all people. Further, it has already been agreed by the Labour and Liberal Parties, with tacit support from many Conservatives, that there must be a deliberate attempt to outlaw war. Let us not, however, imagine that this is going to be easy. War is one of the oldest and most firmly established human institutions: for some people it is the most cherished possession of mankind. But let us remember that Mr. Chamberlain, speaking as Prime Minister of Great Britain, has already stated his agreement with the view that after the war there must be a World Conference at which not only the victors but all belligerents and all neutrals must take part in discussions on the future of the world. No war had ever before started with such a proposal.

FREEDOM AND DEMOCRACY

Let me turn now to the Government of England. Throughout the history of England, as it gradually expanded into an Empire and from

that developed into a Commonwealth of Nations, can be traced the growth of the spirit of freedom. During the earlier centuries of the Christian era, England was under the sway of the Roman Empire and only about a century after the Romans had left these shores the first voice of English freedom spoke. It is related that when St. Augustine came to England with his priests he was met by King Ethelbert on the island of Thanet in Kent. The King said:

Your words are fair and your promises—but because they are new and doubtful, I cannot give my assent to them and leave the customs which I have so long observed with the whole Anglo-Saxon race. But because you have come hither, as strangers from a long distance, and as I seem myself to have seen clearly that what you yourselves believe to be true and good you wish to impart to us, we do not wish to molest you; nay, rather we are anxious to receive you hospitably, and to give you all that is needed for your support, nor do we hinder you from joining all whom you can to the faith of your religion.

If space allowed I could quote a succession of important statements and historical events which show plainly the development of English institutions in this spirit of freedom. It is as long ago as the thirteenth century that the Magna Charta laid down a rule which is flouted every day in Germany:

No free man shall be captured or imprisoned, or disseized, or outlawed, or exiled, or in any way brought to ruin, nor shall We set upon him or send upon him but by lawful judgment of his peers or by the law of the land.

The development has not been a painless growth like that of a flower or a tree. It has been a struggle marked by many bitter conflicts and by reverses as well as by victories for freedom, but it has been a great movement continually in the one direction of an ever-expanding freedom. In the seventeenth century there was the great struggle ending in the expulsion of the House of Stuart from England. This had as some of its immediate results, the limitation of the royal prerogative, increasing religious toleration, improvements in the administration of justice, and the abolition of the censorship of the Press.

Coming to the twentieth century, we see that the development of the British Empire has been far beyond the growth of any Empire in the world before, and culminates with the formation of a Commonwealth of Nations in which the bond of union is one of free consent only, the Crown being acknowledged as the sole link between them. In that free confederation I hope and believe that India will soon be included and the great colonial countries of Africa also are entitled to look forward to equal partnership in it.

It should be emphasized that the ideas of freedom and democracy for which the word "England" stands have not been limited in their influence to lands under the British flag. The United States has been, and is being, profoundly influenced by these Anglo-Saxon standards. Nor is there any country in the world which has not felt some influence from the growth of the ideas for which we stand. Because of this history it is, to my way of thinking, the active and living duty of the British Empire to give a lead to the World Conference which will surely be held after the war: for the only basis of real civilization is freedom.

A WORLD CONFERENCE

At this Round Table Conference we must aim at the establishment of a free association, a federated Europe, and possibly a Federation of the world. We must achieve collective security by the setting up of a world authority superior to all independent state authorities. There is no way out of the present *impasse* except by sovereign states giving up their present sovereignty to a supra-national authority with its own Court of Equity. All these things are possible, and if we are to have a world worth living in they must be achieved. We British must get rid of the idea that "we know best"; and we must realize that other nations, other races, other peoples, may be developing

on different lines from ourselves and must be allowed to do so.

Now we are a wide-flung group of independent peoples each one of which should send delegates to such a Conference as we are describing, upon an equal footing with each other. India, too, should send delegates, on an equal footing with the other Dominions, to this Conference.

With regard to the colonies of Africa and other colonial areas in the world a new point of view will have to be adopted. In future it should be agreed that the policy of the exploitation of the natural resources of the dependencies for the benefit of the governing race would be abandoned. In the British Empire we are already getting rid of this concept. The colonial peoples of Africa and elsewhere must be prepared for self-government, although it may be a century or more before some of the really younger peoples are able to stand entirely upon their own feet.

Another crucial question which will have to be considered after the war is the future of China. What is to happen to her? And what about the Soviet Union? Both these countries are in so unstable a social condition at present that it will not be easy for them to adjust themselves to a free relationship with other countries.

If these and other difficult problems are to be faced and solved, in

the new Federation there must be the utmost possible decentralization of power and of governmental organization. Local resources should be used for the good of the local people, although this does not mean that legitimate trade should suffer. But our fundamental attitude to trade will have to change. For instance, the production of food-stuffs should be as much a national service and as far removed from profit-making as the control of the water-supply. Such problems as these can and ought to be dealt with in a new spirit, and we must realize that nothing is too big to be attempted.

Let us stick to the realities of the situation. There are vast social potentialities to be evoked from nature through modern scientific research, and to use these wisely we must deliberately organize the resources of scientific invention and direct them towards the building of human life in new terms.

A NEW CODE

All mankind is one people, and not merely individual races. Even the German people are not an isolated race! They are bound to suffer most from the effects of this war, and will need all the help we can give them at the appropriate time, although at present their peoples and ours are engaged in a life-

and-death struggle. We must make a new declaration of the rights of man and of the rights of nations, so that the laws of the new Commonwealth shall bear the impress of the moral code of the new world order.

The basic principles of this new Code must be such as to establish not only a healthy, well-nourished, well-housed community, but to point the way to the perfecting of man. All this can come to pass and is to be achieved in the future. The twilight in which we now linger is one that precedes the World Conference which is to set man's feet upon the new path, where he will look forward and say: "Man is a creature who will be surpassed."

Britain's contribution to such a Conference is that sense of freedom which is the soul of England. If Britain can give this as a lead to the world, she will evoke the greatness which lies hidden in the human heart. It is in the nature of man himself to aspire toward perfection and ever to seek for greater attainments. The development of civilization is slow, but still man climbs.

At the moment we are conscious of what we are doing as mankind has never been conscious before. We have only to believe with conviction that man has God within himself, and then we can establish a new and great civilization.

BUILDING THE TEMPLE OF PEACE

II. The Foundations¹

BY GEORGE S. ARUNDALE

THE UNIVERSALITY OF LIFE

IN terms of true Peace this principle requires us to know and to remember that Life is everywhere and in everything, that there is no substantial distinction between the organic and the inorganic, and that we ignore or flout this Universality at peril to ourselves and to Peace.

There is a sanctity in all things, and it is the flouting of this sanctity that leads to war.

Closely identified with the Universality of Life is the quality of Reverence—a reverence which must not halt at the frontiers of any kingdom of nature, but become universal.

Every land that is entering into Peace after the war is over must enter into such Peace with all its life, for if it concern itself with Peace just for its human element, and be indifferent to the Peace needs of all other elements—of the animal, vegetable and mineral kingdoms—its Peace may not be long-lived. Especially, cruelty towards the animal kingdom and the imposition of ugliness upon the vege-

table and mineral kingdoms are in truth war upon these two kingdoms by the human kingdom; and war spreads with inconceivable rapidity once let loose upon any part of the Universal Life.

Though it is too much to hope that those who will be the official Peace-makers will have the vision and the insight to reckon with the Universality of Life as they settle the terms of Peace—they would think this not only ludicrous but also mad—yet there must be some so to reckon and to do their best to cause the Peace to be real and lasting with wisdom, and not artificial and of short duration with ignorance.

At least, the wise may strive to educate the ignorant from now, in the hope that the spirit of the Universality of Life may in some measure brood over them as they restore Peace to the world.

Every kingdom of nature has the right to Peace, in the name of the Universality of Life, for only in Peace can each kingdom grow. Today there is little Peace for most kingdoms, and therefore much war for all.

In planning for Peace let us brood upon the Universality of Life and

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BUILDING THE TEMPLE OF PEACE

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strive to learn the nature of its implications in the fashioning of Peace.

THE UNITY OF LIFE

In terms of true Peace this principle requires us to know and to remember that Life is One, however multifarious it may appear by reason of its differences. This principle is complementary to the principle of the Universality of Life, and most strongly reinforces it. It declares that war anywhere in truth means war everywhere, and that therefore the war in Europe and in China is but an outward and visible sign of the war-spirit at work throughout the world in one form or in another. Once war is anywhere we cannot escape it anywhere, even if only in a sense of increased tension and of greater instability of mind, emotions, speech or actions.

In one way or in another all must suffer if there be suffering anywhere. This is of course true of so-called non-war periods, if there be any such. But when war breaks out on the very physical plane itself, then is there an added intensification of the war-spirit, and not alone in the human kingdom but in every other kingdom no less. Humanity cannot keep to itself either its good or its ill. It shares everything it has and is with its brother kingdoms, as they share everything they are and have with the human kingdom.

When Peace is being made between the warring nations Peace must also be made between the warring kingdoms of nature. Unless and until cruelty ceases towards the animal kingdom there cannot be lasting Peace for the human kingdom. God cherishes equally His many kingdom families.

Our statesmen will confine themselves to the making of Peace within the human kingdom. But there must be some of us—and who if not Theosophists—to plan for Peace between the human and the animal kingdoms, and, through the banning of ugliness, between the human kingdom and the vegetable and mineral kingdoms.

There will be any number of people to laugh at the preposterousness of all this. But the animal kingdom is not laughing at the cruelties perpetrated upon it by its so-called elder brothers of the human kingdom. Nor are the vegetable and mineral kingdoms laughing as they are distorted into ugliness by the vulgarity and greed of man.

There must be some at least within the human kingdom who comport themselves as true elder brothers of the animals and the other living creatures in the vegetable and mineral kingdoms. The world of humans is unutterably selfish as it denies the Unity of Life, even its own.

The quality of Fellowship is closely identified with the Unity

¹ In sequence to the article in the September THEOSOPHIST, page 464.

of Life—once again a Fellowship which must not halt at the frontiers of any kingdom of nature, but be One.

THE PURPOSE OF LIFE

Running through the Universality and the Unity of Life is the Purpose of Life, the Way and the Driving Power. Unless we have a clear conception of the Purpose of Life, a Purpose which is one for all Life, how can we hope to fashion a lasting Peace? We may be quite unable to embody the actual Purpose itself in its glorious fruition at the present time, but we can surely establish some sort of image of the Purpose and cause it to become alive.

What is the high Purpose of Life, and how can we aid in its gradual achievement? Surely none can know at least something of this Purpose better than the Theosophist, who is therefore urgently needed to share with all such knowledge as he has.

When Peace comes to be fashioned, and long before such a time, the spirit of Purpose must ensoul it, not any ignoble purpose of self-aggrandizement, but a Purpose conceived in the spirit of the Universality and the Unity of Life.

We shall urgently need the noblest Purpose when the war is over, lest we fall into the ignominies which characterized the end of the last war—no end at all, indeed.

And we must seek out the great Purposes of Life, and gain for them the understanding of mankind.

The quality of Compassion is closely identified with the Purpose of Life—once again a Compassion which must not halt at the frontiers of any kingdom of nature, but enfold all kingdoms within its healing and sanctifying power. Whatever else may be the Purpose of Life, we have the mightiest evidence that Compassion ranks wonderfully high, for has not every Saviour of the world (not only a Saviour of mankind is each one of These) lived and taught Compassion perhaps beyond all other qualities of Life?

And if the Peace that shall come is not a Peace of Compassion then is it no Peace at all.

THE BROTHERHOOD OF LIFE

In terms of true Peace we must know and remember that the great principle of the Unity of Life means a very real and intimate Brotherhood of Life, as the great principle of the Universality of Life involves no less. We must make the Universality and the Unity *practical*. We must make them practical in terms of our everyday lives, and towards all life without exception.

When we think of Peace, therefore, we must know that it must be no mere matter of treaties and conventions and economic and other adjustments of all kinds. These

must fail save as Peace becomes part and parcel of the daily life of each individual human being, so that he can help to make it part and parcel of the life of every other being in the universal family of God.

Peace means Brotherhood. It means simple Brotherhood. It means understanding Brotherhood and helpful Brotherhood—just the Brotherhood we naturally extend towards those who are near enough and dear enough for us to see in them the living reality of Brotherhood.

And this Brotherhood has all three qualities above-mentioned—Reverence, Fellowship, Compassion—as its precious ingredients. There cannot be a full and rich Brotherhood without all three, and they must be present in any truly abiding Peace.

THE INDIVIDUALITY OF LIFE

In terms of true Peace we must know and remember that the principle of Individuality which we perceive in some of the higher kingdoms of nature is indeed a universal fact, and gradually have we to learn to honour individuality everywhere as we are learning to honour it—how lamentably we fail so to do in times of war, and often at other times—first within the smaller limitations of family and community, and, as we grow, in ever-widening circles.

We know very well that every human being is an individual. We do not yet know that every animal has its own individuality. Still less do we know that there is individuality in the vegetable and mineral kingdoms. We cannot be expected to know this. But if we try constantly to meditate upon this great principle of universal individuality, we shall find ourselves gaining in Reverence, in Fellowship and in Compassion. We shall more and more universalize these, until, being at one with all His creatures we become one with God Himself. So shall descend upon us and upon the world the Peace that passeth understanding.

WORLD PEACE—WORLD FREEDOM—WORLD JUSTICE

We are fighting it is said, and rightly said, for Peace, for Freedom and for Justice.

But are we fighting for a British Peace, for a European Peace, for a local Peace of some kind?

Some may so think.

But the Theosophist knows that we are fighting for a world Peace, for world Freedom and for world Justice. The Theosophist knows that Britain and her family of nations, and in a measure—would that it were greater—India too, are fighting for Peace, for Freedom and for Justice in the name of the Universality of Life, for if anywhere these are denied then everywhere they are failing to function.

If he did not know this otherwise, he would know it in the name of the Unity of Life. There cannot, there are not, quality-tight compartments in Life, so that here there may be continuous suffering and there continuous joy. Temporarily, there may be suffering here and joy there. But in the long run there cannot be suffering somewhere and nowhere else, and if we plan for Peace and Freedom and Justice here and ignore the need of them elsewhere, we shall soon find that they disappear even from those places in which we think we have enthroned them.

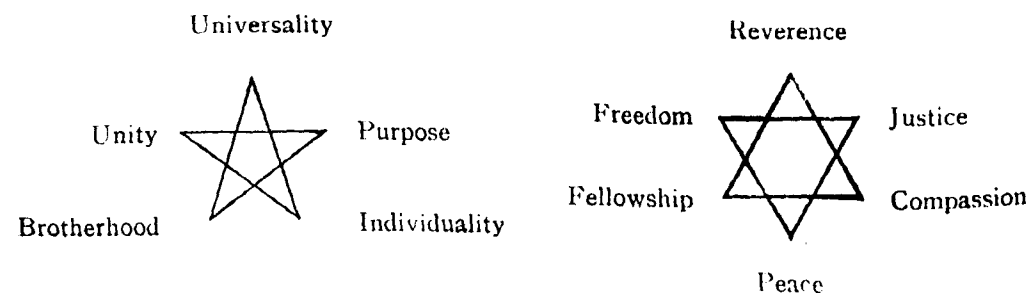
Peace and Freedom and Justice belong to the whole world, and must be for the whole world by very reason of the Universality and Unity of Life.

Peace and Freedom and Justice are among the ingredients of the Purpose of Life no less than Reverence, Fellowship and Compassion. Indeed the trinity of the

former is absolutely complementary to the trinity of the latter.

And the Theosophist further knows that this double trinity, this double triangle, constitutes the Brotherhood of Life, and no less the true Individuality of Life. Therefore is the Theosophist fighting for Peace, for Freedom, for Justice, for Reverence, for Fellowship, for Compassion, when he fights for Britain today. He can do no other, be Britain's delinquencies what they may, and no one denies the existence of these.

The Theosophist is thankful for Britain, as he is thankful for Poland, for France, for Finland, for Norway, for Belgium, for the Netherlands, as he hopes to be no less thankful for India, for the United States, and for all other lands which, seeing the world-wide danger, leap ardently to meet it, so to preserve the double triangle of Peace, Freedom, Justice, Reverence, Fellowship, Compassion, for the saving of the world.



Unless we begin with the principles of Theosophy in building the foundations of our Temple of Peace we shall not get anywhere. It is not enough to take the world as it is and establish peace plans of our own based on the general outer world interpretations. We must give to the world a Theosophical Plan of Peace, a plan established on The Plan as revealed to us through Theosophy.



THEOSOPHICAL HEADQUARTERS, LONDON
(50 Gloucester Place, W. 1)

THE THEOSOPHICAL SOCIETY IN ENGLAND¹

HEADQUARTERS

THE Headquarters building of The Theosophical Society in England (50 Gloucester Place, Portman Square, London, W. 1) stands in a wide street of typically Georgian houses. Excellently fitted for its purpose, it is a most dignified and spacious house which it is a pleasure to enter. Just inside the front door, on the left, is the Enquiry Room, separated from the entrance hall by a tall glass screen. A member of The Society is on duty here every week-day from 10 a.m. until 5 p.m. to answer enquiries and give information.

Beyond the Enquiry Room is a small square hall in which stands a very beautiful figure of the Buddha seated in meditation. Leading out of the hall on the right is the Lecture Room. This is an oblong room, seating about a hundred people quite comfortably and used for small meetings, conferences and study groups. A full-length oil-painting of Dr. Annie Besant hangs on the end wall between the windows and a somewhat smaller one of Colonel Olcott is on one of the side walls. In this room tea

is served on week-days at 4 o'clock and a considerable number of friends and members come in from time to time.

Behind the Lecture Room, and communicating with it by folding doors, is the Members' Room which is now also equipped as a Public Reading Room. It is distempered in cream colour, as are all the rooms in the building, has beautiful golden curtains at the long windows, chairs with many-coloured cushions, and small tables for the use of those who wish to study. It is a really delightful room and is used for social gatherings of all kinds and sometimes for members' meetings.

Practically the whole of the first floor is devoted to the Lending and Reference Libraries which occupy three large rooms. The door between the reference and lending departments have been removed so that these now make one long room stretching the whole depth of the house and with large windows at each end. All three rooms are lined with shelves containing about 10,000 books on an enormous variety of subjects. A large number of pamphlets and Theosophical and philosophical magazines are arranged on the

¹ From the very excellent *Year Book 1940-41 and Information for Enquirers*, issued by The Theosophical Society in England.

table in the lending library, while the reference library has easy chairs and a large table supplied with writing materials for the use of students.

On the next floor, opening on to a wide square landing, are the Offices. The General Secretary's Office is a room on the right, leading into the Treasurer's Office, and on the other side are the Registrar's Office and the Publicity Department. All these are big, very pleasant rooms.

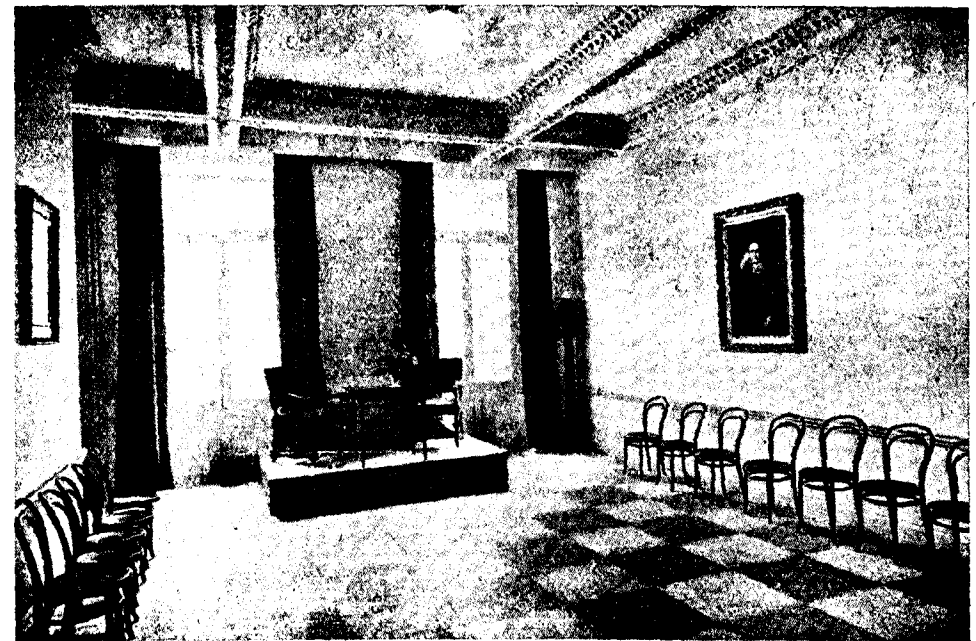
The top-floor of the house has been divided into two flats, a small one for the occasional use of the General Secretary and the other let to a member of The Society.

Behind the house is Besant Hall of which the Section is justly proud. It may be reached by passing through part of the basement of the Headquarters building or, more usually, by its main entrance in Rodmarton Mews. Though not very large, the Hall has a dignity and beauty all its own. The seats are upholstered in deep blue, a most satisfactory colour-scheme in conjunction with the cream walls and light cherry-wood of the doors and the furniture on the platform. The most modern lighting methods have been used and the acoustic properties are excellent. People sitting in the back row of the gallery can hear quite as well as those in the body of the Hall. There is seating for 420 people, and, when the proceedings are relayed by means

of loud-speakers, more can listen in from the Lecture Room in the Headquarters building, so that at times it has been possible for an audience of nearly 600 to hear a speaker addressing an audience in the Hall.

Besant Hall is used throughout the whole year for public lectures on Sundays and also for short courses of lectures on other days of the week. The National Council meetings are held in it, and so are Federation Conferences, and the Annual Convention and other gatherings which are too large for the Lecture Room. It is also frequently hired by other organizations for concerts, recitals, lectures and the like.

The membership of The Theosophical Society in England numbered about 3,200 persons in 1939. A full list of the local branches with their officials and addresses is printed in the English Section's *Year Book*. For convenience of organization the 118 Lodges and 31 Centres are grouped into six Federations. Every three years each Federation elects representatives to the National Council, a body which directs the general policy of the Section and annually elects the General Secretary, Treasurer, and Executive Committee. The organization of The Society is purposely kept as flexible and simple as possible and most of the work is carried out by devoted volunteers.



BESANT HALL



THE LIBRARY

The Annual Convention of the Section is held at Whitsun at the London Headquarters. Throughout the year, the General Secretary and the Staff are only too glad to welcome Fellows of The Society whenever they are able to come to their own Headquarters.

Some figures concerning the use of the present Headquarters during the year ending in March 1939, are as follows. The Library issued 13,375 books to members and non-members; 2,260 teas were served in addition to the usual average of 50 per week for the Staff; classes were held by Mr. E. L. Gardner, Mrs. Grenside, Dr. L. J. Bendit, Miss Phoebe Payne, and Miss Marion Morrison. The regular Sunday audiences attending lectures in Besant Hall average a hundred even in wartime, and before the outbreak of war Blavatsky Lodge had a weekly lecture at its time-

honoured Thursday evening meeting with an average of 70 to 80 attending.

Inevitably, since the beginning of the war and the consequent rather uncomfortable conditions in London, the number of members and friends coming to Headquarters has decreased slightly. Those who can come, however, have remarked that they find refreshment in the atmosphere of goodwill which prevails here while refugee members from other Sections have found here a "home" which radiates the atmosphere familiar to all who know Theosophical Headquarters the world over. This aroma seems to be compounded of friendly social intercourse, study and a well used library, conscious devotion on the part of the workers to a great ideal, plenty of hard work and an indescribable blessing from the Great Unseen.

In each child of man the true Theosophist recognizes a brother to be loved and served, and in The Theosophical Society, Theosophists under the direction of the Masters, have formed a nucleus for such Brotherhood of Humanity and have made its recognition the only obligation binding on all who enter. Amid class hatreds and warring sects it raises this sublime banner of human love, a continual reminder that essentially all humanity is one, and the goal to which we travel is the same for all. Without this recognition of Brotherhood all science is useless and all religion is hypocrisy. Deeper than all diversity, mightier than all animosity, is that Holy Spirit of Love. The Self of each is the Higher Self of all, and that bond is one which nothing in all worlds can avail to break. That which raises one raises all; that which degrades one degrades all. The sin and crime of our races are our sin and crime, and only as we save our brethren can we save ourselves. One in our inception, one in our goal, we must needs be one in our progress; the "curse of separateness" that is on us, it is ours to remove, and Theosophy, alike as religion and philosophy, will be a failure save as it is the embodiment of the life of Love.

—ANNIE BESANT

RELIGION IN ENGLAND TODAY AND TOMORROW

BY THE RT. REV. F. W. PIGOTT, M.A. (OXON.)

AN anonymous contributor to *The New English Weekly* (13 July 1939) recently wrote:

Men have lived by spiritual institutions (of some kind) in every society, and also by political institutions and, indubitably, by economic activities. Admittedly they have, at different periods, tended to put their trust mainly in one of the three as the real cement of society, but at no time have they wholly excluded the others, because it is impossible to do so.¹

If we wish to understand England we must remember that however its intellectuals may abstain from the practice of religious worship and however little the influence of religion may seem to count in national policies and national affairs, religion is always there, deeply rooted in the national life. English statesmen now usually recognize this and wisely refrain from going counter to it. Passive resisters and conscientious objectors are awkward people to deal with, as events both in India and here in England have shown in comparatively recent times. Religion

cannot be ignored any more than politics or economics in estimating the value of the national life and character and attempting to forecast its future. It is something far deeper than its outer expression in religious worship and church attendance; it may be compared to the nervous system of a human body: one may be unaware of its presence until it is touched, then its presence is at once made known throughout the whole body. So, in greater or in less degree, is the collective religious feeling or instinct in any nation. In England the religious instinct is undoubtedly present though the English are notoriously lukewarm emotionally and very reserved in the expression of their feelings.

This deeper feeling must be borne in mind all the time that we are examining the outer manifestations of religion and seeking to discover from present tendencies what form religion is likely to take in the future.

RELIGION IN ENGLAND TODAY

Speaking of England alone, not of Great Britain, it would hardly be

¹ Quoted by T. S. Elliot in *The Idea of a Christian Society*.

an exaggeration to say that never have the churches of the various denominations been better attended than they are today. We are now reaping the fruits of the great religious movements of the early and middle nineteenth century—the Evangelical Movement followed by the Tractarian or Oxford Movement. Those Reformers did their work thoroughly. They dug deep and sowed their seeds at exactly the right season and what we see now is the fruitage of that sowing. There is intense earnestness and obvious sincerity both in the religious teachers and in those who are glad to be ministered unto. Anyone who has ever attended retreats—one-, two- or three-day retreats such as the Anglo-Catholics provide in great numbers—or the quiet days and devotional gatherings of the more evangelical type of religious activity, can have no doubt whatever about the sincerity and earnestness of all concerned in them. They are very real. So are the newer movements such as the Buchman Group Movement commonly known as the Oxford Group Movement. Religion is outwardly alive today. That we must admit, and admit gladly, though it only affects a small percentage of our population. Whatever we may think of the dogmas presented by the religious leaders and teachers we must be thankful for this great religious earnestness in our midst

for it makes for the general good of the nation.

THE FUTURE

But what of the future? Is the time approaching when this quiet religious activity will begin to subside? We cannot say. Somehow it seems impossible that the redemption teaching as still taught and understood by practically all professing Christian teachers and congregations in our land can for very much longer grip the minds of intelligent people. Yet it is that idea, still very much coloured by Augustinianism, that is the substance—or shall we say the foundation or backbone—of the teaching of all the teachers of all levels of education in all the Churches. Not perhaps hell and eternal condemnation, not so crude as that, but God and man set over against each other; man regarded as estranged from God because of sin; and Jesus Christ conceived as being in between, reconciling man to God and God to man. Use what metaphor you choose—substance, foundation, background, backbone, or any other—that is at the back of all the teaching of all the Churches. Can it survive? It seems impossible, yet it has survived all this time. Man's, even religious man's, or perhaps we should say especially religious man's, conservatism is amazing. So there is no telling how much longer this type of religion is destined to continue.

NEW VARIETIES

Meantime Modernism and the Liberal varieties of teaching, whether Liberal Catholic or Liberal Evangelical, attract comparatively few devotees. Modernism is almost entirely intellectual. Modernists seem to be perhaps too intellectual to be humble, and without humility there can be no real worship of any Being but oneself. Yet the worship of God and the service of man are of the very essence of religious life and expression. The Liberal Catholic Church is apparently a failure in England. The failure is, however, only apparent. It means that we have failed to attract numbers and wealth and so we seem to languish. But the fervour of our services, and the intense joy with which they are celebrated by all alike—clergy, acolytes, servers and congregations—indicates a reality and an innerness, an inspiration in fact, which is anything but failure.

We believe that we have the future with us because we stress evolution rather than redemption as usually understood, and because worship, which with us is thoroughly congregational, is the main feature of our religious life. But what sort of evolution is it that we stress? Well, every sort: physical evolution proceeding side by side with spiritual evolution—the Theosophical conception of evolution—age-long, on and on through all the

planes of nature, kingdoms of life and stages of human growth; and for our ultimate goal we aspire to the realization of our oneness with the Source of all life and therefore with all that lives. That is a feeble way of putting such a vast scheme, but it will serve to indicate the nature of the Liberal Catholic background. It is mystical, evolutionary, Platonic, Neo-Platonic, Catholic, Christian. Christ is the centre of it all, Christ as perfect human being disclosing the nature and character of man made perfect, and so revealing what each one is destined eventually to become; and Christ as the Extension or perfect Representative in human life of the Logos or Son of God in the cosmic sense, the outpoured Life and Love of God, God's Agent in the creative activity of the manifested universe.

Some may ask: "Is that type of religion likely to survive? Will it grip people within, say, another half-century?" Again it is impossible to give a definite answer. At the present rate of growth it looks as though it were more likely to disappear altogether than to grow into an all-enveloping movement. Yet this religion is, in itself, apart from those who are now its principal exponents, so much in keeping with modern trends of thought and, we may dare to add, so good, so sound, so true, so beautiful, that a despairing or defeatist attitude

is impossible. Just as the older varieties of religion, because of their main teaching, look as though they could not survive for long in spite of their great activity and prosperity now, so the Liberal Catholic movement, because of its inherent soundness, saneness and beauty, looks as though it must survive and grow into an enormous world-wide movement in spite of its present obscurity and poverty. More than that we dare not say.

OCCULTISM IN RELIGION

Readers of this journal may naturally ask: "What about occultism?" A recent critic has said that the Church of the future which offers no occult instruction will stultify itself. How will the Christian Church, the Liberal Catholic or any other, meet the increasing interest in, and demand for, occult instruction? That will depend upon the supply of capable occultists. Occultists are born, not made, and the supply at present is not very considerable. No one can expect or has a right to expect occult revelations or instruction in occultism, (whatever exactly that may mean), to be given by those who have no experience of the inner side of things. To give second-hand instruction or information would be worse than useless: it might be dangerous and few, if any, teachers and ministers of religion would care to embark on

such a course. As real occultists are few and far between, unless there is an unexpected increase in the supply there does not appear to be much likelihood of organized occultism becoming an essential feature in the religious life of the country in the near future.

But after all is there any reason why it should? Is there really any great demand for occult instruction now, or any sign that there is likely to be such a demand in the foreseeable future? Except for a few novels and plays by Mr. Priestley and a slowly increasing number of people who are interested in the question of reincarnation there does not seem to be any widespread interest in the subject amongst the better educated English people. If astrology, spiritualism and so forth are to be included in the term "occultism," then certainly there is increasing interest being shown in these studies but it is mostly of a dilettante character. We are all more or less curious about the inner side of things; we should like to know something about our past lives; we should like to have inside information about the future, especially in connection with the present war; we read eagerly the astrological notes given in certain Sunday papers but we laugh at ourselves for so doing. We do not take these things very seriously, and those who do, do so apart from

their religious exercises. Occultism is not part of people's religion and no one seems to think it ought to be. And, indeed, why should it be? It does not profess to be a religion and its votaries show little inclination to bow the knee in worship. It is a science like psychology in which religious people may or may not be interested; it has a bearing, like any other science, on life and therefore on religion. If any particular school of occultism ever succeeds in winning for its teachings general confidence in England then it will certainly be right that its pronouncements, like those of psychologists, astronomers, biologists and others, should be taken into account by religious teachers and professors of theology; but even so it will not then, any more than those other sciences or the various philosophies, be an essential element in religious life and teaching. It will be a handmaid, as they are, nothing more.

DEIFICATION

A well-known Theosophist, commenting recently in a kindly way on our Liberal Catholic position, expressed the opinion that in fifty years' time the idea of Deification through a definite process of training will be acceptable to those who are truly seeking. It is already acceptable, but that which people seek is not generally known or described as Deification. It is

generally known by good Christians as the Beatific Vision. "I can well imagine," this critic proceeds, "that in fifty years' time the Liberal Catholic Church member might say: 'I joined your Church to be taught the Way of Deification. I believe the Great Ones exist. What have you to teach me?'" The answer would be perfectly simple, though the putting into practice of the answer might prove to be very difficult. The answer fifty years hence, as now and always, would be the same as was given by the great Master to those who asked Him the same question in a slightly different form long ago. "What shall I do to inherit eternal life?" "What shall I do to be saved?" "What shall I do to reach the Master?" "What shall I do to be deified?" These are different forms of the same question put to various teachers throughout the ages, and the answer, the Lord's answer, is the same now as always. It is variously expressed. "Take up thy cross and follow me." "Go sell all that thou hast and give to the poor and come, follow me." "It is enough for the disciple that he be as his Master." "He that seeketh his life shall lose it, but he that loseth his life for my sake shall find it unto life eternal." The Cross is the answer, and the Cross means self-sacrifice. That is all. So simple, yet after two thousand years few, very few, they be that find that

Path. God is known, so far as He can be said to be known at all, by His sacrifice of Himself. God loves, and His love outpoured, sacrificed, has brought the universe into existence and sustains it in being. To be Godlike, deified, saved, initiated, means first and last to be like God in love and in sacrifice; to forget oneself in the worship of God and in the service of man; to forget even one's discipleship as a merely personal matter, to forget one's salvation or Deification in one's love for mankind and for all that is. To love God with all the heart and mind and soul and strength and one's neighbour as oneself. That is Christ's answer to those who seek Deification. What more can we want?

"Jesus, divinest when Thou most art man"—so says the poet very truly. Divinest, most God, when most forgetful of His own divinity when least thinking of Himself and His divine prerogative, when so much God that love overflows from Him and brings Him for love's sake down to man's estate. To be God, to be deified, means to forget oneself in love for all. We are most being deified when we are least thinking of our own Deification. That is the Christian answer to the occultist's question. Rules, yes, there may be rules for those who need them. The Jews provided them and their decalogue is incorporated in many Christian

service books, but Christ did not teach by rules except perhaps when He held up the very different (as it is found now) ideal of monogamic lifelong union. That is the only rule He is recorded to have given beyond or besides the twofold commandment to love God and one's neighbour. He taught principles and dispositions as in the so-called Sermon on the Mount and He illustrated these in His own conduct and in little telling parables of His own invention. Could anything be simpler to understand or more difficult to put into practice than His teaching as we have it in the canonical Gospels? That is the way of Deification, now, henceforth and, we may safely assert, for at least another fifty years or so.

PRACTICAL RELIGION

There is not much indication at present that in fifty years' time English people—even religious English people—in any considerable numbers will be seeking the Way of Holiness in the occultist's sense. It is not very probable that then, any more than now, they will be worrying either about their sins or about their Deification. It is more likely that their religious expression will take the form of seeking the way to make life more endurable for all that are desolate and oppressed both in the human and animal kingdoms. That is the trend at present. Social service,

Christian socialism, economic reform, social welfare, animal welfare—that is the line on the practical side that religious activity has been taking in England during the present century. That is the line that we may expect will be followed and more vigorously in the next half-century till Jerusalem is really built in England's green and pleasant land. Deity is as Deity does, and if people are living

the life of sacrifice, with a passion for brotherhood and on fire with zeal for social righteousness, then they are to that extent living divinely, and whether they know it or not, whether they worry or do not worry about their sins or their spiritual status, they have discovered the Path or at least the entrance to the Path that leads to Eternal Life, to Deification. And that is all that matters.

THE ENGLISH SCHOOLCHILD TODAY

BY PHYLLIS LEAN

ENGLAND today stands pledged to defend democracy, and perhaps the most encouraging evidence of her truly democratic spirit is to be found in her educational system. Eton and Harrow still exist; the poor man's son still faces his peculiar problems at the older Universities, but, in the widest sense, English education is profoundly democratic. Every child in England is given a reasonable educational chance. The free schools take all who come and ask very few questions, usually a birth certificate must be produced as evidence of the child's age alone, but his parents' position, his legitimacy, his nationality and his religion are never allowed to act as barriers between the child and his

educational opportunity. Special schools are provided in many large towns for Roman Catholics and Jews, and all parents have the right to withdraw their children, if they so wish, from the simple Scripture lessons of the non-denominational schools.

There are many defects in the free school system; school buildings are often old and unsatisfactory, teachers are sometimes overworked and lead humdrum, uncultured lives, overdue reforms wait upon a tardy bureaucracy, but through it all the educational system slowly improves and modern teaching practice tends, year by year, to give all classes of society, rich and poor alike, a reasonably useful background and training.

The Socialist demand for "equality of opportunity" is not quite a fantastic dream. It is only a dream to those who imagine that it can be granted overnight. For those who are prepared to take a long view and to realize the profound differences in the karmic make-up of men, modern education is revealed as an important factor making for equality of opportunity. Inherent ability and effort in the child are rewarded, and, for those whose talents point to some unusual career, opportunity is increasingly available. There are not only the usual academic honours and degrees to be won, but chances to study special trades and crafts, to learn agricultural work or hotel management, business practice or hair-dressing, baking or social service, for those who have a special bent. The principal towns of England offer in their technical colleges and institutes an almost bewildering list of subjects which may be studied. The fees are always small, and regular attendance in one term usually earns reduction or remission of fees in the next.

The poor child in modern England is quite commonly rather better taught than his middle-class brother, for the poor child attends the so-called Council School¹ and is taught by trained teachers, is subjected to regular medical inspection

and spends his school-day in reasonably comfortable, hygienic buildings, well-warmed and efficiently lighted. Snobbery is dying a slow death in England, and the son of the middle class tradesman is sometimes sent to a "private" school so that he shall not mix with the poorer children and so that it shall be known that his parents are able to pay for his education.

Some private schools are magnificent; the finest educational reforms in England have been evolved from the work of those great pioneers who found in the freedom of their own schools the opportunity for experiment and educational research. Others are hot-beds of snobbishness and money-making concerns staffed by untrained and poorly paid teachers. Gradually they are disappearing, and many enlightened parents, while quite able to pay for their children's education, send them to the free schools where the natural democracy of children asserts itself and the various strata of society intermingle freely to their mutual benefit. It is not proposed to write of the schoolboy at a great public school, nor of the work of the average boarding-school. The present survey is largely limited to education as it affects the poor child, for, in England as everywhere else, he is in the majority. What is a poor child? In England our standards of living are high, and children

¹ Council Schools are schools controlled and financed by the County Councils.

whose parents earn anything from £500 a year downwards may be found in the free schools. Much depends on the geographical situation of the school.

It would be perfectly possible to devote this article exclusively to a somewhat destructive criticism of the English educational system; to paint the little English schoolboy in grey and uninteresting colours, a victim of English hypocrisy and narrow-mindedness, suffering from the slow pace of democratic methods. But it just would not be true. The only grey thing about the English schoolboy is his always rather dirty, shabby, tweed suit and the colour of his knobbly little knees. His school-life is a many-coloured delight in these days, and it is a strange thing to come upon a child who goes "unwillingly to school." Reforms are needed, vast improvements might be made, but we must admit fairly that England has marched a long way since Dickens' day.

Possibly the two greatest modern improvements in English educational practice are the introduction of wider curricula and the reorganization of age groups under the Hadow Report. At one time it was thought that a sound knowledge of the "Three R's" (reading, writing and arithmetic) was the only essential. Incidentally, those so-called three R's are not three R's at all, but an R, a W and an A.

Jumble the letters and you make the word "Raw." An education limited to those three subjects produces a raw and uncultivated man. Jumble the letters again and you have "War": conflict within the personality; for many's the gifted child who never really masters all three of those pestilential R's successfully, but who finds his outlet and his opportunity in craftsmanship, cookery, farming or gardening.

Public opinion lags a long way behind educational policy in this matter of the school curriculum. Irrate business-men still write letters to *The Times* complaining of the waste of public money on education when the new office-boy cannot even spell correctly. Somehow nobody ever writes to *The Times* pointing out that the boy who cannot spell should not be placed in an office anyway, that he is probably there against his own wish, a vaguely unwilling victim of his parents' desire to have him follow a "black-coated" profession. Nobody ever mentions the fact that in three generations England has produced an entirely literate people, even if some are still very slow to learn; nobody ever says that it is only by the introduction of still wider school curricula that we shall ever produce the wide variety of workers which the nation needs. Our businessman is the first to complain that he cannot get competent domestic

servants in his home, that the "lower classes" are set against menial work; he does not realize that the present generation of young adults in England are the victims of the "Three R's" system, and that modern educational methods at their best are giving back to manual tasks the dignity which they had temporarily lost. By demonstrating that training and education in craftsmanship are as important as ordinary literacy, it is possible that educators will gradually enlighten public opinion and bring about a new respect for all those fine people who labour with their hands, and care little for what is in their heads.

The details of the reorganization of schools under the Hadow Report is a purely technical matter to the layman, but it has special significance to the Theosophist. It will be recalled that Professor Marcourt bases his psychology on his observations of the child's development. The tiny child expresses himself in terms of activity, the life-force playing freely at the physico-etheric level. At the age of 7 the child enters the first emotional phase; he will work and play with other children of both sexes and his emotional energy finds its natural outlet in "herd" games: "Red Indians," adventure stories and, a little later, secret societies are the order of the day. The second phase, a period of intense astro-mental activity, begins at about

11 years of age and continues into early adolescence. Religious and cultural awareness, hero-worship and a dawning sex-consciousness mark this period. The Hadow Report was significant in that it recognized these first three phases of childhood, remodelling the infant schools for the under-sevens so that physical movement played a much more prominent part in early education, and with the increase in movement came the recognition of the importance of periods of real rest. Education Committees now provide tiny mattresses or simple camp-beds, and complete relaxation is taught and encouraged. The division of the 7-to-14-year-olds into two groups was a still more important step. Children from 7 to 11 form the Junior Schools. At the age of 11, the children are graded according to ability—the academically skilful enter the Secondary Schools and others go to Central Schools which prepare them for skilled trades and commerce. Others are grouped into Senior Schools where, in addition to ordinary school subjects, extra tuition is given in handicrafts and domestic arts.

This system is still in the trial period and has yet to be established in many parts of the country, but its existence is at least evidence of the fact that educators have realized the significance of the 11-year-old dividing line, and

have made a very vigorous attempt to fit round pegs into round holes.

Many of these reorganized schools—known in England as “mixed” schools—are composed of pupils of both sexes. “Mixed” or perhaps “muddled” rather aptly describes the official attitude towards them, for officialdom has no settled policy in the matter. If both sexes are educated together, it is generally because it has been found cheaper or more convenient to provide one school instead of two. There is no clear-cut plan and the values of co-education have never been officially recognized in England. The pioneer co-educational schools, such as Bedales, St. Christopher, and the Quaker School, Sidcot, are private establishments owing their fine development to the work of inspired Principals. Co-education in State schools is an accident of circumstances rather than a part of a formulated policy.

But one other major factor, besides official lack of interest, prevents its development; women teachers are afraid of it! Teaching is about the only profession in England in which women have won almost complete equality of opportunity with men, although they still fight for equal salary scales. So long as the sexes remained segregated in schools, competent women teachers could be virtually sure of obtaining the headship of

girl's schools. Today there is an increasing tendency to appoint male heads to mixed schools. It is not altogether surprising, therefore, that women teachers view with dismay the increased number of mixed schools. Unfortunately, instead of coming openly into the field and explaining their real grievance, demanding the right to be appointed equally with men, they hide the real problem and argue against the co-educational principle. And since women teachers in England are almost everywhere respected for their integrity and ability, their loyalty to their calling and their devotion to the children, they exert a strong retrograde influence in this direction.

Co-education is of profound importance and will be fully recognized and practised when education is seen in its true colours, as preparation for living rather than as training for a job.

The past twenty years have seen great developments in the type of school-buildings considered suitable for little children. Good architects, medical men and educators have had a hand in planning the new school-buildings which are gradually replacing the tall and ugly brick structures of the nineteenth century. One architect in particular is worthy of mention. The writer remembers meeting him at a dinner party in the Midlands some nine years ago, and hearing with delight

his frank admission: “Yes, I do believe in fairies.” He was a white-haired, well-preserved man in his early sixties, a devout Anglo-Catholic, and architectural adviser to a certain Midland educational committee. He planned his new schools with a creed in his heart. He loved children and knew exactly their needs and wishes. “Think first of the child,” he would say, “and plan for his welfare. Then think of the teacher. Let your school-building lighten his lot and give him comfort where it can. Then find a garden, and in that garden build your school.” In his conception the child came first and the school last. So this Midland architect built his low, graceful bungalow schools, with covered verandas to permit of outdoor exercise on wet days, with classroom walls almost wholly filled with windows which opened on the sunny side of the building, their playgrounds joyful patches, the mature trees of the site preserved, the central courtyard a place of soft grass, bulb gardens and fountains. All over the country, other architects evolved similar ideas, and the schools on the new housing estates which have developed on the fringes of the bigger towns are fine examples of modern English architecture at its best.

Inside the schools, equipment has shown a similar marked improvement. More comfortable desks, fine

bold pictures, improved methods of lighting and heating, the provision of a proper stage with curtains and foot-lights for dramatic performances, a radio-gramophone, and rooms especially equipped for the study of domestic arts, carpentry and crafts of all kinds, bear witness to the official recognition of the importance of health and culture in the child's life. The provision of individual lockers for books and tools teaches the child to take good care of equipment loaned to him, and replaces the old, unhygienic method whereby a communal stock of textbooks, pens, pencils and rulers was distributed daily from one big cupboard by a monitor. How the more sensitive of us used to hope for a clean reading-book and a not-too-much-chewed pencil!

Individuality is the key-note of the modern school; the child rather than just children. And individuality is the key-note of democracy. Democracy can only succeed where individuals are both able and willing to take personal responsibility. Much is being done in the best of our modern schools to inculcate this sense of personal and individual responsibility for the welfare of the larger group.

The vast majority of English children are educated in day schools, so that home influence is a factor to be reckoned with in forming a picture of the schoolchild. Unfortunately there is a growing

tendency on the part of the parents to hand over their part of the child's upbringing to the teachers. The unruly child is reported to his schoolmaster; the teacher's services are enlisted in providing clothing, supervising school meals, organizing out-of-school activities and even in taking the children away for holidays. Many excellent social welfare schemes have arisen as a direct result of the enthusiasm of teachers and education committees. There are the cheap milk schemes, boots and clothing funds, holiday camp organizations, all planned originally to relieve distress and to enrich the life of the children, but tending, nevertheless, to free the parents more and more from their responsibilities. A striking example of this is to be found in the school clinic system. Regular medical inspection has been of inestimable benefit to the children. Defects of posture, malformations, dietetic deficiencies, bad teeth, and eye weaknesses, are detected in the early stages and corrected, but mothers expect the clinics to attend to cut knees and simple sores and to cleanse children who are victims not so much of deliberate neglect as of that casualness and apathy so regrettably present in the modern generation of young adults.

This suggests a problem which must sooner or later be faced in England. Do social services tend to impede individual effort? If they

do, then a way must be found to continue the social services, which are in themselves necessary and excellent, but at the same time to teach people the tremendous importance of facing up to their own personal and social responsibilities.

This problem of the effect of social services has been brought into the limelight since the outbreak of war. Evacuation has revealed the utter dependence of the very poor on organized charity and their inability to face up to their responsibilities towards their children. It has shown, too, the tendency on the part of the middle classes to evade responsibility where this concerns children. The artisan class, the skilled workman, the little shop-keeper and the servants of the big estates have shown themselves to be the backbone of England in this particular aspect of war service. The evacuation scheme is a great social experiment, and when the immediate difficulties have been overcome and we have forgotten the shock and the rupture, the verminous children and their difficult mothers, there will remain in the national consciousness a profound sense of disquiet and a deep awareness of problems which must be solved.

Viewed from the standpoint of the world as it is, our English educational system has much to commend it. From the mountain-peak of the world as it might be,

we need to state our educational aims in clearer, simpler and more forcible terms. There are just two great educational goals. Education should be so designed as to equip us to face the problems of living; to make us able to adjust simply and naturally to life itself. Secondly, it should give us that profoundly religious sense which is best described as a reverence for life. "Power politics" dominate the educational world today. We educate our children so that they may obtain better positions and by "better positions" we generally mean jobs in which they can earn more money. We do not stop to think where or how this money is obtained or whether it actually represents any real value at all. We educate for academic honours, so that a few successful candidates may dominate the scene; we do not ask ourselves: "Do all these degrees and diplomas signify a real culture, or have they been bought at too great a price, so that the student has lost the love of real learning in the heat of the chase?" Until we change the aim of educational policy and begin to educate our children to co-operate with one another and to appreciate the unique contribution which each can make to the common good, selfishness will continue. True community of living is only born out of the appreciation of "individual uniqueness."

Religious education has slipped into the dim background of our English educational system. There are, of course, the denominational schools which give specific instruction in the creeds and dogmas of certain Churches and sects, but on the whole, the free schools present their pupils with an enfeebled and over-simplified Christianity presented as Bible stories and hurried morning prayers. The Scripture lessons do not pretend to convey a religious sense. Children enjoy them as they enjoy all the grand stories out of man's past. And yet, properly handled, all great literature, the myths and legends of all peoples and times, can be presented in a profoundly religious manner. Teachers, in the secular schools, fearing perhaps to emphasize any one aspect of sectarianism, have lost their own religious sense. One of our immediate educational problems is to discover how to fire both teachers and children with a sense of man's own divinity. Those values for which England is fighting today, are only truly appreciated when one is aware of the essential divinity of man. This awareness, and this awareness alone, will keep the fight free from hatred, will make the end swift and certain, and will rebuild the world on a firmer basis.

The sense of personal devotion of the teacher to the child is one

of the loveliest things in our English school-life today. Evacuation, has, incidentally, revealed it in its full beauty. Reserved and elderly head-mistresses have gone willingly into the billets to help both the children, young schoolmasters have mended boots and cut hair, and junior mistresses have darned innumerable socks and made new garments from old. But this sense of personal devotion has been growing slowly for years. The teacher of today is very rarely a tyrant; his children love him and respect him because they know that their welfare in all things is his constant concern. Corporal punishment and dreary and futile detentions and tasks are disappearing, and in their place is growing a childhood which is eager for school and a teaching profession whose outstanding characteristic is enthusiasm.

From the four walls of his classroom, the teacher looks out upon the world. Frequently he ignores the affairs of his own town; (a teacher-Mayor or Councillor is a rarity). But Internationalism has claimed his devotion. The League of Nations Union still finds its most ardent supporters amongst teachers. All great movements which have as their basic conception the brotherhood of man, claim many teachers in their ranks as we in The Theosophical Society know only too well. The Theosophical Society in England owes a great deal to its many teacher-members. Happily for the future of Europe, no official attempt has ever been made to prevent teachers from inculcating in their pupils the rudiments of an international sense or a reverence for the peoples of all nations.

THE GREAT EVACUATION OF 1939

EVACUATION has been a movement affecting some millions of people; a number equal to the entire population of the smaller countries of Europe and greater than the number of those engaged in the past in some of the great racial migrations.

There are, however, two essential differences between evacuation and

movements such as the Boer Trek across the Vaal, the journey of the American pioneers westward or the migrations of the Aryans into the plains of India. This evacuation concerned women and children only, and a large percentage of these were drawn from the less well-to-do section of the community. A further difference lies

in the fact that though the event was, to some extent, anticipated and prepared for, yet the actual exodus took place in a day. Future historians will probably describe evacuation as a social phenomenon allied to the migrations. It has had its effect both on the nation and on the individual.

The nation has learnt that there is still a large percentage of its population whose habits and conditions of life are far too low. This low standard is not confined to the inhabitants of towns though it is more obvious there and greater publicity has been given to it in this connection.

Secondly, the nation is being led to realize the value to children of residence in the country. A fortnight in the summer is not enough: a prolonged period of months is required for real benefit. Among the three hundred children with whom I am in contact there is evidence in every case of gain in weight and of general physical improvement.

Again, and to some extent as a corollary to the last paragraph, we have had a glimpse of what may be important and what unimportant in education itself. The experiment has not been carried out over a long enough period for definite conclusions to be drawn as yet, but the indications are, in my opinion, that the hours of instruction in most schools are too

long both for children and for staff. It would seem that a half to two-thirds of the teaching periods would be enough if combined with more individual work and greater opportunities for contact with life in the home, in shops and in the fields. House-keeping, shopping for one's hostess, the calculations necessary in making a knitted garment or a pudding, have given many a child an idea of the value of arithmetic. In relation to such direct experience what is the worth of compelling unwilling girls to toil over French, Latin, Geometry or Physics?

Evacuation may also have taught the nation the great value of broadcast talks on such subjects as Music, Art and History.

Evacuation has taught the nation something of the courage, adaptability, resourcefulness, independence and real capacity of its youth. In my opinion a great deal of the real capacity of the youth of our nation has been allowed to run to waste, or forced into wrong, because too academic, channels.

In discussing what individuals have learnt it is necessary to write as an individual, for each person's experience is to himself alone and generalization is well-nigh impossible. The lessons offered have been varied and the assimilation of them may be slow or partial. First, one has to learn to maintain one's own centre, one's own integrity and

courage, in conditions of real loneliness and without the adventitious aids of accustomed surroundings, home, friends, personal possessions and, in some cases, jobs. We have learned that none of these external things is essential—they are just *things*. The Self, the Spirit within the heart, remains triumphant for ever. Then comes the development of patience in the face of weeks of cold, anxiety, dirt and discomfort, boredom and even hunger (for vegetarians).

Thirdly, there is the value of simple kindness, not abstract brotherhood but brotherliness. When one received it one was immensely grateful and tried to give it to all, endeavouring never to misjudge or to misunderstand anyone but realizing that he too was living his life and was equally valuable in the scheme of things. To a Theosophist this brought humility and the desire never again to distinguish between ourselves and the "outer world." Snobbishness is one of the worst of sins for it sins against the Self.

Finally, one realized the need for poise or balance, such as that given by Theosophy or a genuine religious faith. This need was specially apparent in the first few days of evacuation which coincided with the declaration of war. One needed to learn to keep one's bodies steady and to radiate peace. Both during this early period and in dealing with the many human problems of which I became aware during evacuation, I was more and more convinced of the efficacy of a Theosophical background in a crisis and of the great need for the spreading of our teachings. There is so much unnecessary sadness and suffering in the world. Theosophy could bring happiness to many and we Theosophists must "learn to look intelligently into the hearts of men." To do this we must not fear unaccustomed contacts but be ready to go out and make new contacts with the world.

E. W. PRESTON

To see our people in these eventful days is to know that Britain cannot be beaten. The fighters in our island fortress, the workers in our island factory, the women in our island homes are each, by their separate but complementary contributions of service, making this citadel of our resistance impregnable.

In Mr. Churchill we have a Prime Minister who personifies in the highest degree in his speech and actions the leadership, the spirit, thoughts and impulses of a nation at war.

We enter upon the second year of the war with justifiable faith in our accumulated power and with conviction sustained and fortified by experience that ours will be the victory and the cause of freedom will prevail.

ARTHUR GREENWOOD

YOUTH IN ENGLAND TODAY

BY JOHN AND BETSAN COATS

IT is not easy to sum up the general attitude of Youth to the world at the present time, because every possible shade of religious, political and social opinion is to be found among the young today. There is, however, one feeling which seems to be a common denominator of these many opinions and that is the general feeling that there is a need for "change."

TWO MAIN CLASSES

Youth in England today is as full of promise as it has ever been. It falls rather naturally into two categories, to be differentiated from each other, even though they may frequently overlap, by years on the one hand and by background on the other. By far the larger number are those of somewhat simple temperament—out for a good time as far as possible in a world they feel, and alas! which many know only too young, to be filled with difficulties and hardship. There is the job to be found and, when found, held down; a job, which takes so many hours from each day and which, as a rule, gives but one short fortnight of holiday in the year; a state of affairs which tends to mould its "prisoners" into men and women

whose great desire is to find means such as lie in their rather restricted power of bringing as much fun and enjoyment into their precious spare hours as they possibly can, with the object of having a "good time" as frequently and as thoroughly as they can manage to arrange.

The other category includes not only the more intelligent and artistic types of young men and women, but very often also, those of the first type who have married and have families to help them realize their responsibilities. There is for them the ever-present problem of the child's "Why?" which has surely caused many to think seriously for the first time. Perhaps it is owing to the many necessary restraints of wartime, the censorship, the black-out, etc., as well as the general mental-ness of this age, that young people of this type—and indeed generally—think more for themselves than they used to do, and are thrown back more upon themselves to seek for solutions of the vast world problems. On all sides there is evidence to show that young men, who have joined the various services, are interested in and even asking for books on more thoughtful and edifying subjects.

YOUTH AND THE WAR

It is not easy to know just how the vast body of Youth would have reacted to the war and to voluntary enlistment, if Conscription had not been introduced. This development has disturbed the natural reactions of thousands; many felt that they should perhaps resist the idea of being "forced," who might otherwise have enlisted voluntarily, as there is a definite opposition to anything that savours of restricting the free-will of the individual: but the vast majority of those called up go with a good grace and with a great sense of humour; amongst them, no doubt quite a few who would for varying reasons not have volunteered their services at an early stage but who are determined since it must be, to make the best of it in cheerful vein. It is, however, certain that the average young man and woman since the outbreak of war has shown a wonderful spirit of comradeship in all the difficulties with which each has had to contend, whether in the Services, the A.R.P. or otherwise, and these same young people, drawn from all possible walks of life, have established, for themselves at least, the unalterable truths of brotherliness and comradeship.

They are fully aware, for the most part, that this war is for a larger cause than the one which the Press sees fit to present to them; that it is in very truth a war in which the

principles of good and evil are in the throes of a mighty struggle for supremacy, both in the issue of the war itself and equally if not more important still, in the ideological issues, economic and social—the rights of the individual *versus* the tyranny of the State. There is a conviction that if we are to go forward at all, there must be no return to the pre-war world; that the very standards upon which it was based, must also be fundamentally changed.

YOUTH AND WORLD REFORM

It is in the manner in which these changes are to be brought about that the opinions of Youth differ so widely—each opinion having as its parent, some ideology which holds firmly to the view that it, and it alone, can build a suitable world for man to live in. For the most part, the ideologies are of a completely or semi-political nature.

Young people feel strongly that the world today presents an intricate puzzle to be solved. In a world which produces much more than it can consume there should be no hunger, no lack of warmth or clothing, nor of any other of the essentials of life. Yet this lack of the very necessities of decent living which produces such tragic poverty and misery exists everywhere. People talk of poverty and over-production in the same breath: Youth argues that a world in which such

a paradox can exist, has plainly gone wrong somewhere.

It must therefore be changed.

One way in which changes could be brought about, would be by the gradual achievement of a change of heart in those who control much of the destiny of the material world; but this is not enough—many of these people are full of good intentions and generous according to their lights, but they lack vision and are also themselves prisoners in the cage which the gradual evolution of our system of civilization has wrought.

In any case, it is improbable that orthodox religion is capable of bringing about this change of heart. Orthodox forms of religion are in great need of a re-infusion of Life into their teachings and would do well to sort the superstitious from the spiritually and philosophically true, and to burn for good and all, the theological deadwood which gives the modern mind indigestion. Because Youth has suffered from this same indigestion whenever it has "tried religion," it is inclined to discount it altogether in every form and so, unfortunately, that truly spiritual breadth of outlook is not very often to be found amongst the young, nor do they steer their ideological ships by the compass of spiritual values.

There is, of course, a spirit of much greater emotion in the atmosphere since the outbreak of war,

and very many of the young soldiers are inclined to come closer to religion, as taught. This is a fairly obvious reaction and is not really indicative of the true tendency of thought among the young. The latter follow political rather than religious doctrines; each has its camp of followers, which examines and studies its teachings—young people who are eager to defend, often at all costs, its theories, "facts" and tenets, and who are very keen about and certain of their own viewpoint or "ism" which to the outsider often seems to be well beyond the bounds of ordinary common sense. Many of these groups have their own news-sheet, or special source of "inside information"—an "infallible" source, be it understood, as it is always an unflinching one. Each group believes that other groups which adhere to conflicting "inside information" are being deluded by the machinations of the political or financial force which is the group's *bête-noir*. These sources of "inside informations" form a new ingredient in the political and social outlook of Youth and colour its doctrines with the certainty of those who "know"!

One of the dangers which appears to threaten the future in Youth's hands, is one of which Youth itself is unaware; it is the way in which large groups of young people desire to build the new world in the light of their

particular "ism." An "ism" can only have a limited, even if a large number of adherents. If it is so popular that it has the approval of the majority, there is still certain to be a considerable minority to which it is unsatisfactory. Its leaders will then be tempted to force the will of the majority upon the minority, producing similar results to those provided by the totalitarian systems of today. That, given the power, many Youth groups in their zeal would be inclined to enforce their ideologies upon their unwilling fellows, seems most likely, because, friendly and brotherly as they are in many ways, yet as groups they are so convinced of the rightness of their own particular solution, that they are intolerant of other schemes and definitely displeased with criticism of their own. Honestly and sincerely believing in the necessity of being cruel to be kind, such groups might cause more suffering still to the unfortunates who happen to be the opposing and weaker factor.

The scheme within whose law, this harassed world can find peace and serenity, cannot be confined to the smallness of one political creed alone, but must embrace and use all in harmony. The days of sacrificing one group of people to the greedy ideology of another must pass, but while one group in particular holds sway, the sacrifice of others is inevitable. Even a fairly

superficial inquiry into the Eternal Truths set forth by the truly spiritual philosophies, will show how these all point a finger towards the necessity of catering for the essential differences in man; that it is necessary to have each colour of the spectrum developed in its own way to the full, in order to produce the brilliance of the pure white light; that the individual, free development of man is of the utmost importance. Youth as a whole is very much inclined to ignore the light thrown by spiritual philosophy upon vital world issues, although individual young people will often use some one particular basic law as corroboration and support for the political doctrines of their favourite creed. The young Conservative might, for instance, justify the injustices of the present-day world-order by waving the fundamental principle of hierarchy in the air; the young Communist, perhaps, might use the doctrine of Universal Brotherhood as conclusive evidence that it is God's will that all men shall be equal. Both are right, it is true, yet each deliberately blinds himself to the other's truth and to other equally great Truths, which would, if considered sincerely, make a common ground between the two. Each makes an eternal Truth subservient to a political and passing idea, and is in danger of not being able to "see the wood for the trees."

It is because young people are inclined to follow their "isms" first and spiritual values second, that such narrowness results. If they took up their spiritual stand first—a spiritual stand, which must break through the barriers set up by the orthodox interpretations of the great religions, and set its foundation upon the rock-like Truth which is the common denominator of all, they would then be in a position to judge with more discrimination, and to separate the chaff from the grain in every "ism" which came their way. They would be both partisans and critics of all theories and therefore able to use each to the full instead of being used by it.

Of course, it is only a comparatively small percentage of young people who follow these differing lines of thought with such enthusiasm and indeed with so much of personal sacrifice, but they are the thinkers and often the most dynamic. In their hands lies the future of the rest of Youth, for their influence is certain to make itself felt in the shaping of the new world.

Let them, then, stop to consider, before they advocate any ideology conducive to intolerance in its partisans or to injustice towards those who do not adhere to its tenets. The people of the world are tired—they have been through restless days and have many still

ahead, full of anxiety, even if they are not actually being persecuted and tortured by the followers of "isms." The people generally do not care about any particular "ism" at the expense of so much, but rather about straightforward, decent living, no matter under which system it may be found.

YOUTH AND BROTHERHOOD AND THE FUTURE

There is a very marked improvement upon the older generations in the way in which Youth as a whole does not seem to be very much affected by race and such prejudices. Young people, for the most part, shake friendly hands over the one-time barriers set up by their ancestors. Young men, brown and white, go more readily arm-in-arm—young men, rich and poor, tend to understand each other better, in the discovery of each other's worth. Among vast masses of humanity the wounds of separateness are healing in the health-giving sunshine of Youth's warm-blooded friendliness; in some cases the scars are quite invisible and this represents the strongest trend, while in others the poison of hate and cruelty has widened and irritated the wounds. To those who are young will fall the sacred task of pouring healing balm into these gaping wounds, or the terrible onus of causing fresh ones without really alleviating the old. Seldom

before have the peoples of the world ached more for loving-kindness to revive them, for wisdom to guide them, for strength to give them fresh hope.

Let Youth take stock of its genius and power to save, for in its hands lie the colours with which to paint a rainbow in the sky of humanity's future or with which to smudge it with the chaotic shapes of the futuristic art. Either man will be doomed to a long era of suffering after this war is over, blown hither and thither by the changing winds of enforced political systems, or he will see a new era of promise opening before him, a future of freedom, opportunity and security—individual and collective, national and international—as yet undreamed of even by the most far-seeing. The future, it is true, lies in the lap of the Gods, but only until such time as man, chastened by sorrows, shall lift kind, wise hands to take it lovingly from Their safe keeping when They will let it go with trusting interest, as does a father who gives his hard-won treasure to the son in whom he is well pleased.

Young people, as a rule, have kind hearts and modern youth is no exception to this rule. They are eager to love their neighbour as themselves, they are only disagreed as to which way will be loving him best or as to which neighbour is entitled to most love! The acid

test which all young men and women should set themselves when forming their political opinion, can best be expressed by the following question: "How many of God's creatures will be excluded from happiness by this? What scheme will give the greatest happiness, not only to the greatest number but to the greatest variety of mankind—not excluding the animals, the plants, the birds and all that lives, and which by very virtue of its living, has its right to happiness?"

Youth must guard its soft, impressionable heart, because it is its most precious possession and most particularly its own. It is a temptation to Youth to follow the dictates of its keen, young mind—perhaps even feeling a little ashamed of its soft-heartedness—yet it is this sensitiveness of heart, which, if carefully preserved into maturity and used in co-operation with the mind, can build a world civilization, productive of men and women into whose care the Great Ones can entrust the priceless treasures which lie in the unfolding future.

Was this childlike sensitiveness of heart particularly in the Lord's mind when He said: "Except ye become as little children. . ."? Let all who have not long left their childhood carry with them this precious heritage, the foundation-stone upon which to build heaven upon earth.

THE NIGHT BELL

XIII. An Urgent Problem of the War

BY GEORGE S. ARUNDALE

I DO not think there is any more insistent problem, especially among those who have suffered sad bereavement, than that of the seemingly irreparable loss of the physical form they often have so ceaselessly and in so glorious an abandonment adored.

BEREAVEMENT

They see the beloved form no more!

So long as it was visible, and therefore to all intents and purposes real, it was as if it were available in a myriad places at a myriad moments. It was so marvellously accessible—so accessible, indeed, that its absence now and then became a veritable relief.

Yet it was accessible even though from time to time not actually available, and it crowded delightfully into every turn and corner of the family living.

But now there is void upon void, a constant, unending intruding emptiness, against which those who are left behind hurl themselves, shatter themselves, desperately, despairingly, seeking in vain the precious form, and cursing the

merciless power that silently, unheededly, it would seem contemptuously, tortures a distraught helplessness.

The beloved form is no more, for it has been dissolved into its elements through burial in the earth or through fire.

THOUSANDS OF "CASES"

How difficult it is to penetrate this hard and fast conviction. How difficult to meet ignorance with truth. "Neither is your beloved dead, nor is the beloved form itself as yet no more." There is the truth. But against it: "I do not see my beloved. I cannot speak to him. He never comes to me. His beloved form is but ashes. It is but dust. Fill the void that is round about me. Let him but speak to me and I to him. Then will I believe. But otherwise how can I?"

Thus arises an impenetrable, blinding fog of misery, self-created of course, but nonetheless pathetic for that.

I cannot see. Therefore there is nothing to see. I cannot hear. Therefore there is no voice to speak.

I cannot touch. Therefore there is naught to touch. Is there any word more imprisoning or frustrating than "cannot"?

We bang in our faces the doors which would open our way into wisdom and truth.

Thus is it that when these cases come before us, and there are thousands of them just now awaiting treatment, we have to try to remove the weakening spirit of "cannot." We have to try to dissipate the blinding fog of misery.

TREATMENT ON ASTRAL PLANE

We are often, though by no means always, unable to do so on the physical plane itself, at any rate directly. And so often, therefore, our ministrations seem to be of little effect. But we do try to vivify the intense happiness which comes as soon as the astral plane is substituted for the physical plane. Then do the loved ones come face to face: to know that the beloved forms have by no means disappeared, that delightful conversation can be a matter of nightly joy, and that the actual sight of those who seemed to have left us forever is infinitely more precious to us than any touch could be.

We are as much at one with our dear ones as ever we have been. On the physical plane we seemed to part during times of sleep. But we mourned not, for we knew we should see each other in the morning.

Neither need we mourn except for the physical-plane absence, for those whom we do not see during the day we are certain to see at night. And even during the day we could see them were our inner eyes opened to see the super-physical realities of their outer and, in truth, so very unsubstantial forms.

Thus is there in fact no parting, neither on earth nor in heaven. The illusion of parting, with all its terrible verisimilitude, is but the projection of our blind ignorance, and only the gradual dissipation of ignorance will effect the gradual dissipation of the illusion.

THEOSOPHY ON PHYSICAL PLANE

It is, therefore, highly necessary that we should fortify ourselves against the intervention of our ignorance when its presence becomes so devastating. We must try to provide against times of crisis. It is but prudent so to do. And one of the ways so to do is to study the Science of Theosophy. On the other side of what is called death Theosophy is well known to be the veritable Science of Truth, at least by those who do not carry over death's frontiers any insuperable limitations of their prejudices.

It is only on this side, where everything is so hard and fast, so static, that the average individual insists upon treading the well-worn ways in the presumed safety of the accepted dogmas of the crowds

of his fellow-men. If only the more intelligent individual would break through the barriers of his mind and assume a wandering spirit, he would begin an attack upon ignorance which might soon break these barriers down. And if in the course of his wanderings he could come across Theosophy he would discover an Open Sesame to truths the perception of which would solve for him many of life's major problems.

REMOVING IGNORANCE

But it is too late to begin with such preparations when the crisis arises. All that can be done is to make all possible efforts within the Law to remove the blindness on this side of death, for, needless to say, there is far less blindness on the other side. On that side there is wider sight and more constant communication, both by day and by night, within certain limits and for a certain period of time. The difficulty lies in the lack of the necessary transmission channels through to the waking consciousness of the individual who is on this side of death.

Yet some do have periods when they both see and hear, even during the day time, while sometimes on waking they remember their contacts with the loved ones through the medium of so-called dreams, which are always actual experiences even though they become

terribly distorted on occasion by extraordinary simultaneous mixtures of experiences, so that the result is ludicrous in the extreme.

Apart from trying to make good connections between those on this side and those on that, it is generally very helpful both to give teaching as to the facts with regard to what has happened, and to give these teachings where possible to those who are indeed living on the other side of death and to those who might be more truly called dead on this side of death as compared with those on the other side. It is also useful to try to help those on this side to know that while the physical body may have been reduced to dust that very physical body itself is but a shadow of a substance, a by no means poor or unlife-like projection of that eternal being of the individual, which can never be reduced, for it is imperishable.

The shadow may be, indeed surely is, most lovable and deeply to be cherished. But there is, within, that which is even more lovable, if at all this can be thought possible, and still more deeply to be cherished. It is the everlasting individual who has been loved over and over again for incarnation after incarnation in many different forms, and who now is being loved in this incarnation in the form he has chosen for this stage on his unfolding way.

We try to help those who are bereaved to see more clearly the nature of the real loved one, so that they may gain a sense of having lost just one aspect and one aspect alone, and indeed not really having lost that aspect, for in seeing the real loved one they are able to see every aspect of him they have known and deeply loved down the ages.

Thus comes the sense of there being after all no loss, but only a change which makes no essential difference. That realization is relatively clear during the night, and everything possible is done to help the individual on this side to carry through, by means of a dream or otherwise, into the waking consciousness some intimation of the living presence of the loved one on the other side.

COMBINING COMFORT AND TRUTH

Often, the static living of the individual on this side makes this wellnigh impossible, and one becomes almost impatient with one who realizes so much on the other side but cannot extricate himself from orthodoxy and conventionality on this side. Of course, there must be no impatience. But after all that one tries to do, it becomes a little exasperating to meet a quite

unnecessary obstacle. How dense indeed we all are in our dense atmosphere of the physical plane! It is indeed a fog! The eternal substance is by no means difficult to perceive with the physical plane filter removed. At least it can be guessed or intuited. And once it is perceived it can never be missed again, for as soon as it is seen it is perceived to dominate every form it may assume. Indeed, it would not be untrue to say that true sight is only of the real. Sight is dim when it is confined to the outer forms.

But the habit of years, to associate the loved one exclusively with the particular form assumed during a particular incarnation, is a most formidable obstacle in the way, even on the other side; still more, of course, on this side. And it is this obstacle we have to try to wear down, so that not only may we give all possible comfort but also as much truth as those concerned can assimilate, considering their modes of living out here on earth.

* * *

The Night Bell sounds
on the other side of sleep;
and the sleeper who is awake,
hearing its call,
hastens to obey.

A Correction: Bishop Crawford of Auckland informs us by cable that his son Sirius was reported *missing* (not killed) after air operations on June 15th.

THE ROYAL NAVY

BY ISAAC FOOT, M.P.

in a broadcast on "West Country Morale"

DRAKE'S DRUM

A FEW days ago I walked along Plymouth Hoe and looked again, I suppose for the thousandth time, at the statue of Sir Francis Drake. . . .

A few miles away from Plymouth, near Drake's birthplace, is Buckland Abbey, Drake's country home, and there is his Drum—the drum he took with him round the world.

Some of you will remember that when, in November 1918, the German Navy surrendered, and the British Fleet, after four years of constant action and ceaseless vigil, closed in around the enemy vessels, the men on board the Admiral's Flagship heard the long roll of a drum, and when, after a careful search and inquiry, neither the drum nor the drummer could be found they realized the truth and, by common consent, one man said to another: "Drake's Drum."

Take my drum to England, hang it by
the shore,
Strike it when your powder's running
low:
If the Dons sight Devon,
I'll quit the Port of Heaven
And we'll drum them up the Channel,
as we drummed them long ago.

Of course there are matter-of-fact people, who tell us that this Drake's Drum business is only a legend, and in

these hard days we need something more than ghosts and legends to rely upon.

Well, supposing that we got rid of these ghosts and legends, what then? Supposing we wiped out from our memory all the great names of the past and all that we know of Drake and Raleigh and Grenville and Blake and Nelson—what sort of a Fleet should we have left?

Surely, it means something that we give to every one of the ships of His Majesty a name.

When, a few months ago, sailors who had fought the *Graf Spee* marched through Plymouth, the names of their caps *Ajax* and *Exeter* were borne through the city like an oriflamme.

At that time, many of the Blue-jackets who marched with them bore on their cap ribbons the name of His Majesty's ship *Drake*.

All men belonging to the Royal Naval Barracks in Plymouth are reckoned to be serving on H.M.S. *Drake*. So, whatever happens at sea, there are always a number of our sailors who go about armed with that crested and prevailing name.

Here, in the West Country, we are never surprised to hear the beating of Drake's Drum.

Our fathers heard it beat when the *Mayflower* made its way out of the

Sound and when Drake, from his place on the *Hoc*, watched it sail. That ship was to him like another *Golden Hind*.

Admiral Blake heard it when, sick unto death, he was just able to reach the entrance of Plymouth harbour and he died with his great heart uplifted by the sight of the hills of his beloved West Country and the sound of Drake's welcoming Drum.

Nelson heard the roll of the Drum when he came to be made a Freeman of the borough, and Wellington heard it too when he set out from Plymouth to defeat the menace of an earlier tyranny.

And the Drum was heard again when, after Waterloo, Napoleon, a prisoner, was brought into Plymouth harbour on the *Bellerophon*.

Again and again it has sounded throughout this war, especially when troopships have come bringing men of the Empire who have journeyed over those waters into which Drake was the first to take an English keel.

The Drum was heard to beat when we had the miracle of the deliverance of Dunkirk, and Drake's heart went out to those men who manned the little ships so very much like his own, that saved the British Army.

The beating of Drake's Drum tells of Drake's trust in the common people. Drake gave dignity to common seamen and loved to say that any boy who sailed with him would be reckoned a gentleman. He insisted that on his ship—the first English ship to plough a furrow round the world—there should only be a brotherhood of common sacrifice and service.

A common sailor who sailed with Drake was raised in stature; and when the Prime Minister said the other day that this was a war of unknown warriors, Drake beat his Drum again.

Drake had confidence in his country and confidence in the common people, but his supreme confidence was in God.

Today, Hitler's threatening invasion reckons his forces and tries to calculate ours. He will have to meet a good deal that is altogether beyond his reckoning and beyond his understanding.

If and when he does come, he will be attempting an invasion of Shakespeare's England and the land of Sir Walter Raleigh and Queen Elizabeth. They will come at the sound of Drake's Drum, and others too, like William Wallace and Robert Bruce and Owen Glendower and John Knox and Montrose.

Destitute himself of any moral greatness or spiritual resource, this mean and cruel man, standing for nothing but brute violence and proud, tyrannic power, seeks to crush this land of William Tyndall, John Hampden, Oliver Cromwell and John Milton, the Britain of Marlborough, of John Wesley and of Chatham and of Burke and Tom Paine, and Charles and James Fox, and Nelson.

For the defence of this land all these will rally at the sound of the Drum with Wordsworth, Burns and Scott and Shelley, and William Cobbett, David Livingstone and Florence Nightingale and Edith Cavell and countless others and an exceeding great army.

In this hour of grave peril and high privilege, we are indeed compassed about with a great cloud of witnesses.

"ENGLAND'S GREEN AND PLEASANT LAND"

BY EDITH PINCHIN

ENGLAND is a small country but within it is an infinite variety of scenery. Not that there are high Alps or miles of prairie, and certainly not tropical forests, but there are many of these things in miniature—exquisite cameos both in size and quality.

NORTH-SOUTH-EAST-WEST

For mountains we have the Pennine Chain, not high as mountains are measured, but covered with snow in the winter and with loftier peaks in Cumberland. They form the backbone of England from the north to the centre, where they end in lovely high valleys and limestone caves in Derbyshire. West of these is the wonderful beauty of Westmoreland and the Lake District, where ruggedness alternates with soft valleys and gentle placid stretches of water, which can, however, be roughened unbelievably by storm. Lancashire still retains something of the same beauty where it is not too industrialized. On the eastern side of the Pennines we have Northumberland and Durham with lovely valleys and sea-coast despite the ship-building activities, and then the wild, wide Yorkshire moors where one may walk for miles several feet above sea-level, and feel the blood go leaping through one's veins. Truly in the winter the bitter North-East wind can sweep across them, almost burying and

isolating lonely villages since it renders roads impassable; then there is something forbidding and austere, even sinister, in these lonely moors, but yet a beauty in the very starkness and loneliness. A different and wholly intimate beauty is found in the Yorkshire dales, those well-watered valleys where the monks of an earlier age chose so wisely the sites for their monasteries, and built so well that although their religious houses were ravaged in the Reformation 400 years ago, yet today they are still marvels of beauty as to their natural setting and their human workmanship. Here you will find the homely farmers and country folk as generous and warm-hearted to the traveller as was the monastery guest-house in days gone by.

In East Anglia—Norfolk to Essex and including Lincolnshire and the fen district even as far as Cambridge—we find the wide flat plains, marshy in great part but also in drier parts excellent arable lands, where the acres and acres of fields "stand so thick with corn that they laugh and sing" as the Psalm expresses it. There is beauty too in the waterways of Norfolk and Suffolk with their stretches of flat land in between as far as the sand-dunes on the coast. Here there is the quiet strength of great still widths with an uninterrupted horizon; here you can

see the glory of sunrise and sunset, and of the long English twilight evening with its wonderful cloud effects gloriously stormy or gloriously gracious. At night too one is thankful for the absence of even small hills, thankful that there is nothing in the way to break the wide expanse of sky, where one can see the daily (or nightly) journeyings of the glittering star-clusters as He "brings forth Mazzaroth in his season and guides Arcturus with his sons."

The inland counties called the Midlands, and extending to the Welsh borders, give us more variety but still gentle scenery—flat rich pastures, low rounded hills and many rich orchards.

In southern England we find to the eastward orchard-covered Kent, the garden of England as it sometimes is called though it shares that honour with other West-Midland counties. Here everywhere are apple and pear orchards, cherry orchards and hop gardens, a place of blossoming trees in the spring-time which will be laden with delicious rosy and golden fruit later in the year or juicy clusters of bright sweet cherries. Its white chalk-cliffs which extend so far along the southern coast of England, soft in outline, dazzling in the sun, are a welcome sight to every Englishman home from abroad. In Sussex and Surrey the rolling Downs, as the gently undulating chalk-hills are called, spread out the beauty of their perfect pasture land. How dear they are to every Southern Englishman and many a Northerner as well. A paradise for walking, horse-riding, cycling or motoring, you may travel from exquisitely pretty village to another just as pretty, both

tucked away in a sheltering shoulder of the hills, with the invigorating, gently-climbing uplands in between and quiet little streams, fringed with flowers, gently meandering and turning and twisting to give indescribably lovely views. Or on top of the Downs one can tramp for hours and even days, following the old pilgrim ways to holy religious centres and the markets of the common folk. Shoeless and stockingless one may walk if one will, and oh the delight of one's bare feet pressing good Mother Earth who here spreads a carpet of such springy turf and fine silky dewy grass, soft and caressing to the skin. Many a Londoner spends week-ends and holidays on the Downs, towards which his great city is ever stretching, though even London has its beauty-spots with its parks, the heights of Hampstead and Highgate, and in its environs Kew Gardens and Richmond Hill where the view of Father Thames is world-famous for its exquisite beauty.

Further westward we reach a warmer temperature, the coastal havens where invalids are sent to recuperate in an almost Mediterranean climate; where fruits and flowers will ripen earlier out of doors in the deep sheltered valleys and chines of Hampshire and the Isle of Wight; luscious growth is here—miniature forests of flowering bushes with flowering creepers climbing over them, or forming a thick undergrowth all sweet-smelling and restful to body and soul; or tall pine trees with the delicious, astringent, health-giving scent of their gums. Further inland we find that marvellous sanctuary of Nature and of God, the New Forest—not new since it has existed from earliest times,

but only named so when William the Conqueror made it Crown property nearly 900 years ago.

From Hampshire we easily walk into Devonshire, Somerset and Wiltshire. In Devonshire, Nature in England revels as its world-wide fame proclaims. Anything will grow luxuriantly in her rich red soil that is so attractive, peeping through the bright green grass of her pasture lands. Moors she has as wide-stretching and as grand as those of Yorkshire, where the famous Exmoor ponies roam and thrive, and at the edge of the moors deep, lovely valleys with joyous rivers tumbling down from the brown peaty bogs. Magnificent descending roads and pathways lead down to the rocky coast, turning and twisting as they go, so that every few yards one suddenly has an unexpected view of perfect beauty that almost takes one's breath away. And when the coast is reached there are the numerous sheltered coves and inlets, where the sea runs in and out among the caves, and one has to watch lest one is trapped by the incoming tide. Here are grey cliffs and red cliffs with luxurious growth right to the very shore in this country of England's seamen. But perhaps because of Devon's wealth of varied beauty and its nearness to Wiltshire and Somerset, these latter two counties do not get their full share of attention. There are equally picturesque villages nestling in lovely valleys here as in Devon, and equally lovely deep-set leafy lanes with scented blossoming hedgerows. Wiltshire, of course, has also its wide flat Salisbury Plain where it touches Hampshire; *there*, is that ancient monument of Stonehenge with its still unfathomed links to pre-

historic æons of the human race. Somerset has its lovely limestone Mendip Hills, magnificent in their outer aspect as in the Lion Rock at Cheddar, and equally wonderful in the limestone caves which stretch within the bowels of the hills, with their stalactite and stalagmite creations that are considered to be amongst the finest in the world although their extent is small. Somerset too enshrines Glastonbury with its "legends" of Joseph of Arimathea, of the Holy Grail and the "island valley of Avilion," and its history of beautiful monastic life. Wandering among its architectural ruins and its natural beauty, anyone at all sensitive has certain proof that here is spiritual force even now, and that here thou shouldst "take thy shoes from off thy feet for the place whereon thou standest is holy ground."

Cornwall still further west and south becomes more rugged; still warm so that flowers and fruit ripen earlier, but with more of the Atlantic-borne breezes blowing over it. Here everywhere is romance, the romance of Arthur and his Knights of the Round Table whose legends "are based on facts and pertain to the history of England."¹ Winchester, Glastonbury and many other places have their link with him, but here in old Lyonesse where he was born and removed to safety till he should be old enough to claim his Kingship by his own inner sovereignty,—here we feel him everywhere, and the wild romantic coastline of Tintagel and approaching Land's End is full of mystery and high purpose even in its natural lonely and austere beauty.

¹ *The Secret Doctrine*, III, 392 (Adyar edition).

THE FOUR SEASONS

But for England's natural beauty one must remember also her cherished woods and thickets of beautiful trees, and her numerous scented wild flowers, combined with the gift of her four distinctly differing seasons.

Those who live in countries where the trees are always green and fruited, can never know the beauty of trees stripped of all leaves, making visible the stark glory of their thick trunks, sturdy branches and delicate tracery of twigs. The architecture of the forest is visible—indeed God's living temple—and one sees the source of inspiration of the early masons who built the slender lofty arches and the fan tracery of our Gothic cathedrals. Laden with snow the trees make indeed a fairyland, but unadorned and against the background of a leaden sky, perhaps, their exquisite strength and beauty rejoice and uplift the soul.

Then one day early in Spring woods and hedgerows are outlined with a faint suggestive haze of green, and in a few days "a million emeralds break from the ruby-budded lime" and form the long slender buds of the beech and birch, the fat sticky buds of the chestnut, and the brown and black buds of oak and ash. The green of the spring-time dress of the trees can be matched at no other time. The fresh fragile leaves, so vivid yet so delicate, have a beauty indescribable to those who have not seen. White snowdrops have appeared peeping above the ground some time earlier, and now the woods and hedgerow banks are carpeted thickly with pale golden primroses and in more secret places the sweet violets. Or the

deeper golden daffodils, beloved of the poets, dance in their more majestic beauty by the sides of the lakes or in sheltered valleys, and gold and purple crocuses brighten grassy lawns and town flower-beds.

Then, as month follows month, the hedge-bushes bordering fields and lanes, which the farmer with his nature-lore trims only during the time of the waxing moon that their growth may be thick and shapely, put forth their blossoms; white blackthorn, heavily scented hawthorn, and in June the lovely simple wild rose, the nation's flower emblem, with wild clematis and sweet honeysuckle, while rich green though the meadows are, they appear golden with their wealth of buttercups or white with daisies and clover. Celandine, forget-me-not and many another flower come each in its turn, most of them small but giving patches of clear colour and for the most part throwing their sweet scent into the air.

The woods have long since lost their primroses but many are sheeted with blue-bells, growing so closely that when the wind moves through their slender stalks it is as if waves rippled on a dark blue sea stretching as far as eyes can see.

Birds too add their beauty, not perhaps so much in colour, for except the kingfisher, the jay and the finches they are mostly soberly clad, but with their song. The wonderful music of the blackbird, the lark, the nightingale and the thrush, the merry song of the robin (who is heard best in winter, however), with all the other flutings and pipings of birds make one blend of beautiful sound.

Autumn sees the harvest-time; the golden-brown fields of wheat are cut and the hay-makers are busy with the long flowered grass that has become sweet-scented hay. Bright berries and nuts and fruits of all colours have taken the place of flowers, and woods and hedges are again glorious in a medley of colours—golden, brown and scarlet as the leaves turn colour ere falling. Who shall say which is the greater beauty—the clear lovely green of Spring or the rich colours of Autumn when sometimes the woods seem to be on fire? And so again to Winter, a scene mostly black and white or perhaps mostly grey, but with bright berries still showing, and again the beauty of the naked trees, so that if the love of colour is for a while unsatisfied, the love of form has a richer feast thereby.

THE SOIL OF ENGLAND

All this is England's nature and all this every Englishman loves. Even the townsman living in crowded streets will have a small flower-bed if he can, or a tiny square of grass which he tends with loving care, digging and planting late in the evening after a hard and strenuous day's toil elsewhere. A window-box or a potted plant will take its place in the poorer tenements even though soot from countless chimneys may stunt its growth. To the Englishman the very soil

of his land is a treasure—it is indeed his Mother Earth. Many a working class Englishman, not a mystic, can yet understand the ecstasy of the mystic poets of Nature, and certainly he knows the truth of Rudyard Kipling's poem entitled "A Charm":

Take of English earth as much
As either hand may rightly clutch.
In the taking of it breathe
Prayer for all who lie beneath.
Not the great or well-bespoke,
But the mere uncounted folk
Of whose life and death is none
Report or lamentation.

Lay that earth upon thy heart,
And thy sickness shall depart!

It shall sweeten and make whole
Fevered breath and festered soul,
It shall mightily restrain
Over-busied heart and brain.
It shall ease thy mortal strife
'Gainst the immortal woe of life,
Till thyself restored shall prove
By what grace the Heavens do move.

Take of English flowers these—
Spring's full-faced primroses,
Summer's wild wide-hearted rose,
Autumn's wall-flower of the close,
And, thy darkness to illumine,
Winter's bee-thronged ivy-bloom.
Seek and serve them where they bide
From Candlemas to Christmastide,
For these simples used aright
Can restore a failing sight.

These shall cleanse and purify
Webbed and inward-turning eye;
These shall show thee treasures hid
Thy familiar fields amid.
And reveal (which is thy need)
Every man a King indeed!

Strong is the soul and wise and beautiful;
The seeds of God-like power are in us still;
Gods are we, bards, saints, heroes if we will!

MATTHEW ARNOLD

THE SOUL OF BRITAIN AS EXPRESSED IN HER LITERATURE

BY HELEN VEALE

A LANGUAGE performs a twofold function, on the one hand being a means of social intercourse for the satisfaction of common needs, and on the other serving to enshrine immortal ideas and aspirations, to express a people, in its noblest epoch of culture. Well is it in some respects for the Classical Languages that they have passed beyond the former of these uses, and are no longer in danger of vernacular defilement. But they have lost something of value which living tongues possess, the power to continue expressing a dynamic and immortal soul, one with the past and future of a country; at best their literature has the cold perfection of a marble tomb, rather than the aspiring nobility of a temple in daily use for worship. When a language becomes too academically remote from the common man's speech, it will soon be a "dead" language, and—pace Eire and a few other misguided regions—efforts to restore the dead to life are not likely to succeed, especially when the dead language has already passed on its treasures of the soul to take form in a living language which can adequately express it.

Of all modern languages, English can claim to be richest in an unbroken tradition of noble literature, stretching from the thirteenth century to the

twentieth, as varied in types as are the people occupying the British Isles, yet having an authentic seal of unity that distinguishes it in the great world of letters. Some other countries express their soul rather in their art, architecture or music; the great literature of France expresses her *mind*, rather than the *soul* of whose existence she is politely sceptical. But Britons remain in these faithless times sturdily conscious of a soul, and British writers of the first rank usually draw from roots in the home soil. In other words, theirs is a land which has found her soul and knows her eternal purpose—to that extent, a blessed land. Well has Carlyle said: "Every nation, I suppose, was made by God, and every man too! Only there are some nations, like some men, who know it, and some who do not. The great nations are they that have known it well; the small and contemptible both of men and nations are they that have either never known it, or soon forgotten it, and never laid it to heart."

Carlyle here has expressed a truly British moral conviction, but it is to poetry first that we should turn for the free expression of the national soul, though prose too, in its less formally intellectual forms, utters the same voice. It was the soul of England that first

found expression in Chaucer, and it was an England that had already amalgamated "Norman, Saxon and Dane," and was on its way to amalgamating Welsh, Scotch and Irish with itself, despite political differences that hindered. Celtic legends, preserved best in Wales, Cornwall and Ireland, were the chief treasure-house for tales of heroes, Border warfare between Angles on both sides of the Tweed the chief school for emulating their exploits. In the true line of succession the principal names following that of Chaucer are Spenser, Shakespeare, Milton, Goldsmith, Wordsworth, Scott, Burns, Keats, Tennyson, Browning, Arnold, and on to Stevenson, Henley, Kipling and contemporary poets. Some great names here are left out, notably Shelley, Byron and Blake, because the first two are less typically British, and mystics must always stand apart. But in these others, of widely varying genius, there are striking points of likeness to be traced to the spirit of the land.

First comes love of the homely country-side, its men and manners, its seasonal changes, flowers and song-birds. Chaucer begins his prologue with the line "When that Aprille with his showers sweet"; Spenser in every stanza delights in flower and tree, the merry lark, singing his matins song, or "silver streaming Thames"; Shakespeare, in this respect as in all, excels every other; Milton lingers lovingly, despite stern themes, on flowery dells and green glades; Wordsworth avows himself more pagan than Christian in his worship of Nature, and like many of his predecessors looks for true nobility to England's peasants and farmers; Scott delights in folk-songs and ballads

as well as the natural sights and sounds of his native Scotland; Tennyson is true to the same tradition, though more concerned with stately parks and gardens than with the woods.

Secondly, there is the spirit of freedom and manly independence, culminating in Burns' "A man's a man for a' that," but continually expressed in Shakespeare's minor characters, and in the homely wit of ballads, where Kings and Abbots are flouted and even rebuked by honest commoners, and win forgiveness and often reward for their frankness. Goldsmith says:

Princes and lords may flourish or may
fade,
A breath can make them, as a breath
hath made;
But a bold peasantry, their country's
pride,
When once destroyed, can never be
supplied.

Paradoxically, the English spirit has at the same time a profound respect for law and a sympathy and admiration for outlaws and rebellion. It hates officialdom, civil and religious, and makes heroes of those who defy unjust administrators, so long as they are honest in their purposes and moral of conduct. Chaucer, Langland and Lollard writers expose evil-living priests and monks and corrupt politicians and lawyers, but there is deep loyalty to the Crown. The British who, led by stern northerners, were ready to revolt against a Stuart king who misruled them, were nevertheless shocked to the soul by his execution, and his son could have returned long before he did, had he known the welcome that awaited him. Significantly the Roundhead cause found few poets to express it,

except Milton in his least poetical moments.

Thirdly, we find running through English literature a strong moral purpose and sense of piety, though little attachment to orthodoxy. Even in faithless times, a Byron's tone of profligacy and irreverence is repudiated, though the spirit of Nineteenth Century England is strong in Henley's lines :

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

Perhaps the most English of all poets in this respect is Tennyson, with his respect for home discipline and restraint of passion, and his eager interest in scientific progress despite its unsettling effect on faith. But we should turn rather to a prose work for a full expression of Britain on the religious side, to *The Pilgrim's Progress*, by John Bunyan, the inspired tinker of the eighteenth century. This is a remarkable book, often richly poetical in its biblical language, and it is genuinely redolent of the very soil, full of homely humour and simple kindness breaking through its puritan gloss. Mr. Facing-Both-Ways and other characters are contrasted in their hypocrisy with the honesty of Christian, Faithful and Hopeful, and the courage of a Greatheart.

Having mentioned a work of prose, it is well to recognize that other forms of English literature than poetry show all these same points of soul likeness, especially novels and essays. The English, Scotch and Irish characters are immortalized, in their strength and weakness, in the side characters

of the great novelists, especially Scott, Dickens, Thackeray, Lever, George Eliot, Mrs. Gaskell, R. L. Stevenson and T. Hardy. Still more perhaps does Edmund Burke, great Irishman, nobly express the British soul in its political ideals of freedom and fair dealing; Carlyle, the Scot, utters his clarion call in her name to true and noble living; and Ruskin, the Englishman, calls his country back from mistaken paths of national progress, economic, educational and artistic, reminding her of her own true ideals. If we dealt also with the great branch of English literature that has grown up among our cousins across the Atlantic, there would be no making an end to the tale, for this too carries on and enriches the same tradition.

Last is it fitting to speak of the vein of patriotism that runs through all, especially poetry. Deeply have the British loved their island home, despite differences of racial strains not yet entirely harmonized. Old John of Gaunt in Shakespeare's play of *Richard II* utters words that never fail to thrill English hearts, and which have fitly been adapted by revisers for the second verse of the National Anthem :

This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happier lands,
This blessed plot, this earth, this realm,
this England.

Wordsworth was of no martial spirit, but England's danger from Napoleon in 1806 wrung from him these words, peculiarly appropriate to-day :

Another year, another deadly blow,
Another mighty empire overthrown,
And we are left, or shall be left alone,

The last who dare to struggle with the foe.
'Tis well! From this day forward we
shall know
That in ourselves our safety must be
sought,
That by our own right hands it must be
wrought,
That we must stand unpropped, or be laid
low.
O dastard, whom such foretaste doth not
cheer!
We shall exult if they who rule the land
Be men who hold its many blessings dear,
Wise, upright, valiant; not a servile band.
Who are to judge of danger which they
fear,
And honour which they do not understand?

Tennyson is more truly a son of Mars, applauding English bravery in the ballad of "The Revenge" and "The Charge of the Light Brigade," and even more nobly in his great "Ode on the Death of the Duke of Wellington." Exploits of the "Mariners of England" have ever been a favourite theme, with major and minor poets, and for the latter a large proportion of the verses inspired by the last Great War breathe a high nobility of purpose and self-dedication. But we cannot better conclude than by quoting again W. E. Henley :

What have I done for you,
England, my England?
What is there I would not do,
England, my own?
With your glorious eyes austere,
As the Lord were walking near,
Whispering terrible things and dear

As the song on your bugles blown,
England—
Round the world on your bugles blown!

Where shall the watchful sun,
England, my England,
Match the master-work you've done,
England, my own?
When shall he rejoice agen
Such a breed of mighty men
As come forward, one to ten,
To the Song on your bugles blown,
England—
Down the years on your bugles blown?

Ever the faith endures,
England, my England :—
'Take and break us : we are yours,
England, my own!
Life is good, and joy runs high
Between English earth and sky :
Death is death; but we shall die
To the Song on your bugles blown,
England—
To the stars on your bugles blown!

They call you proud and hard,
England, my England;
You with worlds to watch and ward,
England, my own!
You whose mailed hand keeps the keys
Of such teeming destinies,
You could know nor dread nor ease
Were the Song on your bugles blown,
England,
Round the Pit on your bugles blown!

Mother of Ships whose might,
England, my England,
Is the fierce old Sea's delight,
England, my own,
Chosen daughter of the Lord,
Spouse-in-chief of the ancient Sword,
There's the menace of the Word
In the Song on your bugles blown,
England—
Out of heaven on your bugles blown!

The spirit of our England lives in courage and in laughter;
In saving what is good and true for those who follow after,
But peace at last will crown the brave, and so, until that day,
God rest you merry, gentlemen, let *nothing* you dismay.

A. A. THOMSON

VITAL NOTES ABOUT ENGLAND

THE ROYAL FAMILY AND THE FAMILY OF NATIONS

WHAT qualities do we need? When I say "we," I mean all of us—the Dominions, India, the Colonies. I think there are three predominant—loyalty, sympathy and understanding. Loyalty to our best selves, loyalty to the country in which we live, loyalty to each other, loyalty to the Empire, loyalty to the whole Commonwealth. Sympathy and understanding—none of us have precisely the same problems. Let us each have sympathy and understanding, if we can get it, with each other's problems. . .

I have been in London on many occasions when visitors have come to see us from all over the world, but I have never known such a feeling of the family in London as at the time of the Coronation. The people have not only opened their doors to you this time, but they have opened their hearts, and you have walked right in, and that feeling of family, I believe, is going to go on right through, whatever our beliefs, wherever we go, whatever our history, wherever we are. That may prove to be the most binding force between us—the family under the headship of our King. . .

And as I drove through the streets of London and saw the faces of the crowds eager to see and greet their newly-crowned King and Queen, and listened to their ringing cheers, the

cheers of the warmest-hearted, kindest people in the world, I thought there was only one way in which we could all of us make permanent that deep impression of what we have seen and heard this day:

Let us dedicate ourselves—let us dedicate ourselves afresh, if need be—to the service of our fellows, a service in widening circles, service to the home, service to our neighbourhood, to our county, our province, to our country, to the Empire, and to the world. No mere service of our lips, service of our lives, as we know will be the service of our King and Queen. God bless them.¹

THE FLAG

What is the Flag of a Regiment? You may say, only a piece of rag or cloth. Aye, but into that cloth are woven all the memories of the past; into that the common sufferings, the common struggles, the common victories, and also the common defeats; and that Flag of the regiment has become so much a symbol of its honour to rough men and to poor men, to those of the population here in England taken into the Army because they could find nothing else which would accept them, that it has transformed their character, so that they are now forbidden to carry their Flag into battle, because it was ever surrounded by heaps of corpses, because they would die rather than let it fall into the enemies' hands.²

¹ See Bibliography at the end.

DUNKIRK AND DEMOCRACY

So long as the English tongue survives, the word Dunquerque will be spoken with reverence. For in that harbour, in such a hell as never blazed on earth before, at the end of a lost battle, the rags and blemishes that have hidden the soul of democracy fell away. There, beaten but unconquered, in shining splendour, she faced the enemy.

They sent away the wounded first. Men died so that others could escape. It was not so simple a thing as courage, which the Nazi has in plenty. It was not so simple a thing as discipline, which can be hammered into men by a drill sergeant. It was not the result of a careful planning, for there could have been little. It was the common man of the free countries, rising in all his glory out of mill, office, factory, mine, farm, and ship, applying to war the lessons learned when he went down the shaft to bring out trapped comrades, when he hurled the lifeboat through the surf, when he endured poverty and hard work for his children's sake. This shining thing in the souls of free men Hitler cannot command, or attain, or conquer. He has crushed it, where he could, from German hearts. It is the great tradition of democracy. It is the future. It is victor.³

GREAT ENGLISH WORDS

The English language is the richest in the world in thought. The English language is the richest in the world in monosyllables. Four words, of one syllable each, are words which contain salvation for this country and for the whole world, and they are "Faith,"

"Hope," "Love" and "Work." No Government in this country today, which has not faith in the people, hope in the future, love for its fellow-men, and which will not work and work and work, will ever bring this country through into better days and better times, or will ever bring Europe through or the world through.⁴

QUEEN ELIZABETH ON THE SACRAMENT

He was the Word that spake it;
He took the bread and brake it;
And what the Word did make it,
I do believe and take it.

AN ENGLISH BELL

I remember many years ago standing on the terrace of a beautiful villa near Florence. It was a September evening, and the valley below was transfigured in the long horizontal rays of the declining sun. And then I heard a bell, such a bell as never was on land or sea, a bell whose every vibration found an echo in my innermost heart. I said to my hostess: "That is the most beautiful bell I have ever heard." "Yes," she replied, "it is an English bell." And so it was. For generations its sound had gone out over English fields, giving the hours of work and prayer to English folk from the tower of an English abbey, and then came the Reformation, and some wise Italian bought the bell whose work at home was done and sent it to the Valley of the Arno, where after four centuries it stirred the heart of a wandering Englishman and made him sick for home.⁵

COLOUR AND FORM

What stress there is in England on these mediums of expression, is mellow and interesting. The leisure and progressive ease of the eighteenth century made conditions for the development of artistic effort good. The portrait-painters, Gainsborough, Reynolds and Romney, with their gifts of colour and life, made England of note. Landseer's great paintings of animals, the serene landscapes of Constable, the almost mystic vision of Turner—these artists followed next, raising high the fame of their land.

Unique in the history of England is the London that Christopher Wren built after the Great Fire. He drew plans also for a mighty new city—with great roads radiating from the centre, verily a much-needed and modern form. This did not materialize, but his churches, with wonder in their spires, and S. Paul's Cathedral, dominate the "City"—the smaller London of his day. The device of two orders of columns used gives the exterior of S. Paul's a worth greater than that of S. Peter's in Rome. His building genius matched his architectural inspiration in the clear proportions of the dome.

Earlier Cathedrals and Abbeys there are that proclaim the glories of builders often inspired by the Norman-French life which is a part of the national inheritance.

The serene countryside where they stand or the withdrawn close in the quiet town, or it may be the seclusion of the precincts that are yet within a short distance from busy roaring streets—there are abounding scenes of this

nature in England of today, for both church and castle. No mere relics from the past are these, but continuations that point to the sway of tradition which plays its part in English character, that point too to the love of the land and its ways, to the love of religion, and to the love of home.

Today in North and South two stately buildings are rising, upholding the same love. Liverpool Cathedral will tower over the flat lands of the district from its place on the Mount, apart from the city's bustle, yet near the great places of the city's heart. In Devon, among the wide stretches of moor and wooded lanes, monks are building the great Buckfast Abbey. They work after the customs of old times, Abbot and brethren being the workmen. It means much, in England's being, that such places now are.

—E. MARION LAVENDER

THE SPORTING SPIRIT

The merry waves dance up and down
and play,

Sport is granted to the sea;

Birds are the quirksters of the empty air,

Sport is never wanting there;

The ground doth smile at the spring's
flowery birth,

Sport is granted to the earth;

The fire its cheering flame on high
doth rear,

Sport is never wanting there.

If all the elements, the earth, the sea,

Air, and fire, so merry be,

Why is man's mirth so seldom and so
small,

Who is compounded of them all?

—A. COWLEY

No matter what the game, the Englishman must play it well. Play it well not in the sense that it must be played better than anyone else can play it. But it must be enjoyed in the sporting spirit. The rules must be fair, wide and generous and clear, so that there can be no doubt of interpretation, and so that the vanquished, whoever he be, has had equal opportunity with the victor. This is fair play.

The rules of the game are made to be kept. If they were broken victory might come to the one who breaks them. But the Englishman will not play in that fashion. The umpire is judge and onlooker, who sees most of the game. His verdict against a player means disqualification. The English player believes in the umpire. He must maintain his ideal as a gentleman, essentially masculine and strong, yet gentle.

The game is never ended. The vanquished does not feel that he is beaten, though he will accept defeat in a manly fashion, and be sure that the best man has won. But he is also sure that the other is the best man for this occasion only.

So the games are played, and athletic exercises followed; not on the playing fields of Eton and other public schools alone, but as well on the village green, and the many recreation-grounds in the towns. Even professionalism in games rather fans the spirit of sport than lessens it; and the watchers gain the technique to appraise professional form by playing the games themselves.

The spirit widens in extending circles as time passes. Cruel sports are disappearing, since the suffering of the

victim shows that fair play is not being given. Thus now there are outcries even against the once sacred sport of fox-hunting.

This is the spirit the Englishman prizes. It is to shine forth in other realms too. He is to play the game of life in the same spirit. Nothing mean or unfair must soil his good fame.

—E. MARION LAVENDER

"THE SHOPKEEPERS"

For centuries now business has been the pivot round which life in England has revolved. In business more than in any other activity the native realism and sense of the feasible find their congenial field of expression. Here the limited imagination of the Englishman is an asset; it prevents him from indulging in fantastic schemes. His literal mind and matter-of-factness are as indispensable in business as an abundant imagination is in art. . . . The shopkeeper is neither the offspring of the Philistine nor his progenitor. Rather are they both the product of some more recondite forces within the national character.

Now that the ominous word shopkeeper has been pronounced it cannot well be retracted. It may be a word that one would wish to avoid. Yet it so pertinently describes a certain aspect of the general British make-up that it cannot be lightly dismissed as a mere epithet used by envious foreigners. For whereas his sense of reality represents the positive side of his business acumen, the reverse side is exemplified by the shopkeeper spirit. Without it there would be far less exaggeration of the respect for possessions. . . .

For a long time it has been the fashion in England to laugh at their American cousins who view everything in terms of money. . . . In England the worship of money, though hardly less intense, is often disguised as something else: imperial interests, for example, or the common good. . . .

It is true that in England business has never been conducted with the lack of scruple characteristic of it in so many foreign countries, and that on the whole the British business-man has been superior in honesty and integrity to most of his foreign colleagues. The national talent for religion found expression even in business, and the professional conduct of the British business-man reflected the high level of his native civilization.⁷

SCIENCE AND ECONOMICS

Ask any British scientist what the fundamental motive of his research is and he will probably say "To find truth" or "To serve humanity" or something equally ambiguous.

Although the final aim of science as a whole must for ever remain shrouded in the unknown, the general direction for English science might easily be indicated with some measure of clarity. It would be self-deception to pretend that science is not circumscribed by nationality or that in all countries she pursues the identical aim "to serve truth." The aims of "totalitarian" science during the last few years have been set forth with unmistakable clarity. From the chemist to the statistician, and from the biologist to the physicist, most of the scientists of those countries

have been and are engaged on the task of creating economic self-sufficiency.

By virtue of being the centre of an Empire, of being the greatest seafarer, the greatest banker, insurance-broker, industrialist and merchant of modern times, Britain has clearly shown that economics are her most congenial medium. Not warfare, not music, philosophy or the arts but economics is the sphere in which Britain's mission finds its fulfilment. Equally the study of man as a spiritual, psychological or biological entity is of comparatively little interest to the British scientist. The great modern "discoverers" of the *Homo sapiens*, Charcot, Freud, Jung, Alexis Carrel, Voronoff, are not British.

The predominance of economics in the widest sense of the word over all other spheres of English life indicates the true objective for English science. It can be nothing other than to serve humanity through the medium of economics. At the same time it must be remembered that in English life religion is still a reality.⁸

FREEDOM IN EDUCATION

The University ideal not only in this country but throughout the Empire has fortunately flowered and flourished diversely, accepting directions of local energy, and it may be of local climate and of local circumstance, so that we find no two alike. I think the last thing that any of us would want in our Universities is standardization and its concomitant, mass production. After all, freedom, as in politics so in learning and so in Universities, is the very breath of our being. Looking back and from my own experience, I should say that

the quintessence of teaching is personality, and personality is about the last thing that can be produced in the mass.¹

FREEDOM IN INDUSTRY

I come back to speed, and I want my last words to be on speed. I see a danger ahead that our people may become mechanized, not only in body, but mechanized in mind. I dread the mass mind. I dread the loss of that independent individualist character which has made this nation what it is. I dread the growth of that materialistic view of life which, to my mind, is a danger both to body and to soul. We must see to it that in some way we can preserve the character of our people to meet the changed conditions of the age, and see that our character triumphs over our environment.¹

SOCIAL CONSCIENCE

Probably in no other country has there been so much spontaneous social work as in England. Foreigners are often prone to remark that the Englishman's highly developed social consciousness is a result of England's great wealth; more than any other nation can the English afford to indulge in the luxury of charity. Though this may be partly true, it would be absurd to maintain that the virtues that lead to charitable acts are a natural concomitant of wealth. As we know, it is usually among the poor that the sense of charity is strongest.

The wealth of England may to some extent be connected with certain national virtues in that it is complementary to them. For those virtues form part of the character which has been

responsible for the accumulation of England's wealth. Though it would be foolish to suggest that that wealth is the outcome of virtue, it would be equally unwise to deny the possible existence of some hidden relationship between the evolution of the national character and the enrichment of the country.

The fate of a nation, like the fate of an individual, does not work without its own profound logic. Only our own lack of understanding prevents us from discerning it.²

* * *

"Not to destroy but to uplift," that is the social cry of the future, and that, I believe, will be the social cry of Britain, the country which by its education, its discipline, its trades unions, its habit of citizenship, is the most worthy of all the nations to lead the world in that great change.³

THE NATIONAL CHARACTER

The power of managing our own affairs in our own way is the greatest gift of Englishmen. We have demonstrated that fact in the past, and we shall demonstrate it in the future. It has been ours in a growing degree for a dozen centuries. And I cannot put that thought before you better than in the words of a distinguished Oxford man, the late Master of Balliol, who wrote:

"Nowhere was the village community so real and so enduring a thing as it was in England for at least twelve centuries of its history. In every parish men met almost daily in humble but very real self-government, to be judged by their fellows or fined by them, or punished as bad characters, to settle the ploughing-times and harvest-times, the

fallowing and the grassing rules for the whole village. To these twelve centuries of discipline we owe the peculiar English capacity for self-government, the enormous English development of the voluntary principle in all manner of institutions (clubs, associations, hospitals, joint stock) and the aptitude for colonization. Our politics, our commercial enterprise, our Colonial Empire, are all due to the spirit of co-operation, the spirit of fairplay, and "give and take," the habit of working to a common purpose which tempered the hard and grim individuality of the national character."⁴

RIGHTEOUS WAR

Let us all go to War.
Let every one become a warrior,
And awake within himself the soldier spirit.
For the day of battle is come,
And all that is not for us is against us.
Let there be war in your universe and my universe.
Let us spring to the conflict with loins girded—
With soul ablaze with destructiveness.
As the flame leaps to consume its prey,
Let us now leap upon our enemies
In the joyous sacrament of destruction.
There can now be no mercy towards what must be destroyed;
No compromise or hesitation.
For the Forces of War are abroad.
And invoking their aid we will slaughter
All that is not manful or womanful;
All that is selfish and unco-operative;
All that is tyrannical and ungente;
All that is lazy and inefficient.

Let each man and woman in the universe of the soul;
Each man and woman in the universe of their environment;
Each man and woman within the confines of every moment of the day
Sound the battle-cry and fight.

Fight the unceasing, relentless, unflinching and unyielding War of the Spirit of War.
With lightning speed and marvellous agility and strategy;
With unshakable faith in the Ori-flamme of Victory.
Fighting and dying, fighting and dying, again and again and again.

For the Spirit of War is abroad and its day and its song is joyous triumphant destruction.
And as light horizons the darkness,
And deep sorrow waters the bloom of joy,
So upon true War is true Peace founded.

—HAROLD TYRWHITT

DYNAMIC PEACE

Peace is desirable with all men, so far as it may be had with conscience and honour.

—OLIVER CROMWELL

A GREAT ENGLISH LEADER

I am always longing for a really great man to understand the situation as it really is in the country to which he belongs, and also if possible to understand the world situation no less. . .

But while I have looked in vain in most countries for a man, I feel very certain that Britain has found one in the person of the present Prime

Minister, Mr. Winston Churchill. To me his speeches have the Besantian ring about them, of deep conviction, of dynamic leadership, and of a pregnant unity with the people themselves. Because I feel this more and more, and desired to voice my feelings, I could do no other than to send the other day the following telegram :

PRIME MINISTER, LONDON : THANK GOD FOR WINSTON CHURCHILL.

—ARUNDALE, ADYAR, MADRAS.

I wish I could thank God for an Indian Winston Churchill, but so far as I can see there is at present no one. May he soon come to unite and lead his people to their destiny.

—G.S.A.

BROTHERHOOD IS THE NEXT STEP

In the language of religion we might say that the spirit of the age that is being born with such travail is that of S. John. S. John represents the principle of Brotherhood which expresses itself through equality and fellowship. The spirit of yesterday, still so powerful in most conservative and traditional spheres of life, is the spirit of Peter. It demands authority and obedience. Not the individual initiative and achievement matter to it, but the sum-total of an impersonal collective force. Not the

individual counts, but the hierarchical order.⁵

The torch I would hand to you, and ask you to pass from hand to hand along the pathways of the Empire, is a Christian truth rekindled anew in each ardent generation. Use men as ends and never merely as means; and *live for the Brotherhood of Man, which implies the Fatherhood of God*. The brotherhood of man today is often denied and derided and called foolishness, but it is, in fact, one of the foolish things of the world which God has chosen to confound the wise, and the world is confounded by it daily.

We may evade it, we may deny it; but we shall find no rest for our souls, nor will the world, until we acknowledge it as the ultimate wisdom. That is a message I have tried to deliver as Prime Minister in a hundred speeches, and I can think of no better message to give to you to take away tonight than that.¹

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GOD'S ENGLAND

One look below the Almighty gave,
Where streamed the lion-flags of thy proud foe;
"And who," saith He, "shall lay My England low—
The stem that blooms with hero-deeds—
The rock when man from wrong a refuge needs—
The stronghold where the tyrant comes in vain?
Who shall bid My England vanish from the main?"

SCHILLER

OLD DAYS IN AVENUE ROAD

BY ESTHER BRIGHT

LONDON in the year 1890—what a different world from our world of today. Only fifty years ago and yet so vast a change. There was not much hurry or rush in the streets of London in those days; one could walk without nervousness and think one's own thoughts without fear of sudden death. Even in the city everything moved about with a certain dignified and respectable slowness. Hansom cabs with merry jingling bells on the horses' heads; heavy four-wheeled cabs lumbering along, furnished with rather unclean straw on which one had to place one's feet; very slow horse buses with steep unpleasant step-ladders at the back to enable strong and athletic people to climb up on top—of course no "lady" would dream of exposing herself in such an indelicate way, except possibly a few wild young Theosophists on their way to Avenue Road, dreaming delightful dreams. But I do remember that Lady Carlisle, a leading Liberal politician, always travelled by those old omnibuses and was proud of defying public opinion; but then she was a brave woman!

Avenue Road, No. 19. How clearly I see it now after all these years! My mother had spoken to me of Annie Besant and of her stormy life—the courageous soul who had fought a grand fight against hypocrisy, narrow-minded-

ness and convention. My mother was a good fighter herself and had stood by A.B. in the past during a difficult period of her life. She wished to renew the contact and she wished to meet H.P.B.—so one fine autumn evening in the year 1890 we took a hansom cab from St. James's Place and drove to the Theosophical Headquarters, close by Regent's Park. I have only a rather dim memory of that first evening. It was a Blavatsky Lodge night, so we attended the lecture in the little wooden hall attached to the house. It held about 200 people and was very cosy and homelike. H.P.B. sat on a slightly raised platform at the end of the hall and by her side sat Annie Besant. I only know that the impression created on my mind was a very deep one and I decided I would come closer to the teachings and ideals of Theosophy.

Many times in the following years did I find a welcome in that home, and as time went on I grew more and more keenly interested. How can I describe H.P.B.? I only knew her for a few months. She was a most impressive figure. A powerful, fine, massive head; very tired eyes—indomitable, yet pathetic; impatient at not being able to express herself, she often called on Mrs. Besant to explain to some questioner what she meant, and at the same time she gave the impression of a great and sad patience with her physical condition.

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She had suffered terribly, mentally and emotionally; her printed letters are a cry of despair. Dr. Besant told me she could not read that book. To know of how H.P.B. had suffered was heart-breaking to the one who loved her so devotedly. And yet in spite of those despairing, pitiful letters, H.P.B. was absolutely courageous. She faced a hostile world and never flinched. What a life was hers! Absolute faith in her Master; no thought for herself. She gave herself entirely with a passionate devotion, fighting year after year, imprisoned in a feeble and emotional body—a warrior in prison. No wonder her Master expressed gratitude to this woman. . . . We asked her to dine at St. James's Place during Mrs. Besant's absence in America, but she could not come. She wrote to my mother a very charming letter and spoke of her admiration of A.B.

As all know, the link between these two women was a very close one, and when, on 8th May 1891, H.P.B. got free from her poor, weary old body, the news had to be conveyed to her friend by Herbert Burrows. A.B. was returning from America; Herbert Burrows went to Queenstown to meet her boat and return home with her. It was a tragic blow to her. I remember it well. She came home to find the woman who she thought had "brought her the light," the teacher whom she so venerated, the H.P.B. whom she so loved, gone, and their friendship in this life had been a short one. She returned to face a very difficult situation in her own home. H.P.B.'s pupils, Mr. Mead, Mrs. Cooper-Oakley, Miss Cooper, looked on A. B. rather as a newcomer, not

at all in "fashionable society," and I regret to say two or three Theosophists who had been in the movement for years before this firebrand came in, did not relish the idea of her being the new leader. Surely they, the old pupils of H.P.B., should take first place. Small jealousies sprang up. I was in the house a good deal at this time as I realized what a terribly hard time she was having and I longed to give any aid I could. The only thing I could give was love and a true loyalty and sometimes a little financial help. But A. B. was so humble in a splendid way—she *had* to win through. She was very proud as well as humble and very sensitive and shy and nervous. People seldom realized this. The greatest warrior soul can feel nervous. She had to win through by her very nobleness and goodness to others, by her humility in many ways. . . . You, Theosophists, who only knew her as a great lecturer or even as your E. S. teacher, have no idea of A. B.'s *woman's nature* and how she could suffer; the desertion of friends cut her most deeply. Remember her words: *If a comrade be faithless, let us be faithful to him. If an enemy injure, let us forgive him.*

I have witnessed so many little things in her life, her intense disappointment in some whom she had trusted and loved. But she never forsook a comrade. I remember once expressing my intense indignation at a friend of hers (this in later years) who had shown extreme ingratitude after years of loving friendship and help she had given him. She put her arms around me and said: "Please never speak against him. I have cared for him and I look to him to do

fine work in the future after I am gone." I promised. I write of these intimate moments for it helps us all to realize what Dr. Besant was and is—a strong, great soul, a most tender, loving woman, childlike at times, simple, enjoying the little intimacies of home life, full of fun and joy, but capable of great suffering.

The people who lived at Avenue Road after H.P.B.'s passing were G. R. S. Mead, Mrs. Cooper-Oakley, and her sister Miss Cooper; Herbert Burrows, a very emotional but kindly man. He was a Socialist and did a good deal of lecturing. Then there was dear Kitty Lloyd (Mrs. Lloyd), the head of the East End Bow Club; also Walter Old, who always wore a Byronic open-necked shirt and tie; Mr. Sturdy; Claud Wright; James Pryse (Printing Department); Thomas Green and Amy Dickinson, who later on married; she was a great chum of mine; Archibald and Bertram Keightley, devoted to H.P.B., came and went. I also remember a curious man named Mr. Ablett; he surprised me one day by asking me if I would join him in starting a home for fallen women. I answered: "Yes, if you will join me in starting a similar home for fallen men!" He seemed surprised and never referred to the subject again. The younger members of the household lived at No. 17, the house in the next garden to No. 19. Then there was Countess Wachtmeister, a devoted worker and friend of H.P.B., who informed me that if I entered the E.S. I could never marry; I went and asked A.B. about this. I had no desire for marriage, but did not wish to bind

myself. A. B. smiled, and reassured me.

The women's club at 193 Bow Road, just opposite old Bow Church, was a centre of helpfulness to poor East End girls. A friend had given H. P. B. £1,000 with which she started this club, and A. B. very often went down there. I asked if I could go and work there and she consented, only saying: "Do not come to the East End if you are likely to be upset by the poverty and suffering." I went every Wednesday for a long time and played to the girls on my fiddle whilst they danced. We had very gay times in spite of the poverty. We gave them a good meal for 2½d., as all service was voluntary. A. B. came down occasionally and carved big joints of meat! Kitty Lloyd was the heart and soul of the place. She was very ill at times with heart trouble, but between times she was as gay as a young lamb, full of fun and laughter, and played the piano for the girls by the hour though dropping with fatigue. I fiddled away valiantly and they all loved to come and be happy. They thought I could not dance and offered to teach me!

One very plain, weak-eyed little match-girl (shockingly underpaid for her long hours of work) was mischief personified and had no respect for persons. One evening a Chinese gentleman came down to look over the club. I do not know who brought him. He had flowing robes and a long pigtail; I regret to say Polly got hold of it and gave it a big pull! Now this action was totally unnecessary, but it gave her great joy and I fancy it must have

been an irresistible impulse; we all have it at times. Fortunately, nothing dreadful happened. I sometimes stayed the night at the club when we finished very late, but I often walked part way home westward at midnight, carrying my fiddle, and though Jack the Ripper, the insane killer of unfortunate women, was in the neighbourhood, I never came to any harm. The bus from Bow to Charing Cross took one hour, but though very weary, I was young and extremely happy and enjoyed the quiet, almost empty streets.

Mrs. Lloyd lived sometimes at 19 Avenue Road; she was a most devoted woman, singularly one-pointed in a rather awkward way. If the desire came upon her to give help to anyone in distress, she went ahead and never thought of the possible consequences to others. For instance, my mother lent her our home in S. James's Place, during a few weeks' absence abroad. The servants were away. Kitty Lloyd reigned supreme. There were so many miserable people whom she knew in the East End, why not help one of them, possibly the poorest one she knew? He was a boy, not a very clean boy; in fact a very dirty boy, and she invited him to stay with her during our absence. He accepted, and unfortunately chose my bed to sleep in. The results were deplorable. When my mother returned home, she said: "Never again." But the episode had made Kitty very happy. She also had had an irresistible impulse.

* * *

There were some very pleasant gatherings at Avenue Road; sometimes in the garden, when we would sit around

on the lawn and get A.B. to talk. I remember one rather amusing incident at an evening "at home." There were a good many people present, including Mr. Leadbeater. Now C.W.L. was not fond of women and one lady especially he did not want to be bothered with. I saw him coming towards me rather hastily. "I want to get away from that woman," he said to me. "Why not disappear?" I suggested, and showed him a narrow doorway which led from the hall into the garden. He beamed all over and in the twinkling of an eye he was gone. He had disappeared in an almost occultly mysterious manner, and he never came back. The lady advanced towards me; I stood with my back to the little door and she knew all was lost. But C.W.L. liked some women, my mother, for instance. He often came and stayed with us at Shepperton-on-Thames or Goring, in the summer-time. He enjoyed "lazy-ing" on our electric launch, *The White Lotus*. I behaved very badly to him on one occasion. A.B. asked me to take him up the river in the launch, but she said: "Be home by 4 o'clock, as we are going to hold a little meeting on the lawn." Well, when I had gone up stream a mile or two, I began to turn the launch homewards. "Don't turn back yet," said C.W.L., "let us go farther on." I told him I had promised A.B. to be home by 4, and so I must return. He said: "No, there will be no meeting, we need not return." But I felt I *must* go back, as I had promised; so in spite of C.W.L.'s repeated remonstrances, I turned the launch down stream. He was quite in my power as I held the steering-wheel.

But he was right, there was no meeting that day; was I right or wrong to refuse him? I expect he thought me a very obstinate young woman.

He came once to Nice and spent some happy weeks with us there. He had Basil Hodgson Smith with him. We had some splendid rides with him on our bicycles over the hills between Nice and Monte Carlo on the Cornice Road. He rode at a tremendous rate. We often sat in the lovely sunshine on the steps of the Villa Idalie, leading into the garden full of orange trees; it was a lovely spot and C.W.L. was very happy. He told us many interesting stories there and I think the glorious weather and blue sky helped him.

I travelled with them as far as Toulon on their homeward journey and I shall never forget C.W.L.'s disgust and annoyance at an unfortunate, but really quite inoffensive, French gentleman, who smoked cigar after cigar, very strong ones, in our compartment. C.W.L. kept his head out of the window most of the time, using, I believe very strong language silently, against all smokers, and as the Frenchman, of course, wanted the window shut and C.W.L. decided it should remain open, they came out of the silent battle with checkmate to neither combatant.

To go back; it was in 1895 that he and his young friend Mr. Jinarājadāsa (we call him Brother Rāja now) came to live at The Theosophical Society's Headquarters. It was then that he and A.B. spent much time together investigating the nature of the atoms of the chemical elements. Mr. Jinarājadāsa's little book *Occult Investigations* goes very thoroughly into this most in-

teresting subject. He gave the older students assistance by taking down notes whilst they carried on their investigations together.

I remember well when C.W.L. and Brother Rāja first came to Avenue Road to live, and how C.W.L. led me across the hall after a meeting and asked me to make friends with Rāja. He spoke some very significant words to me on that occasion, words which I have always remembered and have not even repeated to Brother Rāja.

* * *

I often went up to Avenue Road at 7 in the morning for A.B. was just beginning to learn to ride the bicycle; she was very plucky and dashed off down Avenue Road towards Regent's Park at a great rate after the first lesson. I followed as fast as possible, fearing a mishap, but she was soon quite at home in the saddle of her machine. I would then go back with her to breakfast and sit in her room with her, these were very pleasant days. The large room she worked in looked on to the back garden; she had built it for H.P.B.

The death of her old friend, Charles Bradlaugh, was a sad event for her. They had kept up the old friendship in spite of differences of outlook. I remember how she came straight from his death-bed to lecture at Blavatsky Lodge; she was very quiet and sad but she gave us a grand and inspiring lecture.

And the President, Colonel Olcott, what of him? He came to England now and then and was always very kindly, hearty and jolly. I did not realize in those days how fine a worker

he was; he was full of jokes and friendliness; he had flowing white curls and a fine white beard. He offered me a lock of his hair once; I am sorry to say I refused it. How heartless young folks can be! I am sure he wanted me to have it; I ought to have taken it and sworn I would treasure it evermore, but I did not want an old gentleman's locks, or a young one's, for that matter.

Mr. Chakravarti came with Mrs. Besant to stay a few days at our summer home, Shepperton-on-Thames. He was frequently at the T.S. Headquarters, also his wife, a charming Indian lady. He chanted to us in the evenings some very beautiful Indian songs. I remember one rather funny incident about him. A.B. had to go to London on business and she left Mr. Chakravarti in my charge. "Don't leave him alone, dear, whilst I am away," she said to me; "he hates being alone." I hoped she would not be away too long, but I stuck to my post womanfully. We walked about the gardens together, over the lawns and by the river banks; where he went, I went; I never left him. We had tea together and then into the gardens again. I must have been a terribly conscientious young woman. He did not seem to mind my continual presence, and gave me a long and informal lecture on Duty during our wanderings. I listened respectfully, but I was very glad when A.B. returned from London. I felt I had done my duty that afternoon.

* * *

We had some big tragedies in The Society in those years; the Judge affair was the worst. I won't go into it here,

but Mr. Judge was accused of forging the Master's signature, and, of course, this created a most painful and really tragic situation. A. B. believed him guilty, but did her best to conduct matters so as to spare him as much as possible. We had a Convention to discuss the situation; I remember poor Mr. Judge's tragic expression—he had a very sad face. Before the meeting, A.B. spoke to us, her own people, and told us whatever happened at the meeting we were not to take part or defend her, for Judge, of course, was attacking her honour. I cannot describe the pain and shame of those days. At the meeting, Colonel Olcott, I think, was in the chair, and after a painful discussion, Judge and his people, those who believed in him, all walked out of the hall. But that was not the end; Walter Old gave all the sordid facts of the case to *The Westminster Gazette*, and every day a leading article came out ridiculing The Theosophical Society, piling up damaging facts. A very clever, sarcastic leader-writer he must have been. It was a horrible time and I suffered so much to see A. B. suffering that I felt very ill; ideals that were sacred to us were sneered at, exposed in the most sordid and horrible way. It did need courage to stand by The Society in those days, for every one read the unsavoury articles and there seemed no answer to be given which would help the situation. Mr. Judge wrote to me afterwards, as I suppose he did to others, asking me to help in the "saving of Mrs. Besant." He said she was under the influence of the dark powers and had fallen very low; would I join him in trying to help her? I answered very vehemently and

received from him a courteous reply. He must have suffered very severely. . .

* * *

But we had some most happy times at Avenue Road. On New Year's Eve a few of us always gathered together, at No. 19, to see the Old Year out. We sat in H. P. B.'s room in the dark, and kept silent until the New Year was born, and then C.W.L. told us stories full of interest. . . . And how delightful it was when A. B.'s lectures, given at the Adyar Conventions, were published. I recall especially *The Building of the Kosmos*: that was a most thrilling set of lectures. And

again, I remember on Thursday evenings walking up from the bus along Regent's Park with a song of joy in my heart, knowing that A. B. was just round the corner and would welcome me with her wonderful smile and affectionate eyes. How understanding she was! Twice she warned me not to force "belief," for I did not "believe" lightly. And even now I do not think what people call "belief" matters so much. It is thought, feeling, action, life, that counts in the real world. So I think at least. In time we shall know; the Universe is Life and we live in that Life.

REVIEWS: A BOOK AND A JOURNAL

The Play of Consciousness, within the Web, by Edward L. Gardner. The Theosophical Publishing House, London, 1939, pp. 100. Price 6/-

The second half of the title connects the book with the author's previous publication, *The Web of the Universe*,¹ of which it is a continuation, or better, to which it is the natural complement. The relation between the two books is that between the objective and the subjective universe, body and soul, physics and psychology. This determines also their different character, the older book being largely descriptive, the later more philosophical, which again makes for the apparent contrast in their outer appearance, the earlier publication being profusely illustrated with charts and diagrams, while the new one, except

¹ Same publisher, 1936; pp. 102; price 6/-.

for a symbolical representation of the "web," is bare of any external illumination, and does indeed not need such, but glows with its own inner light.

The knowledge, the philosophy, the view of life that underlie both books is avowedly that of *The Secret Doctrine*. No small tribute is paid to that work, when it is said that "the book is still much more than up to date." Indeed, it was and will be, "for long years to come," ahead of its time, and "a source of information and instruction for the earnest student," as the Master K. H. said. But it is not an easy work, and we must be thankful, when such running commentaries as it were, like Mr. Gardner's books, now and then appear to lighten the student's task.

The Play of Consciousness starts after a short introductory chapter with

an exposition of the true relationship of "God and Man," of the universal and the individual aspects of the One Life, to pass on to the "Flow and Ebb" of that Life in its alternating, expanding and contracting rhythm of movement. The next two chapters on "Life and Light" and "Instinct and Intuition" are again innerly connected, as are also the following two, "Focussing Life" and "The Human Centre of Consciousness."

The chapter on "Will and Mind" is in my opinion the least satisfactory, perhaps a consequence of the restricted sense in which the term mind is generally used, and its (in my opinion) unnatural division into a lower and a higher mind. All this is too intellectual. Mind should rather be conceived as including not only everything mental, everything psychic and spiritual, embracing therefore will, desire, feeling, as well as thought, judgment, reason, but also everything physical and material as well, in the idealistic sense that whatever is is "mind only" (cittamātra).

The chapter "Microscopic and Macroscopic" returns to the topic of the second chapter, from a slightly different angle.

Then follow again two interrelated chapters on "Past and Future Now," the link between which is "Karma."

The last chapter "Governments and Peoples" gives a glimpse of the inner government of the world by the Great Hierarchy, and the co-operation or non-co-operation a free humanity may give to Them.

A short "Review" or summary closes this lucidly written compendium of the secret doctrine—that science of life

which gazes deeper into its mysteries than ordinary science does.

I think I cannot do better, for a further recommendation of the author's books, than to reproduce here what Dr. Arundale said last year in his Presidential Address to the 64th International Convention at Adyar:

I wish to draw the particular attention of my fellow-members to Mr. E. L. Gardner's recent splendid contributions to our classic Theosophical literature. They are:

The Web of the Universe;
The Play of Consciousness.

I propose to do myself the honour of submitting Mr. Gardner's name for the award of the Subba Rao medal in 1940, this to be my final submission as President during the years 1934-1941 [his first seven-year term, and let us hope, not the last]. Such an award would well be the keystone to our arch of Subba Rao medal awards during these years.

ARYA ASANGA

Theosophy in Action. Quarterly Official Organ of The Theosophical Society in Europe (Federation of National Societies in Europe). This year's subscription 2s. 6d.

In Europe's greatest need, the appearance of this new publication, standing as it does for the harmonious blending of individual freedom, social subordination, and (inter) national confederation in human action, is doubly welcome. For the time it is inevitably restricted in its scope to the relatively small group of islands on the outer rim of the Continent, for the whole of which it is intended. But the fact is there that it is brought out from the last bulwark on that same Continent, where such principles may still be proclaimed without

danger of grim suppression. That and its thus forming part of the heroic struggle, now waged by that island group, gives sure hope that the time will come when it will actually reach

the whole of Europe to help in establishing the new order based on the undying principles of freedom, brotherhood and co-operation.

ARYA ASANGA

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INDIA

THE THEOSOPHICAL SOCIETY REASSERTS THE FACT OF UNIVERSAL BROTHERHOOD

(Unofficial—July 1940)

In these days of supreme conflict between good and evil, and in a world divided against itself, The Theosophical Society reasserts the fact of the Universal Brotherhood of Humanity, to form a nucleus of which it was brought into being by the Masters of the Wisdom in 1875.

It declares its unbroken and unbreakable Universality, welcoming within its membership all who believe in the Universal Brotherhood of Humanity, be their race, or faith, or nationality, or community, what it may, be their opinions what they may, be they bond or free.

It declares that it has no orthodoxies, no conventions, no dogmas, no articles of faith of any kind. Its strength and solidarity lie in the recognition, and as far as possible observance, by every member of the fact of the Universal Brotherhood of Humanity, so that it stands in the world as a Fellowship of Nations, of Faiths, of Opinions, which neither wars nor antagonisms, however acute, can ever break.

The Theosophical Society is one of the greatest healing powers in the world, for its members individually and collectively rank friendship and brotherhood above all that separates.

The Theosophical Society was one of the first movements to heal the wounds left by the war of 1914-1918. It will be one of the first movements to heal the still more terrible wounds of this war. And already its members are at work seeking to help to plan a Peace which shall bring to the whole world and to every individual in it a spirit of good comradeship and carefree living.

Wherever a member of The Theosophical Society is, there is he striving his utmost to do his duty as he sees it in the light of his understanding of that great Science of Theosophy which is the Science of Universal Truth as The Theosophical Society is a vehicle of the Universal Brotherhood. He may be working in the war, or apart from it, or even against it. But be his occupations what they may he is a living force for Brotherhood. Therefore has he goodwill towards all and understanding for all. It may be his duty to fight. But he never fights with rancour, still less with hatred, for he knows that in each the dross of evil must sooner or later burn away, leaving only the pure gold of good.

The Theosophical Society stands for Universal Brotherhood and therefore for Universal Peace, Universal Justice, Universal Freedom, and no less for Universal Tolerance and Understanding.



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: 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 insofar 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.

PLANNING THE NEW PEACE

IT is appropriate, in the month of the revealing of Theosophy once more to a world in need, and of the fashioning of the channel—The Theosophical Society—whereby the world was to be irrigated with Brotherhood, outward and visible sign of Theosophy, the Science of Life, that we should turn our thoughts to Peace.

For the purpose both of Theosophy and of The Theosophical Society is Peace, since without Peace there can be no Brotherhood, just as without Brotherhood there can be no Peace.

The last war of 1914-1918 was a war for Peace and Brotherhood, and it ended largely in the defeat of these, whoever won the victory on the physical plane.

Hence the need for the present war, that the defeat might be retrieved and become a victory for that Peace and Brotherhood upon the firm establishment of which the future of the world depends.

There is no doubt that the present war will be won as was the last war, but the supreme question still remains as to whether Peace and Brotherhood will again largely be defeated as they were a quarter of a century ago.

Twenty-five years ago the war went on after it was officially over, even though a paper peace was triumphantly signed by the combatants at the command of the victors. Shall it be the same when the time for peace comes once more? Will there be a paper peace again to gloss over the physical war, but in truth to leave untouched and unredeemed those moral and spiritual issues to determine which the war was released by the high Gods?

The signing of Peace will not mean the end of the war unless these moral and spiritual issues become the determining factors in the fashioning of the Peace. If they do not, we shall only have another war as in fact we had from 1918. We shall but end one kind of war to begin another.

ALL MUST PLAN AND FROM NOW

Is the real war for Peace, between greatness and nobility on the one hand and pettiness and greed on the other, to begin again when the physical-plane war is over? This is what happened in 1918, to the despair and desolation of that great man, President Wilson of the United States.

Will this happen again? It will unless from now men and women and youth of goodwill prepare to guard the Peace-to-be from the dangers of war.

I say "men and women and youth," for I know well that men

alone will not suffice to establish a lasting Peace, honourable to all alike. I know that there must be women and young men and young women to make the Peace real. If age is going to dominate, if men are going to dominate, then the Peace will not be worth much. It was not worth much when old men fashioned it in 1918. It will be worth less today if they are allowed to try to fashion it once more.

Now is the time for the women of the world to begin a great planning for Peace. Now is the time for the youth of the world to begin a great planning for Peace.

Now is the time for all who are young in heart, and generous, and understanding, to begin a great planning for the Peace that shall be their peace, the peace of those who will inhabit the new world, not the peace of those who are passing away with the old world.

Not that age has no place in the planning for Peace. It has, and must have, a very honoured place, for age has its splendid worth no less than youth, and the two should plan together. But age tends to forget youth and to conceive that it alone is competent to construct a scientific Peace. The high resources of youth have not yet been tapped, nor have they been encouraged to develop upon their own lines.

Yet the women and the young have helped to win the war no less

than the men and the older statesmen.

Indeed, it is the young who will *have* won the war, whether in the air or upon the earth, and the women who will have been the background of their victory.

It is for them to decide the Peace which they have won.

VITAL QUESTIONS

Some vital questions occur to me as I think of the Peace which is to be, when the Allies win the war, as win they must.

We declare we are fighting for Freedom and for Justice. Do we yet know what these really mean? I think we do not, save in the vaguest way. We must try to be clear for what we are really fighting in terms of Freedom and of Justice—Freedom and Justice for whom, for what, how?

Will vested interests once more prevail as they prevailed twenty-five years ago? Or have we at last learned the lessons war is designed to teach as war alone can teach them if they can be learned in no other way?

Will money dominate once more, and so bring war again?

Will national greeds dominate once more, and so bring war again?

Will vengeance dominate once more, and so bring war again?

Will the spirit of a world Brotherhood dominate as it has never dominated before, or will some

nation or a group of nations dominate once more, and so bring war again?

Today we are exploiting, and rightly, a high idealism. During the last war we exploited the same high idealism.

In 1918 this high idealism was largely swept aside in the ignoble political scuffle of Versailles, and was forgotten as life began to return to its old normality. While those who won the war, the young and all who suffered for Peace—they, too, were forgotten, even though it was so strenuously declared that the war was being fought to make the world a fit place for the dwelling of heroes!

Shall there be a no less ignoble political scuffle when Peace comes to be signed in Berlin?

Shall those whom we swear we shall ever remember in gratitude and thankfulness be again forgotten?

If so, God help the world!

God forbid that we should again barter the great idealism which now so wonderfully animates the war for just that mess of pottage which has covered nation after nation with shame and dishonour.

We must indeed hold fast to the ideals for which our airmen, our sailors and our soldiers have fought and suffered and died, to keep safe for the new world. At the supreme moment of Peace, when agreement has to be reached, it is these ideals

that must sway the whole assemblage, it is these ideals that must become the foundation of a new world.

INDIA'S COURSE IS CLEAR

But, as I have said, the whole world must plan for the Peace-to-be in the very midst of the war that is. Every nation, yes, and every faith, must establish within itself a new Peace for its new life. And all in nation or in faith who belong to the future must from now become busy in making their countries and their faiths anew.

For India this task is by no means difficult, for one of her greatest servants has already prepared for her in The Commonwealth of India Bill that Indian form of Freedom which she needs for the release of her age-old life. I have published the contents of this Bill in a handy booklet which should be read by all who are eager that India shall become an Indian India pulsating throughout her being with her own eternal life in the many aspects of its genius, and in its power to help the world.

Unfortunately, the majority of Indian leaders have allowed themselves to become hypnotized by the slave-mentality conception which feebly imagines that unless Britain gives, India cannot live. I have no doubt whatever that Britain has the duty to declare that India shall henceforth have the status of full

self-government, and I am always praying that His Majesty the King-Emperor will soon make an historic Declaration to this intent.

But India's course is clear. *She* must herself as a nation declare the nature of her own freedom and the nature of the channels through which the power of her freedom shall flow. She ought to be doing this now. But she is a house divided against herself. Her leaders are at cross purposes, and are poles apart so far as regards the possibility of agreement. So they were when Dr. Besant was with us out here on the physical plane, and so much so that despite all her most self-sacrificing endeavours they remained apart, to the inevitable postponement of that Home Rule which might have been achieved during her lifetime had she been heeded, instead of being ignored, in the welter of mutual quarrelling which slowed down the progress of India as barnacles impede the movement of a ship.

Is there nothing that can be done to stop these quarrellings? Is there nothing that can be done to unite the various parties and sects in a common service of the Motherland? India! The world hath need of Thee, and Thou hast sore need of Thy Self!

EVERY COUNTRY MUST PLAN

But not only has India urgent need to plan her own Peace, and

thus to help to add to the Peace of the world. Every country, belligerent or neutral, should be planning a new Peace for herself, and her foremost citizens should be at work now in such planning—men and women, young and old.

Britain must begin to shape herself anew. The United States must begin to shape themselves anew. And so must every land throughout the world. And those who plan must plan fearlessly and without favour. They must perceive clearly, and without prejudice, the nature of their country's assets and liabilities, her credits and her debits. They must discover ways and means of planning that she shall pay her debts with all convenient speed, and they must see if they cannot also plan to make her assets finer and nobler and intimately accessible to every one of her citizens.

For unless each country comes to the Table of Peace, round which must sit at the end of the war neutrals and belligerents alike, with its own life in process of renewal, with some clear conception as to the nature of the new life it must in future lead, how shall there be possible a common and an harmonious planning for the new life which the whole world must lead?

Only as each country is slowly but surely setting its own room in order can it hope effectively to help to set the world house in order, for,

after all, the fundamental principles are the same for the house as a whole and for every room in it.

EVERY THEOSOPHIST MUST HELP

And faiths must be busy about their renewing no less than the nations, for the antagonisms between faiths and between sects within faiths, and that intolerable sense of superiority which is the root of the all-too-mischievous proselytization—all these antagonisms are part of the cause of war, and must pass away from the new world of a fuller Brotherhood.

Who better, I ask, to help in all these plannings than Theosophists, than members of The Theosophical Society? So do I call upon Theosophists everywhere throughout the world to get to work to plan the new Peace, that it may be a better, a truer, a more brotherly Peace than any Peace that has gone before it.

What right have we to our Theosophy and to our membership of The Theosophical Society if we do not share with others the light these so plenteously bestow on us?

So do I call upon Theosophists everywhere to work with all movements which are planning a Peace, whether for nations or faiths or for the whole world, which shall bring freedom and justice and contentment to all.

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AN ACT OF REVERENCE

I cannot help constantly thinking of the anxiety and suffering thousands upon thousands of people are enduring throughout Europe as the direct result of the war.

Every time, and everywhere, that there is a leave-taking, there is grief—all the more poignant because it is often so heroically concealed. And I think of each such leave-taking as being preceded by almost heart-rending anticipations, these becoming, as they must, more and more oppressive as the moment for departure draws nearer. I can well imagine the scenes at railway stations as the departing warrior is torn from his family, his fiancée, his comrades and friends. I can well imagine the loneliness in the home as the gap comes which no one can fill save he who has gone away. I can well imagine the terrible anxiety as to whether he will return at all, or, if he returns, how he will return.

How much harder it is for those who are left behind even than for those who are plunged into the awful horrors of actual fighting. To wait is so much harder than to act. To wonder what is happening is so much harder than to be in the midst of the happening itself.

I pay my reverent tribute to all those who are offering their lives for the mighty cause of Peace and Justice and Freedom. I pay my

reverent tribute to the heroic way in which their offering goes on day after day, night after night, without interruption however terrible the conditions in the midst of which they stand so firmly and with such marvellous endurance.

But I feel, if possible, even more reverent to the women who are left at home, who bear, I am certain, the still greater burden of waiting in fear and in hope, in harrowing doubt, and in grim determination to show at all times the magnificent example of cheerfulness and of stirring encouragement towards those who, as they know full well, need all the cheerfulness, all the encouragement, they can get. For the latter the strife itself may deaden the pain. There is not often something available to deaden the pain of those who are left behind, unless they can find a measure of forgetfulness, too, in some service they can give in war work.

And then I think of all the splendid young men of the Fleet Air Arm and of the Royal Air Force—the flower of British and French and of other youth—who literally without cessation day and night, with the bare minimum of time necessary for food and for a sleep liable to be interrupted at any moment, are in the air fighting as never men have fought before. Young sons they all of them are of fathers and mothers who must be yearning after them with a veritable

passion of tenderness and anxiety and hope. These young people have been the light and life of their homes. They have in thrilling delight found companions who shall become the partners of their future. And in the midst of little companies of relatives and friends they have been planning their future, and perhaps have already begun preparing for it.

And now . . . everything changed. The future has become a dream far off. The present has become a tremendous, concentrated reality: a grim reality from one point of view, grim indeed as parents and friends and lovers look at it, yet from the point of view of the young airmen an adventure such as they had never imagined would be theirs. Dangerous, of course, and heart-rending if one allows oneself to brood upon what one may lose. But never so heart-rending as to blot out the immense exhilaration of the adventure, or the sense that thus to help to defend the Motherland is a joyous privilege beyond all price.

But there is anxiety and sorrow for those who can but watch and pray, and heavy loss for the nation of young lives it can ill spare, for they will have given their youth that their land may live, whether actually they live on earth or enter a heaven for their renewing.

I know how marvellously one and all bear their burdens, of what-

ever nature these may be. I know the fortitude and sparkling cheerfulness of the partings. I know how heroism makes fragrant the lives of a whole people. But I cannot also help knowing that in the privacy of the home, when none are about, when there are none to see, the will yields awhile to the emotions, as it also yields awhile when soldier or sailor or airman is alone just, perhaps, for one brief moment, alone with the peaceful, happy life he has so splendidly renounced.

My reverence and honour are with this heroism, too, all the more sacred because it is so right and is so beautifully concealed lest it weaken those who at all costs must be strengthened.

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THE WORLD IS MY COUNTRY

I am sometimes upbraided for declaring that neutrality is a crime in these days of a world-wide war to save freedom from force, and I am reproved for saying that the United States, among other neutrals, ought to throw herself into the war. It is said to me: Pass judgment upon your own country, but leave other countries alone to mind their own business.

But I do pass judgment upon the land of my birth, Britain, as I also pass judgment upon the land

of my adoption, India. A quarter of a century ago Dr. Besant, Mr. Wadia and I were interned for passing judgment upon Britain. Surely we cannot be expected to do more than pass judgment upon our own countries and to suffer for our temerity.

Are those who assail me for passing judgment outside my jurisdiction, as they would deem it, themselves passing judgment upon their countries, and have they had to suffer for their temerity?

It is often forgotten that there are many more citizens of the world than there used to be, and I am one of these, as is almost every Theosophist. The world is our country, and this world-country of ours is as dear to us as is the land of our birth or of our adoption.

We feel, therefore, that we have the right to pass judgment upon any part of the world, because we pass it in a spirit of intense goodwill and appreciation of the great worth of the section of the world concerned. So is it that I feel free to pass my judgments wherever the spirit moves me, for I feel myself to be as much a citizen of one country as of another, even though I may have special responsibilities in regard to a particular country.

I want to help every country, and if I pass a judgment it is in no sense of some fancied superiority of wisdom, but rather with a most eager desire to help.

I do think the United States ought to enter the war with all her strength. I do not say I am right in so thinking. But I do say that I am honest in so thinking, and that it is out of my love for the American people, for their great past, and for the great future that I hope is in store for them, that I dare to say, even at the risk of misunderstanding and abuse, perhaps ignorantly, what comes from my heart and appeals to my own best judgment.

I have often said, and I say again, that it was a crime for Britain not to declare war against Japan when Japan began her terrible invasion of China. Britain is an Asiatic power, and nothing that happens in Asia can for a moment be a matter of indifference to her.

The invasion of China was a major event in Asia, and Britain ought to have intervened from the very outset. She remained neutral, and I hold that such neutrality was a crime the effects of which we are now beginning to feel in a severity which I can only hope will not grow more intense.

It may, of course, be that Britain was unprepared, and could not have intervened effectively. But then this unpreparedness itself was a crime, as has been that unpreparedness which prevented Britain from checking Hitler's madness when it began to show signs of breaking out.

The United States is now, perhaps, making the same mistake as Britain made, and these mistakes are liable to be of a very disastrous nature. At least, this is how I judge both Britain for her recklessness with regard to preparedness, for her abstention from crying halt to Japan, for her most dangerous neglect of India's rightful aspirations, and as I also regard the United States for her seeming neglect of a stupendous opportunity to make herself and the world safe for freedom and justice. I believe she will remedy this neglect, and I do not hesitate to admit that I may be quite wrong in my estimate of her duty. But if I estimate at all, it is out of my deep affection for the American people, as I have already said, and in gratitude for the most generous reception I have always had when I have been privileged to visit their country. I do indeed apologize to any friends who feel distressed at what may occur to them to be my impertinence. But I have no intention to be impertinent, but only as true as possible to a great country.

I know well, of course, that the United States is substantially helping Britain in the matter of war material of all kinds. But she must ask herself the question: What sacrifices am I making for the cause of Freedom and Justice to which I have already committed myself up to a certain point?

It is only sacrifice and heroism that can ensure the victory of Right, and if the United States desires to participate in such victory she must rise to those heights of sacrifice and heroism whence alone she can take her flight to triumph.

Britain is now rising to these heights, but cannot yet reach the summit because she has not yet learned to do her bounden duty to India. She hesitates and vacillates, largely through lack of imagination and of vision. Whenever she does great things she tends to do them slowly and as often as not almost, but not quite, too late. She knows that India must have her freedom. She has said so. But she must act towards India in fulfilment of her declarations, and by a great and well-deserved gesture show her complete trust in the people of a country that is indeed her brother-nation.

Britain asks for help. She needs help. And she deserves all the help India can give her. But in her turn she must make it possible for India to give that help with a full and happy heart.

She must give her trust to India whole-heartedly. Only on the basis of mutual trust can there arise the common strength vital to the victory of the Right. If she trusts without reserve, and proves her trustfulness, then will India arise as an unleashed tiger to stand

beside the British lion against a whole world of evil.

Britain and the United States have each a sublime opportunity to rise to heights of noble nationhood. Each has the sublime opportunity to help to give to the new world a Peace, a Freedom and a Justice which together doubtless with other nation-comrades they will guard against all attack.

Britain must free India. The United States must help, with all her resources of men, money and material, to free the world.

Then indeed will the darkness be over, and the Light of God will make happy the paths of all His creatures.

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NOVEMBER 17

I most earnestly hope that as far as possible November 17th, the anniversary of the foundation of our Society, will be celebrated with special fervour in the midst of the present conflict between Light and darkness. It is wonderful how in Britain the work of the various Sections continues despite the immense obstacles in the way, and I am sure that partly because of this devotion on the part of our members there is a spiritual quality in the resistance of the British people and their many Allies which augurs well indeed for the ultimate triumph of the Right.

I should like to hear from all over the world of gatherings in honour of November 17th unprecedented in enthusiasm and in constructive purpose, so that the power available for the coming year may be commensurate in its increase to the needs of the whole world. In some countries, of course, there can be no overt celebrations, for they are crushed under the brutal tyranny of the German conquerors. But even in these countries there will, I am sure, be a celebration in the heart of every member, and the celebration will be all the more potent for that very reason.

On November 17th we shall be thinking of our brethren in the devastated countries. We shall be sending them our most brotherly wishes. We shall be feeling for them in the great sacrifices they have been called upon to endure. And we shall be waiting with them the time when freedom will once again envelop every land, so that Theosophy and The Theosophical Society may be able to give their precious gifts without let or hindrance. When the war is over we must have a great Theosophical reunion in Europe. And what a joyous gathering of brethren it will be. Already I am looking forward to it with delight, for I shall hope to be there, whether as President or as a private individual.

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THE YOUNG CITIZEN

I shall be very glad if Theosophists all over the world will give a generously helping hand to the younger brother of THE THEOSOPHIST, now called *The Young Citizen* (formerly *The Young Theosophist*) and edited by Rukmini Devi. This bright young journal—I was almost writing “this bright young thing”—has a hard struggle to maintain its existence, since most of its subscribers are young Theosophists not particularly endowed with the necessary financial resources to help their own special journal along.

But a journal for young Theosophists, edited by a young Theosophist and with young Theosophists as its principal contributors, is vital to the spread of Theosophy and of membership of The Theosophical Society among those who in the near future will become the mainstay of both. We older Theosophists have our own great work to do, for we must needs be the mainstay of the work today. But we must prepare for the future by strengthening in every possible way the youth movement in our Society. Attached to every Lodge throughout the world there should be youth activity in one form or in another. Every Lodge and every Section should be constantly preoccupied by thoughts as to how to bring home to the young the immense

value to them of Theosophy and of membership of The Theosophical Society, so that when the time comes there may be ready for The Society and its work a strong body of successors to ourselves of the older generation.

The Young Citizen is published monthly at the Headquarters of The Theosophical Society, Adyar, Madras, and the annual subscription is two rupees for India and Ceylon, and five shillings or \$1.25 for other countries—post free.

I shall be so glad if members everywhere will send in subscriptions to the Manager at Adyar, not only for themselves but also for their fellow-members and for distribution among young Theosophists and young people generally.

Every young Theosophist ought to have a copy, and every older Theosophist too, so that he may be constantly in touch with what is going on in the world of young Theosophists.

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THE LIFE OF AMERICA

A number of articles have been sent to me from the United States in response to my request for material wherewith to publish a booklet to be entitled *This Is America*. These articles are excellent, but evidently I did not make myself clear, for what I want as regards the booklet is a series of

thrilling extracts from the writings of the great men and women of America, partly setting forth America's ideals in every department of her life, and partly describing in great language the highlights of American history both from the point of view of events, movements and persons.

I wanted the material to be from the great of the land, so that from their testimony a picture might come into existence of the real America, the great America, the America with a mission to herself and to the world.

The articles I have received do not, of course because of my lack of clarity, give me what I want for this purpose. But they are so in-

forming, and so excellent from another point of view, that I feel it a privilege to publish them one after another in THE THEOSOPHIST, and I am sure they will be widely appreciated, both for their intrinsic value and for their literary form.

I am still hoping to receive material as I have described it above. In the meantime we have just published a booklet under the title *America's Noblest Speak to America and to the World*, the first of a series "The Clarion Call of the Great." This particular booklet contains only short extracts from the utterances of the great of America. *This Is America* would survey America's greatness in more detail and more richly.

George A. Arundale

MADAME BLAVATSKY: AN OFFERING

It has not been our honour to have lived when you lived but your life is the light of our present.
It has not been our joy to have heard when you spoke but your speech is the utterance of our present.
Only the shadow of your face in the pictures that we see.
Only the echo of your voice in the books that we read.
But we know what we know.
Only your shadow guides us and we hail its darkness as light.
Only your echo calls us and we answer its summons to service.
Only the shadow of a life that was lived.
Only the echo of a song that was sung.

BENITO F. REYES

PEACE PLANNING: THE WILL TO CEASELESS CHANGE TO MORE-NESS

BY EDITH F. PINCHIN

THE Peace Planning Committee recently formed at Adyar has been organizing its ideas and suggestions with the aid of certain diagrams

and symbols given by the President of The Theosophical Society. One of these symbols is the five-pointed Star of Life, the points denoting:

Universality of Life

Universality of Unity

Universality of Purpose

Universality of Brotherhood

Universality of Individuality



Such symbols can be considered in their wholeness and can also be analysed, different aspects of them being developed by students according to their individual approach to the question. The following notes only touch a very small area of the work, but the ideas put forward in them presented themselves to the writer in such a definite and insistent manner that they may be of some use to others.

There is, to my mind, a dual task in this Peace Planning, two differing but connected aspects, and both these aspects must be attended to if the planning is to succeed.

FIRST: A NEW ATTITUDE

First and foremost, a *new attitude* must be both the heart and

basis of all the work—a living, pulsing, fiery attitude, such a pulsing that grows from more to more. It is indeed a new attitude that has never been infused before, its secret being in that quality of *more-ness*. All our plans must have the quality in their very nature so that *those plans themselves are capable of being more and more every day, every month, every year*; they must by their very nature be bound to be ever going to a more-ness. The failure of plans so often is that they lack this; they may be drawn up on a magnificent, vigorous, wide and lofty scale, which perhaps it may take many years ultimately to reach in fine attainment. In all those years there will be growth, and

therefore life organizing itself splendidly, but when at last the ultimate is reached there is a stop. That is not Theosophy or Evolution—there is no ultimate in Theosophy. If I may give an explanatory comparison in Nature I would suggest that we consider the snake which outgrows its skin. It is true that it has already prepared another finer one underneath and can at the right moment slough off the old skin; but that sloughing brings a little pause until it is completed, and previous to it there must have been some feeling of constraint. The animals and humanity have a far better method; our skin renews itself and enlarges itself necessary for the growing surface without any visible pause or sloughing off—it has the *quality of ceaseless change into more-ness and freshness* but according to an ordered plan. That is just the difference we—as Theosophists—must make in our Peace Plans from those of the world. I feel this is of paramount importance before everything—once we have *that quality of ceaseless perpetual change to more-ness* in the very blood and sinews of our Peace Schemes, it will be like having sought the Kingdom of Heaven “all things else shall be added unto us.” It is not so easy nor yet so difficult, but it is decidedly different; it is a question of shaking ourselves free of all old methods of approach and of making an approach from Life not

from form; Life will organize its own forms, it always does. Let us not be bound by consideration only of what is immediately necessary or immediately possible and practical now; do we ever reach the limits of possibility in any case? Rather than looking for a standard of either possible or ultimate achievement, let us find *the line of ordered growth to more-ness*; so shall we meet the immediately possible on our way but all the time our eyes will be on that surer possibility of a plan that shall *of itself* ever develop itself—perhaps out of all recognition as life is lived and growth becomes rapid.

I believe this quality of perpetual more-ness that we have to infuse into every bit of the plans to be so true that I am stressing it almost to the point of weariness perhaps. It has never been realized or done before in any planning. It is not intellectual capacity or width of vision that is needed only—other thinkers will help us to that—but this “more-ness” spirit which is a more-ness *will* and *pulsation* that the Theosophist—and he only—can and *must* give; indeed it is the only reason why he should be already in the field of Peace Planning, most of the other things could probably be as well done by others. And all can help if we all think and *will* rightly; we need not be Committee members to do that.

LESSONS FROM “THE LOTUS FIRE”

Dr. Arundale has sometimes deplored the fact that he must leave his Yoga work awhile; but I think he should rejoice that he has been able to give us first “*The Lotus Fire*” before he left that investigation. For it is a Yoga that we Theosophists have to perform for the Peace Plan—a high Yoga—and *The Lotus Fire* is the textbook for us. I say this deliberately, not with poetic license. If only we will get what we can of the more-ness, the ceaseless ever-changing order of *The Lotus Fire* into our deliberations we shall have done much. Those of us who have perhaps found the book difficult and beyond us when studied abstractedly, can study it in the light of this Peace work, or rather to *give* us light in the work; get the atmosphere of it for ourselves—*inside ourselves*—for that is *real fiery Peace*. That atmosphere we must infuse into our plans; details of practical working out will march along to keep pace with the stirring inner life. I am speaking from personal efforts; *The Lotus Fire* is the most practical book for getting a true understanding of the nature of real, pulsating, active, ordered Peace.

This then is our foremost task: infusing the right spirit; not a second-hand trite-phrased “Theosophic” spirit, but this “more-ness” spirit which is the real Theosophic

spirit: THE QUALITY OF CEASELESS CHANGE INTO MORE-NESS.

SECOND: INDIVIDUALITY AND PURPOSE

The second aspect is connected with this same pulsing more-ness as it should express itself in practical working out. We have to see that this Peace is not merely a Magna Carta of fine conditions only—no matter how magnificent the conditions—but that it ensures the inspiration, education and progressive growth of the humanity which will use those conditions.

It is on this question that two of the points of the Star of Life seemed to stand out for me in immediate importance; they are Individuality and Purpose. I felt somehow that their opposite numbers, Brotherhood and Unity, were *from one point of view* dependent on them;—Individuality and Purpose were the understanding of two great powers and Brotherhood and Unity the crowning of those powers, so to speak. I feel so strongly that if we really understood inside ourselves what Individuality and Purpose actually are, we should change everything and that it is the Theosophists who should understand them.

For years we have organized the conditions of life: we have organized mechanical powers; we have organized natural forces; we have even done something towards

organizing conditions of labour (and let us not forget to give credit to the International Labour Office of that much criticized League of Nations for splendid work in that direction); but we have not helped the individual to organize himself to live in those conditions, so that *he can control them* and not be under their control as the large majority of mankind is at present. When we organized the mechanism of labour—then many men were thrown out of work; when we organized human conditions of labour—then some men did not know how to use their spare time; we have today a rush and tear in one part of the world balanced by a slack, hesitant, red-tape dilatoriness elsewhere, all because we are the slaves of the conditions and machinery we have so brilliantly organized. Forgetting to organize ourselves we have been swept off our feet.

GODLIKENESS

We must understand what we mean by organizing ourselves, what we mean by Individuality, before and while we are making our plans or none of them will be alive. To me Individuality is Godlikeness—a reflection down here perhaps of the Gods we really are—certainly a Kingship. (If these two words are not the same then they are closely related.) So I should have to plan my schemes for Godlikeness. freedom must be for God-

likeness and Kingship; the Purpose of everything is Godlikeness and Kingship; other people may have other conceptions. Here I would like to raise an interesting point. Dr. Arundale has used a wonderful title for one of his books, *Gods in the Becoming*. So often I feel we cheapen that title by putting a time value on it. Ask most people *when* is the "Becoming" and they will give you some answer about evolution in time and various lives. It is true that our President has also said "God has bestowed on us the gift of Time"; but I think he means it for our helping not for a crutch or hindrance, and we are unfortunately very much inclined to make it a crutch. "Becoming" is not so much a question of Time; it is a question of *Will*. If I could *will* finely enough I could become a God now. There is Time certainly in which we grow from more-ness to more-ness in our Godlikeness, but there is much more of the Eternal Now in Time than we know. We must break away from the too narrow influence of Past, Present and Future. The Fifth Race is always inclined to think of the Future; the Fourth Race found all its glory in the Past, in the Ancestors. The Fifth thinks of the Future, its religions for the most part bid us live now so as to condition our *future* life, so we think of "Becoming" as the Future instead of thinking of it as

Will. Because of that we do not *inspire* Godlikeness—and it can only be inspired, it can't be taught. To inspire we must be *willing* our own Godlikeness more and more—we must *be* becoming now, not *going to* become sometime, and then our children and our people generally will be inspired by our now-becoming-Godlikeness to their own now-becoming-Godlikeness which will be quite different from ours. This is Individuality and Purpose; it is also education and freedom, and most of it will be accomplished by just BEING, certainly NOT BY TALKING, no matter how high the talking.

When I speak of education, I do not mean education for the young only, but education in the widest sense; education for the better expression of life everywhere. But to make things a little concrete and practical in explanation, may I refer to the education of the young for a space?

THE CHILD: A SPIRITUAL FORCE

The totalitarian States in the last few years have paid much attention to the child; not in school subjects where indeed they have often put distorted facts, but in giving full value to the child himself—considering his importance even while he *is* a child.

Education is really *in essence* giving the *full value*, to the indi-

viduality of each one. In 1936 and before, Dr. Montessori had stated that the Democracies were lagging behind in what she called "valorizing the personality" of the child. They had his welfare at heart, but they were sheltering him, guarding him, rather than calling out the value of him. The totalitarian States were already realizing that the child was an as yet untapped *force*—that no nation had really considered the spiritual force that the child was. These States recognized this now and honoured the children as worth-while citizens of personal and individual value and power even while still children. That they surmounted their work for the child, and intended perhaps from the beginning to do so, by the incredibly wicked exploitation of putting arms into their hands for aggressive purposes, and then gradually giving arms at an increasingly younger age, is undeniable. This is perhaps the most evil thing they could have done; it is the sin against the Holy Ghost indeed; for they have by various magnificent schemes on which they have spent money and energy and used the finest thinkers in the world—they have by these means really called into activity the *Holy Ghost* (the God-activity aspect) *in each child*. They have put a true value on him or her even from tiny infancy, not a sentimental value but

that which led them to adopt educational and social methods which enabled the tiny one to be master in his own realm, and as the children grew older the State developed its recognition of the child according to the laws of development in the children themselves. And then just at the peak when the inner urge was awake and active, full of the spirit of inspiration and hero-worship, vigour and high sacrifice—when they were therefore, *each child* of them, in themselves an *organized psychic and spiritual force* such as had not been realized in such large numbers before—at this moment when they could be inspired to constructive peace or fired to mad destruction, these States deliberately chose to use these energies for destruction, deliberately betrayed and ravaged all that spiritual force, violated it, prostituted it to wickedness and armed aggressiveness. (It is significant to notice that the result is that their plans have gradually deteriorated; their fine helpers they have gotten rid of, and though they still exploit the ideas of these helpers, it is only exploitation and the real value of the child is lost in the manipulation of them for aggressiveness.) But they undoubtedly did do a great deal to “valorize the personality” of the child; hence the greatness of their crime of exploiting it for evil ends.

But the Democracies—what have they done? Somehow because they

had no evil intentions of using any such force to their own ends, they have remained blind to a large extent as to the existence of that force, as to what the value of Individuality means in actual fact. They have talked of, and tried to establish freedom for the individual, self-expression for the individual, and have made some isolated experiments which are the most magnificent of all, but these are isolated and *the Democracies have not grown clearer and clearer in their understanding of their terms*; they have not gone on to a continual “more-ness” in their understanding, and so *they have not succeeded in calling out the “Holy Ghost” actively in child and adult to be a splendid force for Peace and Construction*, or at least they have not done this *in a national way* as they should have done. They have wanted this, they have desired this, but they have not cleared their own understanding and *willed* this.

They have laid a great emphasis on Freedom, they have had a vision of Freedom, but they have forgotten, or never really understood, Individuality. *Freedom is a condition* for expression of true Individuality—it is *not an aim in itself*, yet constantly we have made it the aim consciously or unconsciously. It is of no use working for freedom in our schools and social institutions unless we have an understanding of the Purpose of the Individual

who is to be growing constructively in that atmosphere. So often our children and schools are free to do NOTHING—and they do nothing. It is the Individual and Purpose of Life which should be the dominant partners; the freedom is a necessary condition like water or oil are necessary conditions for a bath. But unless you know how to bathe, water and oil are worse than useless; so with freedom, for any necessary conditions wrongly used give at best a certain waste and at worst a serious *malusage, sometimes dangerous in its effects*. We do not remember that enough when we talk unthinkingly of freedom. If we study the Individual and his Purpose as well as the Purpose of Life, we shall be bound to give him the right freedom, a relative freedom suited to his needs, which will change from age to age as it changes from one person to another.

There is of course some wonderful work done in the Democracies and because Democracies *are* free such work is very fine, much more so than any totalitarian enforced scheme, but these examples of right understanding are too often the exception than the rule. The Democracies must wake up even more to the Purpose and real meaning of Freedom and Individuality because there is still so much more they can do to create a real spiritual *force*—there is not enough virile, spiritual force in their work

or in their institutions, civil or religious, youthful or adult.

The Christmas Lectures on Science that are given for children in London by some of the most eminent scientists—(being English I speak only of English schemes)—are wonderful examples of right freedom and *real value* given to the individuality of the child; just as Ruskin's *Ethics of the Dust* talks were, for we must remember those too were first given to children and young people. They are *not* play in the narrow sense of the word; they are serious study albeit they are put in assimilable form, and the children *rise* to them in deep joy and happiness. We do not need to bother about *happy* education; if we are valuing the worth of the child he will be happy of himself, because we shall be providing him with the environment in which he can be his own happiness. The Children's Concerts of glorious classical music in which the children make a real and serious study as they listen to all the best in western music, are also real education, and again it is the eminent musicians who consider it an honour to conduct and to sing and play for these. They show a real valuation of the worth of the child, and the children are supremely happy, young, natural and full of sunshine there. Compare this serious joyous work with the so-called play of much of the

B.B.C. Children's Hour. Some of it is good, but much is, to me, what the President calls Micky-Mushy-Mouse talk—childish education not child education; childish amusement, for undeveloped grown-ups, not child amusement. *That is a crime against children*; it is belittling their value, preventing them from living at their real height, and *it makes for war* not Peace because it is non-constructive and wasteful. No one would of course be opposed to some periods of real definitely-planned silly fun; there is a definite place for such amusement and we all enjoy it as we properly and rightly should. But amusement that is just empty-clever mind-stuff, that neither relaxes the emotions nor uplifts them but just toys with them and tickles them, has no place in education or social life.

There is work here to be done—solid work in consideration of methods and schemes, not in detail always of course, but in big views and with that “more-ness” spirit behind all the time; it is necessary that our social, religious and educational life shall have this “more-ness” spirit if we are to have a *live* Peace; all plans will die of infantile decline otherwise.

“MORE-NESS” WILL AND “NOW” SPIRIT

For this *live* Peace, I would also urge our Peace Planning Committee

to get rid of such phrases as “The Citizens of Tomorrow” when talking of Youth. Certainly they are citizens of tomorrow, but no less are they Citizens of Today with responsibilities even as children which they can fulfil and are yearning to fulfil *today*, because today they can do those better than tomorrow. Nature plans that three generations at least live together, and all are therefore equally citizens of today. True the aged were also Citizens of Yesterday, but they still have a value and a special work as citizens of today which the other two generations cannot do. The man in the prime of life we recognize as a citizen; the child is also a citizen *of today* with value *today*—do not let us think of him and educate him *only* as a potential citizen of tomorrow. Let us give him the education—social education—in which he can be and is valued by us as a citizen of today, giving service which he can only give now, tomorrow he must give other service. If we think seriously and strenuously on this matter of the value of the individuality of the child we can leave the morrow to look after itself; he cannot help being a good citizen tomorrow if he is one today. One of our mistakes has been perhaps that we have prepared our children for their *future* good citizenship, and then have been disappointed because the young

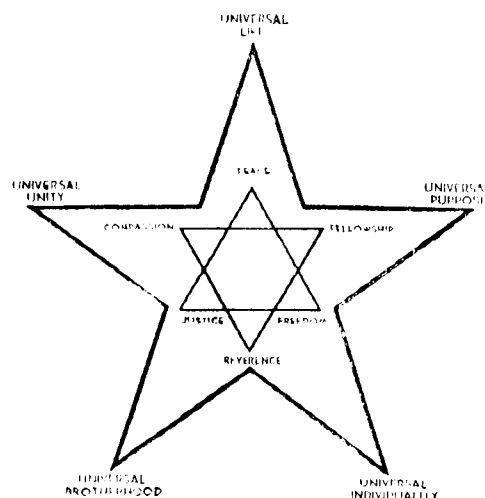
people “do not rise to the occasion” on reaching early manhood and womanhood. But sometimes they *do* rise when, as in this war, other bad conditions which we in our solicitude would not have thrust on them, nevertheless come to them; which shows that the will to rise was there in the young people. Perhaps it is our fault that they disappoint us because we *prepared* them for tomorrow instead of *valuing* them today as responsible assets even as children and not simply as liabilities that had to be guarded only. Perhaps in youth we gave them authority unsuited to them after having refrained from giving them authority *suited* to them even in babyhood.

This recognition of Individuality and the real value and Purpose of each citizen must be applied also to other social elements and lives; to adults as well as to youth; to work-people, to all citizens, to religious organizations and to the younger kingdoms of nature also. Even the animals are citizens of the State albeit unconscious perhaps of the honour as we understand it; they also have to be accorded their own real value, not our selfish commercial nor sentimental value. They have to grow to a “more-ness” side by side with us. Into each aspect of life we must take this More-ness Will and this Now Spirit, this value of Individuality and Purpose, and relate

it practically *according to the life of the citizens concerned*, not according to our fixed *a priori* ideas. By all means let us retain and expand the good conditions we have, but let us remember that conditions or environment do not only consist of furniture, material surroundings, cleanliness, good working hours, but of other human and non-human beings in that environment; these too form part of the environment and they must be healthy also—that is, they must each be individuals full of the glorious changing to more-ness as far as their capability allows. Many have that capability stunted among men and animals—yes, and trees and vegetation—because of wrong education; not always severe education, sometimes indeed kindly but thwarting, careful but joyless, or happy but uncontrolled. Even so it is not too late to begin anew now but it is dangerous to delay till tomorrow, or even plan only for tomorrow and ignore today and its value; tomorrow is of no use except by virtue of what *is* today which tomorrow can grow to “more-ness.”

Individuality and Purpose; the Will to Ceaseless Changing to More-ness; these we have to recognize, inspire, infuse into individual, nation and race so that we have a Magna Carta of living positive value to every soul, single, national, racial and one that is drawn up in the spirit of Now.

THE STAR OF PEACE



AMONG all the stars and triangles, single and double, which are symbolic of evolution, is not the Star of Peace the encompassing figure, for in truth it is the macrocosmic figure, holding within itself, seed-like, the double triangles expressive of the microcosm which in its unfolding shall eventually reach outward in all directions to become the Star?

Not only does the Star in its five points embrace macrocosmic Universality; it is symbol of The King under whom we, *all* evolving kingdoms of earth (the six-pointed star of spirit-matter), must serve to the fulfilment of our double triangle into its perfect coincidence with the Star.

Then, Peace is seen as the topmost point of the interlaced triangles with Compassion and Fel-

lowship adjacent, for those three seem more expressive of the spiritual man. Partaking of the abstract in a sense, they belong to the "life" side of manifestation, while Reverence, Freedom and Justice might be said to show forth the "form" side, the more material and concrete aspects of man.

Yet are not the lower three points reflections of the higher three? Reverence in its fullest expression by man is the highest Peace, the most beautiful concord with all, that evolving man can conceive. Finding first his own Freedom, man must grow into appreciation of and effort towards others' Freedom, which is Fellowship. Having realized the individual Justice which is his need, he reaches upward through his realization to Compassion which extends to others their measure of Justice in all things.

Reverence is the motivating power by which man attains to the Fellowship and Compassion of his fuller life; just as his growth in Freedom and Justice points upward to his highest Peace.

And finally, do not the lower points of the interlaced triangle, by and through Reverence, spread outward to Universal Individuality and Universal Brotherhood, even as Compassion and Fellowship—these, too, nurtured by Reverence

—grow into Universal Unity and Universal Purpose?

The glowing point of Peace which man reaches at his spiritual perfection *must* be something infinitely more glorious than the keenest intellect, the greatest intuition can perceive. The Teacher who said:

"My Peace I leave with you," must surely have spoken of that inconceivable Peace which grows ever outward and upward to the highest Star-point of Universal Life, the Supreme Life which in its shining is the Eternal Star of Peace.

E. N.

THE PEACE OF THEOSOPHY

"That which is most Real is most True, and therefore most practical."

IN order that we may make our Peace Department effective, and therefore useful, we have to bring into closest association the fundamental principles of Theosophy with the practical needs of the world as the world is at the present time.

To do this, it seems to me that there are three stages to be observed:

First, we must endeavour to determine what are the fundamentals of Peace from the standpoint of the Science of Theosophy. For the time being, each student must determine these according to his own understanding of Theosophy. But he should try to arrive at conclusions which are short and sharp and arresting.

Second, we should apply the principles we have discovered to the great departments of human life, so that we may endeavour to establish the principles which should govern activity in these depart-

ments. What is, for example, the Peace of Theosophy in terms of the races of the world, in terms of the nations of the world, in terms of the faiths of the world, in terms of the sub-human kingdoms and their relations with the human kingdom, and in terms of any other organism of human life which forms part of that evolutionary process which we call humanity?

Third, we must then apply the principles which we have discovered for the above stages to the various situations in the world as they actually exist at the present time. At this third stage we must take the world practically and as it is, and seek to determine what is the next step that it can take in the direction of Peace.

These second and third stages must equally be determined, preliminarily, by the individual student. He may as a member of a particular race or nation or faith know of other departments, of which the

above-listed are only, of course, partial enumerations. He should apply the principles of a Theosophical Peace, as he may have determined these, to all departments of life of which he has cognizance. Here again, he must make his statement as pithy, as sharp and as arresting as possible.

The final stage will, I think, have to consist in various committees in various countries as far as possible resolving into their greatest common measure of agreement the different statements provided by the many students who have been engaged in this research work. From every country it will be desirable to have what might be called a Charter of Peace which will concern itself not only with the world situation, as naturally it must, but also with the situation in the country from which the Charter emanates. Such a Charter should particularly emphasize both the Rights and the Duties of the country concerned.

These various Charters will, I am sure, be of very great significance. But I am hoping that some central committee will in its turn establish a World Charter of Peace comprising the greatest common measure of the various constituent charters which will have brought it into being.

Naturally, in such times as these, a world committee will be unable to meet together physically. But

at Headquarters our Peace Department might act as a receiving station and prepare a tentative World Charter for circulation among representative students in every country that can be reached.

I am assuming that our students will be Theosophists, even though not necessarily members of The Theosophical Society. Otherwise, how will they be able to initiate the first step—the establishment of Theosophical principles of Peace? But they will do well to invite whatever help they can gain from other students; and especially when the third step is reached they should take advantage of practical knowledge which movements and individuals possess alike as to what is the matter with the world and what is the way out.

For the third step there must be an exceedingly practical and up-to-date outlook upon life as life is actually lived. Our Theosophy may dwell in the sunlight but it must also be abroad upon the earth. Is it necessary to say to Theosophists that the fulfilment of the First Object of The Society—the establishment of a nucleus of the Universal Brotherhood of humanity—depends upon the establishment of a Peace which at least the greater portion of the world can understand, can appreciate and can practise?

G. S. A.

(This article has been printed in leaflet-form by the Peace Department at Adyar.)

WINNING THE PEACE¹

BY ARTHUR MEE

WE shall pass through dark shadows and deep waters before the end of the things that have come upon us, but it is not too soon for those of us who are not fighting with ships or planes or guns to remember that we are soldiers too. We fight for a kingdom that is not of this world.

It is the Prime Minister who has told us that vision and will are needed if we are to win the Peace. We need not doubt that we shall win the War: nothing can defeat us there. *But shall we win the Peace?*

We won the war in 1918 after four long years of immeasurable anguish, and after 21 long years of bitterness we have lost the Peace.

It is not in ships and guns, not in principalities and powers, that the strength to win Peace lies. It is in the hearts of men. We must put our hands not only to the task of resisting unclean things, but to the task of removing from ourselves the things that stand in the way of the building up of the Kingdom of Heaven on earth. We must organize our heritage (our wealth, our health, our all we have) for the

service of humanity. We must realize that the alternative to the Kingdom of God on earth is chaos and destruction.

The war is won by armies and navies and our gallant forces of the air. It is impossible for us to measure the weight of material forces, the millions of money, the economic pressure, which in the end will prove victorious in the fighting field. But what shall we say of the forces that win the Peace?

They are not beyond us; they are not incalculable things. They are the powers within ourselves, the powers that daily and hourly control our lives.

War is won by material powers sustained by the undefeatable spirit of man. Peace is won by the quiet working of the human heart and the human mind. If we hate our brother there is no Peace.

The faith that will remove a mountain is the faith in God that nothing can break. We have only to believe. We have only to believe that the things that matter in this world are not the things we possess, but the things that possess us. Are we possessed by riches, by a sense of power and pride, by a feeling of mastery over others, or are

¹ From the *Children's Newspaper*, 23 December 1939.

we possessed by a great simplicity and a deep humility and a grave sense of our responsibility in the world? Unto whom much is given, of him shall much be required. . .

If, when Peace shall come again, we have in our hearts the hate of those who have suffered defeat, there can be no true Peace. We must seek justice with mercy though all the heavens about us fall. We must end the power of evil things and set up freedom on the earth, but we must forgive those who trespass against us as we hope ourselves to be forgiven.

It is hard but it is the spirit of hate that war lives on, and we must cherish the spirit of love that Peace lives on.

So it is that we should in the midst of war prepare for Peace. Let us hate the evil thing and pity the evil-doer. The most powerful influence in the world today is the spirit of the Sermon on the Mount. Behind all the turmoil of events it is working in the hearts of men. It is in the hearts of those who die to prevent evil possessing the earth; it is in the hearts of those

who suffer and wait for the end. If we will listen in our quiet hours we shall hear the still small Voice of Galilee and be lifted above the misery of these times.

We shall see then the vision of which the Prime Minister speaks when he thinks of the future that is coming, with a new Europe in which none shall be afraid because no man's hand is against his neighbour. It is in our hearts we must re-arm when we disarm our armies and disband our fighting powers. Old ideas of selfishness, the prejudice that would not surrender this or that, envy and pride and all uncharity must go. We must create within ourselves a clean heart, and without ourselves must seek the Kingdom of God and His righteousness. Patriotism is not enough, Victory is not enough, Power is not enough, the Empire that covers the earth is not enough, Liberty itself is not enough.

The love of God and the love of a man for his brother is enough, and when the tumult and the shouting dies it will bring us an eternal Peace.

At a time like the overwhelming present, when our existence is at stake, it behoves those of us who cannot actively share in the great upheaval to take stock of our position among the nations of the civilized world. It is our duty, without morbid regret for the past, or craven fear of the future, to think of our own aims, and to reflect upon the aims of our adversaries as far as we are able to understand them. We should be unworthy of our heritage could we not, even at this desperate moment, take a dispassionate view of events, and preserve a well-balanced and rational attitude towards our contemporaries of German nationality.

—SIR WILLIAM CROOKES, 1914

THE NIGHT-BELL

XIV. A Visit to China

A few nights ago—this is now July 28—I remember that we had the opportunity of paying a visit to what at first sight looked like a castle, but was afterwards perceived to be a monastery, in which dwells one of the greater Elder Brethren of China, together with a number of His disciples.

THE JOURNEY

I remember very clearly the scenery on the way: it had a very peculiar, and to me unusual, certainly unique, beauty of its own, with all the ruggedness of hills and snow-clad mountains, but also with the delicacies of streams and rivers and gorgeous flowers and trees of all kinds.

Travelling light and superphysically, it was, of course, possible to make very rapid progress into the interior of China where the monastery is situated, and at the same time to pause here and there to marvel both at splendid distances and also at nearby glories.

The atmosphere must have been distinctly Chinese in its constituent elements, for it was an atmosphere I do not remember having encountered elsewhere. Each country has, of course, its own atmosphere dis-

tinct from the atmospheres of all other countries. So it was that I entered into this atmosphere as into an entirely new, and certainly very wonderful, experience.

Unpolluted as the whole of this part of the country is by western contacts, one moved in an animal, a vegetable and a mineral kingdom, each of which had preserved its nature unchanged, I should imagine, for thousands of years. There was an antiquity about the scenery which reminded me of the flora of Australia, but the two antiquities are widely different.

I do not know how to describe the impressions made upon our little travelling party as we wended our way unerringly over hills and dales, and sometimes over mountains, to the appointed destination. For my own part I felt myself to be in another world. It was a world in which the other kingdoms of nature were obviously, to the very eye itself, as Chinese as the denizens of the human kingdom therein. I might be looking at a tree, counterparts of which may be seen throughout the world. Yet I was looking at a Chinese tree, with all the characteristics which constitute and so vividly mark the

ancient and very splendid Chinese civilization. I was looking at Chinese flowers, at Chinese earth, at Chinese grass, at Chinese hills and mountains; and I was breathing a Chinese atmosphere.

All this changed me and prepared me the more suitably to enter the monastery which we were given the opportunity of visiting. And very specially the sight of Chinese villages and of Chinese people working in them, and of Chinese animals round about them, intensified the change, so that I felt I had assumed, for the time being, a Chinese garb and had linked myself to Chinese traditions and to the Chinese outlook upon life. How unique both of these are, and how much more dignified and freely harmonizing with the laws of evolution than the western phase of living of which I am, for the moment, and in the physical body, an integral part.

I do not think I have had many Chinese incarnations to facilitate this most inspiring adjustment. But another member of our party was evidently in fortunate possession of a Chinese past, and accordingly he revelled in conditions which he was remembering with what I can only call an insatiable avidity. He, certainly, fitted into the landscape as only one other among our party did fit in, who had very special associations. As for the rest of us—there were only

one or two others—we had constantly to be making adjustments of which these two stood in no need, for the more the latter penetrated into the interior of China, the more did they become one with it, even to the extent of a changing of features, of stature, and, of course, of garments.

I was fascinated by these growing metamorphoses. In the beginning I was looking at people I knew in this particular incarnation, just as they happen to be today, but as we moved on and on they remembered, and in remembrance brought down into the present the spirit of lives lived before; under the influence of the surroundings, chameleon-like, seeming to change their very natures. This was indeed an unforgettable experience. I do not think I have known anything quite like it before. Others of us, too, were able to change, but it was by no means the same thing.

THE MONASTERY

At last the monastery, which looked so much like a castle, was to be seen on the side of a great hill, almost a mountain. It was of an architecture I have never seen before. For one moment I thought of the great buildings of Lhasa in Tibet, but it was not like these. These seemed comparatively flat while the monastery had its up-pointing roofs and towers.

A path wended its way up to the great doors from the bottom of the

hill where there were clusters of little Chinese villages with here and there a dominating building. These doors did not need to be opened for us, and I am afraid I hardly noticed their splendour, for I was thinking exclusively of that which I should see within. But as I try to look back a little, I see that they are made of a very beautiful wood highly lacquered, and are very solid in construction.

Within, we are at once met by an elderly Chinese gentleman who sees us as clearly in our inner vehicles as he could see us were we in our usual physical forms. Of course, he knew we were coming and knew when we should arrive, and perfectly fulfilled that most gracious Chinese hospitality which perhaps is to be seen in its perfection only in these as yet unassaulted and I hope unassailable regions. He was dressed in dark blue Chinese silk garments with what looked like a small conical cap on his head. He wore the traditional tail of hair and presumably had certain ornaments proclaiming his rank, but these did not arrest my consciousness in any way. I looked at him thinking of his great post in this monastery and of his close relationship with the Great One within as a senior disciple.

He saluted us all in the traditional Chinese way, bowing most graciously to each of us, and then led us, one can only say upstairs, into

one of the great apartments situated on the topmost storey.

A ROOM OF SURPASSING BEAUTY

The room into which he ushered us was one of the most beautiful rooms I have ever seen, partly because of the glorious view over the mountains and hills and valleys round about, partly because of the tremendous distances into which one could look, partly because of the wonderful examples of Chinese culture through the ages in vases and pottery of all kinds, in wood carvings, in exquisite gems of ivory, in gorgeous woven materials; and partly because of the magnificent wall, as I first thought it to be, but afterwards knew to be a partition, between the room in which we were and a room beyond. This partition was of wood magnificently lacquered in a red tint of surpassing beauty and with beautiful Chinese designs in various colours, including gold, apparently in relief. I do not think I have ever seen so wonderful a piece of woodwork. If I took my eyes away from it at all, it was only to fasten them upon the glories of Chinese art in the room itself, each with its own special and rightful place, and each so obviously sending forth its own peculiar message to the world. The room was, therefore, not just a room. It was a heaven on the physical plane, embodying perfectly the whole of

the greatness of China—past, present and to come. In this room we knew ourselves to be dwelling awhile in eternal China, and while we could not help fastening our gaze upon the various constituent jewels, there was a sense of wholeness, of unity, of a fusion of all the notes of time into the one Sound of the Eternal.

A CHINESE GONG

At the end of the room in the West, but facing East, there was a seat or small throne, and near it a gong of great size.

After a little conversation, in the course of which our revered guide introduced us more deeply still into the spirit of China, he said we should soon have the opportunity of meeting the Great One who had permitted a visit which certainly could not have been made save under His authority. Being on the physical plane, our guide went towards this splendid partition and moved part of it as one might move a sliding door, but in perfect silence. He closed the door behind him. Soon he returned and told us to take our places, to be seated, as it were, facing the rising Sun, looking out through those windows of the room which faced East. As we were doing this, a number of people who were obviously disciples came and took their places with us. I do not know how far they could see us.

There was a period of silence during which our guide sounded the great gong. I do not think I could describe its note, so pure it was, so unphysical, so pulsating through the atmosphere as if its notes went right round the world and returned to the place whence they were released. Indeed, I think this is what happened. I do not know how he sounded that gong because it was behind us as was also the seat or throne which I have already mentioned.

MEETING THE GREAT ONE

Another period of silence, and then all of a sudden the atmosphere becomes electric, for as we could "see," a great tall Figure, obviously of tremendous age, though of scintillating virility, attired in magnificent Chinese silk robes, soft and falling in beautiful folds to His feet, came into the room and took His seat on the throne. He summed up in Himself all the perfections of the Chinese body, and gave forth a fragrance the like of which I have not so far known. I think He was barefooted and bareheaded. I did notice—I hope there was no irreverence in it—that while He appeared clean-shaven, He had, in fact, a very light beard and moustache. He embodied the whole dignity of the race, with all the philosophy it has ever given to the world, with all that exquisite culture, and with all that perfect

adjustment which the sages of China have ever fulfilled to the great Laws of the Evolutionary Process. His complexion was of the colour of old ivory, and carved out of ivory seemed to be His features, beautifully Chinese, chiselled so perfectly, and showing forth such overwhelming power, serenity, and inflexible purpose. A mighty First Ray Figure He was, perfect embodiment of the Will of God.

His presence was no mere benediction. This indeed it was. No less did it stir in each of us an insight into those great profundities of Being into which we could not otherwise have penetrated at all. Himself so marvellously Real, so perfectly Eternal, by the very magic of His presence we became changed.

In the spirit of that change we sat, if I may say so, with Him, and the silence became stupendously vocal, though not a sound was to be heard. How long that silence lasted I do not know. We all were lost in it, or rather became blended into it. But in due course the meditation, the act of yoga, ceased, and the Great One, after making a magnificent obeisance to our Lord the Rising Sun, retired, attended by our guide, into what was, I suppose, an inner apartment, doubtless another Heaven.

THE END: WONDERFUL FRAGRANCE

Only after the sliding door had closed upon Them did the disci-

ples, and we with them, also make obeisance to the Royal Sun. Then the disciples slowly, as it were taking their silence with them, retired, presumably to perform whatever might be their duties. We waited awhile, and drank in the wonderful fragrance with which the room remained permeated. I cannot describe the fragrance with any accuracy, but it seemed to me to be composed of a number of beautiful scents from a variety of wonderful flowers. It was a combination of scents blending perfectly into one compelling fragrance with its extraordinary power of influencing not only those who were permitted immediately to be bathed in it, but also the surrounding country and the whole world. As in the case of the sounding of the gong, so no less in the case of this fragrance—it became world-wide in helping the world onwards by causing each recipient, each individual life in every kingdom of nature, to become a little more truly his Eternal Self.

Our guide returned and we bowed gratefully and reverently before him. He said nothing more to us. We spoke no words to him. The Great One had taught us in His Silence. In its exaltation we withdrew and wended our way bodywards, to try, at least in some small measure, to give as we had so gloriously received.

AN APOLOGIST IN BUDDHISM

BY MRS. C. A. F. RHYS DAVIDS, D. Litt., M.A.

AT the Society for the Study of Religions, now in its eleventh year, we were recently meeting in memory of one of our original and influential members, George R. S. Mead, a name familiar to readers of THE THEOSOPHIST. A lecture with the appropriate title "On the present position of the comparative study of religion," was delivered by Professor E. O. James. And by request, as one of the presidents of Mead's defunct society, The Quest, and contributor to its Journal, I made brief allusion to his work and lofty ideal for the subject of the lecture.

Incidentally, and as critic rather than eulogist, I showed Mead as relatively less discerning when abroad in a less familiar field than what he termed "the Life of Jesus Study." Namely, when he inquired into canonically emphasized dogmas of early Buddhism, he accepted them without question as pronouncements of its Founder. The canon, it is true, puts them into his mouth, but to what extent was such a putting the work of editors, building up their "tradition of the elders" (as Jesus is recorded saying). And such dogmas are just what, had they been not Buddhist

but Christian institutional utterances, he would have queried, weighed and perhaps rejected. We have only to watch him at work in his *Quest* article, "The Life of Jesus Study" (April 1924). But if we turn to him at work on "The Buddhist Dogma of the Three Marks," "All is impermanent, suffering, selfless," whereas he is not uncritical, he is not being guided by what he would in his own field have used: the historic sense. Thus, the dogma of the belief of the actual compilers of the Canon—and that only: now was it the teaching of the Founder 300 years earlier? No, the utmost he ventures to say is: "Doubtless when the Buddha enunciated them with all the authority of his spiritual presence, he carried conviction to the majority of his hearers." It is true that, in this one article, we find the expressions (concerning the same dogma): "the Buddha said it"; . . . "the Buddha is said to have (discerned)"; . . . "what the gospel of the Buddha taught"; . . . "Buddhism said"; . . . "the Buddhist theory said"; but the indiscriminate use of such variants, all applied to the one topic, are at the opposite poles to his methods

¹ The *Quest*, October 1924.

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in more familiar pastures. In these he asks at every step what is more or is less likely, historically speaking, to have been the authentic teaching of the Founder; in the former, less familiar field, he weighs the dogma on its own (if modernized) merits, unconcerned with the source and history of its coming, at a certain stage, into authentic teaching.

I do not forget that at the time Mead wrote, he was but following the procedure of the pioneer experts on Buddhism. No one was discerning a definite earlier and later in *any one* thesaurus of Buddhist literature.¹ In Christianity "higher criticism" was, relative to classical studies, very young; in Buddhism it was practically unborn. Thus Oldenberg accepted unquestioningly the "four truths" as the very marrow of the original gospel of Buddhism; and Dr. Grimm, with less excuse, has echoed this. Rhys Davids discerned none of the accepted Immanence of the day of the birth of Buddhism in the injunction to take "the Self" as lamp and refuge, but equated it (implicitly) with Henley's (for us) contemporary vaunt: "I am the captain of my soul!" And Winternitz, yet more recently, has nothing to indicate of changing monastic and other values in his selections of passages deemed cardinal to the

¹ Save only perhaps that the third Pitaka is later.

whole teaching. Here were men who knew their Pali Canon at first-hand as Mead, no Pali scholar, could not, yet who did not, by any weighing of their own, appeal to his historic sense. My own doubts I was beginning to utter just when Mead published the essay now cited, namely, in 1924. Reprinting, through purchase of Messrs. Bell and Son's permanent type, my little *Buddhist Psychology*, published at Mead's request in his *Quest* Series, in 1911, I added in the supplementary chapters one on "The Anti-Soul Attitude." In this an interval of 13 years had brought me to write thus:

Let the reader bear in mind these typical cases of what we may call the more-wording of a simpler, older pioneer teaching, when he comes across such sweeping assertions as, that Gotama taught we have no souls, no "I." We have rather to consider, unfortunately, not what did he say?, but what is he made to say?, and by whom, and how long after him, was his teaching with the "more-wording" of his church set down?

Since then, in getting an ever less scanty acquaintance with the Pali canon, I have in many books striven to suggest, for more competent successors, how sorely "higher criticism" is called for about it. If Mead and many others found this worth while applied to the Christian canon, committed to writing when writing had long been practised, about two to four generations

after the presumptive date of the Founder, how much more was it not needed for a canon, only committed to the new art of book-writing, perhaps at a period *from four to six times longer* after the date of that other Founder's life?

To the best of my knowledge, no one, since the publication of Mead's article of 1924, has made comment on its unquestioning ascription of those "three marks" to the Founder's own teaching. I certainly did not; I was but beginning to grope where the pioneers' blazed trail ceased. And, let me be candid, I recollect feeling a little hurt, he had so utterly refrained from letting me in with what he was about to lecture on and then publish. He too shared in that tendency, shown by Indologists and by other research-workers, *viz.*, to maintain the apartness of the Hebrew "prophet," against which Renan, nearly a century ago, so earnestly protested, enjoining that scholars, of all men, should seek to join hands of collaboration in their work of exploration.¹ And so, after this long interval, our memorial meeting has brought me to realize that the delayed comment on this side-tracking essay has yet to be spoken. Not so much because it was Mead who wrote, but because the need for comment still exists. It is but recently, that I have noticed my-

¹ *Avenir de la Science*, Esp. Ch. XIII. E.g. "Il travaille trop souvent pour lui seul, ou pour sa coterie."

self stigmatized as she who calls the great non-self teacher the teacher of the self. And this, as I have said, concerns the third of the three marks dealt with by Mead, which is, by some South Asian Buddhists, considered to be the very centre of their religion.

This however is, of necessity, but a brief article and not an essay, and I am here for brevity confining myself mainly to the psychological aspect of the "mark" of the non-self. As a dogma come into early Buddhism, it cannot adequately be treated of, if the subject of the Immanence accepted at the birth of Buddhism be ignored. I have treated of this elsewhere, and confine myself here to that later extension of the dogma, which, after rejection of Immanence, *i.e.*, of the divine nature of the human spirit, went on to see, in the man or person, merely a label for a complex, or swift succession of mental phenomena or *dhammas*, regarded either under fifty and more titles, or under the convenient notion of "heaps" (*khandhas*) bodily and mental. With this too I have dealt elsewhere, but I am here concerned (as there I was not) with Mead's treatment.

He first guards the dogma against what is not in it, namely denial of immortality; only reality is denied. This may have brought comfort to him. For me the latter denial involves denial of the former. About

the latter as denied he goes on in Humian vein to state the Buddhist case: no search reveals any self as permanent reality.

Search for the searcher reveals an ever-changing Proteus, not to be apprehended in itself. The notions "I" and "mine," *my* body, *my* mind, "keep the world ego-centric, vitiating all our judgments and valuations." You will never seize the "I," but only an increasing series of images and notions and states erroneously labelled as yours. The "I"-notion is but an habitual attitude towards an ever-changing flux . . . leading to megalomania rather than liberation.

In such graphic phrases does this bad cause find able championship. There is in it nothing so far unfamiliar to the modern psychologist, heir of the dragon's crop sown by David Hume, albeit Mead does not acknowledge this. Neither, it is true, does he acknowledge that champion of a more honest psychology, James Ward, for whom the *first step* in psychology lies in seeing all mental phenomena as "presentations to a self"—a truth from which language does not let us get away, whether we deride it as the "common sense" sneered at in the opponents to Hume,¹ or forbid it as dragging metaphysic into psychology. Nor, I might add, does he acknowledge what Ward made perhaps too little of: that the referee of presentations is equally a

¹ The "British" School.

fact in our *effere*nt nature: the going out to meet the presentation, as well as to react upon it, over and above *afferent* reception.

But here I am more concerned with what Mead does champion in this dogma of institutional Buddhism, namely, how he apologizes so much more ably than do the champions who confess to the dogma. What can we show in the Pitakas, or in exegesis: in (to take only the apologists-in-Pali) Buddhaghosa, Dhammapāla or Buddha datta, omitting later ones, to equal Mead's presentation? Starting Buddhist studies as I did in sympathy with the dogma, I had to confess that in their apology I found nothing better than one of two things: iteration of the dogma—I have likened this to the asserting bogies in the dark to children—or reasoning by false, or at best materialistic premises. Namely that, since all is in flux, and hence decay follows growth, therefore not-self means: no self so called is permanent. Here, be it noted, the very permanence denied to the self, was conceded to those "heaps": body and the four mental phenomena; these were real, of indefinite duration; only the self, or "man," was non-existent.² Moreover one and all of them, for all their scriptural citations, invariably overlook the analogy wherewith the Founder

² Cf. *Compendium of Philosophy* (Abhidhammatthasangaha) P.T.S. trs. part VII, §14.

met the assumption, that man is nothing more than a complex of the "heaps."¹ "Do we not, in our judge-ruler, admit one who is *more* than the subjects, over whom he disposes? That if we reduce him to subject-level, there is left no judge, no disposer, no arbiter to keep the subjects in order?" Mead will have known nothing of this context, even in translation (then only in a German one), so is it man-handled by the old Buddhist editors, getting past an awkward query to their dogma.

Moreover one and all of them agree in making (so far as I have followed them) no effort to explain the dogma's denial as does Mead. Namely, by considering the denial as implying in some way "a perfecting of personality from the restrictions of 'I'-ness into a super-personal potency of consciousness and being, that is life itself as a whole, and has all life's potentialities freely open before it." Brave words these, and admittedly put forward as a compromise to reconcile modern protest at the dogma's bleak "No, no!" And modern Buddhists near and far tend now to lisp in terms of an All, a One transcending the intensive force of seeing the very man in the "I." But modern it is, and no such apology was felt as needed by a Church which was out to

trample on the tremendous implications of Indian Immanence. Its conclusions were and remained just negation:

There is here truly name and form
Wherein exists no being or man.

All states (of mind) are seen clearly
as not a self.

A way there is but no goer."

These are but a few of Buddhaghosa's asseverations. Beside this institutional complacency there is something pathetic in our well-meant and wider-hearted will to apologize, and if it may be find truth, where the earlier man has been content to ward off what he has held to be error.

For myself it were wiser to look to weaknesses in our own view, whereby we are not immune from sharing those in Indian thought, both Buddhist and non-Buddhist. Take the still living infection from Hume's (not atheistic, but) sceptical standpoint. One of his two sceptical departures was, a century later, met by Höffding, who, in his *Outlines of Psychology*, contends, not (as contradicting Hume) that we *cannot* really know things as causes and effects, but that we really *only know them as such*. I have yet to meet anyone who has contended similarly that, so far from "stumbling upon" a particular activity of the self when we try to "catch" him, we have no knowledge of that

or any activity *save by our real presence as "catcher,"* as searcher, as knower. Just as, to quote a famous Buddhist simile ever misinterpreted, we only truly apprehend and comprehend the parts of a chariot—wheels, pole and the rest—if we see them as the work, the activity of the chariot-maker and driver. Else are they idiotic output. Hume as seeker seeks to catch the seeker. Everywhere is he in all intelligent effort. Searching, doubting, failing to find, affirming, denying, understanding: what sense is there in any of these verbal forms where the corresponding agent-term is not there, preceding their use, their claim to be used? To label this claim as mere common sense is to brand metaphysic with confining itself not to realities, not to the very man, but to things secondary and derivatives of him.

Again, take the Indian view that the true is not phenomenal but persistent, not fleeting but static, unchanging, imperishable: a notion claimed for all that is at once immaterial and not illusory. That, of such, true vision consists in cleaning off error from him who sees, as when the moon emerges from clouds. In this way, if there be a real essence or entity called "man" or self or spirit, he is this persistently static, not to be perfected being. If, with the new light in Indian thought fostered by

original Buddhism, we see the self or man as a growing, becoming entity, then, it was contended, since all that grows or becomes enters sooner or later on decay, he cannot be permanent, essentially eternal.¹

That there was here argument possibly from wrong premises was passed over. A culture already decadent had decided that the word *bhava* or *bhavya*, once of such happy import of the promise of more and finer life, was to be shunned as applicable only to conditions wherein man was encased in transitory *nāma* and *rūpa*, or body and mind. That the owner, the user, the encased one, was as a very babe, faring onwards in evolution from the potential to the supreme Actual: this was rejected, and therewith the word "becoming" came to mean, as it were, a symbol of the non-reality of the very man. Was not everything impermanent?

Had Mead used his fine talents of sympathetic consideration and expression thereof to weigh such shallow oversights in Buddhist scholastics, he would have proved a nobler apologist, since he might, through such, have "stumbled upon" the real New Word in Buddhism, instead of bolstering up doctrinaire myopia with non-Buddhist width of view. For he was and remained a worthy seeker of truth. I testified to this at our recent meeting,

¹ *Kathavatthu*, §§ 228, trs. in *Points of Controversy*, P.T.S., page 56.

¹ "An Overlooked Buddhist Simile," *J.R.A.S.*, 1937 pp. 259 ff.

² *Visuddhi-magga*, pt. III.

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quoting from the peroration of the other article herein alluded to. Similar and not less moving is here his final word, and that is that however we conceive and name "the Supreme Good which orders the way of going of all things," whether as Law, Love, Life, Light, we shall ultimately come face to face with the smiling face of Truth. For me, in some yet inconceivable form, this will be the smiling face of the True Man by whom and from whom proceed all such concepts.

HERMES

Up and down the narrow paths of day,
With hurrying steps my feet
Now slow, now fleet,
With countless hurrying steps my feet
Brush through the thickets of the narrow way.
Oft, often when my urge is to be fleet
My feet must plod and plod through heavy clay,
Or they must climb a bleak and stony pass
Where no flowers are, and sparse the upland grass.

Yet ever on and on I go
For I do surely feel and know
The winged heel is mine! O Wings
That shall unfold a speed that brings
Me to an airy way on flying feet,
Winged and fleet.
Above the narrow paths where I did break
With weary steps through thickets, I will make
Bright pathways on the air and leave a wake
Behind each day, a shining wake.

Countless the thoughts that pace and pace
Behind my set and intent face.
So small a mask! how can it hide
Those vasty regions wild and wide
Where countless thoughts so swiftly ride?
Or where they faint in desert heat,
Or where they gasp, in steep ascent,
Or where they ever seem to beat
In dreadful circles, weary, spent?

Smiling I watch these endless thoughts that go
On and on, for I most surely know
That winged as the Bird of Life am I! O Wings
That bear my thoughts on light and airy ways,
And leave a fiery brightness on the days
That surge into my wake, and my heart sings.

S. GRAHAME HOYER



The sculptor Einar Jónsson and one of his works, entitled "Rest," whose message is: Beauty and perfection do exist and have always existed in some invisible sphere of existence. The work of the artist and the reality of nothing but the unveiling of such beauty and perfection as have always existed—he hews away the crude material from the divine image concealed in his medium.



A POET IN STONE

THE SCULPTOR EINAR JONSSON

BY GRETAR FELLIS

General Secretary of The Theosophical Society in Iceland

INTRODUCTION

EINAR JONSSON, the greatest artist of Iceland, was born on the 11th of May 1874. He is what might be called a poet in stone. He is the most symbolic of all Icelandic artists, and Theosophical and metaphysical ideas may be found in many of his works. In the Diamond-Jubilee-Year of The Theosophical Society he gave to The Society in Iceland a relief-portrait of Dr. Annie Besant as a young woman. It is his ideal of this great soul. He shows her standing by a table as if lecturing—dignified, poised, yet vibrant with silent strength and vitality as an Eternal Youth—looking *forward*. For the main part Einar Jónsson received his artistic training in Copenhagen in Denmark, but he is a far-travelled man and has studied art in Deutschland, Hungary, Italy, England, Holland and America. The State of Iceland has built a Museum for his works, where he also has his studio and his home. The Museum is visited by foreigners from many lands every year, and the name of Einar Jónsson is there-

fore known and honoured in many parts of the world. For many years the Parliament of Iceland has granted him a salary of honour. The following is an extract from a lecture, given by me on the Radio of Iceland some time ago, about Einar Jónsson and his art:

THE SCULPTOR AND HIS WORKS OF ART

Einar Jónsson is the most symbolic of all Icelandic artists and enjoys in many respects a unique position among them. The whole of his art might be characterized by one word: RE-CREATION.

All artists, at least all those who deserve to be called by that name, are as a matter of course *creators*; but they are not all re-creators; and the less artists they are the less there is of actual new *creation* in their work, and more of repetitions, reflections, echoes. Einar Jónsson is such a great re-creator that he can hardly deal with any problem without taking it to the transforming mountain of his creative genius, where he makes it shine with new rays of glory. It is indeed not everybody who can

follow him on to the height of this transforming mountain, because, for one thing, he is so symbolic. But those who can reach there are rewarded with a wide and marvellous view of human life and deeper insight as to the hidden laws of nature.

Wherever we have to deal with true art, and very much so where Einar Jónsson's art is concerned, words are of little use. Sculptors, and Einar Jónsson in particular, shape their works so that they have a silent message and convey ideas which cannot be expressed in words. Einar Jónsson's art teaches more *indirectly* than *directly*, it indicates, suggests, and is even in some ways like a half-quoted verse. It is the truth spoken "under the rose."

Even those artists who believe in art for art's sake, and for this reason put their chief emphasis on form—even they have some message to deliver and it appears in their work, as long as all the visible world is an eternal symbol of the invisible, the outer eternal symbol of some inner truth. Even that art which is in reality little other than imitation, has its message—the message of that which it imitates. That which makes Einar Jónsson so unique among Icelandic artists—and I would venture to say among all artists—is the unusually great and sublime message he brings and the original and independent manner in which he conveys it.

Einar Jónsson makes spiritual facts appear in the festive dress of allegory and march in procession, if one may say so, through the spiritual worlds of those who understand his message. His art is transcendental, beyond understanding, symbolic. He succeeds in dealing with form in such a way that it seems to whisper: "Onwards, farther! I am only here to direct, to point out the way to your destination." Almost every one of Einar Jónsson's works points away from itself and opens up a vista over unsettled lands. And even those of his works which are most difficult to understand have a stimulating effect on the imagination, like beautiful wordless music or an unwritten poem which lingers in the consciousness as an impulse of poetry.

I mentioned before that one word might be used to characterize the whole of Einar Jónsson's art, and this word was

RE-CREATION

Einar Jónsson's message as an artist is contained in this one word. Therefore his works are so *fresh*; there is a kind of morning brightness over them, because the re-creation in question here is a *positive* re-creation—an *evolution*.

Einar Jónsson's message is one of resurrection. Many of his works are like hymns and one can almost hear the cold stone sing:

"Nearer my God to Thee!"

KALI YUGA—IRON AGE

BY T. SREE RAM JHA

THE "REAL YUGA" THEORY

DILIGENT students of *The Secret Doctrine* will be aware of the "additional note" appended to the first volume of the latest—Adyar—edition (p. 340), regarding the date of Kali Yuga, our present "historical" era. At the request of the Vice-President of The Society, the note was provided by Probodh Chandra Sen Gupta. The writer distinguishes between an "unreal," meaning a "false" Kali Yuga, obtained through a late "astronomical calculation backwards" by Āryabhatta (4th or 5th century A.D.), and the "real," meaning the "true" Kali Yuga according to the *Mahābhārata* and *Purānas*. The former, adopted as correct by H.P.B., places the beginning of Kali Yuga at 17-18 February 3102 B.C., the latter nearly six and a half centuries later, at 7 January 2454 B.C., when the full moon at winter-solstice day stood near the star Regulus.

What I cannot gather from the note is how the pretended "true" epoch has been ascertained otherwise than, partially at least, by a similar method of "astronomical calculation backwards," based upon historical tradition as in the case

of the supposed "false" epoch. I have not heard of the existence of unbroken historical records¹ for the last 5,000 years. I am therefore inclined to think that the chances for Āryabhatta's figure being more correct than any more modern calculation, are just so much greater as his time is 15 to 16 centuries nearer to the beginning of the cycle.

THE "NEW CYCLE" THEORY

But what is even of greater importance, is the end of Kali Yuga, that is to say, of its first cycle of 5,000 years, which must bring with it great changes in the world of man.

Perhaps better known than Mr. Sen Gupta's theory, at least in India, and certainly most insistent, is the protest raised against it by C. Panigrahi Bharadwaz in a series of articles in *The Observer*,² not to mention a number of letters to the President and the Vice-President. The writer styles himself a "New Cycle Theosophist," and believes that "Kali Yuga ends on 1st August 1943," so that there is little time left to prepare ourselves for the

¹ See hereafter sub *Asuramaya*.

² College Lane, Cuttack. The seventh and last paper of the series appeared in the issue of 1 April 1940.

impending fateful changes. H.P.B. also attached the greatest importance to the closing of the first 5,000 years of Kali Yuga. Only, according to her, that closure had already taken place some 42 or 43 years ago, namely in 1897-98.

TRANSITION CENTURY

It may well be however, and it seems even most likely, that the change from the old to the new cycle may not be effected in one short year, but will rather take more of a century than less to accomplish. And if that is so, this our twentieth century must be the fatal period of transition. Even when taking into consideration only the wars fought in our times, and the enormous changes effected in the ways and means of warfare, in the ways and means of dealing out death at will to hundreds of thousands of living human beings at once, it will be evident that this cannot but deeply effect all other issues of life.

Some aspects, of a more intellectual and moral nature, of the transition from the old to the new cycle, were considered by me eight years ago in an article, entitled "H.P.B.'s Foresight for the Year 1897."¹ In the plight in which the world is today, it is only natural now to stress the political aspects of that transition—the rela-

tion between the nations and races. In this connection I will draw special attention to H.P.B.'s declaration that in this transition period, that is, "at the end of the dawn of the new cycle, not a few accounts will be settled and squared between the races."² Also to that other prophecy of hers, already cited by me at the beginning of the present war, but well worth repeating in the crisis at which we at present stand.

"THE TERROR"

Speaking of the Count de Saint Germain, "the greatest Oriental Adept Europe has seen during the last centuries," H.P.B. added the significant remark: "But Europe knew him not [as such in the eighteenth century]. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone,"³ as it did France alone at the time of the Revolution. This was written shortly before her death, 1891, and could therefore—her own century being very near its close—only refer to our own twentieth century.

The *Terror* is now threatening to carry everything before it. The struggle may be a long one. It may take many years and decades of years to square the karmas of nations. But

² See hereafter sub I.

³ *The Theosophical Glossary*, p. 309. THE THEOSOPHIST, Dec. 1939, p. 239.

the *Good* will in the end prevail, if not now then tomorrow, if not tomorrow then surely at its appointed end. With assurance we may look forward to the close of the transitional period, when the war-ridden and power-mad old centuries will give place to a new time and a more peaceful world, because more united and federated—a change, upon the accomplishment of which may well be put the seal of the Brotherhood, when their next Messenger to the world makes his appearance in the last quarter of this our much afflicted twentieth century.¹

SUN, MOON AND JUPITER

After this digression, necessary to show the importance of our subject, let us return to Mr. Panigrahi's calculation of the year 1943 as the end of the old cycle. He bases his conclusion exclusively on one passage of *The Secret Doctrine*, with complete negation of all other texts.

And that one passage even is not from H.P.B.'s own pen, but cited by her from the *Vishnu Purāna* which in its turn derives it apparently from a still older source. The problem turns therefore entirely on the latter and its interpretation. H.P.B. offers no comment of her own. The sentence runs thus: "When the sun and moon and the lunar asterism Tishya [or

Pushya] and the planet Jupiter are in one mansion, [the Kali Yuga shall have an end, and] the Krita (or Satya) Age shall return."² Now, according to our writer such a conjunction of Sun, Moon and Jupiter in Pushya will take place 1st August 1943 at 12.44 p.m.

I have been assured by astronomer friends here that the astronomical calculation giving this exact point in time is correct.³ Still, counting from A.D. 1943 backwards 5,000 years—the duration of the first sub-cycle of the Kali Yuga—gives B.C. 3057. And I have nowhere found any mention of this year as the astronomical or historical beginning of the Black or Iron Age.⁴

Furthermore, it is generally accepted, or at least so by H.P.B., that Kali Yuga will last 432,000 years, of which only the first small sub-cycle of *circa* 5,000 years has passed up till now. The literal

² SD¹, I, 378. Fitzedward Hall's *Vishnu Purāna*, IV, 229, "The chief star of Tishya is in the constellation Cancer."

³ I am further informed by the same friends that the conjunction of Sun, Moon and Jupiter in Tishya occurs once in every 25,000 years and more. In that case, it coincides probably with a "sidereal year," that is, a complete circuit of the precession of the equinoxes, a period of about 25,868 years. For the importance of this cycle in *The Secret Doctrine*, see f. i. SD¹, II, 550 ff.

⁴ Some derive the word Kali from *Kala* (f. *Kali*) = dark, black, dark-blue, blue-black; others from *Kali* = strife, war, dissension, contention. The two Sanskrit words are of course nearly related, having come from the same root. The name Iron Age is obtained by comparison of the Hindu Krita or Satya, Treta, Dvapara and Kali Yuga with the western tradition of the Golden, Silver, Bronze and Iron Age. Our present time seems one of the high-spots of this Dark, Iron, or War-age.

¹ See sub VIII hereafter.

¹ THE THEOSOPHIST, Dec. 1932, Jan. 1933, pp. 384, 415.

interpretation of the text therefore should lead to the conclusion that it has no bearing upon the close of the first sub-cycle, but only upon the close of the great cycle itself, lakhs of years hence.

So far for the divergent views of the "Real Yuga" and the "New Cycle" theories. Not being an astronomer myself I have no views of my own to offer regarding their merits or demerits. My task will further be to state the case of Theosophy as laid down by H.P.B., leaving it to the respective votaries of the two theories to "disprove" its truth if they feel so inclined.

3102 B.C.—A.D. 1898

Whether a real or an unreal yuga, whether false or true, there is no doubt that in *The Secret Doctrine* and in sundry other places, H. P. B. keeps doggedly to Āryabhatta's calculation of 3102 B.C. as the actual beginning of Kali Yuga. How deeply during the latter part of her life, starting from 1884 when she began to write *The Secret Doctrine* up to her death in 1891, she was preoccupied with this cycle, and what signal importance she attached to the close of its first sub-cycle of 5,000 years, the following chronological survey¹ of relevant passages may testify.

¹ This list is much fuller than the one given in my former article. Even so I dare not say that it is complete, though I believe that not much may be lacking.

I. From the First Draft of "The Secret Doctrine," MS, p. 31.

"The ['very'] 'old Book' ['from which the many volumes of *Kiu-te*² were compiled'] having described Cosmic Evolution, and explained the origin of everything on earth including man, and given the true history of the Races, from the 1st down to the 5th Race, goes no further. It stops short at the beginning of Kali Yuga, just 4,986 years ago at the death of Krishna—the bright *Sun-god* and the once living hero and reformer.

"But there exists another book. None of its possessors regard it as very ancient as it was born with, and is only as old as, the Black Age, namely about 5,000 years ago. In about 13 to 14 years hence, the first cycle of the first five millenniums that began with the great Cycle of the *Kali Yuga* will end. And then the last prophecy contained in that Book, Volume I of the prophetic Record for the Black Age, will be accomplished. We have not long to wait and many of us will witness *the dawn of the new Cycle, at the end of which*

² These "secret folios of *Kiu-ti*," thirty-five volumes of which "for exoteric purposes and the use of laymen may be found in the library of any monastery" in Tibet, are so to speak "The Popularized Version of *The Secret Doctrine*" (SD¹, V, 389). According to the Master, H.P.B. knew at least parts of them "by rote" (*The Mahatma Letters*, 285). Some fragments and notes from them, no doubt given out by her, and originally in the possession of A. P. Sinnett, and circulated among the older members in the early days of The Theosophical Society, were published by C. Jinarajadasa in *The Early Teachings of the Masters*, p. 184 ff. See also Francesca Arundale, *My Guest, H.P.B.*, p. 14.

*not a few accounts will be settled and squared between the races."*¹

Incidentally from this passage can be ascertained when the identical text must have been written. If we deduct 3102 from 4986 we obtain the year 1884 as the date of the written text. And if we add to this 13 or 14 years, we have the year 1897-98 as the end of the first sub-cycle of 5,000 years.

II. The above text was published in 1888 in the first edition of *The Secret Doctrine*² with only slight alterations, except the two notable ones which change the figure 4986 into 4989, and the numbers 13 and 14 into 9. This gives us for the date of revision of the text of the first draft the year 4989—3102 = 1887 (see hereafter sub V). The figure 9 is obviously a mistake and should be 10 or 11.

III. From the SD¹, I, 369; SD⁴, II, 85.

"Yudhisthira—the first King of the *Sacea* [Shākya?], who opens the Kali Yuga era, which has to last 432,000 years—[was] 'an actual King and man who lived 3,102 years B.C.'"

IV. From the SD¹, I, 612; SD⁴, II, 337.

"We are at the very close of the cycle of 5,000 years of the present Aryan Kali Yuga; and between this time [1887-88] and 1897 there

will be a large rent made in the Veil of Nature, and *materialistic science will receive a death-blow.*"³

V. From the SD¹, II, 69; SD⁴, III, 79.

"The year 1887 is from the commencement of Kali Yuga 4,989 years."

VI. From the SD¹, II, 435; SD⁴, III, 433.

"The year of the *Kali Yuga* is said to have begun between the 17th and 18th February in the year 3102 B.C."

VII. From "Le Lotus," December 1887, p. 161.

"Ce sont les enseignements et le dogme de l'Esotérisme Oriental, qui nous montrent le *Kalki Avatar* à la fin du *Kali Yug*, alors que nous ne sommes qu'au commencement. Le *Kali Yug* doit durer 432,000 ans, et les premières 5,000 années ne seront écoulées qu'en 1827." The last figure is an obvious misprint for 1897.

VIII. From *The Esoteric Section of The Theosophical Society, Preliminary Memorandum, 1888* (*The Theosophist*, August 1931, pp. 597-97).

"Let every member know that the time for such priceless acquisition ['to become white Adepts'] is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned 'home' any day and almost any hour. And if her place is even filled up, perchance

¹ My italics.

² SD¹, I, xliii-xliv; SD⁴, I, 65.

³ My italics.

by another worthier and more learned than herself [Annie Besant!], still *there remain but twelve years* to the last hour of the term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (*given to the world in every last quarter of a century*),¹ those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in Kali Yuga—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable."

IX. From "*Lucifer*," November 1889, p. 173.

"The great psychic and spiritual change now taking place in the realm of human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century [1875], and will end—so says a mystic prophecy—either for

¹My italics. See SD¹, V, 396; *The Key to Theosophy*, 306; *The Mahatma Letters*, 51, 362.

the weal or the woe of civilized humanity, with the present cycle which will close in 1897."

X. From the "*Vahan*," December 1890, p. 2.

"We say today to all: If you would really help the noble cause - you must do so now: for, *a few years more and your, as well as our efforts, will be in vain.* . . . We are in the very midst of the Egyptian darkness of Kali Yuga, the Black Age, the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called Failures and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims and rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN."

XI. From one of H.P.B.'s last letters, April 15th, 1891 (*Five Messages to the American Theosophists*, p. 27).

"Let me remind you all once more that such work ['for the common cause so dear to us all'] is now more than ever needed. The period

which we have now reached in the cycle that will close between 1897-98 is, and will continue to be, one of great conflict and continued strain. If the T.S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body."

XII. From H.P.B.'s posthumous work, "*The Theosophical Glossary*," published in 1892, p. 170.

"The fourth, the *black* or iron age, [is] our present period, the duration of which is 432,000 years. The last of the ages into which the evolutionary period of man is divided by a series of such ages. It [the last one] began 3102 years B.C. at the moment of Krishna's death, and the first cycle of 5,000 years will end between the years 1897 and 1898."

ASURAMAYA

We have already heard from where H.P.B. obtained her knowledge regarding the different cycles of cosmic and human evolution *in general*—from that "very old book, from which the many volumes of *Kiu-ti* were compiled." The question is now where her knowledge of the Kali Yuga cycle *in particular* was derived from. The passage part of which is quoted above, sub V, gives the answer. From a Tamil calendar, the *Tirukkanda Panch-*

anga for *Kali Yuga* 4986(1884-85) "compiled by two very learned Brahmins, Chintamany Raghannaracharya, son of the famous Government astronomer of Madras, and Tartakamala Venkata Krishna Rao."¹ It was compiled "from fragments of immensely old works attributed to the Atlantean astronomer, Asuramaya, and found in Southern India," H.P.B. informs us, adding further: "The work is proclaimed by the best Pandits as faultless—from the Brahmanical standpoint—and thus far relates to the chronology of the orthodox teachings. If we compare its statements with those made several years earlier in 'Isis Unveiled,' with the fragmentary teachings published by the same Theosophists, and with the present data derived from the Secret Books of Occultism [*Kiu Ti*], *the whole will be found to agree perfectly, save in some details which may not be explained*;"² for secrets of higher Initiation—as unknown to the writer as they are to the reader—would have to be revealed, and that *cannot be done*."³

THE DEATH-BLOW TO MATERIALISM

In my older article I have given diverse illustrations of the truly critical nature of the closing years

¹The Adyar Library is not in possession of a copy, and I have not yet been able to secure one. If anybody is the fortunate possessor of, or can lay his hand on, a copy, it would be greatly appreciated if he would make the Adyar Library the happy recipient of it.

²My italics.

³SD¹, II, 51; SD¹, III, 67.

of the last century. Among these is the death-blow given to materialistic science (see above, sub IV) round about the year 1897, as testified to by men of science themselves. For example, Mr. Dampier-Whetham tells us: "From 1895 onwards, there came *the new revelation in physics*. The new physics may be said to have begun in 1895 with the discovery of X-rays by Prof. Wilhelm Konrad Röntgen of Munich. Röntgen's discovery led to another field of research, that of radio-activity. In this search, the first success fell to Henri Becquerel, who in February 1896 found that uranium and all its compounds emit rays. The next year, 1897, was marked by the great discovery of ultra-atomic corpuscles. The new era in physics had begun. *The old materialism is dead.*"¹

So much for physical science. To this I may now add the not less striking case of the science of psychology. It is "Psycho-Analysis" which has caused the greatest revolution in this field, and we are told that "the beginnings of psycho-analysis are marked by two dates: 1895 which saw the publication of Breuer and Freud's *Studien über Hysterie*, and 1900 which saw that of Freud's *Traumdeutung*."²

Was there ever a greater and truer prophetess than H.P.B. when

¹ *History of Science*, Cambridge University Press, 1930, p. 470.

² *Enc. Britt.*, vol. 18, p. 674

she wrote that "between this [her] time [1888] and 1897 materialistic science will receive a death-blow"?

BROTHERHOOD AND PATRIOTISM

The above texts from H.P.B.'s works show an increasing emphasis and a growing anxiety, as their author felt her last days close in upon her. The approaching end of Kali Yuga's first sub-cycle was more than an interesting theoretical or even hypothetical proposition. For her it was a real thing. She saw it coming with all its immediate implications. The critical moment was drawing fearfully near. Critical not only for the future spiritual state of humanity in general, but also and specially for her particular life-work—Theosophy and The Theosophical Society. Under the stress of the last efforts she even became more pessimistic than is warrantable. Her forecast that after the fatal hour, 1897-98, no Eastern Adept or even a pupil of one would anymore visit the West until the New Dispensation in 1975 seems too dark a vision.

As to the possibility of the failure of The Theosophical Society and its "perishing ingloriously," she herself has given us the magic formula to prevent such a disaster, namely to be true to "the beautiful dream of a *Universal Brotherhood of Man*," with the stress laid on the "Universal."

ANCIENT HINDU CHRONOLOGY

BY K. RANGARAJAM

(Concluded from page 500 of September issue)

I HAVE so far discussed the three myths in Indian history and shall now pass on to Ancient Hindu Chronology. The pivot on which oriental scholars built up their histories of Ancient India is the myth of an Aryan invasion from the North-west, and while accepting the list of kings and dynasties as found in the Puranas, they adjusted and drastically curtailed the periods of their individual reigns to accord with their theory that the antiquity of the Hindus could not be taken back beyond about 1000 B.C.; in other words, the fact that they had taken for granted that there was an Aryan invasion of India at a particular period, necessitated their adjusting the development of Hindu civilization, culture and religion to a period subsequent to the date assigned for that invasion. If this theory is exploded, the whole structure of their made-up histories of Ancient India falls like a house of cards. For example, the question of the time when the Vedas were composed does not certainly arise. It may for our purpose be taken that the Vedas appeared when man appear-

ed in India and hence the statement in the Vedas themselves that they originated at the beginning of creation is correct. It does not matter whether this statement is taken in its literal sense, or to the time when the Hindus emerged from their savage state; but one thing is certain and that is that the representations of western anthropologists that the condition of the human race was one of hopeless savagery to a comparatively modern date is an unwarranted assumption in support of an unproved and unprovable theory of man's origin. The Hindus might not have developed the so-called historic sense as understood by westerners, who give too much importance to particular dates, for their conception of time is radically different. This is instanced by our adoption of the cycle of sixty years. Time is compared to an eternal wheel in perpetual motion. Man's memory is short and a thousand years appear long in comparison to his short span of life. If instead of the year, a generation is taken as the unit, a hundred persons, an insignificant number will easily cover a period

of three to four thousand years. A bare twenty centenarians, one born at the time of the death of the preceding one, will more than bridge the gulf from the time Jesus Christ preached and our present time. It is impossible to understand why we consider a person talking of six or sixty thousand B.C. as unscientific; common sense tells us that one man could have originated only from another man, and there must have been an endless chain of generations before and still more to come, and we of the present generation are merely connecting links in the endless causation and absorption of life. We see within our own lifetime several generations of the lower orders of life, and the units of time of many of them are probably seconds and minutes, but there is absolutely no reason whatever to doubt that each of these humble creatures, however short their span of life according to our conception of time, considers its own as long as our hundred years. A hundred years of man's life may look like a hundred thousand in the eyes of a worm whose lifetime might be counted in hours. Therefore what appears very long and unbelievable in the eyes of a worm is a negligibly short period in the eyes of man, and what appears a long period to us may be an equally insignificant period in the eyes of any higher beings whose existence we are not

physically aware of. There is absolutely nothing extraordinary in any nation claiming an antiquity of a few thousand years, and in the absence of proofs to the contrary it must be accepted. In the present nature of the structure of the earth where constant physical and chemical changes are going on, it is vain to expect solid proofs from archaeological findings and excavations. An inspection of the books in our modern libraries will easily convince anyone that even in our days of advanced material civilization, printed books rot away in less than a century and cannot be handled or read. The highest credit is due to our ancestors for being able to transmit to us so much, as, from the extremely perishable nature of the writing materials which we are now using, our distant descendants do not stand the least chance of getting anything whatever from us. Two or three centuries of simple neglect alone are sufficient to wipe out every trace of our present literature, as time and insects do more havoc now than what fire did in the case of the library at Alexandria.

It is a matter for sincere regret that our Indian historians imitate too much the so-called scientific basis on which foreign historians of the nineteenth century chose to write their histories of Ancient India, based mostly on dogmatic assertions

divorced from and directly antagonistic to all indigenous traditions and records. Until this myth of an Aryan invasion of India from outside is exploded, the writing of a natural history of Ancient India is impossible as this theory constantly sets a limit of time beyond which the historian could not transgress, however much he might be supported by indigenous records and traditions. These foreign scholars did not make any secret of their ultimate object which was to bring the antiquity of Hindu civilization and culture as near to the Christian era as possible. This myth of an Aryan invasion was invented by them, it would seem, with the sole object of depriving the Hindus of the credit of being the oldest civilized nation of the world. Some day the truth must prevail, and I can safely assert that it will be proved beyond all possibility of doubt that the Indus and possibly the Gangetic valleys were the centres from which civilization spread to all parts of the world. As the English of the present day are known to have colonized America, Australia, S. Africa and other countries, so the people of the Indus valley had farflung colonies from Peru to Great Britain, and the so-called Aryan civilization, culture and languages found in many parts of the world are nothing but remnants of a Hindu civilization which had its beginnings millenniums ago. How else

could it have been possible for Mr. Wilford to construct a map of the source of the Nile from the Puranas which helped Lt. J. H. Speke, decades later, to verify and acknowledge the substantial correctness of the Puranic accounts? And the discovery of the script of Mohenjodaro in the far-off Easter Islands west of Peru in South America? I quote the following from General Cunningham's *Ancient Geography* (Introduction):

Mr. Wilford collected an account of the source of the Nile and reconstructed a map out of the Puranas (*Asiatic Researches*, Vol. III). Many styled him as an injudicious writer, wild speculator, and victim of imposture, but Lt. J. H. Speke in his *Discovery of the Source of the Nile*, Chaps. I, V, X, unhesitatingly states that when planning his discovery of the source of the Nile, he secured his best information from Mr. Wilford's map and testifies to the substantial correctness of the Puranic account. Is it not enough to repay the labours of the Puranic writers that it is they (and not Ptolemy, the great geographer of Greek Egypt) who helped the nineteenth century explorer with their accurate knowledge of that part of the country?

Regarding the discovery of the script of Mohenjodaro in far-off Easter Islands, I extract the following from Mr. G. R. Hunter's *Script of Mohenjodaro and Harappa*:

Since Sir John Marshall's book was published, M. G. de Hevesy has

called attention to the script of the Easter Islands in 1933. There can be no doubt concerning the identity of the Indus and Easter Island scripts. Whether we are thus confronted by an astonishing historical accident or whether this ancient script had mysteriously travelled to the remote islands of the Pacific none can say. The age of the Easter Island tablets made of wood is totally unknown, and all knowledge of their writing has been lost. This same (Indian) script has been found on seals precisely similar to the Indian seals in various parts of Ancient Sumer and the borderland east of the Tigris. The signs of the Indian script bear a close resemblance to the Egyptian of the old and middle kingdoms.

I further extract from the same book :

One thing is certain and that is that there was much more travel and intercourse in archaic times than has been generally supposed. The history of navigation from the time the ocean-going ships of Tyre were succeeded by the coasting galleys of Athens, down to the days of the Northmen, seems one of decay rather than of progress. What was a daring voyage of discovery for Nearchus was perhaps a commonplace of normal trading for the sailors of Mohenjodaro. Indeed it is possible that the sailors of Mohenjodaro embarked upon voyages much longer than that from the Indus to the Euphrates.

I sincerely hope that some scholar more capable than an amateur research worker like myself, will take up this subject and have the courage to write a history of An-

cient India based entirely on indigenous records, however much they might be ridiculed by the so-called scientific historians. Vincent A. Smith writes in his *Early History of India* :

Modern European scholars have been inclined to disparage unduly the authority of the Puranic lists, but closer study finds in them much genuine and valuable historic tradition, for instance, the *Vishnu Purana* gives the outlines of the history of the Mauryan dynasty with a near approach to accuracy, and the Radcliffe Manuscript of the *Matsya* (Purana) is equally trustworthy for Andhra history. Proof of the surprising extent to which coins and inscriptions confirm the *Matsya* list of Andhra kings has been recently published.

Mr. F. E. Pargitter writes (*J. R. A. S.*, 1910) :

These old genealogies with their incidental stories are not to be looked upon as legends or fables devoid of basis or substance, but contain genuine historical tradition and may well be considered and dealt with from a commonsense point of view.

Professor Wilson in his introduction to his translation of the *Vishnu Purana* says :

The fourth book contains all that the Hindus have of their ancient history. It is a tolerably comprehensive list of dynasties and individuals. It is a barren record of events. After the great (Mahabharata) war, the *Vishnu Purana*, in common with other Puranas which contain similar lists, specifies kings and dynasties with greater

precision and offers political and chronological particulars, to which on the score of probability there is nothing to object. In truth their general accuracy had been incontrovertibly established.

Almost all foreign historians and their Indian satellites do not believe that the Kaliyuga began about 3102 B.C. though this era had been in vogue in the kingdom of Nepal right from the beginning as also elsewhere. At least now, when the excavations at Mohenjodaro have revealed a unique civilization of at least the fourth millennium B.C., I sincerely hope that they will kindly see their way to revise their views. In the *Indica* of Arrian translated by Macrindle (*Indian Antiquary*, 1876) it is stated that from the time of Dionysus to Sandracottus (known to the Greeks in 321 B.C.) the "Indians counted 153 kings and a period of 6,042 years and among these a republic was thrice established (the number of years of the first republic is probably lost) and another to 300 years and another to 120 years." There is nothing improbable in the information given by Arrian as an average reign of 30 to 35 years (deducting the periods when republics were established); it is quite possible in those

days when people led much simpler and more natural lives than what we are accustomed to at present. Many foreign travellers in those remote days have attested to the fact that the Hindus lived even up to the age of 130 years and there is no reason whatever to doubt the veracity of these statements. Tradition says that the Hindus in those days married very late in life, especially the Brahmins and the Kshatriyas, as they had to undergo a rigorous apprentice course in the religion lasting till about their 35th year of age ; this explains the series of long reigns in the Barhadradha dynasty at the beginnings of Kaliyuga. In course of ages when there was more laxity in the matter of the number of years devoted to religious instruction, the kings married earlier and the average period per reign naturally decreased.

I give below a dynastic list for the kingdom of Magadha as collected and collated from the various Puranas and other records bearing upon them. I accept the year of the Mahabharata War as recorded in the *Mahabharata* itself at 3139 B.C. Sahadeva appears to have ruled till 3106 B.C.

BARHADRADHA DYNASTY

Name of King	Period of Reign	From	To
Marjari	... 58 years	3106 B.C.	3048 B.C.
Srutasrava	... 64 "	3048 "	2984 "
Ayutayush	... 36 "	2984 "	2948 "
Nirarnitra	... 40 "	2948 "	2908 "

Name of King	Period of Reign	From	To
Sukruta	... 58 years	2908 B.C.	2850 B.C.
Vrihatsena	... 23 "	2850 "	2827 "
Carvajit	... 50 "	2827 "	2777 "
Srutanjaya	... 40 "	2777 "	2737 "
Vipra	... 35 "	2737 "	2702 "
Suchi	... 58 "	2702 "	2644 "
Kshema	... 28 "	2644 "	2616 "
Anuvrata	... 64 "	2616 "	2552 "
Dharmanetra	... 35 "	2552 "	2517 "
Nirvritta	... 58 "	2517 "	2459 "
Suvratta	... 38 "	2459 "	2421 "
Dridhasena	... 58 "	2421 "	2363 "
Sumati	... 33 "	2363 "	2330 "
Subala	... 22 "	2330 "	2308 "
Sunita	... 40 "	2308 "	2268 "
Satyajit	... 83 "	2268 "	2185 "
Virajit	... 35 "	2185 "	2150 "
Puranjaya	... 50 "	2150 "	2100 "

22 kings ruled for 1,006 years. Average 45½ years per reign.

Puranjaya, the last king, was put to death by his minister Sunaca who placed his own son on the throne of his master; this revolution, Sir William Jones says (*Asiatic Researches*, Vol. III), constituted an epoch of the highest importance, for, according to his information it happened exactly two years before Buddha's appearance in the same kingdom. This meant that Buddha was born in 2098 B.C.

PRADYODA DYNASTY

Name of King	Period of Reign	From	To
Pradyoda	... 23 years	2100 B.C.	2077 B.C.
Palaca	... 24 "	2077 "	2053 "
Visachayupa	... 50 "	2053 "	2003 "
Rajaka or Janaka	... 21 "	2003 "	1982 "
Nandivardhana	... 20 "	1982 "	1962 "

5 kings ruled for 138 years. Average 27½ years per reign.

SISUNAGA DYNASTY

Name of King	Period of Reign	From	To
Sisunaga	... 40 years	1962 B.C.	1922 B.C.
Cacavarna	... 36 "	1922 "	1886 "
Kshemadharman	... 26 "	1886 "	1860 "
Kshetrajnya	... 40 "	1860 "	1820 "
Vidisara	... 38 "	1820 "	1782 "
Ajatasatru (Buddha was born during the reign of this king according to Prof. Max Muller)	... 27 "	1782 "	1755 "
Dharbaca	... 35 "	1755 "	1720 "

Name of King	Period of Reign	From	To
Ajaya or Udayana	... 33 years	1720 B.C.	1687 B.C.
Nandivardhana	... 42 "	1687 "	1645 "
Mahanandi	... 43 "	1645 "	1602 "

10 kings ruled for 360 years. Average 36 years per reign.

Mahapadmananda, son of the last king by a woman slave of the Sudra caste, succeeded to the throne of Magadha and founded the Nanda dynasty. He was a just king, and though avaricious respected the property of his subjects. By the strength of his arms he subdued all the kings of the country, and like another Parasurama destroyed the remnants of the Kshatriyas. He had two wives, Ratnavati and Mura. By the first wife, he had nine sons called Sumalya-dicas from the eldest son whose name was Sumalya. By his second wife Mura, he had Chandragupta and several others who were known by the general name of Mauryas. After a long reign of about 88 years, he was thrown into a reservoir while out into the woods by his minister and was killed. One of the youngest sons of Nanda succeeded to the throne, but Chandragupta, the son of Mura, plotted against him and with the help of Parvateswara, the then king of Nepal, obtained possession of Magadha and founded the Mauryan dynasty.

NANDA DYNASTY

Name of King	Period of Reign	From	To
Mahapadmananda and his eight sons	... 100 years	1602 B.C.	1502 B.C.

MAURYAN DYNASTY

Name of King	Period of Reign	From	To
Chandragupta	... 34 years	1502 B.C.	1468 B.C.
Bindusara	... 28 "	1468 "	1440 "
Asokavardhana (ASOKA)	... 36 "	1440 "	1404 "
Suyasas	... 8 "	1404 "	1396 "
Dasaratha	... 8 "	1396 "	1388 "
Indrapalita	... 70 "	1388 "	1318 "
Harshavardhana	... 8 "	1318 "	1310 "
Sangata	... 9 "	1310 "	1301 "
Salisuka	... 13 "	1301 "	1288 "
Somasarma	... 7 "	1288 "	1281 "
Satadanvas	... 8 "	1281 "	1273 "
Vrihatdrita	... 87 "	1273 "	1186 "

12 kings ruled for 316 years. Average 26½ years per reign.

Some of the European scholars allow only 137 years for the Mauryan dynasty, but this must be wrong, as Vincent A. Smith draws the attention of his readers in his *Early History of India* to an inscription

of Karavela, king of Kalinga, which is dated 164 years expired 165 current of the Mauryan era. If the Mauryan dynasty had lasted only for 137 years, there could not be a reference to a period longer than 137 years. On the death of the last Mauryan king, his place was assumed by his commander-in-chief, Pushyamitra of the Sunga dynasty.

SUNGA DYNASTY

Name of King	Period of Reign	From	To
Pushyamitra	... 60 years	1186 B.C.	1126 B.C.
Agnimitra	... 50 "	1126 "	1076 "
Vasumitra	... 36 "	1076 "	1040 "
Sujyesta	... 17 "	1040 "	1023 "
Abadraca	... 30 "	1023 "	993 "
Pulinda	... 33 "	993 "	960 "
Goshavasava	... 3 "	960 "	957 "
Vajramitra	... 29 "	957 "	928 "
Bhagavata	... 32 "	928 "	896 "
Devabhuti	... 10 "	896 "	886 "

10 kings ruled for 300 years. Average 30 years per reign.

The last king of the Sunga Vasudeva of the Kanva race, who dynasty was killed by his minister usurped the throne of Magadha.

KANVA DYNASTY

Vasudeva	... 9 years	886 B.C.	877 B.C.
Bhumi Mitra	... 14 "	877 "	863 "
Narayana	... 12 "	863 "	851 "
Susarman	... 10 "	851 "	841 "

4 kings ruled for 45 years. Average 11½ years per reign.

Somuka, of the Andhra family, having murdered his master Susarman and seized the government, a new dynasty of Andhra kings was inaugurated. Three dynasties successively ruled over their widely extended territories. These were the Andhras proper, the Andhra Jatikas, the relatives of the Andhras, and Andhra Britiyas or the servants of the Andhras.

ANDHRA DYNASTY

Somuka, Sudraka or Sipraka.	23 years	841 B.C.	818 B.C.
Krishna (his brother)	... 18 "	818 "	800 "
Sri Satakarni	... 10 "	800 "	790 "
Purnothsanga	... 18 "	790 "	772 "
Sri Satakarni II	... 56 "	772 "	716 "
Skandasstambi	... 18 "	716 "	698 "
Lambodara	... 18 "	698 "	680 "
Apitaka	... 12 "	680 "	668 "
Megaswathi	... 18 "	668 "	650 "
Sataswathi	... 18 "	650 "	632 "

Name of King	Period of Reign	From	To
Skandaswathi	... 7 years	632 B.C.	625 B.C.
Mrigendra	... 3 "	625 "	622 "
Kuntala	... 8 "	622 "	614 "
Saumya	... 12 "	614 "	602 "
Sata Satakarni	... 1 "	602 "	601 "
Puloma	... 36 "	601 "	565 "
Mega Satakarni	... 38 "	565 "	527 "
Arista	... 25 "	527 "	502 "
Hala	... 5 "	502 "	497 "
Mundalaka	... 5 "	497 "	492 "
Prudrasena	... 21 "	492 "	471 "
Sundara	... 1 "	471 "	470 "
Chakora	... ½ "		469 "
Mahendra Satakarni	... ½ "		441 "
Sivaswathi	... 28 "	469 "	441 "
Goutamiputra	... 25 "	441 "	416 "
Vasisthiputra	... 32 "	416 "	384 "
Sivasri	... 7 "	384 "	377 "
Sivaskanda Satakarni	... 7 "	377 "	370 "
Yagnasri Satakarni	... 19 "	370 "	351 "
Vijaya	... 6 "	351 "	345 "
Chandrasri Satakarni	... 3 "	345 "	342 "
Puloman	... (7) 14 "	342 "	328 "

33 kings ruled for 505½ years. Average 15½ years per reign.

Mr. Fergusson in his *Indian and Eastern Architecture*, page 717, reduces the period of the Andhra dynasty to about 467 years and gives 14 years as an alternative to the last king Puloman. There is nothing improbable in the list which I have given above, collected and collated from the various Puranas. The successors to the Andhra dynasty were the Gupta dynasty of kings, who, it will be apparent, were the kings of Magadha at the time of the invasion of India by Alexander of Greece. The Guptas are reputed to belong to a low caste as the last dynasty of Andhra kings were the servants of the Andhras.

GUPTA DYNASTY

Chandragupta I (known to the Greeks as Sandracottus) ...	7 years	328 B.C.	321 B.C.
Samudra Gupta (known to the Greeks as Amitragutta)	51 "	321 "	270 "
Chandragupta II	36 "	270 "	234 "
Kumaragupta	42 "	234 "	192 "
Skandagupta	25 "	192 "	167 "
Sthiragupta	5 "	167 "	162 "
Narasimhagupta	35 "	162 "	127 "
Kumaragupta	44 "	127 "	83 "

8 kings ruled for 245 years. Average 30½ years per reign.

I beg of our historians to carve out for themselves an independent path divorced from western influence and their so-called scientific method of treatment of history, which when boiled down is nothing more than an adjustment of facts to suit some preconceived notion. Thus Professor Max-Muller accepts the prophecy given in the Ceylonese chronicles that Buddhism would spread to that island 400 years after Buddha's death, because it suited him, but rejects a similar prophecy current among the Chinese that that religion would spread there a thousand years after Buddha's death, because it did not suit him. His acceptance of the latter prophecy would have seriously upset his whole chronology. It was he who was responsible for the myth that the art of writing was unknown in India before about 350 B.C.; and according to him, the script was brought from the West, probably to oblige Asoka who had to publish his rock edicts 80 or 85 years later. It is a matter for the greatest surprise that it did not occur to our own historians also that edicts are published to be read by the public, and if the script had been in existence in India for only 80 or 85 years at that time, it is inconceivable that it could have become popular throughout the length and breadth of India during that short period. The different scripts employed by Asoka in different areas directly militates against this gratuitous and absurd assumption. When Professor Max Muller wrote that "whatever may have been introduced into the earlier chronology of India, nothing will ever shake the date of Chandragupta, the illegitimate successor of the Nandas, the ally of Seleucus, the grandfather of Asoka," Indian historians became spell-bound and accepted this dogmatic assertion even though it ran counter to every indigenous record and tradition. Professor Max Muller himself had in his history of Sanscrit literature admitted that this identification of Mauryan Chandragupta with the Sandracottus of the Greeks was opposed to all Hindu, Jain and Buddhist records. Our historians, to our regret he it said, learnt to look at Indian history through western eyes and many of them simply repeated what western scholars had written. Few displayed courage enough to question the correctness of theories like the Aryan invasion of India or the assignment of the third instead of the fifteenth century to Asoka; few displayed sufficient patriotism or self-respect to take their stand by their own traditions and records. I sincerely hope that our historians will yet arise to assert their independence and free Indian history from such definite untruths which no self-respecting nation would consent to accept as our own historians have done so far.

OUR POSITION AND WORK TODAY¹

BY GEORGE S. ARUNDALE

I PROPOSE to put before you a particular aspect of the work of The Theosophical Society and especially of its President in such times as these.

OUR ORIGINS

We all know the origins of The Society and of Theosophy. We all know these are great gifts from the Elder Brethren, initial gifts to the new world being born in the nineteenth century, so that we are all of us aware that our origins are with the Elder Brethren, so far as The Society is concerned, and with Eternal Truth, so far as Theosophy is concerned. Those are our foundations. Those are our eternal traditions.

OUR DEMOCRACY AND FREEDOM

But in the utilization of these gifts our Society became, as I believe it was intended to become, a democracy. Our Society is a democracy even to the extent of every single individual member of The Society having a vote in the election of the President of The Society, being indeed required to exercise the voting power conferred upon him by the Constitution.

¹ From an informal talk given at Adyar, in sequence to the first Watch-Tower note, September issue.

The Society is one among many democratic movements in the world, but with a specific difference from other movements in that it offers a very happy welcome to all to become members no matter what their opinions, their faiths, and their sects within those faiths, whatever their race or nationalities, provided they accept the great principle of Universal Brotherhood and are sympathetic to the Second and Third Objects. We sometimes do not realize that acceptance of the First Object is not the only requirement for membership. It has been thought by many so to be, because our President-Mother once so stated. But the General Council has declared that there must be an acceptance of the Three Objects in order to entitle an individual to be a member.

Provided there is such acceptance, The Society is no longer concerned with an individual's opinions or activities. If it happens that such activities are directly subversive of the maintenance of that for which The Society stands above all differences, there is the question as to whether the President would have the right to withdraw from an individual whose activities he considers subversive the diploma he

has given him. In any event it would have to be of the very rarest occurrence and would require, I feel, the request of some component body of The Society, say a Lodge or a Section. I am inclined to believe that there is such a safeguard of the rights of The Society in the hands of the President. Since he confers the diploma upon every individual member and the charter upon all Lodges and Sections, given what he considers a very grave cause indeed, he would, I hold, have the right to withdraw that which is within his power to give.

Otherwise, The Society must be free and every member in The Society free to express his opinions in a brotherly spirit with all courtesy and graciousness, as emphatically as he chooses. In fact, it is necessary for the life of The Society that every individual should so be free.

The difficulty many individuals may have is to express their views graciously, appreciatively of the contrary views of others, understandingly of the views of those other members which are in diametric opposition to their own. With the best of intentions we do tend to become a little fierce in our expression of those opinions to which we cling so very closely. We do tend to be very certain of our views and to be sure we are right. No doubt we are right for ourselves, but we can only be right for our-

selves, we can never in general be right for everybody, for there are as many "rights" as there are individuals living in the world.

THE PRESIDENT'S WORK

Having paid testimony and homage to the worth and freedom of every member of The Theosophical Society, there still remain certain facts to be noticed. First the fact of our origins, and second the fact of the situation in which from time to time The Theosophical Society may find itself as a result of world conditions.

The fact of our origins can never be lost sight of, can never entirely be ignored or forgotten, if only for the sake of the continuance of the life which must flow, if The Society is to endure as the Masters' Society, through it from Them into the outer world.

Just as every Viceroy from the British Government has his Instrument of Instructions, so does every President have his own Instrument of Instructions which involves the continuance in The Society of the great Thread of Remembrance, as it may well be called. While the gifts are ever to be freely utilized to their fullest capacity, the Givers are ever to be remembered, and must be sought to be recognized, within the freedom of every member of The Theosophical Society, for what They really are—namely, the First Section of The Society, to

use the phrase employed in The Society itself.

It is, therefore, part of the duty of the President of The Theosophical Society to do his best, on the one hand to preserve the perfect democracy of The Theosophical Society and the perfect freedom of every member, so that every member feels free, happy, at ease in a family in which he can express himself without any restraint other than the restraint which courtesy demands; and on the other hand to try to ensure that to every member so far as may be, shall be available some impersonal memory at least of the Givers of the gifts.

Now the memory may be of many kinds. It need not be a remembrance of individual Masters, of Brethren who may be known to some of the older members of The Society. But probably among most members, though certainly not among all, there will be some general theory with regard to the existence of Superhuman Beings as far beyond the human as humanity is beyond the subhuman. There will be some general conception of a hierarchy, a ladder of evolution on every rung of which is a kingdom of nature. That is quite enough.

Yet even if there is no acceptance of such basic teachings, perhaps even denial, still an applicant is entitled to membership of The Theosophical Society, for

Brotherhood matters more than any idea, principle, or truth, however cherished by any individual. Brotherhood matters more.

On the other hand, unless the link between the Heaven of the Elder Brethren and the earth of ourselves is in some way maintained, The Theosophical Society must suffer, the light of Theosophy throughout the world must inevitably grow dim, and the Masters' gifts fall into desuetude. They must be known and revered as in the early days of The Theosophical Society. They were so wonderfully revered, as They must ever be revered by the few if The Society is to remain the vehicle of the Elder Brethren, and if the Shining Light of Theosophy is to grow more and more radiant.

A RAZOR-EDGED PATH

It is the duty of the President of The Theosophical Society to do all he can to maintain the democratic spirit on the one hand and the hierarchical spirit on the other. He must not allow the one to interfere with the other. This is exceedingly difficult. The President must almost certainly lay himself open to the charge of being either over-democratic or over-hierarchical. It may well be that sometimes he is too authoritative, that sometimes he wields the powers given him as President more in the spirit

of authoritarianism than of democracy. So far as a few are concerned, the opposite charge might be made against him.

The path of the President of The Theosophical Society is a razor-edged path, because, remember this, however responsible he certainly is to the membership of The Theosophical Society no less is he responsible to the Elder Brethren. And I know very well that on my death-bed I shall have to render a sharp and immediate account of the trust which has been reposed in me by the Elder Brethren, so far as regards my Presidentship of The Theosophical Society. Whether or not I am still President at the time of my passing makes no difference. At such a moment as that, when the incarnation is over, one must render an account of the trust reposed in one, and one renders the account not more to one's fellow-members than to the Elder Brethren to whom The Theosophical Society really belongs and who are the Great and Eternal Repositories of the Truths of Theosophy. Therefore upon a President of The Theosophical Society there falls this most difficult, twofold, onerous and burdensome responsibility that he can never forget, for he has his obligations both to his fellow-members and to the Elder Brethren.

For his fellow-members he must try so to preside that every duty to

every fellow-member is performed as the Elder Brethren would have it performed, and he must also see that his duty to Them is fulfilled to the utmost.

TODAY AUTHORITY MATTERS MORE

Now in such times as these the obligations of a President of The Theosophical Society are far greater from one point of view, for just now, if you will not misunderstand me, democracy matters less, authority matters more. Ignorant democracy matters less. Wise authority matters more, though we are truly fighting for the preservation of the democratic spirit throughout the world.

One is hoping that, so far as the outer world is concerned, the needs of democracy are safe in the hands of those nations in the world which stand for democracy, which are prepared to make immense sacrifices for democracy. One hopes that democracy is safe in the hands of India and of Britain and of Britain's little blood-family of nations. One hopes that democracy is safe in the hands of the United States. Perhaps we may say that, on the whole, whatever the outer world can do to safeguard democracy from the assaults upon it by the forces of evil, the outer world is doing. Whether I think of the outer world in terms of Britain, India, the United States, China, France, Holland, Belgium, Poland,

Finland, Norway, Denmark, or of any country alert or prostrate today, the spirit of democracy is there, and I think the outer world will see democracy through the terrible dangers to which it is being subjected in this supreme Kurukshetra, in this Armageddon of Armageddons.

Yet The Theosophical Society almost as a Society, *though not necessarily formally*, must, somehow or other, stand for the Right. And I hold it is the duty of the President of The Theosophical Society not to consider what has been called The Society's policy of neutrality, but to consider the fact that The Society belongs to the Elder Brethren, that the Elder Brethren are ever on the side of Right, that for the moment Right is with Britain and her friends, and that therefore, even as President of The Theosophical Society, even without the formal and direct authority of the General Council, even without any declaration or resolution on the part of the highest authoritative body within The Society itself, I must declare where the Right is, and, perhaps if at all I can intuit it, I must declare no less where is the wrong.

Not that any member must for a moment be required to agree with me, to endorse what I say, still less to follow what I say, but I must say it, because I am one of the principal agents of the Elder

Brethren in the outer world in my office as President of The Theosophical Society.

DR. BESANT AND INDIA

I can do no less in honour of those highest and finest traditions which I have received from my great and beloved predecessor, Dr. Besant. She did not hesitate to declare what was right for India, President of The Theosophical Society though she was. Because she was President she had to declare what was inherently involved in the whole spirit of The Society, in the whole spirit of Theosophy, and fearlessly did she declare it. She lived, worked and died for India's freedom, which she knew to be a vital ingredient in the happiness, prosperity and peace of the new world.

India did not achieve her freedom. That has still to be achieved. It must be achieved. Unless it is achieved the world will go to pieces—of that there is not the slightest doubt. At the same time I feel immensely moved to say that, however gravely one may view Britain's neglect to do what is her obvious duty to India, still is the crisis so urgent, so serious, at the present time, that even if that duty be not performed, still it can wait, though it ought not to. Everything depends upon Britain for the hurling back into the darkness to which they belong of the

forces of the night, and I feel utterly convinced that, at whatever cost, the war must be prosecuted to a successful conclusion.

WHY THE WAR CONTINUES

There are many factors which are prolonging the war. One of those is Britain's continued failure to do her duty to India. Another of those is the blindness in some people in the United States as to what the war really is, and the tragic, but not irreparable, inaccuracy of Mr. Roosevelt whenever he says that this is a European war. There is not a single individual of any intelligence or intuition who does not know this is a world war. You do not need to be an occultist or a mystic to know what is its nature. You can easily know how an occultist of any stature regards the war. If you are an occultist or a mystic and have any connections whatever with the inner worlds, you know what Dr. Besant is doing, you know what Bishop Leadbeater is doing, what all our elder members of The Theosophical Society are doing at the present time. They are giving themselves utterly to the work of the Masters, which is so largely, I believe, the winning of the war. I should therefore regard myself as a traitor to the Elder Brethren were I not to say that the very light of the world depends on the winning of the war, that the continuance of the

light of Theosophy and The Theosophical Society depends upon the winning of the war. However other members may judge me, I must not, at such a time as this when it is so easy to be unfaithful to Them, for one single moment in my heart or mind be a traitor to what I believe in my soul to be the truth.

Of course I may be mistaken, what I believe may be a misjudgment. But I am perfectly certain for myself that this is no misjudgment. I am not wrong, I am not mistaken. But it is one of the tremendous freedoms of life that each one of us can feel strong, happy, eager, free to go his own way, however emphatic anyone else can be as to some other path that alone at any particular moment can be rightly trodden. I shall go on saying what is in my judgment our only path—entrance into, prosecution of, this world war. But if there be members who feel otherwise, they must be free to feel otherwise and be as much my friends as I shall wish to be their friends, though I emphatically disagree with their point of view. Friendship, Brotherhood, matters more than any differences of which one can conceive. No difference however great, no disagreement however permanent, matters, if we can still respect that Brotherhood which is the *raison d'être* for The Theosophical Society and the very life of Theosophy.

THE SOCIETY MUST STAND FOR THE RIGHT

If I am right in declaring that the existence of The Theosophical Society is at stake, that the greater shining of Theosophy is at stake, then for the future of Theosophy and The Theosophical Society a majority of members must be in accord with me, or to put it with a little more humility, in truth there must be a majority of us together on this great issue, an issue which I do not think it is necessary or expedient in any way to put to the General Council for a declaration or formal resolution. The fact that the President of The Theosophical Society does it without formal authority makes it less binding on any individual member, for it is always possible to reject the President of The Theosophical Society, because of our very democracy. However the majority be disposed, in the spirit of that democracy of The Theosophical Society, I have the duty to bow before the decision of my fellow-members.

But at a time like this I must give the best lead I possibly can, I must be the best, the most impersonal, the purest, the truest channel I possibly can for Their Will, without minimizing, of course, the fact of the personal equation. In his own individuality the President must give to The Society what The Society demands from its

President—all that he is that is truest, all that he is that is in all purity a channel between those Elder Brethren whom he is bound to know and the brethren who are the family of those Elder Brethren. So must I give. So do I give. So shall I give without fear or without favour.

I shall possibly hurt the feelings of those members who care for a particular type or orthodoxy of opinion more than for the unshackled, unfettered honesty of their President. I shall possibly hurt the feelings of those members who still feel that The Theosophical Society can give no lead in world affairs even through its President personally, must be neutral even when neutrality is to condone wrong, must ever be afraid to compromise a neutrality which in truth is in no way the real universality to which The Society is ever pledged.

There can, I am clear, be no neutrality today. But while there is, I think, no occasion for any formal pronouncement by the authorities of The Theosophical Society, still might it be necessary for the General Council, if the President said nothing, to make some pronouncement, and the moment the General Council make a formal declaration, it tends to be more or less binding upon every individual member as an official pronouncement on the part of the most

authoritative body within The Theosophical Society.

As it is, I can say with a full heart in deep impersonality and with all which is truest in me, with my head bowed before the Elder Brethren and with, I hope and pray, Their Blessing upon me as I say it, that our Theosophical Society as a whole, I do not necessarily say as such, must stand for the Right, must stand for the winning of the war, each member helping towards the winning of the war in whatever ways may seem most expedient to him. Otherwise the gifts may disappear, become infructuous, and may have to wait for many a long year before they shall again shine with the light with which they shone when first they were given to the world, and with which they still are shining.

TRUSTEES WE ARE

In these dark days we throughout The Society in every part of the world are the trustees for the well-being of The Theosophical Society and Theosophy, so that both Theosophy and The Theosophical Society may pass through the darkness and bring light to those generations to come which will need the light so sorely.

We must be efficient, ardent, impersonal in our trusteeship, seeking—each in his own different way—to know the Will of the Elder Brethren and to fulfil that Will as

trustees of Their Society and Their Truth.

Everywhere throughout the world The Theosophical Society and Theosophy are in danger—not only, of course, in Europe, but everywhere else they are in danger, and it is the work, the privilege and the duty of every member, to whatever Section he belongs, to guard Theosophy, to guard The Theosophical Society, to make each Theosophical centre all the more luminous for the very darkness in which it finds itself imbedded.

THE CHALLENGE

There is not a single member, not a single Lodge, not a single Federation, not a single Section into the ears of which does not come the challenge: What are *you* doing to strengthen The Society wherever you may be, to strengthen Theosophy wherever you may be, and to guard them against those who would murder Theosophy, who would murder our Theosophical Society? What are *you* doing?—that is the challenge to every one of us.

It is a very special challenge to India and to the United States where for the most part life is comparatively easy, where we have none of the difficulties, the hardships, the terrors which so many of our brethren are enduring in Europe. We live lives of comparative ease. What are we doing with our

luxuries, our conveniences, our safety? What are we doing in India and in the United States to help and strengthen the two great countries to become more alive and alert?

To every member of the Indian and American Sections, to every member in those countries not stricken down by the enemy or now in bitter conflict, to every member who is living safely and easily, I say, what are you doing to help others elsewhere to live more safely and easily than is possible to them now?

Remember it is true to say of every member of The Theosophical Society that either he moves forward or backward. In these days of cataclysm and earthquake, no one stands still. Which are you doing?

I pray and believe that the majority of us are moving onwards and in moving onwards are moving upwards.

Each one of us must see to it that he becomes a loyal and fearless trustee of Theosophy and The Theosophical Society, a trustee honoured by the Elder Brethren, in that in his hands Their gifts are safe.

LIMELIGHT AND SUNLIGHT

There are many to crave for the limelight, and to make herculean efforts to satisfy the craving.

For my own part I crave, if I crave at all, for the sunlight.

To be in the limelight one must pander to public opinion or to those in high places.

To be in the sunlight one must be true to one's highest self and to that alone.

One can only be in the limelight at intervals, for both public opinion and authority are changeable, and it is impossible all the time to be abreast of their variabilities.

But so long as one is at peace with oneself, even though dissatisfied with oneself, one can bask in the sunshine.

One can be wonderfully alone in the sunlight, but one can only be in the limelight with a crowd.

In the sunlight one becomes vivified for service. In the limelight one becomes greedy for adulation and power.

In the sunlight there is peace. In the limelight there is the anxiety to remain there.

G. S. A.

AMERICA'S INTERNATIONAL POLITICAL IDEALS

BY HERBERT STAGGS

FORTY-EIGHT self-governing states, containing among their citizens representatives of each Race of mankind, united in a democracy under one representative government! How could the international ideals of the United States fail to be broad and altruistic in their scope? Ever through the generations, since the birth of our nation, by its wisest Chief Executives in whose general character the American people have been singularly blessed as they boldly made the decisions necessitated by changing circumstances in international relationships, have the practical ideals of co-operation and brotherhood been sounded. Let us examine a few of them.

"Observe good faith and justice toward all nations, cultivate peace and harmony with all. Religion and morality enjoin this conduct. And can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period a great nation to give to mankind a magnanimous and too novel example of a people always guided by an exalted justice and benevolence."

So counselled General George Washington, first President, in his famed Farewell Address, upon leaving the high office to which his grateful countrymen had called him. And, if at the same time, he advised against political con-

nections with foreign nations—advice much quoted by present-day isolationists, who would prevent our mature nation from sharing actively in the communal life of the nations of the world—with clarity he immediately explained his motive for this then needed injunction by declaring that "a predominant motive has been to endeavour to gain time to our country to settle and mature its yet recent institutions, and to progress without interruption to that degree of strength and consistency which is necessary to give it, humanly speaking, the command of its own fortunes."

These reasons, pertaining to a period which, in accordance with President Washington's highest hopes, ended with the maturity and present strength of our national institutions, need no longer be considered valid.

The Monroe Doctrine, enunciated by President James Monroe in his annual message to Congress in 1823, announced that no European power would in future be allowed to seize territory or set up a government on the American Continents. The seed of protection extended to the nations of this hemisphere has blossomed into the present Pan-American Union of twenty-one republics in peaceful relationship and harmonious weekly consultation with one another, forming a solidarity

of nations for the defence and general welfare of the entire hemisphere.

While steadily upholding the dignity and just claims of his embattled country, the great humanitarian, Abraham Lincoln, was no less quick to deal justly with reasonable claims of foreign governments and was ever happy in being able to record evidences of improved friendly relations with any other nation. In his famed Second Inaugural Address, carved in marble in the Lincoln Memorial National Shrine at Washington, his world-vision is seen in the oft-quoted paragraph: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Some fifty years later, leading a peace-loving people compelled by conscience and continued aggression, to intervene in the First World War, the great statesman and President, Woodrow Wilson, in his declaration of war against the German Empire, voiced the high motives in performing what one distinguished foreign commentator called "one of the most disinterested acts of history."

"We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind." History bears witness to the sincerity of this unselfish pledge.

Our present Chief Executive, Franklin D. Roosevelt, has repeatedly indicated the breadth of his world vision

and the depth of his sincere desire to aid in every possible way the preservation of democracy and the final establishment of World Peace. Recognizing attempted isolation as an illusion in his first Inaugural Address he denounced the use of force policies by dictators, saying:

"In the field of world policy I would dedicate this nation to the policy of the good neighbour, the neighbour who respects the rights of others, the neighbour who respects his obligations and respects the sanctity of his agreements in and with a world of neighbours." That this policy is one of strength and not weakness is clearly shown in his 1939 Pan-American Day speech before the Pan-American Union:

"The American peace which we celebrate today has no quality of weakness in it. We are prepared to maintain it and to defend it to the fullest extent of our strength, matching force to force, if any attempt is made to subvert our institutions or to impair the independence of any one of our group."

Persistently, by every right method, President Roosevelt ardently endeavoured to prevent the outbreak of the Second World War. His Annual Message to Congress of 1940 states clearly that the welfare of our citizens is deeply affected by the well-being or ill-being of citizens of other nations and emphasizes the leadership the United States can take for world peace when the time comes.

A member of the Department of State recently declared that the liberal thought of the world cleaves to the hope that following the present war, "America will still have the strength and power to help recreate our civilization

and heal a stricken world. That hope we believe will be fulfilled."

In the inevitable future reconstruction of international relationships, it would be as futile for the United States of America to accept a part in the outmoded nineteenth century system of European alliances as to attempt to continue an isolation rendered impossible by twentieth century scientific invention and social progress. The path of national creative self-expression and service, it is more and more clearly realized, with victory for democracy

achieved, lies in post-war reconstruction and in some manner aiding the unification of Europe, which cannot live in peace with itself or its neighbour continents until this is accomplished. Cannot and must not this unification be extended to include a well-organized World Federation, of which the League of Nations was a necessary prototype?

To the great ideal of world service to which many already respond, may we devoutly hope that all the material and spiritual power and energy of this great nation will be whole-heartedly turned.

CORRESPONDENCE

UNE VOIX

UN silence que rien ne peut décrire. Une obscurité qu'aucun mot n'arrive à dépeindre. Un deuil plus lourd que la plus lourde dalle. Et rien autour de soi que la nuit. . .

Soudain, une Voix . . . une Voix qui fut chère, une Voix qui se fit entendre du monde entier autrefois, une Voix qui, pendant des années, régla les consciences humaines comme les pulsations des coeurs, une Voix triste infiniment, dont l'écho se prolonge très loin . . . une Voix aussi ferme que fière : —Peuple belge, ne crains pas. Ne doute pas. Je suis à tes côtés. Je veille sur la nation deux fois trahie et si atrocement crucifiée que le sang qui en jaillit émeut tous les peuples de la terre.

Ce sang n'est plus le sang glorieux des blessés et des morts seulement ; c'est celui de tous les coeurs, déchirés par une félonie qu'ils n'ont pas voulue.

Il s'écoule, goutte à goutte et sans arrêt sur l'or du drapeau, symbole de sa prospérité passée : sur sa pourpre, symbole de cet amour de l'indépendance qui caractérise tous les enfants de Belgique ; sur le noir, symbole des deuils vaillamment supportés.

Peuple belge—ô soldats de l'Yser, mes compagnons d'armes—peuple de Flandre et de Wallonie, indissolublement uni dans la défense de nos libertés, je suis à tes côtés, je veille et je pleure avec toi.

On a recouvert mon effigie d'un voile de crêpe et, une fois encore, les gerbes ont enseveli mes membres et mon corps. Cependant, je secoue ce crêpe qui évoque les ténèbres car, tu le sens, le temps n'est plus aux larmes, mais à l'action.

Sèche tes yeux. Il faut que ton regard soit clair pour envisager l'avenir. Bande tes énergies. Il faut que ton pays renaisse, grandi par la souffrance.

THE NIGHT BELL NO. 11

In "The Night Bell" of the September issue it is said :

As for the dogs, and other creatures, alas that sometimes in their blind terror they should fail to distinguish between friend and foe, and that they should turn and try to rend even some of us who would soothe and calm them, and make poor amends for the inhumanity of German "humanity."

I was staying at the Stephens' Hotel at Chicago on 2 July 1939. It coincided with our Parsi day Beheman and month Beheman—a day sacred to animals, and Zoroastrians are enjoined to abstain from meat that day. The whole day my thoughts turned to the packing houses of Chicago, where hundreds of animals are killed and canned for distribution abroad. I wished I had the power at least for that day to prevent the slaughter of animals. (I remember that when I was a schoolboy the Parsis of Navsari did exercise such an influence, and all the butchers of the place had a compulsory holiday on this day.) That night during sleep I was drawn by sympathy into the vicinity of the abattoir, and a powerful white bull made a furious charge at me. I ran as fast as I could. I was so much frightened that my heart began to palpitate violently, and when I soon woke up even my bed was vibrating in unison with my heart. The next night I saw the same bull sitting quietly in a pensive mood, and did no harm to me although I passed close by him.

F. H. DASTUR

Secoue la douleur qui s'agrippe à toi et te vampirise. Il faut que ton calme te conduise à la victoire avec ceux qui, trahis comme toi, eurent la générosité de te consoler et de te garder leur foi.

Ne doute pas. Ne crains pas. Je suis là toujours. Ayant perdu le Fils sur lequel reposaient mes espoirs—seul—sans famille, sans descendance, serrant autour de mon uniforme vieilli la loque d'un drapeau que mon honneur et le tien protègent meurtri comme toi, outragé comme toi dans mes fibres les plus profondes, j'en appelle à mes vrais enfants, à tous ceux qui comprennent la Droiture et sacrifient leur vie à la Cause de la Liberté.

Roi-Chevalier, fidèle à la parole donnée, je demande aux chevaliers du monde de sauver la civilisation et de terrasser la barbarie. J'unis mes efforts aux leurs. Je me relève du tombeau et dresse ma silhouette toujours vivante, aux pieds des statues que les peuples m'ont érigées et que les hommes saluent comme un symbole de l'Honneur.

Peuple belge, je veille. Ne crains pas. Lutte sans merci. Sois grand de ta propre grandeur. L'Histoire jugera cette période sanglante. Qu'elle dise alors, après avoir chanté l'immortalité de la France et de ses Alliés : En Belgique, il y eut un souverain félon, hélas ! mais avant tout, il y eut un Roi-Chevalier dont le souvenir marqua si profondément les coeurs, que chaque belge, consacré chevalier par sa douleur même, armé de son courage, couronné par sa foi, devint roi de son destin et rendit à la nation, indignement souillée :

SON DROIT—SA LOI—SA LIBERTE.

4 juin 1940

SERGE BRISY

Nasik, India

DR. ARUNDALE AND THE WAR

Mr. Gaurishanker Lal, F.T.S., Gaya Lodge, India, writes:

I was surprised to find in THE THEOSOPHIST for September 1940 a letter in which Mildred O. Smith, of U.S.A., writes that American Theosophists have no respect for the President of our Society, only because the President differs in his opinion from them. A Theosophist should express his opinion within the limits of courtesy and consideration for others, and I beg to draw M. O. Smith's attention to the following quotation from "An Elder Brother's message to the members of The Theosophical Society" read at the International Convention at Adyar in 1925, and if our friend is a member of our Society, I earnestly request her to withdraw her remark against our revered President.

From "An Elder Brother's Message": "We do not ask members of The Society as a whole to hold aught in common save the first great object upon which we receive them into this outer court of our Temple. But holding that object, honour demands that they shall maintain the Brotherhood they profess to accept by ensuing to others that same freedom of opinion which they rightly claim for themselves. We welcome differences of opinion, so be it that they are held and expressed in a brotherly spirit, courteously, generously, gently, however firmly. There is room in our Society for any number of opinions and beliefs, however divergent, provided that those who hold them treat as brothers those with whom they

have to disagree, whose opinion they may even feel constrained actively to oppose. Have not our members yet learned the lesson of Kuruksetra, to disagree, and when need be, to fight, lovingly and generously? Let it never be forgotten that all life is one, even though its forms must sometimes seem to clash."

* * *

Miss Marian Hall, President *pro tem* of the Northampton Lodge, England, writes to Dr. Arundale:

In the July number of THE THEOSOPHIST is published a letter from three members of our Lodge who are Pacifists, and members of the Peace Pledge Union. While feeling only kindly thoughts towards these brothers, the rest of us in the Lodge are strongly opposed to the views expressed in that letter. We have read your letters and pamphlets and have found them most inspiring and helpful. We know that you do not wish to become our authority, deciding for us what we ought to think. But to hear any expression of your thought is most important, and we are sure that it is an infinitesimal number in our great Society who do not find in your ideas concerning the War corroboration of their own, and help to further perception.

A CORRECTION

By an error, one of the illustrations in our October issue (facing p. 54) is printed as "Besant Hall"; this in reality is the Lecture Room at 50 Gloucester Place, London.

INTERNATIONAL CONVENTION, BENARES

The 65th International Convention of The Theosophical Society and the Golden-Diamond Jubilee of the Indian Section—to be held at Benares in December 1940.

1. As we expect a large rush of members and visitors, please read these rules carefully and send in your registration fee, etc., to Benares, as soon as possible; even if unforeseen circumstances prevent your presence, you can have your badges and programme as absentee delegates.
2. Those desirous of special accommodation, kitchen and furniture, are also requested to send Rs. 10/- to ensure such accommodation, etc., as it appears *natural* to allot or provide such conveniences to those who register and remit the dues prior to other informations only. It avoids confusion and inconveniences to workers also.
3. Delegates will be received not earlier than 25th December, *i.e.*, the day before the official opening, and arrangements for accommodation and food will hold good from the 25th to 31st inclusive.
4. Delegates should arrive at the Benares Cantonment station and will be received at that station only. Previous intimation will help us greatly.
5. All Members of The Theosophical Society in good standing are eligible to be delegates and should register their names on payment of the required fee before 1st December. No accommodation can be guaranteed for those who fail to do so by that date.
6. The number of cots, chairs and chowkis also should be mentioned. Furniture cannot be guaranteed unless intimation is given in advance.
7. Non-members can join *with previous permission* on payment of Rs. 3 as registration fee. Every effort will be made to accommodate such non-members, if they register before 1st December, and subject to the requirements of members.
8. The fees and charges finally fixed are:

Registration for Delegates ...	Rs. 2 each
For Non-members with previous permission ...	Rs. 3
Bonafide members of Youth Lodges ...	Rc. 1
General accommodation in addition to registration ...	Rs. 2
Special accommodation from ...	Rs. 7 to 12 per room. ¹
Cot ...	Rs. 2-8-0
Chair ...	Re. 0-8-0

¹ A certain number of separate rooms meant chiefly for families will be available and will be reserved on extra payment, decided in each case. No cooking is allowed in these rooms but an effort will be made to provide special kitchens on additional payment. In all cases let us know your requirements as early as possible.

Chowki	... Re. 1-0-0
Garage (for a few)	... Rs. 5-0-0
Kitchen for families	... Rs. 3-0-0
9. Meals :	
Single meal—Indian	... Re. 0-6
For all the five days 26th	
to 30th inclusive, ten meals	
—Indian	... Rs. 3-0
Five meals—European style	... Rs. 3-0
	per day

There will be a separate Refreshment stall, and those delegates who stay with us, but feel that they can make their arrangements for meals outside the compound cheaper, are quite welcome to do so, if they will only kindly inform us of their intention to do so.

10. No accommodation can be guaranteed to those who do not register

and pay for the accommodations before 1st December, and no food can be guaranteed to those who do not purchase their food tickets the previous day or in the morning for the evening meal.

11. All intending delegates are reminded that Benares is apt to be very cold during the Christmas week, and that they should bring plenty of warm clothing, and preferably mosquito-nets, towels, soap, drinking vessels, and a torch.

12. The detailed Programme will be published in the December issue of *THE THEOSOPHIST*, as well as in *The Indian Theosophist* which will be posted before 5th December.

G. N. GOKHALE
General Secretary,
Indian Section

BOOK REVIEWS

INDIA

The Life Divine, by Sri Aurobindo. Arya Publishing House, Calcutta. Price Rs. 6.

This is a work of profound wisdom, by India's great living sage, worthy descendant of her long line of sages, proof that she still holds in trust for mankind the key to the mysteries of life. What distinguishes it pre-eminently is that it is no mere interpretation of a traditional school of thought, but bears the stamp of authenticity, carrying philosophy forward to this twentieth century, synthesizing it with science and modern developments and outlook. Moreover its language is noble to match

the thought. Chapter after chapter leads the reader deeper into the understanding of truth, and it would be but a distortion of his reasoning to try to summarize it; but with signal success he bridges the gulf between the Absolute and limited consciousness, the Pure Existent and separate existences. "This mighty energy is an equal and impartial mother, Samam Brahma, in the great term of the *Gītā*, and its intensity and force of movement is the same in the formation and upholding of a system of suns and the organization of the life of an ant-heap. It is the illusion of size, of quantity, that induces us to look on the one as great, the other as petty. If we look, on the

contrary, not at mass of quantity but force of quality, we shall say that the ant is greater than the solar system it inhabits, and man greater than all inanimate Nature put together. But this again is an illusion of quality. When we go behind and examine only the intensity of the movement of which quality and quantity are aspects, we realize that this Brahman dwells equally in all existences. Equally partaken of by all in its being, we are tempted to say, equally distributed to all in its energy. But this too is an illusion of quantity. Brahman dwells in all, indivisible, yet as if divided and distributed. . . . This infinite Energy is other than our mental consciousness, it is indivisible, and gives, not an equal part of itself, but its whole self, at one and the same time, to the solar system and to the ant-hill."

Later on, speaking of the mental self-sufficiency of man as preventing him from perceiving true values, he says: "There is a sense in which these pretensions of the human mind and ego repose on a truth, but this truth only emerges when the mind has learned its ignorance and the ego has submitted to the All, and lost in it its separate self-assertion. To recognize that we, or rather the results and appearances we call ourselves, are only a partial movement of this infinite Movement, and that it is that infinite which we have to *know*, to *be* consciously and to *fulfil* faithfully, is the commencement of true living. To recognize that, in our true selves, we are one with the total movement and not minor or subordinate, is the other side of the account, and its expression in the manner

of our being, thought, emotion and action is necessary to the culmination of a true or divine living."

In the chapter called "Reality Omnipresent," Sri Aurobindo gives his view of Buddhism. "We recognize, then, that it is possible for the consciousness in the individual to enter into a state in which relative existence appears to be dissolved, and even Self seems to be an inadequate conception. It is possible to pass into a Silence beyond the Silence. But this is not the whole of our ultimate experience, nor the single and all-excluding truth. For we find that this Nirvana, this self-extinction, while it gives an absolute peace and freedom to the soul within, is yet consistent in practice with a desireless but effective action without. This possibility of an entire motionless impersonality and void Calm within, doing outwardly the works of the eternal verities, Love, Truth and Righteousness, was perhaps the real gist of the Buddha's teaching, this superiority to ego and to the chain of personal workings, and to the identification with mutable form and idea, not the petty ideal of an escape from the trouble and suffering of the physical birth. In any case, as the perfect man would combine in himself the silence and the activity, so also would the completely conscious soul reach back to the absolute freedom of the Non-Being, without therefore losing its hold on Existence and the universe."

One more quotation is irresistible: "The universe and the individual are necessary to each other in their ascent. Always indeed they exist for each other and profit by each other. Universe is diffusion of the divine All in infinite

Space and Time, the individual its concentration within limits of Space and Time. Universe seeks in infinite extension the divine totality it feels itself to be but cannot entirely realize; for in extension existence drives at a pluralistic sum of itself which can be neither the primal nor the final unit, but only a recurring decimal without end or beginning. Therefore it creates in itself a self-conscious concentration of the All through which it can aspire. In the conscious individual Prakriti turns back to perceive Purusha, World seeks after Self; God having become Nature, Nature seeks to become progressively God."

These extracts may serve, however inadequately, to give a taste of the quality of this book, the second volume of which will be eagerly awaited by all to whom this great Seer has become known.

H.V.

The Essential Unity of Religions, by Bhagavan Das. Kashi Vidya-Pitha, Benares. Price Rs. 2-8.

Friends of the learned author all the world over will welcome another book, stamped with his inimitable seal of mellow wisdom, occasional gentle satire, and supreme sanity of common sense. As a compendium of apposite excerpts from world-famed scriptures and poems, this would be invaluable for any Theosophical lecturer who is trying to spread the healing message of which the stricken world is most in need just now, namely, knowledge of the unity and spiritual purpose of life, and its identity of expression in all great religions. It is pleasing to read that Dr. Bhagavan Das is not at one with Mr. Gandhi in

condemning all war as Himsa, but takes the more truly Hindu view that duties vary according to each man's circumstances and place in society, and that a righteous war in defence of the helpless and innocent against oppression and tyranny is in full accord with the highest religious teachings. —H.V.

The Science of the Self, by Bhagavan Das. Indian Book Shop, Benares.

Yet another scholarly work from the same pen, this is explained in its introductory Apologia to have originated from a request for a contribution to an encyclopaedic volume on Contemporary Indian Philosophy, being published in England jointly by Sir S. Radhakrishnan and Prof. J. H. Muirhead. The contribution had to be somewhat cut down for inclusion in that volume, but the unabridged monograph is here. This is in line with a much earlier work, *The Science of the Emotions*, ranked as one of the classics of Theosophical literature. The author has not lived in philosophical seclusion during the intervening years, but has been drawn into the hurly-burly of political life and a national struggle; it says much for his philosophy that it has survived the experience and even been strengthened by it. An early chapter in this book is autobiographical, and one gets the impression of a sensitive mind moulded in youth by the influence of the philosophical traditions of hoary and holy Kashi. The dominant note throughout is the urgent need for the strengthening of true religion, not by emphasis on creeds and technical differences, but by recognition of the underlying unity, and by mystic realization of essential

truths. Principles that must underlie an enduring and equitable social order are outlined, as expounded more fully in a larger work, *The Science of Social Organization*. It is the authentic note which India has to contribute to the reconstruction that has to follow the victory we look for in the war. It is to be hoped that India will claim her place in the victors' counsels, and help lead to the establishment of that Indo-British Commonwealth of nations which will be so vital to World Peace.

H.V.

CHINA

Moment in Peking, by Lin Yutang. John Day Co., New York.

"To the brave soldiers of China who are laying down their lives that our children and grandchildren shall be free men and women," Lin Yutang, China's foremost writer, humbly dedicates his human story of the struggle of his country, first for unity, and now for freedom from enslavement.

He calls his novel *hsiaoshuo*, a "little talk" or "a story of how men and women in the contemporary era grow up and learn to live with one another, how they love and hate and quarrel and forgive and suffer and enjoy, how certain habits of living and ways of thinking are formed, and how, above all, they adjust themselves to the circumstances in this earthly life where men strive, but the Gods rule."

The story is in three sections and opens in 1900 at the time of the Boxer rebellion and closes in 1939 during the height of the struggle against the invading Japanese hordes. Though this novel in future years will hold high

place for its historical value, the human interest of the story of the Yaos, the Tsengs, the News and their friends is not subordinated to events. In fact it is through the story of the lives and loves of these most interesting characters that one grows to know and love China itself as never before. Both old and new China seen through the understanding eyes of Lin Yutang have a meaning and purpose in the scheme of China's destiny.

Passages of sheer beauty reveal the Chinese love of Nature, and other passages their sympathetic understanding of the hidden consciousness in all life. For example, Lifu, the hero, if there is a hero in this "little talk" of many characters, "wrote also a short sketch on *Feeling in Plants*, which revised the conventional notion of 'feeling' and 'consciousness' and extended it to cover a sense of perception of the surroundings common to all animals and plants, such as the definite evidence that the ants feel a coming storm. Conscious life, he showed, certainly was not peculiar to the human being. He also broadened the definition of 'language' as merely an expression of feeling of whatever kind, so that he came to believe literally in the 'smile' of a flower and the 'bitter sigh' of an autumn forest. He spoke of the 'pain' of a tree when we break off its branches or strip its bark. The tree would feel the breaking off of a branch as an 'injury' and the stripping of its bark an 'insult,' a 'disgrace,' a 'slap in its face.' The tree sees, hears, touches, smells, eats digests, and discharges differently from human beings, but no less effectively for its biologic purposes; it feels the

movements of light, sound, warmth, and air and is 'happy' or 'unhappy' as it gets or fails to get sunshine or rain."

But out of the many interwoven themes in this "great novel of modern China" the great theme is undoubtedly the unification of a nation in a spirit of splendid patriotism. Even the poor unfortunate Suyun, "the white-flour queen," who stands for all that is decadent and who becomes an agent for the Japanese in debauching her people with drugs, turns back to her country and dies bravely for China after betraying the "dwarf" invaders.

While Mulan, who represents the perfect blend of the old and the new, is inspired with a mighty passion to save the children of China, to carry on the life of the eternal Chinese race.

"Below the temple tens of thousands of men, women and children were moving across the beautiful country on that glorious New Year morning, shouting and cheering as the army trucks passed," Lin Yutang concludes, as he describes the trek from the ruined coastal cities. "The soldiers' song rose once again:

"Never to come back

Until our hills and rivers are returned to us.

"Mulan, drawing near them, was seized with a new and strange emotion. A sense of happiness, a sense of glory, she thought it was. She was stirred as she had never been before, as one can be stirred only when losing oneself in a great movement. She remembered that she had felt the same inward stirring when she watched the funeral of Sun Yat-sen; it was like this but not so powerful, not thus shaking her body

and soul. It was not only the soldiers, but this great moving column of which she was a part. She had a sense of her nation such as she had never had so vividly before, of a people united by a common loyalty and, though fleeing from a common enemy, still a people whose patience and strength were like the ten-thousand-li Great Wall, and as enduring. She had heard of the flight of whole populations in North and Middle China, and how forty millions of her brothers and sisters from the 'same womb' were marching westward in the greatest migration in the world's history, to build a new and modern state in the vast hinterland of China. She felt these forty million people moving in one fundamental rhythm. Amidst the stark privations and sufferings of the refugees, she had not heard one speak against the government for the policy of resistance to Japan. All these people, she saw, preferred war to slavery, . . . even though it was a war that had destroyed their homes, killed their relatives, and left them nothing but the barest personal belongings, their rice bowls and their chopsticks. Such was the triumph of the human spirit. . . .

"On the distant horizon rose the cloud-capped peaks of Mount Tientai, sacred in Taoist mythology . . . Before the temple the old monk still stood at his gate. For a while he could discern the figures of Mulan and Sunya and their daughter, and the children with them. Then gradually they became indistinguishable from the others and were lost in that dusty column of humanity moving toward the Sacred Mountain—and the great interior continent beyond."

—A.H.P.

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Uruguay: Sra. Julia de La Gamma—Casilla Correo 595, Montevideo; *Revista de la Sociedad Teosofica Uruguaya*.

Wales: Mr. Peter Freeman—3 Rectory Road, Penarth; *Theosophical News and Notes*.

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Federation of European National Societies: General Secretary, J. E. van Dissel—c/o The Theosophical Society in England.

Federation of South American National Societies: President, Señora de La Gamma—Casilla de Correo 595, Montevideo, Uruguay.

World Federation of Young Theosophists: Joint General Secretaries, Mr. John Coats and Mr. Rohit Mehta—Adyar, Madras, India.

Supplement to "The Theosophist," December 1940.

TENTATIVE PROGRAMME

of the 65th International Convention of

The Theosophical Society, Benares.

December 1940



23 December (Monday)

- 6.30 a.m. Consecration of the Bhārata Samāj Temple.
- 6.00 p.m. Public Dance Recital, by Rukmini Devi.

24 December (Tuesday)

- 6.45 a.m. Bhārata Samāj Puja.
- 3.30 p.m. The President and Rukmini Devi meet the children.
- 11.00 p.m. Midnight Mass.

25 December (Wednesday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Christmas Eucharist.
- 9.45 a.m. Theosophical Order of Service.
- 11.00 a.m. President's Dinner—General Council, Executive Committee, etc.
- 2.30 p.m. General Council.
- 5.30 p.m. Solemn Benediction.

26 December (Thursday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Prayers of All Religions.
- 9.45 a.m. Bhārata Samāj Public Meeting.
- 1.30 p.m. Indian Section Council (old).
- 2.30 p.m. Opening of the International Convention.
- 4.30 p.m. First Convention Lecture, by the Vice-President.
- 7.00 p.m. Entertainment.

27 December (Friday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Prayers of All Religions.
- 8.30 a.m. Indian Section Lecture, by Dr. G. S. Arundale.
- 9.45 a.m. Youth Federation—Rukmini Devi, Chairman.
- 1.30 p.m. League of Parents and Teachers; Besant Educational Trust.
- 2.30 p.m. Opening of the Indian Section Convention; Golden-Diamond Jubilee.

- 4.30 p.m. Second Convention Lecture, by Mr. C. Jinarājadāsa.
- 7.00 p.m. Entertainment.

28 December (Saturday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Prayers of All Religions.
- 9.45 a.m. Ritual of the Mystic Star.
- 1.30 p.m. Theosophical Educational Trust.
- 2.30 p.m. Peace Symposium—The President, Chairman.
- 4.30 p.m. Third Convention Lecture, by Mr. C. Jinarājadāsa.
- 7.00 p.m. Entertainment.

29 December (Sunday)

- 6.45 a.m. Bhārata Samāj Puja.
- 8.00 a.m. Prayers of All Religions.
- 8.30 a.m. Fourth Convention Lecture, by Mr. G. N. Gokhale.

29 December (Sunday) Continued		2.30 p.m.	Closing of the Indian Section Convention.
9.45 a.m.	Round Table Ceremonial.	4.30 p.m.	Sixth Convention Lecture, by Rukmini Devi.
1.30 p.m.	Bharata Samāj Business Meeting.	7.00 p.m.	Entertainment.
2.30 p.m.	Art and Education Conference - Rukmini Devi, Chairman.		
4.30 p.m.	Fifth Convention Lecture, by Mr. Jamshed Nusserwanjee.		
7.00 p.m.	Question-and-Answer Meeting.		
30 December (Monday)			
6.45 a.m.	Bharata Samāj Puja.	6.45 a.m.	Bharata Samāj Puja.
8.00 a.m.	Prayers of All Religions.	8.00 a.m.	Prayers of All Religions.
9.45 a.m.	Question-and-Answer Meeting.	8.30 a.m.	Closing of the International Convention.
1.30 p.m.	Indian Section Council (new).	9.45 a.m.	Publicity and Presentation of Theosophy.
		11.00 a.m.	President's Dinner to Workers.
		2.30 p.m.	New India League - The President, Chairman.
		4.00 p.m.	Indian Section At Home.

31 December (Tuesday)

The Benares Convention is not only a great International Convention, powerfully affecting the whole of the world and, specifically, each Section in the world and each individual member of The Theosophical Society in the world, but also it is the Golden Jubilee Convention, or perhaps a Diamond Jubilee Convention . . . the Indian Section begins a new life, a new period of its existence, and that has to be very seriously thought of and prepared for, especially in such times as these.

I personally look to that Benares Convention immensely to help India specifically, for the Indian Section is responsible for India, as far as any human agency can be responsible, just as Adyar is responsible, so far as any human agency can be responsible, for the whole of the world, and is set in India, because India is the heart of the world.

But Benares is the heart of India, and I do most ardently hope, it is my fondest hope, that we shall have a really great Convention at Benares, and that all who can possibly attend, at whatever inconvenience, will attend, and that the atmosphere of the Convention may be such as to help to set India on a new pathway, vivified as she will be by the tremendous streams of force that I most sincerely trust the Elder Brethren will think fit to send through Benares, blessing Benares, blessing the Indian Section, as those forces flow through the sacred City and through the heart of Indian life, which is or should be, the Indian Section.

—G. S. A.

THE THEOSOPHIST

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No. 3

EDITOR: GEORGE S. ARUNDALE

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

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

THE SVASTIKA

It is true that the svastika is often wrongly drawn, but that on our pages is right. The svastika is a cross of fire, and, when it is whirling, the flames are blown away from the direction in which it is turning. It turns to the right, with the sun, like the hands of a watch, and consequently the flames stream out westwards from the north, northwards from the east, and so on. This is the svastika of the Right-hand Path. The svastika of the Left-hand Path turns to the left, and therefore its flaming ends turn eastwards from north, northwards from west, and so on. Many of the engravings of the seal of The Society have been wrongly drawn . . . but the principle is clear. No one who has ever seen the whirling fire-cross in its creative activity can blunder as to the direction of its streaming flames, blown leftwards by the tremendous wind of its whirling.

The activity of the fire-cross is the beginning of the movement that brings a universe into being. Into the calm depths of space the cross is flung, and "Fohat digs holes in space," and the Ring-Pass-Not is formed, and the new Field is ready for the Knower thereof.

ANNIE BESANT
(Watch-Tower, February 1908)



ON THE WATCH-TOWER

BY THE EDITOR

IMPORTANT: 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 insofar 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.

OUR GREAT OBJECTIVE

IN these times of swirling emotions and tremendous upheavals it is specially incumbent upon members, Lodges and Sections of The Theosophical Society throughout the world more strongly and purposefully than ever, but in a spirit of perfect calm, to pursue The Society's great and primary Objective—the establishment of a nucleus of the Universal Brotherhood of humanity.

Neither swirling emotions, however natural and justifiable, nor tremendous upheavals, however devastating, must be allowed to weaken in any way the pursuit of this Ob-

jective. On the contrary, they must tend to fortify it.

Well formed as this nucleus is, in active operation as it is as the result of over sixty years of devotion on the part of members of The Society, it must become all the more vital at a time when its existence and work are threatened as they are today.

No member, no Lodge, no Section, can ever forget that our Society stands for Universal Brotherhood and bears witness to it wherever The Society is represented.

There are those at the present time who deny the existence of this Universal Brotherhood. They are within the Universal Brotherhood

nevertheless. By very reason of its universality it excludes none. But they cannot, while so denying, be admitted to membership of The Theosophical Society, since such membership requires assent to the three Objects of The Society, the first of which declares the special purpose of The Society to be the formation of a nucleus of that Universal Brotherhood of humanity which can have no distinctions of any kind, and no exclusions.

THE FORFEITING OF MEMBERSHIP

If after admission to membership, thus having expressed their belief in the Universal Brotherhood, they later abandon such belief then they have no further rightful place in The Society, and are bound in honour to cease their membership.

Furthermore, it is open to any Lodge or Section, in the approved By-Laws of which there is the necessary sanction, to exclude such individuals from membership of Lodge or Section, but not, of course, from membership of The Society itself, for it is the President of The Society who admits to membership under the authority of his office, and only he can withdraw that which he has conferred. Every diploma of membership is in the President's name, and is granted and signed by him, though actually issued by a Lodge or Section.

Especially, in times of swirling emotions and tremendous upheavals

the utmost caution must be observed lest a Lodge or even a Section be unduly influenced by the sentiments which may surge through the country to which the Lodge or Section belongs.

Every member of The Society should be a precious asset to its life and work, and must be cherished as such, whatever his opinions may be, provided these are in no way antagonistic to the Objects to which he has given his allegiance. If they are definitely antagonistic he is a dangerous, because a disruptive, liability; and if there be clear proof of the antagonism it may well be desirable first to draw his attention to the fact that he now denies one or more of The Society's three Objects, whatever be the form of the denial, and to request him either to abandon his antagonism or to resign his membership of The Society, or at least to resign membership of his Lodge and of the Section. If, unwilling to abandon his antagonism, he sees the honour of the latter course, so much the better. If not, then the second step may have to be taken of withdrawing from him his membership of the Lodge, if it be the Lodge which is taking action, or of the Section through its Executive.

It is, of course, always open to a Lodge or to a Section to petition the President to cancel such an individual's membership of The

Society itself. But this should be of very rare occurrence, and it should be very clearly understood that the President could only proceed to such cancellation after having before him the most convincing evidence of the individual's actual and positive repudiation of The Society's Objects whether through expressed opinion, or in writings, or in some other overt way. Because an individual is a German, Italian or Japanese, it by no means follows that he subscribes to the Nazi or to some other doctrine of denying the Universal Brotherhood of Humanity. It by no means follows that in any way he condones the persecution of the Jews or any of those other atrocities which inevitably characterize those who deny Brotherhood.

And because public opinion may happen at times indiscriminately to rage against all Germans, Italians, Russians or Japanese, it is all the more incumbent upon every member of a Society which stands for Universal Brotherhood to do everything in his power to restrain any reckless, disintegrating and unbrotherly tide of ill-informed opinion. Wherever surging emotionalism, often both natural and inevitable, moves in the direction of extreme and sweeping measures, there the Theosophist must counsel and practise wise discrimination and justice.

Only when the worst has come to the worst should there be any question of removing a member from his membership of Lodge or Section—only when the solidarity of The Society or Lodge or Section is imperilled by his active opposition to its Objects, whether in his attitude or in any other way.

What his opinions may be in fulfilment of his active loyalty to the three Objects is no concern of The Society as a whole, nor any concern either of a Lodge or of a Section, unless he is a constant factor in the promotion of disharmony, and thus displays a constant unbrotherliness despite his professed acceptance of the Objects. He may be a Fascist or a Communist or a Conservative or a Liberal or a Monarchist or a Republican, or of any other political persuasion, provided he believes in and in his own way works harmoniously with his fellow-members, however much he may differ from them, for Universal Brotherhood, and provided, I think I may well add, he accords to the convictions of others the same respect he has the right to claim for his own.

THE SAFEGUARDS

Within The Society there must be mutual tolerance and, as far as possible, understanding. Membership of The Society affords us all an opportunity to amass a wealth of differences and to pool them in

a common reservoir of variegated Truth. Within the almost infinitely wide limits of belief in the Universal Brotherhood of humanity it is part of The Society's work to collect as many differences of honest opinion as possible, so that through these very differences the Universal Brotherhood may become the more perfect in its clear reflection by The Society. That there may be the perfect reflection of the White Light of the Brotherhood of Humanity every rainbow colour of its expression in the outer world must have an honoured place in such a Society as ours.

In any case, none of us who are members of The Theosophical Society must at any time allow ourselves to become submerged under the tempestuous insistencies of public opinion, nor yet to be carried away by what may be the needs of the moment, but rather to sound as clearly as we can without fear or favour the universality of the Brotherhood in which we believe. We must never imagine that Universal Brotherhood can be achieved by a process of exclusion any more than it can be killed by a process of denial.

Other points are covered by the following extracts from Dr. Besant, Watch-Tower notes in THE THEOSOPHIST and elsewhere:

(1)

We exist to spread in every direction the Truth of Universal Brotherhood,

and it is the duty of each one of us to choose some definite service. The paths are four: (1) The teaching of Theosophical Truths, working in and for The T.S., (2) educational work of every description, (3) social reform, industrial improvement, etc., and (4) political work for the salvation of the Motherland. *To none of these can be pledged The Theosophical Society as a whole*, it being international and every country being autonomous. *Each member must choose his own line of activity.* (Message to a Theosophical Federation, November 1916, quoted in THE THEOSOPHIST, December 1917, page 343.)

(2)

A Section is autonomous, and the President cannot interfere in its membership. Lodges are chartered by the President on the application of the General Secretary. I cannot charter a Lodge on my own initiative within a Section. There is a rule which allows me to charter a Lodge within a Section, if a Lodge wishes to exist apart from the Section and to be attached directly to Adyar. If there be grave reasons for such an unusual course, I may so charter it, after consultation with the General Secretary. A Lodge can expel a member, but that does not remove him from The Section. The Section may expel a Lodge or a member but that does not remove the Lodge or member from The Society. Either can appeal to the President in whom the final power is vested and he may, on appeal from either or from the General Secretary, confirm the cancelment, or allow the Lodge or member to be attached directly to Adyar (May 1923).

(3)

In the May issue of THE THEOSOPHIST, I mentioned that I had received a cable from Australia from the General Secretary of the National Society, stating that he had withdrawn the charter of the Sydney Lodge and the diplomas of eleven members. I then explained the position that had arisen, namely that Lodge and members were outside the Section, but within The Society; just as a Lodge can expel a member, but cannot touch his status as a member of the Section. There is no list of offences in our rules, for which members can be expelled; we have no penal code. H.P.B.'s wish, mentioned in her article printed in the present issue, expressed a hope (in 1888) that a rule would be made that any member who slandered another member should be expelled from The Theosophical Society. If, however, that had been done, a long list of other offences, which would entail expulsion, would have had to be made. The Theosophical Society has taken the wiser course of placing the power of expulsion from The Society in the hands of its Chief Executive Officer, its President, leaving him or her to exercise discretion in the matter, and not requiring any statement of reasons—a matter which would inevitably be judged differently by different persons, and would cause endless discussion. I have taken this view and acted upon it (July 1923).

MY DUTY IN TWO WORLDS

How hard and beset with pitfalls is the way, in these dark and catastrophic times, for one who has to

try to live in two worlds—in this outer world of discord and strife, and in that inner world of harmony and peace, in which dwell those Elder Brethren of humanity who are the Guardians and Saviours of all the worlds.

THE OUTER WORLD

My duty in the outer world is clear, however hard of fulfilment as it undoubtedly is.

First, I must do all in my power to help in the triumphant prosecution of the war, so that the victory which is sure may come as speedily as possible.

Second, I must unceasingly press for the recognition by Britain without delay of India's rightful place within what should be called the Indo-British Commonwealth of Nations.

I must press for a declaration by His Majesty's Government that they affirm India's right to immediate full and responsible self-government such as Britain herself enjoys.

I must press for this not only for the sake of justice being done to India, not only for the sake of Britain's due obedience to her honour, but no less that the spiritual and material resources of India may in abundant measure be spent in bringing the war to the speediest possible conclusion.

Such a declaration, but nothing short of it, will so hearten India

and so fire her enthusiasm in a cause she already knows to be supremely righteous that she will rejoice to make every possible sacrifice to ensure that victory which shall bring freedom to her no less than to the rest of the world.

Third, I must press for India's own full and unreserved participation in the war, be Britain's attitude what it may. This is not a time for bargaining, and there must be none on the part of India, or she will besmirch her honour. At all costs, India and Britain must work together and make common sacrifices for they are in truth bound by a common goal.

For all these must I ceaselessly press, never being content with any less than either Britain or India may offer, ever demanding that on the one hand Britain shall make the noble gesture of a great declaration as I have indicated above, and that on the other hand India shall make the noble gesture of a great co-operation in the war. Both gestures must be entirely irrespective of anything less than either country may offer.

THE INNER WORLDS

My duty in the inner worlds is no less clear, equally hard of fulfilment as it also is.

First, I must ever be watchful for any sign from my own Guru directing me either to do or to undo, either to take up a particular

course of action, or perhaps to retrace my steps from a mistake I may have made.

Waiting the Word of the Master,
Watching the Hidden Light;
Listening to catch His Orders
In the very midst of the fight.

Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song.

However wonderful it indeed is to do this, there is far too constantly the interposition of the ignorant personality, which vainly seeks to be a master when it should be happy to be a servant.

How constantly does such interposition cause me to see as through a glass darkly and so rarely face to face.

But the duty remains, and I must be intent on fulfilling it.

Second, I must make every endeavour to translate into action in the outer world any clear intimation I may be able to receive from the inner worlds.

I must make my channel between the two worlds as pure and as clean as I can.

How continually heart-searching is the duty of trying to live in the outer world in terms of the inner worlds!

How razor-edged is this pathway in these times when giants are needed to face and breast the storms!

Devotion is good, but it is not enough. Selflessness is good, but

it is not enough. These must there be. But there must be strength infused by wisdom—wisdom to perceive the Light amidst the darkness, strength to support and follow the Light at whatever cost.

BRITAIN AND INDIA

How razor-edged is this pathway in the treading of which care must be taken not unduly to embarrass the Governments of India and of Britain in their herculean task of winning the war for Freedom and for Justice, but at the same time in no way to weaken in insisting on that which alone can express the fulfilment by each country of its duty—India, to give her whole heart to the war; Britain, to give with her whole heart a full recognition of India's rights.

How bitterly disappointed I was with the latest declaration by His Majesty's Government! To me it was a shock as I compared it with that which might have been declared. Loving most deeply both Britain and India, I felt that Britain might have, could have, should have, given utterance to a mighty pronouncement unparalleled among the great pronouncements she has made in the great history of her past.

It is because I love Britain that I am so jealous of the honour I judge to be involved in the making of such a pronouncement without delay.

It is because I love India that I am so jealous of the honour I judge to be involved in her giving of herself completely to the prosecution of the war with all her spiritual and material resources.

When less is offered than I deem honour demands, then must I needs say so with neither fear nor favour, but with all due emphasis.

For the time for the fulfilment by each country of her honour is Now.

Already Britain is pursuing a most noble way. Let her but take one step further, so shall this period of her life shine with glory more splendid than at any other time.

And India, too, can show to the whole world that her soul is pure and great and infinitely noble, as she does her duty because it is her duty, even though duty is not done to her.

May the Blessings of the Gods be on both great lands that they may enter the new world of Happiness and Freedom in undimmed honour and together.

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THE HIGH ROAD TO PEACE

In the midst of the world-wide desert of wrong-doing and destructive indecision and selfishness The Theosophical Society must be one among the few oases of Righteousness and high purpose.

Whether or not individual members or individual Sections belong

to neutral or to belligerent nations, both individual members and Sections must give unswerving loyalty to the great objective of The Society—the establishment of a nucleus of the Universal Brotherhood of humanity without distinction of race, nationality, caste, creed, sex or colour.

The Theosophical Society and every constituent element in it stands for a Brotherhood universal in its all-inclusiveness, and knowing no limitations of race or nationality or faith.

But it is this very Brotherhood which is being assailed both by Germany and by Italy, and by other lands, too. These countries do not believe in any form of brotherhood, let alone a Universal Brotherhood; and their purpose is to substitute tyranny and the domination of a special class for that free Brotherhood upon the attainment of which the world waits for peace and happiness.

The Theosophical Society cannot be neutral towards those who attack the mighty principles given to it by the Masters of the Wisdom to spread throughout the world. The Society must energetically defend its very life. The Society must ensure its future. The Society cannot admit to its membership any who deny Brotherhood as a fact in life, and who, therefore, refuse to subscribe to The Society's Objects.

And if there be the organized and terrible opposition that we see everywhere to Brotherhood it is the duty of The Theosophical Society, at least through its President and its individual members, to help to resist and conquer the opposition, lest The Society itself and the Light of Theosophy that shines through it, suffer an eclipse which would cause the Masters' Gifts to become infructuous.

THE SPIRIT OF ARJUNA

We have to fight the foes of Theosophy and of The Theosophical Society on that field of the modern Kuruksetra which is the field of Universal Brotherhood.

We are as reluctant to fight our brethren as was Arjuna of old, for the field is the one field which includes both friends and foes and the family is the one family of the children of God upon earth.

But as the Lord Śrī Kṛṣṇa enjoined upon Arjuna to fight, so do I believe that the Masters call every Theosophist to fight, though They leave to each the mode of his fighting, for to fight against the foes of Brotherhood is by no means necessarily to take up arms.

Be it ever remembered, however, that Theosophy and The Theosophical Society are in danger, in grave danger, even though I believe that the Dawn of Victory may at last be begun to be perceived shining faintly upon the

horizon. And both must at all costs be guarded for the work they have to do now, when Peace comes, and thereafter.

And we must guard Theosophy and The Theosophical Society for the Germans and the Italians, for all who are the present enemies, willing or unwilling, of both, no less than for the friends of both. Theosophy and The Theosophical Society are for the whole world, without a single exception, and even as we may have to fight we must ourselves, as representatives of a great Brotherhood movement, have no feelings other than those of brotherhood for those very foes whom we must seek ardently to defeat.

I think this is one of the very great examples Theosophists can and do set to the world. We must be, and I think we are, so entirely without hatred, without rancour, without any desire for revenge, that the fight as we wage it is not only won all the more quickly, but is so won that the moment it is over the respective belligerents shall come quickly together in a friendship which shall enable them to plan the Peace together.

I make bold to say that this is the spirit in which Britain and her Allies have been fighting throughout. Day after day we have the clearest evidence of the chivalry of the British soldier, sailor and airman. I feel deeply thankful for

this, for it is the outward and visible sign of the Righteousness which each feels to be his sacred cause.

And I know that when war ceases this spirit will be of very much avail to heal its wounds. How wonderful it will be when Peace at last does come, though let it not come until all germs of the disease of cruelty, tyranny and injustice are driven out of the body politic of the world, insofar as this be possible.

When war ceases Theosophists everywhere will be among the very first to help to lay the foundations of the new Brotherhood. What a great gathering we shall be holding in Europe when the time comes! How close we shall all feel to each other, all the more so for the long period of separation! How joyously will old friendships be renewed and new friendships be formed! How eagerly shall we all together plan to help to make the Peace righteous, honourable to all, not a matter of greed or aggrandizement, not a matter of reward for being on the victorious side, not a matter of punishment for being on the defeated side, but a matter of justice to the peoples both of Europe and of the rest of the world.

The Peace must be a happy peace, for it must help to give contentment to every community, without reference to the nationality to which each may have been bound before and during the war. Where the

last war did wrong, that wrong must be put right, and the supreme arbiter of the terms of Peace must be the well-being and happiness of one and all.

If Europe has to be carved out anew, let her be so carved. After the last war she was carved out in terms of spoil and dynasty. After this war she must be carved out in terms of equity—an equity which must express the will of those concerned. Some states may disappear. Some may become small. Some may become larger than before. But every state must enter the new dispensation with the free consent of those who constitute it. This is the only kind of Peace that will be worth having, that will have been worth fighting for.

FIGHTING FOR WORLD PEACE

It is for such a Brotherhood Peace that Theosophists are fighting. They are fighting for a Brotherhood Peace for the many peoples of Germany. They are fighting for a Brotherhood Peace for the Italian peoples. They are fighting for a Brotherhood Peace for the Indian peoples, for the Chinese peoples. They are fighting for a Brotherhood Peace for the whole world, and within that Brotherhood Peace they call their younger brethren of the sub-human kingdoms, for if the Brotherhood Peace be not universal, it is no true Brotherhood and therefore no true Peace.

Their membership of The Theosophical Society teaches them so to fight. Their Theosophy teaches them so to fight. Their fighting is for the regeneration of the world, for those whom they fight as well as for those who are on their side. Indeed, the Theosophist is on all sides. He is the friend of his temporary foe, as he is the friend of his comrade friend. The Theosophist knows naught but friendship, and it is in the spirit of friendship, to the end of wider, deeper, more abiding friendship, that he fights. For him, to fight is to win more friends, is to break down the barriers which divide friendship from friendship. He knows that all are friends in truth. And if he fights it is that this truth may reign on earth in undisputed sovereignty. His fighting is to help that which belongs to the past to be in the past, that which belongs to the present to become noble and pure, that which belongs to the future to cast its radiance upon that present which is the messenger of its approach.

He fights to help those things which are not worthy of the present to move into the past to which they now belong. He fights to help those things which ennoble the present to have their rightful sway. He fights to help those things which are to come for the world's increasing betterment to draw near more quickly.

And as he fights he seeks to help all living creatures to shake off from themselves the enslavements which bind them that they may become more free.

Theosophy and The Theosophical Society are indispensable both to such fighting and to the freeing of the whole world. The Theosophist must fight, therefore, for the safeguarding of these, for whatever else he fights, and I am sure that every Theosophist who is fighting in this war for Righteousness is deeply aware that as he fights, howsoever he fights, he is fighting for Theosophy and for The Theosophical Society. He is doing his duty as a member of The Society and as an eager devotee of the great Science of Theosophy.

I know that some of our members do not like the idea of fighting. They may be conscientious objectors, or they may have some other objection to war. But in one form or in another some kind of fighting there is. We are constantly fighting against our lower natures. We are constantly fighting against wrongs being done to others. We are constantly fighting for someone's rights even if we will not fight for our own. And I do not hesitate to say that if we wish Britain to win we are in a measure fighting for her victory. Perhaps it is the actual killing that is objectionable. But if people are meat-eaters they are constantly

killing, even though they employ others to kill for them. I do not think we can get away from fighting, and for my own part I would certainly fight in this war against the enemy, as I would also fight against a ruffian who was trying to do some injury to someone near and dear to me, or to a friend, or to a person weak and unable to defend himself, or to a woman or child, or in fact to anyone. So would I fight against Hitler and Mussolini and their dupes, for I know them to be enemies of the Right, and I would therefore fight for the Right.

But let each fight in his own way in the spirit of his conscience, unafraid but fighting as to him seems right.

I must fight as best I can for Theosophy and The Theosophical Society, and part of that fighting consists in urging every Theosophist everywhere to fight for these great causes as his soul directs him. I have often said, and I say again, repeating my predecessor-President, that neutrality is a crime at such a time as this. But the question remains for each as to the nature of his participation in the fighting. I think every country ought to enter the war. I feel sure of it. But even if a country judge otherwise, still there must be some mode of fighting appropriate to its conscience. And it is the same with individuals. There surely must be

few indeed who have not the duty of sending forth some power of their consciousness—will power, thought power, emotion power, action power, speech power—against the evil and for the good.

THE TURNING-POINT

Now is the time for such a sending forth even if naught have been given heretofore, for we are coming to the turning-point in the war. The world is about to turn its back upon the darkness and to face the Light once more. Evil is beginning to shrink. Good is beginning to quicken into victory. The battle is beginning to be won. But an avalanche of power from those who are on the side of Righteousness will the sooner rout the agents of evil beyond all possibility of recovery. From the very beginning such power should have been available, no doubt. But better late than never. Let it be available now and for the future.

In this connection I venture to reproduce an effort I made a short time ago to describe a picture I had seen of this turning of the corner. I cannot vouch for its perfect accuracy. But the spirit of it is right, especially the conception of the Roll Call which is far nearer the truth than might seem. It is not for me to say whether or not the United States has answered the Roll Call with a ringing PRESENT. I think it can

answer PRESENT otherwise than by an actual entry into the war as Britain and France and Poland entered it, though such an entry was still more ringing. At the moment of writing (September) India has not yet answered the Roll Call. But the Angels of the Lord pause.

THE ROLL CALL OF THE LORD

The first faint glow of the Dawn of Victory is beginning to dissipate the darkness of war.

The whole world is turning the Corner of Doubt, and the great high road is in sight that leads away from all that is inhuman in humanity to all that is humane. Britain, under the Blessings of God and the Saints about His Throne, is breaking the darkness into pieces, fortified by the perfect comradeship of many nations which have become her brethren in the Great Cause.

The first faint glow of the Dawn of Victory is beginning to dissipate the darkness of war.

But the darkness will still struggle to avoid the advent of the Light.

The struggle will be in vain, for Britain and her comrades are breaking the darkness into pieces.

Yet, as the Sun of Victory rises, the darkness will lurk wheresoever it can. The struggle between the darkness and the light will still be bitter, even though it will be in vain.

Through heroism, sacrifice and trust in the Right, Britain, and the whole world with her, has turned the Corner of Doubt and is moving onwards to the high road that leads to Peace.

The first faint glow of the Dawn of Victory is beginning to dissipate the darkness of war.

But Victory has not yet been won. Its Sun is not yet high in His Heavens. The Sun of Victory is hardly appearing above the horizon of the world, though His approach is heralded by glowing rays.

Arrayed invincibly against the darkness are a host of peoples, upon whose armour of Righteousness the bright rays of Victory are already beginning to shine.

A glittering host is this array, against which darkness hurls itself viciously, savagely, brutally, but impotently.

But the array awaits India. Without India in full and free strength in its midst, fragments of the darkness, broken though the darkness be into pieces, shall still remain to endanger with yet another darkness a world not yet united in Freedom and in Justice.

The first faint glow of the Dawn of Victory is beginning to dissipate the darkness of war.

But the glow remains feeble as the golden Ray of India still fails to add the full brilliance of its Light. The Corner of Doubt has

been turned. But the high road to Victory must also be trodden by the free-winged feet of India.

As the first faint glow of the dawn of Victory begins to dissipate the darkness of war:

As the Corner of Doubt is being turned, and the high road to Peace is in sight:

As the Sun of Victory rises:

As the host of peoples stands ready to begin the winning of the final fight against the darkness:

The Angels of the Lord are taking a mighty Roll Call of all the nations in the world which are of goodwill and claim their place in the great array. They call not with voices but with Trumpet Blasts. Crying PRESENT are China, Britain, France, Poland, Finland, Norway, Holland, Belgium, Czechoslovakia, Abyssinia, Albania, Egypt.

India must answer the Roll Call while yet there is time.

Has the United States of America answered the Roll Call while yet there is time?

The Angels of the Lord pause. They listen for the Voice of India. Have They yet to listen for the Voice of the United States of America?

Let both these great lands cry: PRESENT! For without them the final Triumph may not yet be won, though darkness recede awhile before the advancing Light.

Only shall final Triumph come
when the darkness recedes forever.

* * *

A NOBLE UTTERANCE

A French friend of mine, writing
some time before the Germans
finally occupied France, says :

The Germans are slowly covering
the whole of our beloved country and
are expected here from one day to
another. Soon we shall hear what are
the conditions imposed upon us by
Germany and Italy. We hope and
pray that even though it may entail
greater sacrifice and suffering to France,
our leaders may have the necessary
courage and insight to refuse to give up
our navy and air force so that these
may continue fighting side by side
with Great Britain. Alas, our beloved
France ! In spite of great sacrifice she
has momentarily failed. Her past mis-
deeds have brought her a heavy karma.
Already the divine whip of suffering is
awakening the French to truer values.
The people are beginning to recognize
that they were not worthy of winning
the war, and that what has happened is
the natural and just outcome of years of
sloth, selfishness, lack of self-discipline
and spiritual aspiration.

But as we go down for the time
being into the hell which so many of

our sister countries are already endur-
ing, we wish to affirm our conviction
that however dark the immediate future
may appear, we remain confident in
the final victory of the forces of Light.
We feel sure that if the U.S.A. awakens
in time and the necessary help is given,
Great Britain may finally overthrow
the powers of darkness. Though phys-
ically helpless, we shall go on fighting
in the inner planes in union with all
our brothers of Light throughout the
world in that army which knows no
defeat.

We would offer our suffering as a
sacrifice, not only enduring it because
it is inevitable, but accepting it whole-
heartedly as the quickest means of be-
coming purified and fit to receive the
new spiritual inflow enabling France to
rise once more and fulfil her true destiny
in the world.

As Theosophists we pledge our-
selves in the night which is descending
on our country to endeavour constantly
to keep in mind and realize in ever-
growing measure the Universal Brother-
hood of Life ; and being filled with love
and understanding may we stand firm
as true servers, ministering to the Divine
Life in our brothers.

So, fearlessly we go forward bearing
in our hands the Torch of Truth to
lighten the surrounding darkness, till
the dawning of a new day.

George S. Arundale

VASANT MATA, WE ACCLAIM THEE !¹

[On the occasion of my own birthday, which synchronizes with
December 1st, my thoughts naturally turn to the birthday of my
revered spiritual Mother to whom I owe an infinitude of blessings. In
homage to her I reproduce a poem I wrote during the night of Sep-
tember 30th—October 1st, which I read during the course of the cele-
bration of Dr. Besant's birthday on October 1st in the Great Hall
at Adyar.]

BRIGHTLY shone the Star of Greatness
O'er the birth morn of a woman
Set apart in times far distant,
Consecrated through the ages,
To be Messenger most puissant
From the Heav'n of Saints and Rishis
To the earth of struggling creatures.
Once again her Teachers called her,
As in past times They had called her,
To be warrior for Right's sake
To be herald of the new world.

Woman had she been aforetime,
Also man, as need demanded—
Ever warrior for Right's sake,
Ever true to Those who sent her.

Now once more in times fast dark'ning
Came the battle-strengthened hero,
Womanhood the jewelled setting
For a soul in which were blended
Perfect womanhood and manhood.

Brightly shone the Star of Greatness
O'er the birth morn of this great one,
O'er her head it ever rested
Lighting her through storm and darkness,
Ever heart'ning her in conflict,
Ever leading her to triumph
Though the world might deem her routed.

To her youth came great remembrance
Of her age-old dedication

¹ The metre used in this poem approximates as closely as possible to that of the national epic of
Finland—Kalevala, the subject and metre of which largely inspired Longfellow for his *Song of
awatha*.

To the aid of all who suffer,
 To the aid of all the helpless,
 And to Truth, before whose altar
 Ceaselessly she worshipped—faithful,
 Following where'er Truth led her.
 So from peaceful childhood's vigil
 Passed she onwards to her knighthood.
 Storms and strife soon raged about her,
 Wrong soon saw in her its master,
 Justice saw in her its champion,
 Suffering cried out rejoicing,
 Helplessness regained its courage.
 Thus the glory of a new world
 Sparkled in its early dawning,
 Though there were still clouds to gather
 And to darken the horizon.
 Fearlessly this knightly woman
 Challenged Wrong to mortal combat.
 Fearlessly she sought out evil,
 Faced it in its ruthless strongholds,
 Snatched its victims from its clutches,
 Hurling defiance at its vengeance
 As it sought to blast her honour
 And her happiness and future.
 Persecution dogged her footsteps.
 At her heels barked dogs of malice.
 Round about her evil gossip
 Wove its hideous-patterned shadows.
 But no weakling knighthood was hers,
 Not half-fledged her knightly powers,
 In a hundred battles had she
 Won the golden spurs of knighthood.
 So she stood a mighty figure,
 Dauntless, calm, clear-eyed, resistless,
 Shining in her Starlight's brightness,
 Strong with lion's strength and courage,
 Chivalrous in fiercest battle.
 Thus again the ringing answer
 Rose from earth to heights of heaven—
 Answer in most splendid actions
 To the Call of Saints and Rishis.
 So the blessed time was coming
 —For she knew not yet the Callers—

When a Great One would acclaim her
 And reveal to her His Presence.
 So the blessed time was coming
 When an ecstasy most blissful
 • Was to bring to her remembrance
 Of the mighty days aforetime
 When she was His soldier valiant,
 Living, dying, ever steadfast,
 Giving Him her rev'rent friendship.
 Now again, His son most worthy,
 Soldier, friend and son most perfect,
 As before His trusted comrade :
 Thus she knew the tie which linked her
 To her General and Master
 Would remain for aye unbroken.
 Oh ! The rapture of that knowledge !
 Oh ! The ecstasy eternal !
 Radiant shone her Star of Greatness,
 Shining more and more in glory.
 With His triumph Flag before her,
 Death the Oriflamme of Vict'ry,
 Gave she battle after battle
 For the suffering and helpless,
 For the Light against the darkness,
 For the Truth against all falsehood,
 For right Freedom and due Justice.
 Splendid knighthood grew more splendid
 Till it flowered into Kingship.
 And her Crown became resplendent
 With the Jewels she had garnered,
 Cherished, brightened, through the ages.
 Mother, Warrior and Statesman,
 Follower of Truth at all costs,
 Lord of Chivalry and Courage,
 Trusted servant of her Guru :
 These the Jewels of her Crowning,
 These her gifts to all her brethren
 In the kingdoms she had conquered,
 Human and sub-human kingdoms.
 From the summit of the Mountain
 Where all Kings are crowned in glory,
 Stood she forth in royal greatness,
 Gazed she forth with eyes made sacred,

Stretched she forth her hands anointed,
 Blessing all the worlds beneath her,
 Calling them to tread the Pathway
 Which her feet for long had trodden,
 Which the Mighty had made holy,
 And the end of which is Kingship.

We who still this Path are treading
 Lift to her our eyes in homage,
 Give her grateful adoration,
 Pledge our loyalty forever,
 Pledge our true and faithful service.

Vasant Mata! We acclaim thee:
 Mother, Teacher, Leader, Guru.
 Once again we stand before thee
 Pledging thee our heart's devotion.

GEORGE S. ARUNDALE

"GOODWILL TOWARD MEN":

A Christmas in a Western Land

BY ELITHE NISEWANGER

FOR days the shops had displayed their choicest wares most enticingly, and as the great event drew near, larger and larger had become the throngs who roamed questingly through them, and hurried and jostled their way along the busy streets outside.

And now it was the eve of the great day. The frenzy of shopping had passed its peak and last-minute gift-seekers were homeward bound, along with workers from all the places of business that add their large and small buzzing to the collective hum that marks a large city's activity.

It had just begun to snow, but the air did not seem chill, and the wind was a mere sigh, so that the multi-designed white flakes drifted like soft feathers from the eider-down of the twilight-darkened sky. Many a youthful heart rejoiced—and perhaps also, many an older heart still young—that there would be snow for the morrow. For this was Christmas Eve, and in a northern land snow is, quite simply, one of the time-honoured Christmas traditions.

Even the last-minute shoppers and homeward-bound workers seemed caught in the air of peacefulness

that had descended upon the city, so that many lingered to savour awhile longer the festive spirit which pervaded it. Here a group was milling about for a better view of a striking display in a shop-window, there a little knot of co-workers just disgorged from an office building stopped a few moments to exchange jolly Yuletide wishes. Yonder a man had halted in answer to the plea of a charity worker on the street corner, emptying his pockets of change left over from shopping. Then, hesitating only the briefest second, he had dug further down for a wallet and from it added a crisp note to the jingling hoard in the proffered box. An attentive crowd clustered around loud-speakers before a huge newspaper office, listening to carols being broadcast from some invisible station. Now and again someone broke from the group to continue on his homeward way, softly humming or whistling a fragment of the music which was thrilling through the air.

On a crowded street-car, a tired mother settled into a seat and understandingly comforted a weary child to whom her own weariness might have spoken sharply and impatiently only yesterday. A worn housewife moved the stores for tomorrow's feast to an easier position in her arms, and lines of care were erased from her face as she, perhaps, planned the banquet

for her adored ones, or dreamed of the fragrant tree still to be garlanded and weighted with tokens in those small, hushed hours after the last excited child had been tucked away for the night. A man who had just found a seat for himself, jumped up eagerly to relinquish it to a bundle-laden woman, though yesterday he would quite likely have elbowed his way in, rudely ahead of the same woman, to hide his lack of gallantry behind the sheltering folds of his evening newspaper. Among those standing, room was somehow made to accommodate passengers fairly bristling with packages, and if an unexpected jerk of the car caused some bundle or elbow to find an uncomfortable mark in a strap-hanger's ribs, a contrite apology was answered by a hearty disclaimer and a benevolent smile, whereas last evening it might have been met only by a glare and a deliberate, retaliatory jab a few moments later when the car's lurching presented an opportunity deemed too good to miss.

On a somewhat less-crowded omnibus, passengers who had found seats shifted parcels, so that they might add to their own, one or two from the burdened arms of someone standing nearby. The driver responded jovially and courteously to numberless questions, and at one stop even alighted to assist a slightly-harassed man unload his trove. Happy conversation and

soft laughter accompanied the hum of the tires over the snow-wet streets.

A few hours later, multitudes will enter into softly lighted edifices where candles flicker and glow, and flowers lift their scented breaths on a thousand midnight Tables of the Feast of Love.

Yes, tonight there is white stillness, gentle laughter, warm comradeship and understanding everywhere; so great an overflowing of love and goodwill that its beauty brings a stinging to the eyes and a catch to the throat. For, seeing it so lavish, the heart is heavy with questioning why it lives so abundantly, so royally, for such a short day among men, and is then put away for another year.

Must it not, then, be there always? Else how could it be made to shine forth thus brightly at each commemoration day of the Birth of the Child whose spirit broods so tenderly over the whole world and its creatures, seeking ever to open men's eyes to the truth that every day is indeed a Christmas Day, that every day His love is born in men's hearts, to be poured out upon their brothers.

Is the Child *really* closer to men tonight, or is it that, having stepped momentarily out of their self-seeking and their narrow lives, men remember—and remembering, make it easier to hear the whisper of His Message from their hearts?

Why are neighbours so speedily inclined to belie their name, being and acting anything but near to one another? Do they not continue to live side by side throughout the years, perhaps? Why is it that only at a Christmastide those who have much seem so unhesitatingly eager to share it with others who have little for their needs? Surely the needs are there for many a day. Why should men so soon deny the comradeship that makes all one under the mantle of the Christmas spirit, and return to their mean ways or their merciless ways of acquiring gain at the expense of their brothers? Why are whole nations of men moved to acquire gain by obliterating amities in a savage and diabolical holocaust against other nations of men?

The truth that neighbours, associates, nations even, are but members of a larger family can so readily find a warm place in men's minds, hearts and acts at Christmas. How long shall they continue to give it shelter there for such a short day? May it be only heedlessness and forgetfulness which so soon close the door to that truth?

Perhaps, oh perhaps, each year as men remember a Birth and feel its radiant love and joy flooding their worlds, it shall be a little easier for them to heed and remember, for a longer day, its whisper from their hearts. For truly it *is* there always, that whisper from the

Message of the Child who was born make from that whisper the magnificent and everlasting symphony of men, teaching them once again "Peace on earth, goodwill toward in divine accents how they shall men."

IMAGE OF ETERNITY

A frosted glass image of a Mother and Child stands on a mirror table in a modern room. It is the central object of beauty there, and, though the decorations are all of contemporary design, the image of the holy Mother and Child is of very ancient origin, an eternal symbol of Reality.

Modern and ancient people bow down before the curved figure of the Mother holding her Child. Sometimes the image is of wood, sometimes of stone or pottery, but always it reflects the crystal-clear breath of Eternity.

The divine Mother rests in the heart of all Her children. The rhythm of Her beauty is heard in the song of the mother bird, in the call of the lioness, in the lullaby of all mothers. It is a love fulfilling itself in the beauty of sacrifice. It is a glory manifesting in the faith of a beloved offering himself to God. It is a light of joy and radiance ringing through the elements of sky, earth and sea.

It is the melody of faith clasping hands with that of hope. The Christ Child, the eternal God in us, beckons to a new life to be born. He heralds that peace on earth, that wonder of angels rejoicing. He leads the way to holy Kingship, invoking the love of the Queen Mother to all people.

Hail, Spirits of the Earth! Aid men and angels to draw together to a worship of the frosted image of Eternity. Sacrifice and hope can be the salvation of the world!

So be it.

WAVES OF FLAME

Melody of infinite wonder. Wave upon wave of flame, sacred light, fire divine. Boundless sea of fire kindling joy to depths beyond time. Peace! Power! Glory!

Hail, Spirits of Fire! Pour down your strength. Fill us to overflowing with your glorious Love.

Rise, Children of Earth! Greet your angel brethren. Behold the light shining, the sea of flame stretching far and wide. Love, the mystical Queen, is heralding the Dawn. Stretch forth your arms. Hold up your hands. Pour forth the flame.

Wave upon wave of flame. Melody of infinite wonder. Sparks of sacred Light illumining the dark places, saluting the Kingdom of Heaven on earth. Praise be to God. Waves of flame. Fire divine.

LUCIA MCBRIDE

THE PEACE AND RECONSTRUCTION DEPARTMENT

I WISH to announce that in conformity with the suggestion of Mrs. Adelaide Gardner and her colleagues in England I have decided to rename the Peace Department as above, which I entirely agree is a much better designation. There can indeed be no true peace without reconstruction, and I had envisaged our Peace Department as concerning itself with reconstruction, which it has been doing. But a mere cessation of war without a bold tackling of the problem of reconstruction would only give us a veneer of peace which would soon rub off and leave us face to face with war once more.

I feel, too, that we must be very careful not to imagine that war is over when its physical expression no longer takes place. Like the poor we have war always with us, and the very fact that we have the poor is a sign of war, for poverty is a sign of unhealthiness in the body politic, of that disease which is war between health and ill-health. Unemployment, again, is indeed a sign of war, and it is a constant source of wonder to me how Britain can, in the very midst of a war which should surely demand the services of every single citizen,

show so large a number of unemployed. Unemployment in Britain, as anywhere else for any other country, is war in Britain; and these internal wars are of positive aid to the enemy.

In planning for an enduring Peace we must not merely go to the immediate roots of the present war, we must go to the roots of the very spirit of war—that spirit which gives rise to unhappy and infructuous living.

The world must turn over a new leaf. The world must probe deeply into all the causes of its disease in all the many forms which disease takes; and there must be no contentment with superficiality.

Those who deem that they know a disease from which the world is suffering, and which therefore constitutes a war, must fearlessly declare their conviction, so that we may face all possible diseases and purge the world from the war dross by which it has been infected for ages.

I think Theosophists can render great service in helping to disclose diseases and to suggest the necessary remedies. It was for this reason that I wrote "Let us work for Peace" in the August issue of

THE THEOSOPHIST, now reprinted and being distributed as a special open letter to Theosophists everywhere. May I draw the attention of my fellow-members throughout the world to that article and ask them

again to contribute their Theosophy towards the bringing about of Peace and Reconstruction?

George S. Amundale

A POSSIBLE GERMAN PEACE PLATFORM

In *Harper's Magazine* for June 1940 an interesting article appears under the title "Germany—the Voice from Within," by Mr. Hans Schmidt, in which he makes the following tentative suggestions for a Peace, which, according to him, would be acceptable to most of the German people. We summarize:

1. Restitution of Poland with an extra-territorial railroad and auto-road to the Baltic and a free port in Gdynia instead of the Corridor.
2. Restitution of Czechoslovakia; the German Sudeten to remain within the Reich.
3. A plebiscite in Austria whether independence or incorporation in the Reich is desired.

Note to 1, 2 and 3: As this article was written before the invasion of Denmark and Norway, we add:

4. Complete restitution of Norway, Denmark, Holland, Belgium, Luxembourg and France; and, mindful of the previous peace treaties:

5. Germany to be allowed to assist in the rebuilding and reconstructing of the damage done, as far as such assistance shall not seriously disturb the labour and financial markets.

We continue Mr. Schmidt's points:

6. Recognition in principle of Germany's right to her former colonies.

Note: As this is a world war the entire colonial question may have to be brought up and reviewed. In principle, however, there should be no discrimination against any nation, equal rights to access to all markets should be the basis.

7. Formation of an European Union, in which the author includes Great Britain but excludes the U.S.S.R. as being non-European.

Note: The latter assertion is not consistent with the practice of the last few centuries, in which the culturally more important part of Russia was considered to belong to Europe.

Do not the Overseas Dominions and—it is hoped—India form an integral part of the British Commonwealth of Nations? Then how can they be excluded from such a Union? But, if India is included, then the Non-European part of the U.S.S.R. should be included as well. And the American Continents, already so intimately and closely linked up with Europe, can hardly be left out of a Union.

It will, therefore, be seen that a world-wide Federation is the only logical and all-including solution if we are going to have a federation at all.

But it may be possible, for expedience' sake, to have smaller groupings inside the greater Union, of predominantly Teutonic, Celtic and Slav nations.

8. The following organization is suggested:

A Council, the heads of the governments of the five great powers and the heads of the governments of three of the smaller nations, in a two-yearly rotation;

An Assembly, in which all nations are represented, as a parliamentary controlling organization;

A High Court, members to be proposed by the Council and elected by the Assembly.

Note: There is not much improvement here on the existing League of Nations' organization. In the last decennia we have already seen how difficult international work is when large nations are not fully included. Mr. Schmidt is limiting his Federation too much, according to our view, and although he suggests a co-operation with the League

of Nations, this would only avail if all other countries were members, which they are not.

To go back again to the domination in the Council of a few powerful nations seems of problematic value, considering the experience of the last years.

But, a major error! again we are faced with a Federation of Nations (Governments) in which the populations and ethnical groups are insufficiently, if at all, represented.

In treaty making we should become inter-populational rather than international.

9. The author suggests an extension of the powers as now vested in the League of Nations, to deal with:

(a) disarmament and subsequent supervision;

(b) a joint defence force;

(c) safeguarding and guaranteeing of internal boundaries;

Note: In a true Federation these boundaries should as soon as possible fall in disuse.

(d) supervision of minority rights;

Note: If ethnical groups are properly represented, this is *ipso facto* being attended to already.

(e) joint system of European mandates in Africa;

Note: See 6, note on colonial matters.

Is Africa to remain the happy hunting-ground?

Is the indigenous population not going to have her say on her conceptions of democratic freedom?

(r) lowering of tariffs,
unified credit and currency structure,
system of international loans,
supervision of raw materials and basic industries;

Note: This group, dealing with the economical problems, can hardly be governed and controlled unless on a world-wide scale, therefore deriving its power from a World Federation.

(g) development of backward regions,
the working out of a comprehensive cultural and educational plan.

Note: The development of backward regions may also be classified under the previous group.

The principal danger points are fairly well covered in principle; the working out in detail will greatly depend upon the area the proposed Federation is likely to cover.

10. The author goes on to say how "a universal union would appear too utopian to most Germans," but it may be expected that the extension of the field of war activities will go hand in hand with a broadening of peace views, making a World Federation look less utopian.

H. VAN DE POLL

PEACE PLANNING AND THE YOGA OF "THE LOTUS FIRE"

BY EDITH F. PINCHIN

The Lotus Fire is a textbook for Peace planners, for every one in some small measure can, if he will, feel the mighty rhythm which sustains and is the life of the Universe, as he reads this book. Whether he can express this that he feels does not so much matter; what does matter is that he shall be able to infuse its spirit, or as much of it as he can feel, into all his planning. For this rhythm is a living, vital, fiery Peace.

But lest we think that it is only in subtle super-conscious un-

derstanding that we can reach this, I should like to point out at least one eminently practical point applicable to everyday living, which the author himself expresses in a magnificent way because it is a newer, larger way.

WEAKNESS IN A NEW LIGHT

One of the *leitmotifs* of this book is that "This is not a Yoga of elimination." "It is not a Yoga of withdrawal but it is a Yoga of Gathering-in. In most of the books on Yoga, it is a Yoga whereby you

withdraw and withdraw and withdraw. This Yoga is a Yoga whereby you gather and gather and gather. You must leave nothing, be it a weakness or be it a strength. . . ." What reference does this have to Peace planning for the individual, the nation, the race? Just two words in the above passage should make us suddenly widen and deepen our understanding in a way that is much needed today; and those two words are "leave nothing."

We have most of us reached the realization that it is good to recognize the outstanding virtues of a single individual, a nation or a race, and to dwell on them, giving them opportunities to assert themselves and lead the rest of the world each on their own special line of power, but we must also think more completely of the whole qualities of persons and peoples in a "growing to more-ness" spirit. What about the so-called weaknesses? Frequently the mention of the good qualities of a person or a nation calls up, as by some curious law of opposites, what we rightly or wrongly consider a weakness. This happens more with nations and races than with individuals. We say: "Such and such a people are wonderfully gracious—but they are inefficient"; "Such and such other people are magnificently efficient, but they are so dominating and crude." Theosophist Peace planners must watch this carefully; in

friendly discussions with an endeavour to understand all, such statements may legitimately be made in the name of common sense and honesty, but let us have very fine consciences about making these statements even occasionally. . . . For one thing they are of the nature of sweeping generalizations and as such are perhaps more untrue than true; there is certainly a weakness present, but the exaggeration which is part of sweeping remarks gives an untrue picture; and Peace cannot be built on untruth. No untruth is intended; they are either merely casual statements of the habitual thought common around us, and not intended to wound or even perhaps to be taken too seriously, or else they are the reaction from some difficult situation with someone of another nation; but Theosophist Peace planners must put in place of the dead and twisted empty phrases a constructive and truly peace-encouraging attitude, alive with hope and determination.

THREE GOLDEN RULES

And here *The Lotus Fire* is a very present and practical help in attempting this high Yoga of Peace Planning, and of dealing both with our own personal, national and racial weaknesses and those of others as we see them. The author says: "These weaknesses we must offer, of whatever nature they may be.

And the mode of their offering is to look them squarely in the face, and perceive where they are virtues turned upside down as they usually are." That is the first golden rule for this consideration of so-called weaknesses. The next is expressed in the sentence: "The would-be Yogi must have the inestimable advantage of understanding how to make a silk-purse out of that which looks like a sow's ear, flowers out of apparent weeds, rainbows out of seeming darkneses, and triumphs out of would-be frustrations." It is in this attitude we Peace planners must deal with those things which, we note, the author is careful to say "*look like*" sow's ears, quite a different thing from being certain they *are* sow's ears to begin with! The third golden rule which we can apply both to ourselves and use for the appreciation of our neighbours, national and racial as well as personal, is perhaps the most constructive and encouraging of all: "In our virtues we may find our strength. But in our weaknesses we may find and know our brotherhood. We do not withdraw from our weaknesses, nor do we turn our backs upon them. We use them for comradeship's sake. We draw near to all our fellows because of them, as some day we shall draw still nearer to our fellows because we have fulfilled them." "We regret no weaknesses for we strive to use them in service

from time to time as they sit upon our thrones"; and we "burn them into their essential purities . . . The flames of a weakness rise as high as those of a virtue and who shall say which ashes are more pure?"

BIGNESS AND ORIGINALITY

This then will be our understanding of the wholeness of Life in citizen, state, nation and race. *Every* element in each is an asset with potentialities of growth to more-ness, therefore this must be the note of our Peace Planning. For ourselves we avoid the two mistakes of denying our faults or of defending them, both of which lead so fatally to race-prejudice; instead we face them squarely and use them "for comradeship's sake." For other nations and races we have this new, large, virile knowledge that everything is an asset; while recognizing still their essential high-lights, we shall yet meet nations *whole*, finding it neither our business nor our interest to eliminate anything. But what of the nations "on the wrong side" in the present war? Those which are wrong have, by not using their weaknesses as assets, allowed them to be used to form a channel for evil; that channel will be ruthlessly destroyed, but when no vestige of it remains, there will still remain the soul of the nation, the soul of the people of which too everything can be gathered in; everything will be an asset.

But to reach this larger, truer understanding it will not be sufficient to repeat all these statements; this is a Yoga to be practised to the best of one's own ability; no ability of someone else can do it for us. If we are Peace planners we must avoid mere repetition of another's expressions, for repetition but makes us fools; and *dangerous* fools at that. We may be inspired by others to gain our own experience of a truth, using their signposts intelligently on the way, but we must ourselves be practising Yogis in however humble a manner.

THE SWORD OF THE SPIRIT

An Enquiry into Higher Plane Force for Peace

BY LESTER SMITH

EUROPE is again in the throes of war, and at such a time it may be well for us to reconsider our attitude towards warfare. In theory, of course, we are all pacifists. We all accept the ideals of Universal Brotherhood. But while we believe in peace, most of us are quite prepared to fight whenever our country is at war. Immediately fighting starts, national feeling overrides our ideals. Clear thinking becomes difficult, for strong emotions obscure the reasoning faculties.

But the Theosophist should be the last person to be carried away by the tense emotions of the war atmosphere. He will look beyond the actual dispute and examine the basic principles of the ethics of war itself. He will ask himself: Is war-

fare compatible with the First Object of The Theosophical Society?

The Ancient Wisdom as given to us in the sacred books of the highest religions in the world, teaches most clearly that war is foolish and wrong. Jesus commanded his followers: "Love your enemies, and pray for those who persecute you." When Peter drew his sword to defend his Master he was told: "Put up thy sword! for they that draw the sword shall perish by the sword." And for centuries the Christian Church obeyed the command. As one of the Early Fathers, Tertullian, wrote: "How will a Christian war without a sword, which the Lord hath taken away? The Lord in disarming Peter, unbelted every soldier."

The teaching of the Buddha was equally pacific. "Putting away the

killing of living things, Gautama the recluse holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and, ashamed of roughness and full of mercy, he dwells compassionate and kind to all creatures that have life." The same command which we find in *The New Testament* to "resist not evil," was also given by the Buddha. "Yea, even if one should rebuke thee to thy face, should strike thee with his fists or throw clods of earth at thee, beat thee with his stave or smite thee with his sword, thus shalt thou train thyself: My mind shall remain unsullied, evil words shall not escape my lips. Kindly and compassionate I will abide, loving of heart nor harbouring secret hate."

As for the Hindu religion, its highest and best exponents are agreed in their teaching that war is wrong, and that the disciple must abstain from it. We learn from the *Yoga Sutras* of Patanjali that the very first condition of Yoga is AHIMSA, non-killing. The sacred book of the Bhagavatas, known as *The Bhagavad-Gita*, a sparkling diadem of the richest jewels of the Upanishad, Sankhya, and Yoga lore, has sometimes been thought to justify warfare. I have endeavoured in a previous article in THE THEOSOPHIST (August 1938) to show that this is a mistaken reading. How possibly can it be reconciled with the lofty teaching

of this inspiring little book? In no other Scripture do we find such emphasis on the sublime doctrine of the Unity of all Life. Throughout the whole book, harmlessness is commended as one of the most essential virtues. "Destroying another" is condemned as being "of darkness," and peacefulness, non-violence, and treating both friend and foe alike, are commanded as duties. The teaching reaches its high-water mark in the beautiful aphorism: "He who knows himself in everything and everything in himself, will not injure himself by himself."

There are many people, sincere believers in peace and goodwill, who think that the way of non-resistance is a mistake. They argue that unless evil is resisted it will triumph over good; that men must defend themselves against attack; that the power of aggressors must be broken or they will become so strong that they will eventually conquer the earth. This argument is based on a total misunderstanding of the teaching. It is assumed that these great teachers have commanded their followers merely to be passive, to sit still and allow evil to be the conqueror. But this is not so. The disciple is nowhere told that he must not resist evil; the command is,—not to resist evil *with evil*. The Great Ones knew that evil could not be overcome by evil, it could only be

conquered by good. The "War to End War" of 1914-18 failed to end war because you cannot end war by making war; it is like trying to put out a fire by adding more fuel, you merely increase the blaze. To retaliate with blow for blow does not stop a feud. The defeated party bottles up its hatred, and waits until a convenient season for its revenge. History shows this happening over and over again. The only way to stop a feud is to destroy its causes. The command is, to "overcome evil with good." As Elizabeth Barrett Browning beautifully phrases it in one of her poems, the Christian will

Smite a foe upon the cheek
With Christ's all-conquering kiss.

Dr. Annie Besant was once asked by an opponent: "Why do you preach this sloppy sentimental trash about loving your enemy?" Being an astute debater and knowing that a hard-headed materialist had no use for religion, she gave him the scientific reason. When a chemist finds a solution is too alkaline he neutralizes it with its opposite, an acid. When a person has swallowed poison, the doctor does not give more poison, but an antidote. And to put out a fire, we pour water on it. Always we attack the evil with its opposite. Even so should we attack an enemy, neutralizing his enmity by its opposite—love. When Mrs. Besant had finished this explanation, her opponent said: "Thanks!

now I can see you are talking common sense!"

The Theosophist should surely realize that there is no need to counter evil with physical weapons. With his knowledge of occult laws he is aware that there are higher forces in the universe than the crude power of the physical plane. He knows that each of the seven planes has its appropriate force, and the higher the plane the more potent is that force. What need is there to strike back with the sword when attacked? There are higher weapons at his disposal, if he will train himself to use them.

Above the Physical plane lies the Astral with its great power of Emotion. It is a force which can be used for evil as well as good, just as we may use dynamite either to obtain coal, or to kill our enemies. For hatred is as potent to harm men, as love is to uplift them. But when an evil emotion is opposed by a good one, when a higher emotion is pitted against a lower, we may be sure that the higher will conquer. Solomon recognized this truth in his proverb, "a soft answer turneth away wrath." The advice given by the apostle Paul illustrates the working of this way of conquest.

If your enemy is hungry, feed him.
If he is thirsty, give him a drink.
For in this way you will make him
feel a burning sense of shame.¹

¹ Dr. Moffat's translation.

Centuries before Paul, the Lord Buddha had uttered the same eternal truth. In pregnant words, which we should do well to study today, he showed his followers the only way by which warfare could be ended. Mark his words:

If you subdue your enemy by force
you add to his hate,
But a victory won by kindness softens
his heart.

And then he went on to explain the working of this law:

Hatred is never quenched by hatred.
Hatred is quenched only by thoughts
that are free from hatred.
This is the Eternal Law!

The Mental plane also has its appropriate force, which we know as the Power of Thought. Rightly used, this power could transform the world. Even in the vague form we call Public Opinion it has achieved much that is good, but the force that would emanate from those who had learned how to use the potentialities of the Mental plane, would be a mighty dynamic. Abdul Baha says: "When a thought of war comes, oppose it with a stronger thought of Peace." By action along such lines as this, it would be possible to make an end to the evils of war.

But now let us transcend the Astral and the Mental plane forces, and explore the region above them. For the Buddhic plane also has its own line of force, one which must

necessarily be immensely more powerful than those of lower levels. For here we are in the region of spirit, and Spiritual Power is infinite in its potentiality; there is no power on earth that can withstand it. We are now in the realm of the Divine, and are dealing with omnipotence.

Most of us know little about this force. How does it work? We have seen that it is possible to influence a man's actions by arousing in him certain emotions. Similarly, we can alter the direction both of his emotions and acts, by stimulating his mental body in a certain direction. To go a step further still, it must be possible to change the entire orientation of the man—to alter his thoughts, his emotions, and his actions—by making an appeal strong enough to reach his Buddhic vehicle. Naturally we shall not expect to find the average person using this power. But it certainly is being used today, by men of insight.

We shall understand something of the nature of this force if we remember that the Buddhic is the plane of union. There is no separation, no dis-unity, on that plane. All are one. On the lower planes we may conquer an enemy by superior physical force, we may subdue his hatred by opposing to it the higher emotion of love, or we may alter his evil thought towards us by the power of our own nobler

thoughts. In each of these cases we conquer the evil by opposition, we oppose the evil force by its opposite. But on the Buddhist plane we cannot *oppose* our enemy. On that plane of union we are already one with him so that he is not our enemy. By using this Buddhist force, therefore, you unite your enemy with yourself, so that the twain are one. Edwin Markham's quaint verse well describes this method of conquest:

He drew a circle that kept me out,
Heretic, rebel, a thing to flout!
But love and I had the wit to win;
We drew a circle that took him in.

When the Christ said: "Love your enemies," what actually did he mean? For our English word *love* has to serve many purposes, and may mean anything from animal lust up to the highest type of love. The ancient Greeks were more fortunate, they had four words to express their meaning:

Eros = sexual love, cf. our word *erotic*.

Storge = love of kin; human compassion.

Philia = intellectual affection, as in philosopher, philanthropist.

Agape = spiritual love; benevolence; adoration.

It was surely the last of these to which Jesus referred. And it was the force engendered by this spiritual love that Paul meant when he said: "Overcome evil with good." Gandhi says of this mighty force:

If one of us would but develop the highest type of love, it would be sufficient to neutralize the hatred of millions.

But does it actually work? asks the critic. There is abundant evidence that it does. Read the diaries of George Fox and John Wesley, study the history of foreign missions, of the Salvation Army and other pioneer religious bodies. For instance, when George Fox was at Halifax, some butchers bound themselves by an oath to kill him. He preached in spite of them, and describes it as "a glorious, powerful meeting." And spiritual love triumphed over the evil, for afterwards, the butchers said he had so bewitched them that they could not kill him. . . . John Wesley once faced a hostile crowd which had gathered to mob him. He writes: "Although the hands of perhaps some hundreds of people were lifted up to strike or throw, yet they were one and all stopped in the mid-way." . . . Madame Guyon's coach was attacked by four robbers. When they looked in at the window, she smiled on them and bowed, whereon they pushed each other away and made off. . . . Theodore Pennell used this force of spiritual love among the Pathans of Afghanistan, perhaps the most warlike people in the world. Once he went alone and unarmed to visit the leader of a reckless band of desperadoes, and actually succeeded in persuading

him to give up his life of bloodshed and murder! . . . A Moravian missionary named Daehne found his hut surrounded by fifty armed Indians. "Have you not heard that we mean to kill you?" asked the chief. "Yes, but I do not believe it!" was the calm reply of the missionary; and once again spiritual love was triumphant.

These incidents are typical of what happens when men put their trust, not in weapons of war, but in the power of the spirit. It may be asked, can this method of resistance be used as successfully by a body of people as by individuals? Again history gives us the answer.

Such an experiment in the use of non-aggressive force, which was carried on for nearly a century, was that of the Quaker colony of Pennsylvania. Its founder, William Penn, not satisfied with the Crown grant of the land, paid the Indians the full price for it, and told them that he and his people were men of peace who had no use for arms. And for 75 years the colonists and the Indians were at peace, although there was continual warfare in the colonies around them. The King had scoffed at the idea of a colony without an armed force. Yet not a single life was lost by war, during all that time, and when at last the treaty was broken, it was not the Indians who violated it.

Many similar records can be found in such works as *The Arm of*

God, by Dunkerley; *The Power of Non-Violence*, by Gregg; *War*, by Jonathan Dymond; and in the histories of foreign missions.

The American seer, Emerson, writing just a century ago, in an essay on "War," says:

If you have a nation of men who have risen to that height of moral cultivation that they will not declare war or carry arms . . . you have a nation of lovers, of benefactors, of true, great and noble men. Let me know more of that nation; I shall not find them defenceless. I shall find them men of love, honour and truth, . . . whose influence is felt to the end of the earth.

Whenever we see the doctrine of Peace embraced by a nation, we may be assured it will not be one that invites injury; but one, on the contrary, which has a friend in the bottom of the heart of every man, even of the violent and the base, one against which no weapon can prosper.

* * *

It may be asked, what is the use of preaching such idealistic philosophy just now; in the middle of a war we cannot just tell our soldiers to drop their weapons and go home! Granted; but it is most important that we should not forget our ideals in wartime. There are numerous ways in which we may apply this philosophy even now.

One of these is in the vital question of peace terms. If we are to have a lasting peace after this war, and not merely a respite leading to another and greater conflict later

on, it is essential that we should at once set ourselves to think out the terms of peace. Clear thinking cannot be done in an atmosphere charged with the emotions of hatred and suspicion. And the longer a war lasts, the more are the combatants on both sides dominated by such feelings. We cannot afford another Versailles, made in the heat of anger, and bearing in every clause the seeds of future conflict.

It is our privilege as Theosophists to spread the idea of a peace based not on hatred and revenge, but on the principles taught us by the Great Ones. Bearing in mind that "hatred is not quenched by hatred" we shall urge that the Peace Treaty shall be a generous one, containing nothing that shall stir up further strife. For instance, there must be no talk of reparations. We may well take a lesson from the Peace Treaty made at the close of the Boer War. Instead of demanding an indemnity from the defeated Boers,

the British Government actually made them a gift of five million pounds to enable them to rebuild their ruined farm-houses! It was a noble gesture, and it did much to heal the breach between the two nations.

A further application of this pacifist philosophy to the present war is in the matter of reprisals. If Germany initiated the bombing of civilian populations, should England retaliate with raids on German civilians? Such reprisals would have no military value; they would be nothing but massacres *en masse* of civilians, women and children. It may be a natural instinct to hit back when struck, yet no gentleman would attack the assailant's unoffending wife and children. Let England show to the world that we can play the gentleman, and refrain from imitating a bad example. By so doing, we shall enormously strengthen our moral position, and will earn the admiration of the rest of the world.

PEACE AND WAR

BY CHELLA HANKIN

WHEN man came forth from the primordial unity, separateness became his destiny. For only through separateness, can man attain to the enriched unity.

FROM SAVAGE TO KNIGHT

And so the primitive savage full of the lust for power and the desire to gather for himself all the attrac-

tive enjoyments of the flesh, fought for himself alone. He gloried and exulted in his separateness, for was not the establishment of separateness his goal? Lust and cruelty were his outer expressions, and, as yet, he had no stirrings of the inner unity, which as token of his inner nature must, from the beginning of

his pilgrimage, ever dwell slumbering within him.

This unity first faintly awoke, from its slumbers, when he realized that his savage mate or child meant, in some strange way, more to him than the pleasure he could obtain from them. And very gradually, this inner stirring towards unity grew, and gradually embraced wider and wider circles. First his immediate family, then his tribe, his nation, and then turning from the completely concrete, he began to enfold within his consciousness an abstract ideal.

This gradual expansion of his sense of unity was but a streak, as it were, through his separateness. Still, as even unto the present day, he used his power to exult either his personal self, or the larger collective self, with which he identified his ego. And war and rapine, and murder, became the weapons with which he defended his ideals. But the Guardians of humanity helped to strengthen his ideals, and direct his desire for war and supremacy in Their service, rather than for himself alone. And so it came about that chivalry was born, and the possibility of sacrificing life itself for a great ideal.

WAR FOR IDEALS

Wars for the defence of some real or imaginary ideal became man's training-ground, and so his very inherent cruelty and desire for

supremacy was used to develop higher things.

In medieval Europe we see the pageantry of the Crusades—a vast, and ever-streaming army over many years of Europe's History. With waving banners, glittering armour, and hearts upheld by high romance, thousands and thousands of Europe's manhood went out to die: to sacrifice their lives for that ideal of sacrifice, which was embodied for them in the Sacrificial Cross, which they carried as their emblem.

Thus for thousands of years, and hundreds of years since the "Prince of Peace" came to the earth, have men murdered each other in the name of this "Prince of Peace," whom they worshipped. They saw nothing incongruous between their worship and their actions, for were they not striving to fulfil their highest promptings? They worshipped Love and Peace, and yet perpetrated hate and war that they might fulfil their ideal, and so come nearer to their "Prince of Peace."

Even, as in the beginning, man used his combative separateness in his then ideal of love, so does mankind even to the present day use his separateness in the service of his ideals.

He "fights to establish Peace" on earth—from the standpoint of first principles, an absurd position! But from the standpoint of his

inner development, a true revolutionary urge; for he follows his next step on the evolutionary path. The forefront of humanity have already advanced beyond this viewpoint, and are fulfilling their dharma; in preaching that all war should cease, and that to pile up armaments is tantamount to piling up war, they do their part.

Gradually, very gradually, will mankind listen and act on such teaching. At present they cannot act on the same, indeed it is undesirable that they should do so, for they are not yet ready. This is a hard saying, but the High Gods look patiently down, and will that man shall accomplish his own destiny. Peace and love brood over the earth; man stands and listens with the immortal part within him; and with the mortal, goes out to fight.

PEACE THE NEXT STEP

What man of the European countries does not dimly feel, at some time of his life, the spell of the "Prince of Peace" which descends at every Christmas time! In many hearts is this ideal enshrined, and the memory of the hush and peace of Christmas, as it rested on the quiet villages of childhood's days, as they lay shrouded in snow or mist, rests over the bloodshed and horrors of war. And so man goes out to slay ennobled and upheld by this memory of the "Prince of Peace."

Strange heart of developing man! And yet not strange—for is this not the pathway that the Supreme would have him tread?

Whilst man has lingering within him any real trace of separateness, wars must inevitably ensue. For that which piles itself up in consciousness must find an outer expression—this is the law—and through his suffering, man grows, he learns to understand, and while he remembers his lesson he piles up no further strife.

At certain times in the world's history, all the lust for power and strife and separateness which dwells within the heart of mankind, is seized up by the dark lords, who hope to overthrow mankind, and terrible carnage and bloodshed ensues. But their machinations only finally lead to a long period of rest and peace for self-tortured humanity. Even as the surgeon's knife lets out the foulness which threatens life, so does the surgeon's knife of war release the festering passions of mankind. Through suffering, devastation and agony, man further learns his lesson, and he takes yet one more long step forward towards that time when peace shall permanently reign. And such a time will come, for the "Prince of Peace"—the Christ principle—will be born within every heart.

Then indeed shall men "turn their swords into pruning hooks" and the peace and joy of a continuous Christmas will always reign.

THE WHEEL OF THE LAW

The Wheel of the Law is a Truth which is older than the Universes, and in its outer forms is a symbol of the Real which dwells within all limitations, yet itself knows none.

It is the great Figure of all Macrocosms and of all their microcosmic reflections. Where Life is, there is the Wheel of the Law.

In Time it turns and moves, leaving naught, not even its way, behind. For the Wheel is the Way as it is that which is on the Way.

But in the Timeless it neither turns nor moves.

In the world of Sound its turning and its movement are heard.

In the world of Silence there is naught to hear. Yet ever is it the Wheel of the Law.

In the worlds of Time it turns and moves. And its spokes are Universes and worlds and peoples—Beings which dip down into matter and rise up into spirit for Adjustment, and are held together from the Hub and within the Ring-pass-not of the Law of the Wheel.

The Wheel of the Law is the All. It is a myriad Universes. It is a galaxy of Universes. It is a Universe, a world, a people, a faith, a nation, an individual.

The Wheel of the Law is the unfoldment of evolution in smallest microcosm, in most stupendous Macrocosm.

Each one of us is a Wheel of the Law. Within the Law and upon the Wheel each one of us moves.

Naught is there that moves not. Naught is there that is outside the Law. For movement and law are Life, and nowhere Life is not.

In the cataclysms, in the storms of Life, in the great clashes of will and purpose, the Wheel of the Law is ever moving on its irresistible and lawful way.

In the disasters, in the horrors, in the miseries, in the despairs, of Life, the Wheel of the Law is ever moving on its irresistible and lawful way.

In the darknesses of Life, and in Life's sunshines, the Wheel of the Law is ever moving on its irresistible and lawful way.

For the darknesses and the sunshines, the sorrows and the happinesses, the hopes and the despairs—these *are* the Wheel, the Law and the Way.

What is there then that is not the Wheel, the Law and the Way?

Onwards, ever onwards, upwards, ever upwards, moves the Wheel of the Law that is the Wheel of the Will and the Wisdom and the Love of God.

Onwards and upwards does it move until the darknesses and the shadows cease, until the radiant Peace of Light abides forever with all.

Therefore, let not your heart be troubled, neither let it be afraid, for the Will and the Wisdom and the Love of God are over the world, ministering to all according to their need, leaving none comfortless, nor alone even he who turns away in hatred.

Therefore be strong with the Light that shines within you, which is the Light of God, and send forth its rays that they may dispel the darkness which is everywhere.

These are times for the heartening of the soul to splendid living, to courage, and to help the world to enter upon its newer way.

In times of doubt and indecision, think of the Wheel of the Law.

When, in your ignorance, you wonder if Justice still reigns, if Love has not perchance been overthrown, lift up your eyes unto the Wheel of the Law and know for a surety that Justice and Love are ever on their thrones. But men turn away from worshipping them, and through suffering must learn to become just servants of Justice and loving servants of Love.

Being intent upon the Wheel of the Law, move with it on its triumphing Way.

More grievous lessons may still await the world for its due chastening, for the world does not yet know how to become new.

The world and every nation in it has still to place its trust in Righteousness and in Righteousness alone, and to follow Righteousness to the very end.

The world and every nation in it is still fearsome, and would escape fear at any cost.

Place your trust in Righteousness and fulfil it to the uttermost, not fearing man, but above all not forgetting God.

Let not your hearts be troubled, neither let them be afraid.

* * * *

From the Asala Festival, as from the Festival of the Wesak, as from the Festival of Christmas, pours forth upon the world the Glory of the Highest, bringing comfort to the comfortless, strength to the weak, courage to the fearful, decision to the doubting, and love to those who hate.

To each the Truth of his need. And though he may deny today and reject the Gifts of God, yet are there many days, and some day he will receive in deepest gratitude.

G. S. A.

July 1940

THE THREE VEDANTAS

BY C. JINARAJADASA.

THE word Vedānta is composed of two words, *Veda* and *anta*, meaning *Veda end*, that is to say, an appendix or summary of the Vedas. The Vedas are a large collection of hymns in praise of the old Gods of the Hindu Aryans, some composed before they left their Central Asian home, others after the Hindu tribes had settled in the north-west of India called Panjab—the country of the “five rivers.” These hymns are supposed to have been “seen” by Drishis or “seers”; the word later became changed to Rishis.

Many of the hymns praise Indra, Rudra, and other Gods, invoking their protection against enemies, and praying for many sons and much cattle. But here and there among this mass of prayers for prosperity, appear deeply mystical verses, whose meaning is now obscure in many cases, in spite of the ancient and authoritative commentators.

But these ancient hymns, and especially those used in the rituals used in the various sacrifices—some daily, others on especial occasions—gave rise to many speculations. Profound thinkers, philosophers and mystics, basing themselves

more or less on the Veda material, stated their discoveries of truth in treatises called the Upanishads. The word means a “session,” or the teachings received when the pupil “sat under” his Guru. There are 108 Upanishads, but the really ancient Upanishads are considered only twelve.

Since the Upanishads are approaches to truth by many teachers of many temperaments, there is no one clear-cut teaching in all of them. That is their fascination. They all tend in one direction, towards the conception of the Unity of God and man and nature. But the statements of one Upanishad can be quoted to contradict those of another. Nevertheless, the twelve great Upanishads have a special sanctity, and a quotation from them is supposed to clinch an argument, provided the Upanishad does not contradict the Veda. In all cases of dispute, a verse from a Vedic hymn is considered to be the final judge.

Then came the next stage, when definite philosophical systems arose. There are six philosophical systems accepted as “orthodox” in Hinduism, one of them, strange to say, a philosophy of pure

materialism. All these six philosophies support their points of view by quotations from the Upanishads or the Vedas.

Among the six philosophies, the best known today, and having the greatest influence for the last 1,200 years, is the Vedānta. The Vedānta, as stated above, is based on the Upanishads. But there are three schools of Vedānta, and each buttresses its arguments by the teachings of the Upanishads. The three schools of Vedānta are called (1) Advaita = Non-Dual, whose chief teacher is Shankaracharya; (2) Visishtha-Advaita = Non-Dual-with-a-Distinction, whose teacher is Rāmanujachārya; and (3) Dvaita = Dual, whose teacher is Mādhavachārya.

The differences between them all hinge on the main problem: What is the relation between God and the soul of man? All start with the axiom that God and the soul are fundamentally one in nature. But of what nature is this unity, and what happens to the soul at Liberation?

The Advaita school of Shankaracharya insists that God and the soul are one, absolutely, and all the time. This God is the Absolute, Parabrahman. For some mysterious reason, which is never explained, this Absolute emanates Ishvara, a Creative Logos, a Personal God, who then proceeds to manifest himself as a Trinity. But Ishvara's exist-

ence is a side-issue, as it were; for the soul of man and Parabrahman are one. But are they not two, "here below," in manifestation? Yes, but only in the sense that the amount of space inside a clay-pot is "different" from the space of the atmosphere. So long as the pot retains its pot-nature, the soul says: "I am I," though it knows that the space within the pot is of the same nature as the space in the atmosphere. But the difference is a Māyā or illusion. For, break the pot, and what has happened to the space within it? Nothing. That space was always "space," and it never changed its nature because clay enclosed it. So, at Liberation, the individual soul ceases to be individual, *because it never was individual*. It was the pot that hypnotized the space within it to claim its "I-ness."

But if the individual soul and Parabrahman are one *all the time*, why worship any Deity? There is no *need* to do so, replies the teacher, if you can assert and realize that you are Parabrahman. You can come to Liberation all by yourself, provided you know the right technique. But also, there does exist Ishvara, the Creator; and, *if you like* (though it is not essential), you can pray to Him and ask His aid to lead you to Liberation. But the "pure Vedānta" of Shankaracharya, insisting that the soul is all the time Parabrahman, gives

the impression that the whole problem of Ishvara or the Creator is neither here nor there, so far as the fundamental problem of casting off Māyā is concerned.

The teachings of Shankaracharya, that the soul is always Parabrahman, when carried to their logical conclusion, made Ishvara the Creator also a part of Māyā. It removed every possible basis for any kind of devotion to a Supreme Being. Very soon after these teachings were propagated, there appeared in India another great teacher, Rāmanujachārya. He based his teachings on the same Upanishadic and Vedic material as did Shankaracharya. Both wrote commentaries on the *same* sacred scriptures, as, for instance, *The Bhagavad Gītā*. Quoting from the accepted scriptures, Shankaracharya dissipates the idea of a Personal God, as the sun dissipates the morning mists as it rises; whereas Rāmanujachārya proves not only the existence of God, but also that at Liberation the "dewdrop" does not "slip into the shining sea," so as to lose its individuality. Certainly at Liberation the dewdrop does slip into the shining sea, becomes one with the sea, and yet, somehow, it remains still the drop. There is Unity with Parabrahman, but it is Unity-with-a-distinction. It is just because the soul, when united to

the Absolute Godhead, is yet in a way "distinct," that it can pour out its adoration to the Godhead for ever and ever. What purpose is there in Liberation to the soul whose only sense of being comes from the rapture and adoration it pours out to its Beloved, if there is no Beloved to love and worship? So, to Rāmanujachārya, the Vedānta means Unity-with-a-distinction.

The third teacher, Mādhavachārya, maintains that, from the beginning, God and the soul, though alike in being, yet are *two*, and will always remain two. Liberation or Salvation is from God, because He is the Supreme, the Ruler, and also the Giver of Grace and Salvation. Even after Liberation the duality remains. Mādhavachārya too quotes the ancient scriptures, to maintain his standpoint.

There are thus three forms of Vedānta. Their followers live side by side in India, arguing interminably, but not going to the length of denouncing each other. All three schools of philosophy accept *The Bhagavad Gītā*, and all three proclaim the doctrine that Liberation is *for all*. Non-Dual, Non-Dual-with-a-Distinction, and Dual—all are Vedānta, that is, the truest Truth regarding the relation between God and man and nature—from the standpoint of *Hinduism*.

A STATEMENT OF PRINCIPLES OF EDUCATION

BY GEORGE S. ARUNDALE

This statement of Principles of Education was drafted by me and accepted by the University authorities some years ago. Having recently discovered the original manuscript, I find I cannot add to it so that it reflects more clearly my views on educational principles. I am, therefore, reprinting in this issue of THE THEOSOPHIST a statement regarding what I consider to be the fundamental principles of Theosophical education. G.S.A.

THE Theosophical World-University having been planned to co-ordinate existing Theosophical educational activities in various parts of the world, it is desirable to make a general statement of fundamental Principles of Education reflecting as accurately as possible the purpose of Education as disclosed in the Science of Theosophy.

BASIC TRUTHS OF LIFE

First, as evolution unfolds under the three vital energizing forces of Will, Wisdom and Activity-Love, true education must seek to help to encourage the growth of each in every student.

Second, evolution expresses the fundamental and basic truth of the Unity and Brotherhood of all Life within the all-embracing Fatherhood of God. Hence, the graded courses of study, from early youth upwards, will not merely be designed to acquaint the students with

the nature of the varied masses of phenomena constituting the inner and outer worlds, and their movements under the Laws of Nature, but specially at every stage to enable these phenomena to be realized as varied expressions of the one Divine Life in manifestation, as forms of the mighty graded process of growth from unconscious to Self-conscious Divinity.

The Arts and the Sciences, of whatever nature, will be studied as expressions of evolving Life. The various kingdoms of nature—from the sub-human to the super-human—will, as far as knowledge permits, be studied not merely as distinct universes, but also as rungs on the great ladder of evolution, each kingdom being realized to be a brother to every other, the fact of this brotherhood, with its dominant implication of relative rights and duties, being recognized as the vital conception underlying their understanding and the practice of a

constructive and harmonious relationship between them.

Every student—young or old—will thus learn to realize that there is nothing external to him which is not related to him, at the least in the participation of the same energizing life, and emerging from this fact will arise the laws of conduct, of self-expression and of self-control, to the end that the life within him may ever be in harmonious relation with the life without, that no action, thought, feeling or speech shall jar or mar that unity upon the maintenance of which all true progress depends.

He will realize the supreme truth that nothing grows alone, and that his own growth, and consequent peace and happiness, is measured as to its rate as much by the extent to which he strives to help in the growth of his surroundings of whatever kingdom of Nature, as by his own individual efforts to his own personal ends. He must do unto the life around him as, for his own development, he would have done to himself.

BASIC TRUTHS OF THE HUMAN KINGDOM

Certain basic truths underlie the study of the human kingdom with which the University is primarily concerned as to its students:

1. That perfect justice, and therefore perfect love, rules the world. The nature and expression of this justice as God's Will will

be studied as it manifests in every detail of evolution.

2. That there is a great evolutionary pathway leading from unconscious to Self-conscious Divinity, through five great stages in every kingdom of nature—self-discovery, self-expression, self-sacrifice, self-surrender, self-realization. The nature of this pathway will be studied as it manifests in the kingdoms of nature and specially in the human kingdom.

3. That there is a great Brotherhood of religions within a basic World-Religion.

4. That there is a great Brotherhood of the nations and peoples of the world expressing and fulfilling the essential Brotherhood of Humanity—itself part of the greater Brotherhood, so sadly ignored today, which includes (i) the sub-human kingdoms, whose membership of the same great family is too often denied, to the grave injury of all, (ii) the super-human kingdoms peopled by Those who have advanced further on life's great pathway than even the greatest among Their human brethren.

The recognition of this great Brotherhood of the nations and peoples of the world will be realized to involve world-citizenship, membership of a world-religion, above, dominating, fulfilling, the citizenship of a particular nation and the membership of an individual faith. All are children of the One Life,

be their colour, their creed, their caste or class, their sex, their nationality, what it may; and the note of unity must ever be sounded amidst, and in resolution of, those myriad diversities perceived to be in verity complementary and not antagonistic.

5. That all true growth, whether of individuals or of groups, consists in achieving the release of the God within, and that such release demands a purposeful Freedom so acting that the freedom of all is respected and encouraged. There is no freedom which limits the just rights of others. To grow truly is to perceive that the release of the God within is a release of the inherent Divinity for the ever-increasing service of all, till that perfect Freedom is achieved which expresses itself in perfect Service.

Hence the Theosophical World-University stands for Service, and for Study, therefore, to the end of ever wiser and more loving Service. Its students will learn that only through the service of others can they truly discover, express and realize themselves, and that their studies, exercises and activities, whether physical, emotional, mental or spiritual, are designed to help them rapidly to tread that Way of Service which shall lead them to the Feet of the Great Servants of the world, and through these to a full expression of their Divine Heritage. Thus, all study and all

exercises become known as parts of that Divine Wisdom, which, mightily and sweetly ordering all things, enables God to unfold Himself in all.

EDUCATION FOR LEADERSHIP

The ordinary subjects of the conventional curricula will be studied, arranged and applied in this spirit in the schools, colleges and institutions of the Theosophical World-University with the result, so amply proved in the long educational experience of the heads of the University, that the students will be far more efficiently equipped for what is called the battle of life; will become more effective, more patriotic citizens, in the true sense of the word "patriotism"; and within such citizenship, abler members of their respective Faiths, in every way stronger physically, purer emotionally, keener mentally, and with a deep perception of spiritual values. For they will have been brought into contact with Reality, they will have cast out fear, replacing it by Courage, they will have cast out ignorance, replacing it by that Wisdom which is the mother of knowledge, they will have cast out indifference, replacing it by Enthusiasm. They will have learned too, that no learning, no gain, of whatever nature it be, is fruitful to the individual save as it is shared, and used to help others, that no power is a blessing to its possessor

save as it becomes a blessing to others. They will have learned to cease to live for themselves, but rather for others, and in thus losing themselves, they shall find the Might and Power of their Divinity.

The Theosophical World-University exists to prepare its students for leadership, for the world needs those who will help to lead it from its sorrow and ignorance to an abiding peace and happiness.

THE IDEAL OF KNIGHTHOOD

Every civilization that is truly great has had an ideal of perfect manhood to offer to its youth. This ideal in India was called the Kshattriya, the warrior who preferred death to dishonour. In Japan it was the Samurai; in Europe in the Middle Ages it was Chevalier—"Knight."

Chevalier sans peur et sans reproche—"Knight, fearless and blameless"—what nobler title could anyone claim from posterity than this, which Chevalier Bayard won?

It is this ideal which is revived today in the Round Table, which is composed of boys and girls, and young men and young women who try to be noble. Can women also become Knights? Why not? If Chevalier is an Ideal, it is as much for women as for men. An ideal has no distinction of sex; it is for all. In the past, women have been perfect Kshattriyas, Samurai and Chevaliers.

What is it to be a Knight? To show in one's conduct what Christ meant when He said: "Love thy neighbour as thyself." For, a Knight treats all as himself, raising each, however base, to his own high level of nobility. A Knight cannot fight with base weapons, though to do so might give him victory. For to him, greater than victory is honour. A Knight cannot turn coward, though to do so might save his life. For more than life is honour. In business or games or love, a man may desire greatly a thing which others also have an equal right to desire; but his honour requires that he shall not put obstacles in their way to further his own advantage. To a knightly man or woman all is *not* "fair in love and war." A Knight cannot act without shame by a lesser standard than his own knightly standard, though there may be none to see him or judge him. Starvation, suffering, death itself are less to him than loyalty to his ideal.

The true Knight is that youth or maid who has seen the beauty and glory of an ideal, and pledges himself or herself to it. It is hard, terribly hard, to be always true to the Ideal. We fail again and again. But He who is the Perfect Knight of the Round Table, our Head, for whom is the vacant chair in our ceremonies, will judge us, not by our failure, but by our having always been true in thought and aspiration to our ideal, though we may have failed to be true to it in deed.

Never to turn our back on our Ideal—this is to be a true Knight of His Round Table.

C. JINARĀJADĀSA

THE NIGHT BELL

XV. The Cry of the Afflicted

EVERY now and then there spread out fanwise through the world surgings of heartfelt appeals for relief from the suffering man inflicts upon man, and man inflicts upon his younger brethren of the universal family of living beings downwards in the scale of evolution from humanity to the mineral kingdom itself.

Be there, or be there not, a world war such as we knew it a quarter of a century ago, or as we know it today, there is no time when there is not war.

Suffering inflicted. Suffering endured. Ceaselessly the wheel of pain revolves, crushing beneath its relentlessness a myriad lives.

SUFFERING TODAY

But in such times as these the cry of affliction sounds throughout the world, I might well say the worlds, with a despairing, an agonized, intensity which must surely reach the ears of all save those who have caused their ears to become deaf by the very suffering they inflict. It is as if sufferers in every kingdom of nature somehow knew that the present time, with its cataclysmic clash between good and evil, might become a Day of

Deliverance from Suffering if only man would turn away from cruelty and assume the shining mantle of compassion.

I feel sure that this knowledge must be among those who suffer, for as I move about in the regions of suffering I gaze upon eyes more tragically appealing than I have ever seen them before. It is as if they knew that all hope must go if men fail to realize that this war is supremely a war to diminish, I wish I dared say "end," the suffering in the world.

There is little less suffering today than there was twenty-five years ago. Therefore is it that the last war did not end war. Again the challenge goes forth to mankind: Know that Peace must mean, whatever else it means, a lessening of suffering towards all creatures of every kingdom of nature.

The solution of the world's problems depends to a very definite extent upon a deliberate effort to make the Universal Brotherhood of all life far more of a living reality in the world than it is at present.

The world stands at a parting of the ways, and those who suffer know this with deeply anxious

hearts. One way leads to destruction. It is the way of the tolerance of cruelty, if not of active engagement in it. It is the way of hunting for sport, the way of vivisection, the way of killing for self-adornment, the way of killing animals for food, the way of making slaves of animals without thought for their happiness and well-being. This is the way the world has been treading.

The other way leads to salvation. It is the way of harmlessness, the way of the recognition of brotherhood with all creatures, the way of tenderness and compassion, the way of service and not of selfishness.

THE CALMS AND THE STORMS

Every now and then there steals over me an ominous calm—a calm which comes from the whole world. It is a threatening calm, a calm pregnant with disclosure, with veritable shadows of events to come.

It is a calm of intimation, for it calls me to brace myself to meet a storm of which it is the herald. It is a dead calm, a death calm, for it is the messenger of a lifelessness whose nature it shares. It is the calm of an avichi, of a slowing down of the rhythm of life into cold darkness and lonely silence.

Every now and then such an ominous calm steals over me, and I wonder what it presages. Is it a victory of evil which thus casts

its shadow before? Is it a disaster bringing death and agony to many? Has it already happened, or is it yet to come? Or is it the reflection of some unhappiness intense and despairing—a call to me, and to others who can hear, to come to the rescue with the forces of Light?

It is frequent nowadays that this calm comes before a poignant cry of affliction—the affliction of a multitude it may be in agony and hopelessness.

From Germany come many such calms, from the concentration camps, from the persecuted Jews, from those exposed to innumerable cruelties hidden away from all public knowledge. In Germany, indeed, is a terrible centre of affliction, from which cries go forth incessantly. Almost there is hardly time for a calm to arise and to bring forth its storm before another calm hurries in its wake to become shattered in another storm.

THE AT-ONE-MENT

From Poland, from France, from Belgium, from Holland, come many such calms with their attendant storms, and only the contrast between the calm preceding and the storm succeeding, only the realization of each by its juxtaposition with the other, enables one deeply to enter into the very essence of the agony. Thus, indeed, comes about the At-one-ment which makes all life ONE.

What would it matter if we were told that the Christ had never been crucified on the Cross, or done to death with stones as is the occult tradition? In the crucifixion of the suffering throughout the world He Himself was crucified. In the cruel hounding of the innocent to death He was hounded a myriad times. His whole life was an At-one-ment. Perhaps this was not altogether miraculous, for there have been many in all ages who have suffered with suffering. The miracle was in His Atonement—of the nature of which we can have no conception at our stage of evolution. In a measure, though not to His measure, we ourselves can be at-one. But we do not yet know how to atone in a spirit of vicariousness which in truth cannot be vicarious because there is but the One Life.

I have written the above because it is part and parcel of the texture of this experience of a calm, a storm, and of the striving to cause the silence of the calm and the thunderous lightning of the storm to end in a holy peace of understanding.

First, the vigil of the calm, the waiting. Then a self-crucifixion in the spirit of the crucifixion message of the storm. Then a self-resurrection. And thence the pouring down of a holy Peace of understanding, not of resignation, but of a spirit of courage welling up from

an inner sense that amidst the ill all is somehow well.

A HERCULEAN JOB

I have had the feeling that this preliminary calm is the tension-thrill of the agony, of the despair. Or shall I call it a compression of the agony into its constituent wave-length, so that it may travel throughout the world, enter those receiving sets which are tuned-in to suffering as well as to other communications, therein to sound forth in all its meaning.

The wireless of the agony may come from a single individual, or from a multitude, or from a denizen or denizens of the animal, vegetable or even mineral kingdoms of nature, though from the mineral kingdom the detection is practically impossible to me. Not so, however, when calls come from the vegetable or animal kingdoms, and from the human kingdom the cry is indeed vibrant, partly, perhaps, because there is a spirit of rebellion not to be found consciously elsewhere, or only rarely so.

How urgently is it needful to be on duty day and night with one's wireless, not made with hands, in these days of stirring to the depths. But how necessary, too, it is to be on guard lest one becomes overwhelmed by the tragedies that stream over one, wave-length after wave-length. Sometimes I am overwhelmed. Sometimes I feel helpless

before the titanic nature of the wholesale suffering. I feel shattered and almost, but, thank God, never quite, despairing.

REBELLION

What am I to do? What can I do? Sometimes I long most ardently to be where I can plunge into action on the very physical plane itself, where I can gain relief through *doing*. Sometimes I say to myself: Will my thoughts of strength and comfort really reach their destination? Do thought-forms travel? Do they reach their journey's end and carry the blessing in which they were conceived?

Sometimes I shrink from it all. And I say with the splendid Byron: What had I done in this? I was unborn: I sought not to be born; nor love the state To which that birth has brought me. Why did he Yield to the serpent and the woman? Or Yielding—why suffer? What was there in this? The tree was planted, and why not for him? If not, why place him near it, where it The fairest in the centre grew? They have but One answer to all questions. "'Twas his will, And he is good." How know I that? Because He is all-powerful, must all-good, too, follow?

There must needs be the rebel in every one of us, for otherwise how shall we rebel against all that

is less in us and demand all that is more? And sometimes the rebel spirit becomes unleashed and runs amuck, though its iconoclastic worth cannot be over-valued.

Sometimes our ignorance thus rebels against itself, but finds no outlet for escape. So have I constantly felt. So do I feel at times.

THEOSOPHY FORTIFIES

Yet there always comes to me in time the saving grace of Theosophy which is the great avenue of escape for ignorance into wisdom, or at least for the knowledge that is less into the wisdom that is more.

As these calms disclose from afar their chilling advent, I find such knowledge of Theosophy as I possess fortifying me not merely with the certainties that neither the calms can chill nor the resulting storms disrupt, but also with the power to trace both calms and storms back to their very sources and pour upon them that courage and real peace which is the resurrection of the soul.

A calm and a storm may shake me, but, with Theosophy, not only can they never break me, but I can and do advance into the enemy territory and help those enslaved therein to become free once more.

What is it in Theosophy that so enables me?

The exaltation in the Science, and the demonstration intellectually and in every other way, of the

supreme Truth that perfect Love and perfect Justice rule the world, and that the whole of creation is moving surely to a goal of perfection, by whatever name we may designate this goal.

It is, therefore, in the spirit of this perfect and universal Love and Justice, in the clear realization that these do reign unchallengeable throughout the world despite the illusions of injustice and wrong in which are concealed God's acts of Love and Justice, that I advance upon the calms and the storms, themselves the creations of illusion, and confront them to their undoing with the Truth.

It is indeed another gift of Theosophy which causes me to know that I am myself, as is every one else, an agent for the revealing of the perfect Love and the perfect Justice which rule the world. Whether I assume my agency or neglect it is another matter. But such an agent am I. And it is my Dharma, my privilege, to bear witness to the fact that the Sun is ever shining, though at times the clouds of ignorance would seem to declare He is not there.

Said a great Teacher: Men walk in their own shadows and cry out that it is dark.

Men move about in their self-created darkness and then insist that Love and Justice do not rule

the world. Where there is wrong, where there is injustice, where there is hatred, it is man who creates it out of that very free will which is his divine birthright. And it is God, Life, Nature—let the name be what you will—who must adjust the wrong, the injustice, the hatred, in the power of His perfect Love and perfect Justice.

The wrong we see, the cruelty we see, the injustice we see, the hatred we see, is our wrong, our cruelty, our injustice. But we do not see that God is at work redeeming them all.

But when the calm of them appears, when the storms of them appear, then must we seek the nature of their redeeming and cause the victory of Love and Justice over hatred and tyranny to shine forth unclouded.

THE WATCH-WORD

"I know that my Redeemer liveth" is the watchword of those who are appointed to hear the calls of agony and distress. We know that there lives for each and every one his eternal Redeemer, veritable Guardian Angel, and to each who calls we become a messenger of his Redeemer, his Guardian Angel, in whose perfect Love and Justice the darkness of doubt and despair falls away and the Light of confidence and peace shines in glowing warmth.

BRITAIN, INDIA AND DR. BESANT

BY GEORGE S. ARUNDALE

(Concluded from page 42 of October issue)

NICENESS

BUT I must return to that consideration which has been so much impressing itself upon me during my public work in India. It is that everywhere there are so many really nice people, whose niceness only becomes apparent as we come to know them. They are nice entirely independent of our relations towards them. We may be their uncompromising foes in public life, and we may accuse them of faithlessness to the country they think they serve. We may be quite brutal as we fight them. But, if we know them, we like them, and doubtless respect them, too, for their sincerity and devotion.

I remember how nice I thought the C.I.D. officers who came to notify Dr. Besant, Mr. Wadia and myself in 1917 of our internment. I remember having quite a pleasant little conversation with them. I remember how nice to meet were the political opponents we had to chastise in *New India*. I remember with what a shock, almost of surprise, I found those people to be nice whose political iniquities I dubbed as monstrous.

It is the same now. I have present occasion to belabour the Con-

gress and to find fault with most of its works. But how nice are its individual members. Of course, I shall be told that this niceness is only a veneer put on for the occasion. Perhaps it is, but perhaps if I am discovered also to be nice, this too may be a veneer of similar nature. No, I think we will not try to probe deeply into the natures of others, but will take them at a face value which may go far deeper than some cynics would have us believe. And I must say that I like my foes quite as much as I like most of my friends.

It is one of our modern tragedies that we tend to misjudge and dislike people whom we do not know. If we paid less attention to the setting of them and more attention to themselves, we should almost invariably like them. We Theosophists, for example, are very much nicer people than those people think who do not take the trouble to know a little about us personally. All kinds of highly ridiculous tales are abroad about us, and none of them true. We are just like other people, only different, just as the Protestants or the Roman Catholics are just like other people, only different. And it is the difference

that looms so large, with the essential brotherhood looming so small. It is not agreement with each other's views that matters, but the fact we are all equal children of the Father. And while we may differ from one another, and may feel constrained to arraign one another for our differences, and to declare that we are right and those are wrong who differ from us, we ought never to forget that we shall like very much indeed these others when we come to know them, we shall feel we have acquired real friends.

I feel very much friendship with many of the Congress. I disagree profoundly with Gandhiji. I think he is often "wrong." But I have a deep admiration for him, and only wish I could know him far better than I do. So do I feel towards many of the Congress leaders. So many of them I know to be most honest men and women, no less intent than I upon the service of the Motherland.

Whenever I have occasion to meet some European civilian, or perhaps member of the business world, I immediately discover how nice he is, even though I may abhor his views. And I am very glad to count him among my friends.

I do not think that the Roman Catholic or the Protestant fraternity in the least degree understand how friendly we Theosophists feel towards them, and how much we

appreciate their sincerity and devotion and fineness of living. For my part I have a very profound reverence for His Holiness the Pope, and the gorgeous and immensely effective Roman Catholic ceremonial stirs me deeply. But I am unable to contact these brethren because they think that my views are an insuperable barrier to any real friendship, or they may think that I deem their views to be insurmountable barriers. By no means, so far as I am concerned. As a Theosophist I have learned to have sincere respect for the convictions of others, however much I may feel it my duty emphatically to express my own. I do so wish we could come together more, and be nearer to one another, however different may be our various outlooks upon life. If we all were to judge a little less and to understand a little more, how much happier we and the whole world would be. It is this proneness to judgment without really knowing the facts that keeps us apart and mutually antagonistic.

AN URGENT PROBLEM

I am almost beginning to believe that India herself will not know that unity which is so essential to the release of her nationhood until she comes face to face with some major danger before which there must be a truce to all differences and an absolutely common endeavour to avert it. This would bring us all

together, no matter to what faith or race or political party we might belong. We should be compelled to merge our differences in the common need. Is the war to continue until something happens to startle India out of her disunity? Must the war go on until India is forced by external circumstances to end a disruption which she is otherwise too weak to end? Is there no means for us to come together in some way, in some form of greatest common measure, unless compulsion be applied to us? Speaking the other day at my lecture on "India and the War" in Bangalore, Sir C. V. Raman insisted that there was need for the bombing of Indian cities so that the urgency for India's wholehearted participation in it might be brought home to her as it could not be brought home to her in any other way. I am beginning to wonder if there be any truth in this alarming statement. Must there be an invasion of India before India will wake up to the urgency of solidarity if she is to become the free nation of the dreams of us all?

Must an enemy appear before us in order that we may know the Brotherhood that ever unites us?

I pray not. But look at India—how divided she is in her political life, in her religious life, in her social life. See the disunity in Hinduism. See the disunity in

Christianity, a faith divided against itself, with its many sects to all intents and purposes at war with one another, and each claiming to be the only true Christian faith. Look at the political field. How disastrously is India a house divided against herself in this department of her life.

What can we do, while retaining those differences which are so many different ways of righteous living, as there are so many colours of the sunlight, to establish in this rainbow land a Greatest Common Measure of co-operation and understanding?

This is a far more urgent problem than the problem of India's self-government, important though this may be, and all men and women of goodwill must tackle it with the least possible delay.

What can we do in every field of Indian life—in religion, in politics, in Indian defence, in education, in industry, and everywhere else?

For my part, I am most eager to do all I can, and I am pondering deeply over the question as to how we may all come together to make a common cause amidst our differences. Differences must rightly separate, but no less must they enrich us all, and the present war is, I am sure, a lesson to us to learn that only on the basis of mutual understanding and heartfelt co-operation can the world be made safe from war.

TPH CALLING I

1. WHAT BOOKS ARE FOR

WHAT is life without books for a bookworm? Death! For a human? Worse than death—a lingering dearth, a long imprisonment in the dark cell of ignorance. To the worm books are but food for the body, to the human they are the mirror of the soul, the light of life, his spiritual inheritance. Books! that is man's thoughts clothed in words, printed for easy transmission to others.

It is this transmission which is the all-important factor. Without it there is no sharing of one's own, no participation in another's experience, no communion, no fellowship, no joy, no light, no life, but still death. For such communion man found his voice, used his tongue, created his language. The voice is all. The voice is of the essence of life. Books are that voice crystallized, arrested in its movement, preserved, and handed on—for everybody to set it free and in motion again within himself, by the power of his own thinking. Thus life is kept going, and that is what books are for.

2. THE BIG FOUR

The TPH—Theosophical Publishing House—is that Department of work in The Theosophical Society which is concerned with the production and the distribution of books. It is a four-angled structure like a tetrahedron, with an apex into which the three basic corners are gathered in unity. These three are the *author*, the *artist* and the *printer*, while

the fourth in whom these meet is the *publisher*. Each on his own is powerless, together they constitute the mightiest agent in modern times for the shaping of the mental and even the emotional life of the human race. They may therefore rightly be called the "Big Four," this syndicate of the author, who conceives the book, of the artist who graces the book, of the printer who gives it body, and of the publisher who makes the collaboration of the three possible, and who finally brings the book within the reach of all.

Where indeed would the Theosophical movement be without these Four? What is The Theosophical Society for, if not for the spreading of Theosophy? Theosophy would soon disappear from the ken of ordinary man, without the concerted activity of these Four. On them depends the continued existence, the very life of the Wisdom-Doctrine in the world. And so in their own small-great way and sphere, of them too it may be said that they are "the head, the heart, the soul and the seed of undying knowledge" and life (*SD*, III, 283).

3. NO PROFITS

A few words more of each of these Four. The author may soon be disposed of. He is only too well known. His name appears in the most conspicuous place in every book. In the thoughts of most readers there is some room for him as the spiritual father of the book. Enough then of him for the moment.

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The publisher also enjoys some measure of popularity or unpopularity, as the case may be. In the would-be buyer's mind the prohibitive price of some books may occasionally give rise to unkind feeling towards him. Let me assure our customers that in the case of the TPH there is no ground for such resentment. Ordinary publishers may and must work for profits, but the TPH certainly does not.

It is true that Colonel Olcott, the original founder of the TPH, intended it to provide a means of subsistence for the President of The Society. The policy however has since changed, and The Society itself is rightly taking care of the material well-being of its leader.

The TPH is thereby left to do its own special work unhampered. And its guiding principle has been definitely established as—*no profits*. The TPH is part and parcel of The Theosophical Society, one of its most powerful and influential instruments. Just as The Society is a humanitarian and philanthropical institution, not aiming at making profits, on the contrary spending money for the welfare of humanity without hope for material return, so is the TPH: its aim—"the spreading of Theosophy, not the selling of Theosophy." That is what the TPH is for.

4. ARTIST AND PRINTER

Of the "Big Four" these two are the least known generally, though certainly not the least useful. Without our Vasanta Press, founded by Annie Besant, we would hardly know how to do our work, especially how to do it at such low prices as we mostly sell our books

and magazines for. In the mind of the general reader I fear there is little thought for the printer of the book, and yet as publisher I may easily go into panegyrics at times when thinking of the Vasanta Press.

I have said that it is in the publisher that the other three, the author, artist and printer, meet as the base-angles of a tetrahedron meet in the top-angle, but because this mathematical figure is perfectly regular (equilateral), we may also generalize and say that any three angles meet in any other as the fourth. And this is particularly true of the Vasanta Press.

Author, artist, publisher, each has his own ideas, and each wants them faithfully executed, though as often as not, they clash among each other. Now, it is the Vasanta Press which has to cope with every wish, which has to bring them into a possible accord, and so materialize what otherwise would remain mere ideas. The difficulties the Press often has to meet, the way in which it solves them with the relatively restricted means at our disposal, deserve, I can in confidence say, the appreciation and admiration of everybody. Therefore, reader, if you say them, do not forget the Press in your prayers.

Rest the Artist. I have kept him for the last. He is the least known and recognized. His name is hardly ever on front- or back-page, like the author's. And yet he is a definite and indispensable wheel in our machinery. There is no book, no pamphlet, no advertisement which is going to the Press for printing, which has not been designed by one or other of our young

artists here, Indian and European. Their names must wait for another occasion, when I will also introduce some of our other silent workers here *in persona*, as they deserve to be so made known, not less than those whose names are necessarily always mentioned.

The artist's field is that of beauty and harmony, of right proportions, of well-divided spaces, of suitable letterings, of decorative ornaments, of harmonious lines and forms and colours, in general. And because his function is such a very delicate and exceedingly subjective one, his work is liable to as many differences of opinion as there are individuals in this world. Never mind, the more difficult it is to please, the greater the satisfaction in pleasing, even if only a few.

5. REASONS FOR THE CALLING

For this time I must stop, but I will return—I hope regularly—to say something more about the work of the TPH, about the books it publishes, their intrinsic merits and prices, about our ideals, our difficulties, the appreciation we need, and above all the active co-operation of all readers. I would like, by making the TPH better known, to create a world-wide interest in its needs, especially for a "Publication Fund," to make good the lack of profits and the necessary losses when our slogan is:

TO SPREAD THEOSOPHY,
NOT TO SELL IT.

Of these and other things, then, the next time more.

ARYA ASANGA

"THE ENSOULED VIOLIN"

THE above title is the quoted title of a story in THE THEOSOPHIST of January 1880. H.P.B. was editor at that time, and personally supervised each number, as it was issued in Bombay in that first year of its existence. My article, "H.P.B. at Philadelphia," which appeared in the February issue this year, mentioned the story and the fact that it was contributed by Master Hilarion. "Arya Asanga" (name or *non de plume*?) takes me to task for this in the April issue.

I had said: "He [Hilarion] once signed a story he wrote for THE THEOSOPHIST, called 'The Ensouled

Violin,' as—By Hilarion Smerdis, F.T.S. . . . Island of Cyprus."

Arya Asanga says: "It would have been more accurate if the wording had run as follows: There is a story published in THE THEOSOPHIST, January 1880, pp. 95-97, called 'The Ensouled Violin,' which in the superscription is said to be by 'Hilarion Smerdis, F.T.S.,' and which at the end has the subscription 'Cyprus, October 1st, 1879.'"

In order that the reader may understand the situation and form a judgment, here is the story in question, abbreviated but set up just as H.P.B.

set it up for THE THEOSOPHIST sixty years ago:

THE ENSOULED VIOLIN

(BY HILLARION SMERDIS, F.T.S.)

The almost supernatural or magic art of Nicolo Paganini—the greatest violin player that the world has ever produced—was often speculated upon, never understood. The sensation he produced upon his audience was marvellous, overpowering . . . his extraordinary facility in drawing out of his instrument the most unearthly sounds, and positively human voices. These effects well nigh startled his audiences into terror; and, if we add to it the impenetrable mystery connected with a certain period of his youth, we will find the wild tales told of him in a measure excusable; especially among a people whose ancestors knew the Borgias and the Medici of black-art fame.

We will now give a fact—a page from his biography—connected with, and based upon, such a tale. The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms.

It was in 1831. . . . The famous violinist had left Paris and was now giving a series of triumphant concerts at an old Flemish town in Belgium. . . . The whole town was startled at the sight of numerous bills posted at the corner of every street. The strange notice ran thus:

"To-night at the Grand Theatre of—, and for the first time, will appear before the public, Franz Stenio, a German violinist, arrived purposely to throw the gauntlet at, and challenge the world-famous Paganini to a duel—upon their violins. He purposes to compete with the great 'virtuoso' in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will have to play in competition with the unrivalled violinist the celebrated 'Fantaisie Caprice' of the latter, known as 'The Witches'."

[Here follows an account of the successive renditions of the two violinists,

Paganini first, then Stenio; and of the strange phenomena that accompanied Stenio's performance.]

An indescribable panic swept over the audience, and, breaking through the spell which had bound them for so long motionless in their seats, every living creature in the theatre made one mad rush to the door. It was like the sudden outburst of a dam. . . . When the theatre was emptied of its last occupant, the terrified manager rushed on the stage in search of the unfortunate performer. They found him dead and stiff, behind the footlights, twisted up in the most unnatural of postures, and his violin shattered into a thousand fragments. Cyprus, October 1st, 1879.

Arya Asanga asserts: "Proof that the story was actually written or composed by the Master does not exist. It is true that in ordinary cases the ascription 'by so and so' is sufficient indication of its authorship. But in the case of the Adepts we must, I think, be more cautious." To this I reply:

First, Hilarion Smerdis was not yet 'an Adept at the date he wrote the story; namely, October 1, 1879. It was later that H. P. B. spoke of him as "the Cyprian Adept." I established this fact by combining two sources of information:

1. H. P. B. in a controversy in *Light* (London) speaks of "an Eastern Adept, who has since gone for his final initiation, passing through and visiting us in his living body on his way, at Bombay."

2. Col. Olcott enters the visit in his Diary of 1881, under date of February 19th, Bombay: "Hilarion here *en route* for Tibet."

Second, Arya Asanga is quite right in saying that "proof that the story was actually composed by the Master does not exist"; but then I made no such

claim. Hilarion Smerdis himself made no such claim; on the contrary he wrote: "We will give a fact—a page from his [Paganini's] biography. . . . The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms."

Third. Publication rules for ordinary press work and for ordinary folk will not, in my opinion, be superseded and replaced by peculiar arrangements for Adepts. They would be the last to make special claims for themselves, thus centring attention where they wish to avoid it and remain unknown. Therefore, when H. P. B. published an article in the ordinary way—author's name under title, and place and date of writing at the end—she meant just what she printed.

I will do my best to reply to the following further statements by Arya Asanga:

"There are reasons to believe that the story in question was actually composed and written by H.P.B. herself. The Hilarion Smerdis 'signature' she subjoined to it, in my opinion, is only by way of pseudonym. There are other instances of H.P.B.'s using such outlandish pen-names, either simply to hide her identity, or else to acknowledge her indebtedness to somebody else. The latter was, I think, the case with the Hilarion Smerdis signature. I surmise that the Adept who goes under that name told her the story at one or other occasion when they met, but that the composition and wording of the story as it was subsequently published is entirely hers. I am forced to this

assumption by the fact that 'during the last few months of her pain-stricken life' H.P.B. entirely re-wrote and enlarged the story to at least three times its original length, which I am sure she would not have done if it had been the Master's handiwork as it were."

I am glad that Arya Asanga admits this is all "assumption" on his part. He accuses me of assuming too much when I take H.P.B. (an essentially honest person) at her word; but he does not hesitate to assume a number of really remarkable things in order to sustain his own hypothesis.

To begin with: I do not find that the cause which, he says, *forces* him to these wild assumptions convinces me of the necessity to doubt and controvert H.P.B.'s integrity as an editor; namely, the fact (it is a fact), as Dr. Annie Besant says in her "Foreword," that "the *Nightmare Tales* were rewritten during the last few months of the author's pain-stricken life: When tired with the drudgery of *The Theosophical Glossary* she, who could not be idle, turned to this lighter work and found therein amusement and relaxation."

Among the five *Nightmare Tales* appears "The Ensouled Violin," much enlarged and containing details not given in the version which had found its way into the columns of THE THEOSOPHIST ten years earlier.

But why this second—different and enlarged—story should force Arya Asanga to assume that *both* versions were written by H.P.B. I cannot understand. Quite the contrary, it seems to me. The earlier (1880) story in THE THEOSOPHIST was a contribution to her newly-founded journal, by her

friend, fellow-initiate, fellow-traveller, and even co-worker; for the Master Koot Hoomi speaks of "the Adept who wrote stories with H.P.B."¹ The later (1890) story was written by H.P.B. to while away weary hours of illness; and it may have been a re-writing of the Hilarion manuscript of October 1, 1879 (which, to my way of thinking, would be no desecration of the Master's handiwork), or it may have been composed from an entirely different original Italian version—one of those which the Cyprian Adept mentioned when he wrote: "The annals of Italy preserve the records of it until now, though in many and various other forms."

The second "reason to believe that the story was actually composed and written by H.P.B. herself," advanced by Arya Asanga, is that "there are other instances of H.P.B.'s using such outlandish pen-names, either simply to hide her identity, or else to acknowledge her indebtedness to somebody else." I myself, and I am sure many other readers of THE THEOSOPHIST, would be pleased to have Arya Asanga bring those "other instances" of both sorts to light, with examples of H.P.B.'s "outlandish pen-names."

The *nom de plume* which most readily comes to my mind is the one she used for her articles in the New York daily newspapers during 1875-78—"Hadji Mora." A "Hadji" is one who

¹ "Can the Double Murder?" was a story in which these two collaborated—see *The Brothers of Madame Blavatsky*, by Mary K. Neff, pp. 53-55.

has performed the pilgrimage to Mecca; and it is not "outlandish" of H.P.B. to use that term, since she is regularly entitled to it, having once performed the pilgrimage.² The "Mora" may well be a disguised reference to her Master's name.³

To conclude: I see no reason now, sixty years after H.P.B.'s publication of a story in her magazine, to doubt its *bona fides*—she not being in a position to re-affirm the facts she affirmed then as editor. I have never found her using "outlandish pen-names" for any purpose. Most important of all, and emphatically, I do not believe that she would have taken the credit to herself of a story written by another, especially by a Master; or would ever have presumed to use the name of a Master as her signature, as Arya Asanga suggests.

MARY K. NEFF

² See *Personal Reminiscences of H. P. Blavatsky*, by Mary K. Neff, pp. 131.

³ The pupils of Master Koot Hoomi are sometimes called Koothoompas, in India.

HONOUR TO H. P. B.

I could not tell of H. P. B.,
Her force would hold and silence me;
A mighty power beyond my thought,
Too high, too deep with knowledge
sought,
Would still my brain in sudden pause.
I could not state with truth the laws
That governed her inspired mind,
Nor less explain the heart I find
In honoured H. P. B.

ANNIE C. MCQUEEN

THE THEOSOPHICAL HEADQUARTERS IN LONDON, 1883-1940

Compiled from the Archives of the English Section by a
Group of Workers.

(The story begins with Mr. Sinnett's house where the London Lodge was nourished, and includes those used as Headquarters of the European Section and the British Section. When other European countries had formed themselves into National Societies the London Headquarters became the Headquarters of the English Section only.)

LITTLE of importance seems to have happened with regard to The Theosophical Society in England for a few years after it was formed in 1878. Meetings were only held occasionally. Things began to move, however, when Mr. Sinnett arrived in England in April 1883.

In June of that year the British Section of The Theosophical Society was called "The London Lodge of The Theosophical Society." The following passages were written by Mr. Sinnett:

"My wife and I arrived in London in April 1883, and events began to move rapidly in connection with the young Theosophical Society. . . .

"Miss Francesca Arundale now plays a conspicuous part in the work. She and her mother were residing at 77 Elgin Crescent, Notting Hill, and while my wife and I were still unsettled that house became the scene of continual informal meetings of the most eager members of the young Society. Wherever we went, rapidly making new ac-

quaintances in London, interested inquirers gathered round us. By this time The Society had a Council and its meetings are recorded in the minute book. . . .

"On 31st January 1884, we moved into our new house, 7 Ladbroke Gardens. For some time past our most interesting Theosophical gatherings had taken place in Miss Arundale's house in Elgin Crescent, where the most earnest members of The Society constituted a special group though without any elaborate formalities. We were at home, always, on Tuesday afternoons and my wife's diary is filled every week with long lists of our Tuesday visitors." ¹

Mr. and Mrs. Sinnett developed a strong group, called the London Lodge, chiefly from among their own friends, but when Madame Blavatsky came to live in England in 1887 she formed another group which was chartered as the Blavatsky Lodge in that year. The Report of the Proceedings of the First Annual Convention contains the following words: "On the 20th October 1887, with the change of address of Madame Blavatsky, the Lodge (Blavatsky) was transferred to 17 Lansdowne Road, Holland Park." ²

¹ *Early Days of Theosophy in Europe*, by A. P. Sinnett, p. 41.

² "History of Blavatsky Lodge," compiled by K. A. Beechey. *THE THEOSOPHIST*, Vol. LVIII.

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The article by Miss Esther Bright, published in the English number of *THE THEOSOPHIST* (October 1940), gives details of the life here, and at Avenue Road after Mrs. Besant joined The Society and after Madame Blavatsky's death. This was the Headquarters of the European Section as well as of Great Britain, and remained so until 1899.

In September 1899 Mrs. Besant received an offer for the purchase of the lease of 19 Avenue Road. The would-be purchaser was anxious to complete the transfer at once, and to have possession at quarter-day. As Mrs. Besant was leaving for India, delay was impossible and a temporary habitation was secured on the second floor of 4 Langham Place, where The Society rented two good rooms. ¹

Later on, permanent accommodation was secured at 28 Albemarle Street. The accommodation available included a large room on the first floor, suitable for lectures, three excellent rooms for members' use as reading and conversational rooms, two rooms for the office and the housekeeper's room. The annual rent of the new Headquarters, including rates and taxes, was £425, but a good proportion of this was returned in charges for the use of the lecture-room as Blavatsky Lodge hired this room for two evenings a week.

The following description was given in *The Vahan* of February 1900:

"**First Floor:** Lecture Hall—This room is capable of seating 110 persons comfortably. Twice a week the Hall is rented in the evening by the Blavatsky Lodge. It is hoped that it may

¹ *The Vahan*, October 1899.

often be let to members for special courses of lectures. It is also proposed to let it to other societies for meetings and lectures.

"**Drawing Room**—This room is intended to be used as a strangers' room, to which members will be at liberty to invite visitors. On two afternoons a week this room can be engaged by members for special receptions.

"**Second Floor:** Library—This will be open to members on week-days from 11 a.m. to 10 p.m. On Sundays from 3 p.m. to 10 p.m. In this room will be found the Reference Library.

"**Reading Room**, in which smoking will be permitted. In this room will be found the Lending Library.

"**General Secretary's Private Office.**
"**Third Floor:** General Office, and Housekeeper's room and kitchen.

"The endeavour has been to do only the 'absolutely necessary' in the way of painting, papering, and generally adapting the house to serve our needs, and to do this as economically as possible. The Committee look forward to a time when the financial position of the Section will warrant a further outlay in this direction. As it is, much is still lacking in the way of furniture and a variety of other things, which will add much to the comfort and beauty of our new home when they are obtained. To supply this deficiency the Committee are sanguine enough to hope they may rely on individual members. A list of what is most urgently needed will be kept in the Library, which members will be able to consult." ²—OTWAY CUFFE, *General Secretary*.

² *The Vahan*, Vol. IX.

During the tenancy of the Albemarle Street Headquarters several problems seem to have arisen. The drainage system was faulty and a good deal had to be spent on its improvement. Legal difficulties followed the proposal that the Section should give up the house. In April 1909 the Headquarters moved to 106 New Bond Street, but this was not very satisfactory either, and *The Vahan* is full of correspondence on the subject.

A member who joined The Society when the Headquarters was still in Albemarle Street has given some amusing details of meetings. "There was a strange collection of people there. All seemed to have strongly marked personalities, and dressed and behaved in very original ways. There were some rather fussy, very Victorian old ladies and some with short hair and mannish ways. The Society must have attracted a rare set of oddities in those days. You do not see such people about now! Of course they were a cordial and friendly group when one came to know them, however eccentric in appearance."

In 1911 the purchase of a site in Tavistock Square was first suggested, and a committee was set up by Mrs. Besant to consider it. At this period she was encouraging all Sections to own their own headquarters buildings and the erection of the French Headquarters in Square Rapp, Paris, and of other Sectional buildings dates from this time. In November and December 1911, the work of The Society appears to have been carried on both at 106 New Bond Street and at 19 Tavistock Square, a large house stand-

ing on the site purchased for the new buildings.

The following is an extract from the General Secretary's Annual Report for 1911: "The most important development in connection with the work has been the scheme for the new Headquarters, set in train with almost incredible swiftness by our President after the last Convention. Several meetings of the Executive Committee were held to consult with her; eventually, it was decided not to burden the National Society with the financial responsibility of the undertaking, and a small committee, consisting of the President, Miss Bright and Mrs. Sharpe, nobly volunteered to shoulder it, the National Society agreeing to rent accommodation in the new building at a figure to be agreed upon, and to take over the undertaking when it was financially a running concern. An eminently suitable site was secured off Tavistock Square, and on September 3, 1911, the foundation-stone at the north-east corner of the ground was laid with full Masonic honours. The sum needed for the new building was estimated at about £50,000, and within three weeks, by the magic known to the President she had collected in gift and promise over £25,000.

"The past year has also witnessed the removal of our Headquarters from New Bond Street to Tavistock Square, where we have converted to our temporary use two houses standing on the site of the future Headquarters. These afford us much more accommodation while at the same time our rent goes to the Trustees of the new Building Fund. The new temporary Headquarters were

inaugurated with a house-warming and a ceremony of consecration performed by Mrs. Russak."¹

The work upon this new and very magnificent building was delayed again and again by all sorts of difficulties, including a strike of the building trades workers in London, and finally by the war of 1914. During all this time extensive activities were carried on at 19 and 19A Tavistock Square under a succession of energetic General Secretaries—Mr. Wedgwood, Mrs. Sharpe, Dr. Haden-Guest, for whom Mrs. Betts acted as deputy during his absence on war-service, Mr. G. S. Arundale and Mr. Baillie-Weaver. The Theosophical Publishing House used the house opposite, the Liberal Catholic Church had an oratory in Woburn Place close by, the newly organized New Education Fellowship took No. 11 Tavistock Square, and a vegetarian guest-house was established in the house beyond that. Sunday morning devotional meetings and public lectures on Sundays and other days were held in a temporary hutment known familiarly as "The Tin Hut" because of its corrugated iron roof. This hut was erected on the new site to accommodate rapidly growing audiences. Many older members will remember the very beautiful chamber music provided at this time by Mr. John Foulds and a group of gifted artists. Finally, during the war, the Government took over the completed new building as a Government Office and the Headquarters was moved to 23 Bedford Square. At the close of the war it was found that the alterations necessary to adapt the new building to

¹ *The Vahan*, Vol. XXI.

Government purposes had rendered it unsuitable for the use of The Society. A forced sale resulted in great disappointment and some financial loss to those who had given money to the Building Fund.

In 1920 Mr. Baillie-Weaver wrote: "I have finally succeeded, with money kindly advanced by supporters, in completing the purchase of 23 Bedford Square on behalf of The Society as its new Headquarters. . . . The house is a fine one, and much better as regards space, compactness and railway and omnibus facilities for central London than our present premises are. It is, however, smaller, and it will require careful consideration so as to allocate the available space to the best advantage. It cost £4,500 and I assume, though I have not yet gone into the figures, that from £300 to £500 will be sufficient to do it up and pay for the additional furnishings which will be necessary."

The very beautiful building at 23 Bedford Square—used from 1920 to 1930 as the National Headquarters—had much the same accommodation as the house in Gloucester Place which is the present Headquarters, and was arranged in much the same way. The basement was for the use of the caretakers. The ground-floor had a members' room where tea was served, and an enquiry room near the entrance. The library occupied the whole of the first floor, and the offices of the General Secretary, Treasurer, Registrar, and Publicity Department were on the second. For some time the E. S. had a room on the top-floor, as it had had

¹ *The Vahan*, Vols. XXIX-XXX.

at Tavistock Square, but later it had its own building at 78 Lancaster Gate.

Thanks to the very great generosity of Miss Mary Dodge, The Society also had the use of the Mortimer Halls, Mortimer Street, off Regent Street, for public lectures and meetings, and an adjoining bookshop for the Theosophical Publishing House. Conventions were usually held at Queen's Hall when Mrs. Besant was in England, and her autumn and late summer series of lectures were given there. They were splendidly advertised and organized by Miss J. B. Chambres and the Hall was frequently packed from floor to ceiling. The Society at that period had about 5,000 members and Miss Dodge gave a generous donation each year for publicity purposes, so that there were four salaried National Lecturers and ample funds for advertising, publishing free literature, and the like. Mr. Baillie-Weaver, Major Graham-Pole and Mr. E. L. Gardner were General Secretaries during this period.

In 1929 the financial crisis affected these large donations. Many members had already resigned owing to Mr. Krishnamurti's attitude to The Society, and The Society passed through a difficult phase. An excellent offer was made for 23 Bedford Square, the lease of which was a short one, and the Headquarters moved to 45 Lancaster Gate, near to the already established Fellowship Club, a vegetarian guest-house run by Fellows of The Society.

News and Notes reports: "The accommodation secured . . . is adequate and spacious, with a very large and beautifully appointed room on the first floor for the Library. The house is

quietly situated though within a minute or two of Bayswater Road and several bus routes and of the tube station on the Central London Railway. It is also within a short distance of Paddington Station and the Metropolitan Railway. Hyde Park and Kensington Gardens are close by. A considerable saving in annual cost of upkeep will be effected by this change." ¹ The opening At Home was held on July 4, 1930.

Mortimer Hall was sold about this time and Conventions were held at various Halls in London. Mrs. Margaret Jackson was General Secretary during this move.

The Lancaster Gate neighbourhood unfortunately proved to be too difficult to reach to attract large public audiences, although classes were held at 78 Lancaster Gate, the E. S. Headquarters, and many efforts were made to draw the public to the Sunday lectures held at 96 Lancaster Gate, the premises of the International New Thought Alliance.

In 1933 Dr. Besant died and it was resolved to invite the members of The Theosophical Society in England and the public in general to subscribe towards the cost of the erection of a Lecture Hall in London, to be known as the Annie Besant Memorial Hall.

Mrs. Josephine Ransom was then General Secretary and was indefatigable in searching for a suitable site for this Hall. The capital funds arising from the sale of Mortimer Hall and 23 Bedford Square were available, and

¹ *News and Notes*, March 1930.

² Minutes of the Executive Committee, *News and Notes*, October 1933.

after a weary search an exceptionally good freehold site in a central district was discovered at 12 Gloucester Place, W. 1, now, owing to a readjustment of street numbering, No. 50.

A minute of the proceedings of the National Council runs: "The General Secretary reported that the Executive Committee had completed the purchase of the freehold of 12 Gloucester Place, W. 1, for a new Headquarters, with sufficient space at the rear of the property for the erection of the Annie Besant Memorial Hall." ¹

In June of the same year, Mrs. Ransom wrote: "We are now settled in our delightful new Headquarters, and find them very commodious, light, and when the workmen really leave us, easy to run. We are far more centrally situated, and even though this means more noise from the traffic, members and visitors will find it easy to reach us, and they will receive a warm welcome.

"On the ground floor is the Enquiry Room, a small Lecture Room which will hold about 150 quite comfortably, and the Members' Room, looking very charming, where teas are served every day at 4 p.m. . . . On the first floor the fine Library occupies the whole space and is most attractive. There is now a large and quiet Reading Room where arrangements are made for students to work. Every effort is made to render the Library of real service to all, for it is one of the best of its kind in London. On the second floor are to be found the offices of the General Secretary, Treasurer, Publicity Secretary and Registrar.

"The decorations are all in white and gold and give an attractive effect of light and space.

"As there are still many details to attend to before we are in complete working order, we will not have our 'House Warming' until October 1st. Then we will celebrate Dr. Besant's birthday and dedicate our new home to the service of the Masters. Our new President, Dr. Arundale, has kindly consented to do this, and I hope as many as possible will try to be present, not only to show their interest in Headquarters but also to greet Dr. Arundale as President.

"Do remember—a cordial welcome is yours at your new Headquarters." ²

During 1934-36 the promised Hall was built at the rear of Headquarters. It is delightfully designed in a modern style which is both simple and dignified. It seats 400, is beautifully lighted, and is fitted with every modern facility for the showing of films as well as for the production of concerts and small plays. The acoustics are exceptionally good. By the use of loud speakers and extensions into the main building Convention audiences of 650 and more can be accommodated. Mrs. Ransom had all the wear and tear of seeing through the troublesome details of the building of the Hall which cost £10,000, and the first public lecture was delivered in it by Mrs. Adelaide Gardner, the present General Secretary, on Sunday, 5 April 1936. Since then the Hall has been in constant use. It was thought that the name originally proposed was a trifle long, so it is now known as "Besant Hall."

² *News and Notes*, June 1934.

¹ *News and Notes*, February, 1934.

CYCLIC SEQUENCE TABLE

(BASED ON THE TEACHINGS OF H. P. BLAVATSKY, ANNIE BESANT AND C. W. LEADBEATER)

FIVE-FOLD UNIVERSE of ACTUALITY			SEVEN-FOLD UNIVERSE of POTENTIALITY	
No.	Principle	Bodies to be built or Nuclei to be stimulated	Planes or Principles	Powers of Consciousness
SPIRITUAL			LIFE	
7	Atma (Will)	Atmic Nucleus	Divine	Godhood
6	Buddhi (Intuition Love-Wisdom)	Buddhic "	Monadistic	Selfhood
5	Manas (Mind)	Mental Body	Atmic	Will Unity Purpose
PERSONALITY			SPIRITUAL SOUL	
4	Kama-Manas (Emotion and Feeling)	Astral "	Buddhic	Law-Love, At-one-ment or Union Idealism
BODY			FORM	
3	Kama-Prana (Desire- Passional nature)	Creative System in body Cerebro-spinal development	Mental	Intelligence Knowing Correlating Creating
2	Linga Sharira (Vital Body) (Sensation) (Subtle physical)	Etheric Double Sympathetic Nervous System	Astral or Emotional- Feeling- Desire	Emotion Feeling Desire
1	Sthula Sharira (Gross or dense physical)	Physical Body	Physical	Action

During the first three units of a cyclic sequence, qualities are impressed from within out on matter. The fourth unit is the point of struggle for mastery between the involving life, now crucified to its depth in form, and the heavily-resistant matter. In the last three units, life gains supremacy and powers are evolved.

The above series of seven apply to all cycles of growth or unfoldment, whether of seven Chains (incarnations of a Planetary Logos), of seven Rounds (complete cycles around all the globes within a given Chain), of seven World Periods (occupations of globes within a Round), of seven major or Root-races in a given World Period, of seven sub-races within a Root-race, or even of the seven-year or other cycles within the incarnation or earth-life of a human being.

For example, we are in the 4th, the emotional, Chain or incarnation of the whole Planetary System of our Earth. Emotion is further intensified as we are in the 4th Round of life cycling around that Emotional Chain. Emotion is raised to its pitch as we are in the 4th World Period of that 4th Round. The very matter we use is tuned to vibrate to emotional impulse. It is also a period of greatest crisis as Spirit and Matter have only just passed the midpoint in their struggle for supremacy. There is a slightly modifying element as we are in the Aryan 5th Race, which will develop as much mind as can be brought into this intensely emotional substrata. This modifying influence of mind is heightened in the Teutonic or 5th sub-race and again weakened in the Celtic-Latin 4th or emotional sub-race of the Mind Root-race.

A cycle is divided into three periods:
1. *Blessing*: It pours itself down in stimulation of principles already developed below it.

2. *Individuality*: It quickens and unfolds its own true nature in its purity.

3. *Chaliceship*: It becomes a grail for the principles above it.

These periods are not fixed but naturally vary for the principle to be developed. In the 3rd Root-race, the individuality point is reached in the 3rd sub-race; in the 4th Root-race, that point is reached in the 4th sub-race, and so on.

For example, in sub-races 1 to 4 of the Mental or 5th Root-race, mind quickened, and manifested through, that which was below it. In sub-race 5, mind is now expressing its purely mental nature. In sub-race 6 mind will become a chalice for the higher principle of Love-Wisdom, which will express itself in mind as understanding, and in sub-race 7 mind will be quickened by Will, which will express itself as purposeful power of choice. Whereas, as regards our 4th Chain as a whole, now past its midpoint, emotion is commencing to become a chalice for the higher principle of Mind.

As we live at the present time in a five-fold universe where, for the purposes of body-building, the sequence of seven has been compressed into five planes, the first sequence of seven is most marked. But there seems to be the constant pressing-down influence of the seven-fold universe of potentiality, very noticeable, for example, in individual cycles within a given life.

PREPARATION FOR LIVING

Cycle	Power		Vehicle
1 to 7 years	Action	develops	Dense physical body
8 to 14 "	Feeling-Desire-Emotion	"	Sympathetic nervous system, vital body, senses
15 to 21 "	Intelligence	"	Creative system in body, quickens cerebro-spinal system
22 to 28 "	Idealism, Love, Union	"	Emotion and Feeling Body
29 to 35 "	Will, Purpose	"	Mental Body
36 to 42 "	Selfhood	"	Buddhic or Intuition-al nucleus
43 to 49 "	Godhood	"	Atmic or Will nucleus

Occultists emphasize the seven-year cycle, but also hint at larger cyclic periods within the life of the individual. The student will be interested in applying the sequence in 10-year and even 11-year cycles which would then cover the whole of one incarnation.

While these cycles work their influence on each person, evolved or un-evolved alike, naturally he who is old in soul will have much more unfoldment within a given cycle than he who is beginning for the first time to evolve his God-inherited powers.

A. H. PETERSON

CORRESPONDENCE

THE PROBLEMS OF PEACE

Mr. Leonard C. Soper writes to Dr. Arundale from London, 14 August 1940:

With reference to the proposal that members of The Theosophical Society should begin now to concern themselves with the problems of Peace, when it comes, I venture to suggest that too much emphasis is being placed upon Peace *as an end in itself*. Just as happiness is never achieved when it is pursued directly, but comes as the result of the pursuit of the ultimate values, truth, beauty and goodness,

so I suggest that Peace, which might be called a negative virtue, is not achieved when it is directly pursued, but is only attained when certain other social virtues have been attained. Chief among these I would put *justice and freedom*. These in turn I suggest are the result of the establishment of *social equality*. By social equality I mean the abolition of distinctions of class, race, creed and sex.

Social equality, it is hardly necessary to say, does not mean that all classes, races, creeds and the sexes are equal in every respect; it does not mean *uniformity*. For classes, it means that

there shall be *equality of opportunity*; that the social system based upon distinctions of birth and privilege, whereby those born in the so-called upper classes are automatically entitled to privilege and power, and those born in the so-called lower classes are automatically subject to privation and restriction, shall be replaced by a social system in which equality of opportunity ensures that the intrinsic differences between individuals will receive that special consideration which will enable their innate faculties and abilities to be developed to the fullest extent. Similarly for differences of race, creed and sex: these differences, which, like class distinctions, are differences of kind, must not be taken as necessarily indicating differences of degree. They are superficial and extrinsic, and essential and intrinsic differences can only be discovered by ensuring equality of opportunity.

The problem of the post-war era will not be the problem of the establishing of a lasting Peace, as such, but of establishing the principles of *justice*. Once this has been achieved, *liberty*, the *freedom* to pursue the ultimate values, truth, beauty and goodness, *happiness* and *peace*, will inevitably follow. The pursuit of peace for its own sake is a will-o'-the-wisp, leading to disappointment and disillusionment, to which the history of the years 1918-39 is an incontrovertible witness.

For these reasons I should like to see the members of The Society exhorted to concern themselves with the problems of social justice and its allied problem, cruelty. Meanwhile, the first step is to win the war.

DR. ARUNDALE AND THE WAR

MY DEAR DR. ARUNDALE,

It was such a joy to read in the July THEOSOPHIST the letter from three pacifist members of our Society and also your very kind words of appreciation to the writers. Whilst agreeing that each member must be free to express his individual opinion it has seemed to some of us that war has been glorified out of all proportion; and although I feel that wars are not likely to cease until man's attitude not only to his brother man but also to all that lives alters, yet I feel too that war solves no problems at all, it merely throws open the doors of hate, misery and suffering, and while the war lasts all constructive work is thrown on the scrap-heap. We hear such a lot of talk about the heroism of the fighting men, and I do not for one moment doubt this, but they do not become brave simply because they are fighting. Men and women *are* brave, you have only to live as we do in the very poor part of a great City [London] to realize the wonderful bravery of a great people each day and every day against disease, bad housing, unemployment and the 1001 injustices that exist in our so-called civilization—and we have to remember the aftermath of war increases these a 100-fold; these people have no medals or glory and do not die for their country, but are living for it all the time and their bravery is very little recognized. One of the greatest advances I believe in this present war is the great increase in the number of conscientious objectors who are willing

to stand for their convictions without bitterness or hatred, and who will, I am sure when the time comes, be able to aid in the formation of a saner peace than we made after the last great catastrophe—which is what I hold war to be.

Again thanking you for voicing the other fellow's point of view. . .

BEBE BEDDOW BAYLY

* *

Mr. Hugh Sykes of Esperance Lodge, England, sends the following, signed by himself and 17 others, including 4 members of Northampton Lodge:

DEAR DR. ARUNDALE,

In the letter which appears in the July number of the THEOSOPHIST, from three members of the Northampton Lodge of The Society, the writers appear to infer that a large proportion of the members of The Society, in this country at least, would agree with them in their pacifist attitude; this, however, we feel is far from being the case.

No enlightened person, of course, would deny that war of any kind is a terrible evil; but there can be, and are, evils worse than war.

We believe that a very large majority of the members of The Society in England would agree that the only possible alternative to the present war would be submission to Nazi domination and that such submission would bring about a state immeasurably more evil than war.

We also believe that, in the attitude you have taken on the subject, you have the support of a large majority of the members of this Section.

CHANGING THE SOCIETY'S OBJECTS

Mr. Gregory Hynes writes from Hawthorn, Victoria, Australia:

I hope the movement initiated by you to examine into the propriety of re-casting the declared objects of The Theosophical Society will not be allowed to lapse. The wide response to your questionnaire in the September 1939 THEOSOPHIST justifies its being pressed to a conclusion. Personally, I am in thorough agreement with your proposals in principle, while desirous of certain modifications in detail.

Analysing your first question, it falls into three sections, thus:

(i) Have the *real*, if unspecified, objects as a matter of fact already altered or expanded with the passage of time?

(ii) If so, is it desirable that the *declared* objects should be changed in order effectively to express such alteration?

(iii) If so, are the legal and financial obstacles too great to justify the desired change?

In my opinion the last question need not be seriously considered until the first two have been answered affirmatively; but the objection has been raised and should be dealt with.

The chief reason for an affirmative answer lies in the general upward trend of the ideals of humanity during two generations (despite appearances in Europe to the contrary) and the corresponding need for The Society to maintain its claim to be a little ahead of them. Your proposals are:

To form a nucleus of the Universal Brotherhood of Life without distinction of

kingdom of nature, race, creed, sex, caste or colour.

To encourage a comparative study of world conditions and of the forces at work in them, especially religion, philosophy, science, the arts, politics and social life.

To encourage the study of the unrecognized laws of nature and the hidden powers in man.

In composing the following amendments to your proposals I have tried especially to meet the requirements of clarity, conciseness and concession to the conservative viewpoint. I agree heartily with the idea of expanding the First Object to embrace all life, so that the responsibility of man for the welfare of his younger brothers may be effectively stressed, but I would move the clumsy expression "kingdom of life"—for which I could not think of any satisfying substitute—from the beginning to the end of the series where it is least conspicuous in order, first, to avoid giving such a severe jolt to the conservative mind and, secondly, to improve the sentence as literature making it more rhythmic and, by using to the full its alliterative possibilities, more euphonious. And, as by this time we ought to *be*, and not be still trying to *form* a nucleus, my First Object would read:

To *be* a nucleus of the universal brotherhood of *life*, without distinction of race, creed, sex, caste, colour or kingdom of life.

2nd. To *promote* the *practical* study of religion, philosophy, science, *art* and *social conditions*.

The second is thus condensed considerably with advantage. *Promote* is

a more positive and virile word than *encourage*, and implies taking active part in initiating the proposed studies; while the sentence as a whole embraces either explicitly or implicitly all the ideas expressed in your proposed form, including "politics"—without waving that red rag before the bull.

In the third, the word *promote* is again preferred, and for reasons above stated I would not change the phrase "powers *latent* in man," though I would suggest we might include at this stage the practical idea of "unfoldment" seeing that so much of this is being done now for good or ill in the outer world. So it would read:

3rd. To *promote* the *study* of the *unrecognized* laws of nature and the *unfoldment* of the powers latent in man.

* *

ENGLAND NOW

The soil of England, ever fair,
I see it spread with splendour now;
The seas of England, ever great,
I see them even grander now;
The air of England, ever free,
I see it thick with rightness now;
The star of England, ever high,
I see it clear with brightness now;
The heart of England, ever brave,
I see it strong with pureness now;
Afire with God her genius grave
I see it too with sureness now.

Alone she serves the cause of Light . . .
The sun of England's victory
Alone will, therefore, save the lands
That stand and wait in darkness now.

D. R. D.

BOOK REVIEWS

AN HEROIC EFFORT FOR PEACE

Failure of a Mission (Hodder and Stoughton, Ltd.) is a revealing and unique document, written by a man who worked for peace between England and Germany with every sinew of his being, who hoped against hope that war could be averted until, "after the occupation of Prague on the Ides of last March I still struggled on, though all hope, except in a miracle, was dead."

The key-note of Sir Nevile Henderson's record of the years he spent in Berlin—1937-1939—is well expressed in his opening quotation:

I labour for peace, but when I speak unto them thereof they make them ready to battle (*Psalm CXX*).

Sir Nevile was well-chosen as Ambassador to Berlin, for he felt himself very much at home among the German people, in fact found them less strangers than almost any other foreign people. He was also seized of the conviction that "a prosperous, contented and happy Germany is a vital British interest," but his realization today is that "the Germans are serving a false god, and their many good and great qualities are being debauched for ends which are evil. Germany can neither be prosperous nor happy till she recovers her individual and personal freedom of life and thought and has learnt that the true responsibility of strength is to protect and not to oppress the weak."

The book is dedicated "to the people of the British Isles, to the men and women of its streets and factories, shores and countrysides," in humble recognition of their struggle for the "spirit of freedom . . . for the moral standards of civilized life" with a full realization of the responsibilities and cost which must be paid for shouldering them, and in recognition that "all that is best in this generation of the British nation, and particularly of its youth, has dedicated itself to the higher cause of humanity in the future."

It is a fascinating story—the call to service that came to Sir Nevile while he was still in Buenos Aires; his visit to the Prime Minister in London and their understanding that if the Ambassador committed a "calculated indiscretion" in attempting to bring about friendly relations, such a form of diplomacy was useful; the arrival in Berlin and attempts to improve Anglo-German relations; the new light thrown on the character of Herr Goering, who is painted in a very different shade than that usually used as background.

Part II is laid as a Drama with a Prelude, Act I—Austria; Act II—the Czechoslovakian situation with its second scene at Munich; Act III—the Occupation of Prague; Act IV—Poland with its climax in Scene 2 of War.

If any have thought that Britain was indifferent to the occupation of Prague, this book makes it clear that Britain was only biding her time until she could, armed and ready, stop the madman

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who was threatening Europe and the world. As Sir Nevile says: "By the occupation of Prague, Hitler put himself once for all morally and unquestionably in the wrong, and destroyed the entire arguable validity of the German case as regards the Treaty of Versailles. After Prague, Nazism ceased to be national and racial, and became purely dynamic and felonious. By his callous destruction of the hard and newly won liberty of a free and independent people, Hitler deliberately violated the Munich Agreement, which he had signed not quite six months before, and his undertaking to Mr. Chamberlain, once the Sudetenlands had been incorporated in the Reich, to respect the independence and integrity of the Czech people. Thereafter Hitler's word could nevermore be trusted, nor could the most pacifically-minded disregard the rape of Prague. It was a repetition in another form of Belgium, 1914, and it is no exaggeration to say that in 1939 also the war has been caused by the deliberate tearing up by Germany of a scrap of paper. Up till that March, as I wrote in my final report, the German ship of state had flown the German national flag. On those Ides of March its captain defiantly hoisted the skull and crossbones of the pirate, and appeared under his true colours as an unprincipled menace to European peace and liberty."

The telegram that went from Berlin to London stated: "The annexation of Bohemia and Moravia constitutes a wrong which will be always calling for redress," for London's Ambassador believed that "whatever be the immediate

outcome of the present war, 'the Gods remember everlastingly and strike remorselessly, by their long memories the Gods are known.'"

With every effort to believe in the good faith of Hitler, the inevitable conclusion was forced in upon this Ambassador of goodwill that for Hitler there had never been in fact other than two solutions: "The use of force, or the achievement of his aims by the display of force. 'If you wish to obtain your objectives by force, you must be strong; if you wish to obtain them by negotiation, you must be stronger still'"—a remark made by Herr Hitler to a foreign statesman, which expresses in the concisest possible form the Hitler technique.

"Moreover, the financial and economic position of Germany was such that things could scarcely continue as they were without some form of explosion, internal or external. Of the two alternatives the most attractive from the point of view of his growing personal ambitions, and those of the clique which was nearest to him, was war. So he chose war."

Still is Sir Nevile Henderson fighting for world peace, but now on the front of a raging battle. He carries emblazoned on his shield the motto:

Blessed are those among nations who dare to be strong for the rest.

He who strove and failed to achieve a peace of co-operation and friendship looks with clear eyes on the present war:

"No one can say what the scene will be when the curtain rises again at the end of the war, or even what that end

will be. War is a series of surprises, yet I cannot conceive of any ending which will not ultimately vindicate the higher principles of humanity, or of any world which would be enduring if it did not. It is not a war on our part for selfish interests or national ambitions. We have entered upon it, as the Archbishop of York has said, as a dedicated nation, and, cost us what it may, we must now persevere to the end till our crusade is victorious.

"As I wrote in my final report, it is a war to decide whether government of the people, by the people, for the people, shall perish from the earth. Though this reaffirmation of the abiding principle of the Magna Charta was better expressed than anyone else has ever done, or will ever do again, by President Abraham Lincoln at Gettysburg during the American Civil War, it constitutes in fact the warp and woof of Anglo-Saxon or British history. There have been black pages in that human history, and it would be as well if we were sometimes humbly to remember them. But we have redeemed our faults by means of our fundamental attachment to ideals, and the British Commonwealth of Nations is certainly not the least great of them. By its Constitution in its present form we passed from narrow national ideals to world-wide international ones. As Colonel Deney's Reitz said some years ago in a speech at Bloemfontein, 'The British Commonwealth is the nearest approach to the ideal League of Nations that we shall see in our time. . . If the British Empire and the United States of America fell to pieces, all would be darkness and the world would stop.'

"That, too, is my faith. We are not fighting about Danzig, or the Corridor, or what should be the line of demarcation between the German Reich and independent Czech or Polish republics. The shifting sands of Eastern Europe are not our real concern. We are Crusaders. . . We cannot end this war until the wrongs which he has done to two independent peoples, just because they happened to be weaker than Germany, have been redressed. We have got to be strong for the weak, and we have got to set an example for the strong. The whole future of the world depends on this.

"Above all, we have got to be just as true to, and as insistent on, our moral principles and standpoints in the blessed hour when peace comes again, as we were when the war began. We must prove that we were worthy of victory, and we must make a just peace. We must end the war in such a way that there shall be no hatreds left between the peoples of either side, and that the only grievance that Germany will feel shall be against the ambitious and military aggressiveness of the leaders and system which led her a second time to defeat. The problem thereafter will be, whether Germany will be prepared to adopt the same standards of civilization as those for which we ourselves are now fighting. Germany may be incorrigible, but she will certainly prove so if we fail when the war ends to follow Wellington's precept to Castlereagh—namely, 'to keep our great object, the genuine peace and tranquillity of the world in our view, and shape our arrangements so as to provide for it.'

"That may be the not least difficult part of the task which lies before us."

A document typical not only of a man but of the conscience of a splendid nation!

—A. H. P.

PROPHECIES

The Domination of Babylon: Literal and Symbolic, by David Davidson, Williams and Norgate, London. Price 2/6.

This book, published before the war in February 1939, and including reprints of statements and articles published in earlier years, from 1924 onwards, makes prophecies that have met with remarkable fulfilment, though couched in no vague terms, such as usually insure a measure of success to the prophet. These prophecies are based on the close study of measurements of the inner passages and chambers of the Pyramid, that wonderful history in stone, monument to the wisdom and foresight of our remote ancestors. Theosophists are not likely to agree with the learned author in ascribing such special importance to the Jewish race, or in regarding the British people as of Israelitish origin; but our own teachers have shown the close connection between Semites and the earliest Aryans, and all that may be said of "The Chosen Race" and its planned development through the centuries might well be applicable to this Fifth Root-race of humanity. This race has not yet developed its highest and most typical civilization, and it is manifestly part of the design that now, in this critical period, attention should be drawn to the Great Architect's Plan of the work,

as preserved for the purpose in centres of the ancient Mysteries.

Specifically Mr. Davidson wrote in 1924 that the British people would be called to be champions against a "Confederation of European and Near Eastern peoples under the domination of a dictatorship, exercised upon or through a still future phase of the Russian peoples. . . . Predicted conditions leading up to the expulsion or withdrawal of the multitudes of Jews remaining in Continental Europe, this points to a phase of anti-Semite revolution following the Jewish epoch in Russia identified with the Bolshevist regime." Since that, published prophecies for which he justly can claim fulfilment are: (1) the drying up of trade, predicted to last from 29 May 1928, to 16 September 1936; (2) the going forth of Three Unclean Spirits; (3) the beginning of an intensive period of Divine Judgment from 27 November 1939; (4) the splitting up of the economic world order into three parts (Communism, Fascism and Democracy) by propaganda of the three Unclean Spirits, from 27 November 1939 to 25 June 1941. The rounding up of the nations for judgment is dated from 12 March 1913, to 27 November 1939, and the final collapse of the economic world order and of aggressive military systems is declared by the Pyramid not to be due till 1948 and 1950 respectively, dates rather alarmingly distant in view of immediate urgencies. But the prophecy firmly reiterates that divine protection will be over the peoples of the British Empire and America, who have earned the privilege of leadership in a new world order.

The book here reviewed has numerous tables and diagrams, to illustrate the close conformity of Pyramid measurements with significant dates. It is all well worth close study.

H. V.

ZOROASTRIANISM

History of Zoroastrianism, by Manekji Nusserwanji Dhalla, Ph.D., Litt.D., 1938. Oxford University Press, New York.

The book under review is a revised edition of *Zoroastrian Theology* under a new title by Dr. M. N. Dhalla, High Priest of the Parsis, Karachi, India. In it the author has traced the gradual development of the religion of Zarathushtra from the pre-Gathic period, that is, from the earliest times to 1000 B.C., right up to the nineteenth century and after, which is the Period of Revival. In between these two periods are the Gathic Period (about 1000 B.C.), the Avestan Period (from about 800 B.C. to A.D. 200), the Pahlvi Period (from the third to the ninth century), and the Period of Decadence (from the seventh to the eighteenth century). Covering nearly 3,000 years, these various periods, which represent chronologically different stages of the historic development of the religious thought of Iran, from remote antiquity down to the immediate present, will give the reader, in the opinion of the author, a general and comprehensive view of the history of Zoroastrian Theology.

Zarathushtra, the chosen of Ahuramazda, the learned author says, does not belong to any single period and

particular people, but to all ages and all peoples. The ethical trinity of "good thoughts, good words and good deeds" is Zarathushtra's immortal triad based as it is on his deep knowledge and personal experience of the institution of man both visible and invisible.

The author also discusses the age-old question of the origin of evil as propounded by the Great Prophet in his matchless doctrine of the co-eternally existing twin-spirits, Spenta Mainyu and Angra Mainyu. "Zoroastrianism is active, practical and militant." Man or woman is a perpetual soldier fighting under the Prince of Light and Righteousness against the demon of darkness and wickedness, and Zoroaster has always proclaimed the final victory of good over evil.

Prof. Haug's interpretation that these twin-spirits Ahura (Light, Life) and Mazda (Matter, Form) have both their origin in Ahuramazda, the Supreme God, disposes of the charge of Zoroastrian religion teaching dualism.

The following are some of the subjects treated of in the book: Ahuramazda, Mazda's Ministering Angels, Fravashis (Spirit), Evil, Life after Death, the Final Dispensation, etc. There are also described the Downfall of the Persian Empire, Exodus to India, Usages and Rituals, Mystics and Mysticism, Researches in Zoroastrianism, the Reform Movement, Parsi Theosophists.

Parsi Theosophists are described as students seeking a deeper meaning of life, as persons abstaining from animal food, claiming to be custodians of the only key to Zoroastrianism, investing it with a philosophical garb

and giving it a scientific basis, as champions of the cause of orthodoxy, etc. A deeper study of Theosophy, and perhaps a more intimate contact with Parsi Theosophists, has, the reviewer is glad to note, made the learned author change his views about them, who were "visionaries and impractical men and women, threatening to sap the active virtues inculcated by Zoroastrian religion," as described by the same author in his book *Zoroastrian Theology* published in 1914.

The author deserves congratulations for the production of a learned treatise on the "History of Zoroastrianism." The book is written in a language which is superb, charming and flowing, and the account given is graphic, interesting and instructive.

D. D. KANGA

PAMPHLETS

Britain's Message to the Modern World, by I. A. Hawliczek, B.Sc. Theosophical Publishing House, London.

The President has lately invited members of the different Sections to formulate and express the national message of each, that for which it stands in the world comity. It is urgently needed, especially because some voices in that comity are already choked, perhaps in death. Some nations speak more through action than words, and some hover on the brink of positive action, because they are vague yet about the nature of the Word entrusted to them. In this thoughtful essay, Britain's part is shown to be that of leading in the creation of a fresh world order, and her forte, the

promotion of a friendly and co-operative understanding between opposing groups. Some have called it a genius for compromise, but the latter is not quite a worthy term. Where principles she values are at stake, Britain can be quite uncompromising in sturdy resistance, but she is not greatly attached to formulæ. Theosophists should find it easy to realize that their country is in each case far bigger than themselves, with a more important part to play in world evolution. For this life we wear the livery of a particular nationality, and are privileged to express as much as we can of the soul of that nation, perhaps for the first and last time in our chain of lives.

H. V.

Germany, Past and Future, by Adelaide Gardner. T. P. H., London. Price 9d.

This booklet perhaps evolved from the Campaign of Understanding, on which The Society was launched by the President in the year before the war. It is manifestly right that we should not lose sight of the essential values of German culture and tradition, however these may be temporarily over-shadowed by less desirable characteristics. With the truth of the picture of Germany's great past, especially in the cultural fields of music and philosophy, all will readily agree, but some may demur at the statement that post-war Germany was pushed into Nazism because the Allies permitted and enforced the retributive exactations of the Treaty of Versailles. Were not the conditions of that treaty relaxed over and over again in her favour, and

did not her subsequent phenomenal emergence in full war strength prove that the French contention had been true, and that she had never denuded herself, either in wealth or arms, as she was bound to do under the Treaty?

It is well that we Theosophists have our teachings on reincarnation, to guide our understanding of the problem, and can distinguish between the eternal spirit of the Fatherland, and the temporary obsession of a generation born into the race for the expression and release of this poison from its soul.

H. V.

The Story of Ken, by Jane Bailey Kennerley. The C. W. Daniel Co. Ltd., London.

This is a tenderly written sketch of a young life, prematurely eclipsed. Born in the turbulent days of the war of 1914-18, he brightened the lives of parents and friends, but was released from the tribulation of earth-life before the war-clouds had gathered again for Armageddon. His parents may now be glad that he was spared an ordeal for which perhaps he would have been too sensitive, and their home life must ever be the richer for the presence of the Divine Child with His Flute, who resided with them awhile in the person of their little son.

H. V.

Vanita Vishram, 1915-40. Bombay, India.

This is a Silver Jubilee commemoration issue of Vanita Vishram, an institute for the care and education of Hindu girl-widows. The number is well produced and contains illustrations, articles, messages, all of which describe and

testify to the very excellent work done by the Vanita Vishram in its several centres—a Training College, Schools and Ashramas at Bombay and at Surat.

Dr. Arundale's message* gives the right appreciation and right wish-hope as follows: "I send my best wishes to the Vanita Vishram on the occasion of its completion of 25 years of useful work. There could be no more valuable contribution to India's renaissance than the helping of the Hindu widows. I wish the Vanita Vishram another 25 years of patriotic service, after which period surely the Hindu widow will have attained her rightful place in Indian Society."

THE ADYAR LIBRARY

The 53rd Annual Report of the Adyar Library, 1938-39, as usual, gives an excellent summary of the work done during the year, details of the present Library Staff, statistical abstracts of work done in the Eastern and in the Western Section, and a complete list of additions to the Eastern Section (352 printed volumes and 10 transcripts classified under languages and listed in alphabetical order). The Western Section had additions of 556 books and 182 pamphlets of which three are notable:

(1) *A Survey of Persian Art from Prehistoric Times to the Present*, ed. by U. Pope (first 3 vols. only).

(2) *A Dictionary of Chinese Buddhist Terms*, by Soothill and Hodous.

(3) Monographs on the Maori, by Elsdon Best.

A donation of 1,000 gulden by a Dutch lady has been funded as the nucleus of the Adyar Library Building Fund.

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