

The Theosophist

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THE THEOSOPHIST

NEW ZEALAND CENTENNIAL ISSUE

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

Vol. LXI

(Incorporating "Lucifer")

EDITOR: GEORGE S. ARUNDALE

A journal specializing in Brotherhood, the Eternal Wisdom, and Occult Research. Founded by H. P. Blavatsky, 1879; edited by Annie Besant, 1907 to 1933.

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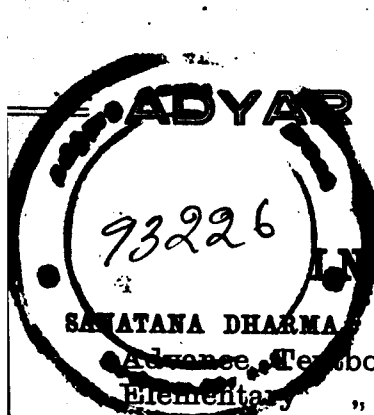
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BARON RUTHERFORD OF NELSON, O.M., F.R.S.

From the portrait by Oswald Birley in the Royal Institution, London
— photograph by a New Zealand artist.



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.

NEW ZEALAND 1840-1940

THIS January issue of THE THEOSOPHIST is an issue of homage to New Zealand, and to the gallant Section there of The Theosophical Society. The special occasion is the centenary of New Zealand's existence as a Dominion within the British Empire, and it is an occasion well worthy of honour, for all who have visited New Zealand are well aware not only of its beauty and of the sturdiness of its people, but no less of its stalwart loyalty to the essential British principles of Freedom and Justice. One senses these in the very atmosphere of New Zealand as one

senses its virility. And The Theosophical Society in New Zealand has a great record of well-organized devotion both to Theosophy and to The Society as a whole. I remember well the delightful friendship with which Rukmini Devi and I were greeted when we visited New Zealand many years ago, and how proud I felt of the sturdiness of my fellow-members—such fine examples of Theosophical worthiness to us all. I hope it may be our good fortune once again to visit New Zealand before this incarnation is over, for it is like going to the top of a mountain to breathe the invigorating air and to gaze into the distances of the future.

New Zealand is a Land of the Future and sparkles with that youth upon the enthusiasm and idealism of which the future shall rest.

Before I leave this part of the Watch-Tower let me say how very much I appreciate the graciousness of the Prime Minister of New Zealand in making the time to write a special article for this commemorative issue. It is always the busiest people who have the most time at their disposal, and the greatest who have time even for the smaller things of life, as the writing of an article for THE THEOSOPHIST must be to one who shoulders the immense responsibilities of head of the Government of progressive New Zealand. I thank him and all the other contributors to our New Zealand issue, and only regret that the advent of the war has prevented us from giving as many illustrations as we had hoped, and from using all the interesting articles so generously sent to us. I hope to make use of some of them at least in subsequent issues. Printing is infinitely more expensive than it has been, and art paper is simply unattainable in India at present. So we have had to do what we could, and I apologize for the fact that we have been unable to rise as equal to our opportunity as we had intended. But THE THEOSOPHIST salutes New Zealand with deep respect and unstinted admiration.

ADYAR IN WARTIME

I have been in the habit of making the January Watch-Tower the vehicle for my annual Presidential Address. This year I do not do so as the January issue has to go to press in Nov.-Dec., and I fear my Address would be entirely out of date—so rapidly are events moving—were I to write it under present conditions. So I shall write it as late as I can in December, sending air mail copies to the General Secretaries so that they may receive it as soon as possible.

Unfortunately, the censorship of wartime stands in our way, but fortunately my application to the Chief Censor in India to allow free passage for our Theosophical journals to all countries has now received a favourable reply, though there is the possible censorship at the other end. So I have to apologize for the hitherto non-receipt by neutral, and even by belligerent, countries of our very harmless printed matter. I have been helpless in the matter though henceforth I hope there will be unimpeded transmission.

I must also apologize for the difficulties of correspondence. I am exceedingly busy with all kinds of war work, and am unable to attend to correspondence as I should like. I may say, however, that all is going unusually well at Adyar, which is more active than ever, what

with the very honoured presence of Madame Maria Montessori and her adopted son, with the 316 students who have gathered at Adyar to attend her Diploma Training Course, with Rukmini Devi's Kalā-kṣetra Arts Course which Madame Montessori herself inaugurated on December 1st, with the frequent concerts by some of India's leading musicians which will in part act as demonstrations of the Course, Rukmini Devi herself giving the principal lectures on South Indian Art, with the active participation in definite war work on the part of many of Adyar's residents, and with preparations for a Convention which will in all probability be larger than any we have had for many years. I do not think Adyar has been so busy for a very long time, and this is as it should be in times when the spirit of Theosophy is so urgently needed throughout the world. I may add that some residents of Adyar have given a most appreciated series of lectures in Madras on "The Rebirth of India," lectures which have been crowded on every occasion, and which have evoked the most interested comments. My own little paper *Conscience* is now a weekly thanks to the support it is receiving, and week by week there is in addition a *New India Weekly Survey* which goes to the most important newspapers and other journals throughout India and to a number

of India's leading workers. In return we find the Indian press giving us increasing publicity, as our press-cutting agency demonstrates.

MISS MADDOX

I am very glad to welcome to our International Headquarters Miss V. K. Maddox of Sydney, Australia, our leading exponent of Masonry especially in its Theosophical interpretation. Miss Maddox was for some years Private Secretary to Bishop Leadbeater, and has done extraordinarily fine work in building up in Australia the Brotherhood which is Masonry. The Masonic Order in India invited her to be its guest for a year to help in Indian Masonic work, and she is, at my request, making her headquarters at Adyar.

MR. JINARAJADASA

We in India are all very much regretting the fact that Mr. Jinarājādāsa will have to miss yet another International Convention. He could not be present at the Convention held in Benares in 1938, and now duty requires him to remain in Europe for the winter of 1939. But our loss here is Europe's gain, as letter after letter makes quite clear to me. Indeed, his presence in London just now is of inestimable value to the cause of the war as we know it to be, but we shall be thinking of him as we hold our session of the Convention at Adyar next month (December).

CHANGING THE SOCIETY'S OBJECTS

I am very glad indeed that the feeler I threw out in the September issue of THE THEOSOPHIST has met with so interested a response. I wanted to see how far our membership is satisfied with the Objects of The Society as they are at present stated, and generally with The Society's official utterances. Of course, there can be no question of changing the Objects for a considerable period of time, if at all, for the machinery to produce such a change would itself take some time to erect. But it is useful from time to time to gauge the general outlook of the membership upon the landmarks of The Society as we have them at present, for we must beware of any static attitude towards them, as if they were so sacrosanct that even to think of changing them is little short of blasphemy. That they will be changed someday I have no doubt whatever. They have been changed before and they will change as the growth of The Society calls for their change. In the meantime it is useful to exchange views on the desirability or the reverse for a change in the near future, and I shall be glad to print in the February issue a number of communications I have received.

* *

WAR AND THEOSOPHY

What shall I say about the War? I have already dispatched to our

members throughout the world a series of letters as from myself personally, and I am glad that these have been so generously appreciated. I have also, for public consumption, issued a series of general War Leaflets. These also have been or are being dispatched to the various Sections of The Society, so that members may be fully aware of their President's personal views on the present situation. But I am very doubtful how far these letters and leaflets have reached their destinations.

Let me generally say that I could not do better than reiterate in all their detail our late President's observations during the course of the War of 1914-1918. This present war is in fact but a continuation of that war, left uncompleted as it was by the lack of understanding on the part of the majority of the then statesmen. The statesmen of today are using language with regard to the purposes of the war identical with the language used by statesmen during the last war years. Indeed, the resemblance is extraordinary, and is clear evidence of the fact that this war is intended to achieve that which the last war left unaccomplished. And I hope to God it will. But statesmen everywhere are dangerously obtuse and narrow-minded. I must confess I have very little confidence that any of them have either the vision to see

what really are the purposes of the present war, or still less the courage to pursue, to continue, the war until there is no danger whatever of the two wars degenerating into a trilogy of wars, if not more. It was bad enough to have the last war. It is worse to have the present war. It will indeed be devastating to have yet another war to show how little the world is ready to learn the lesson of its ignorance.

I feel convinced that if men and women of goodwill throughout the world will organize as never they have organized before against tyranny and injustice and cruelty and vulgarity everywhere these raise up their ugly heads, then is there hope for this war to be the last war. This war will assuredly not end war if it be regarded as just a European war to defeat Hitler and all his attendant evils.

This is emphatically a war against all that is evil everywhere, and every one of us must tilt his lance, all the more potent if it be a Theosophic lance, against the evils he sees most clearly before his eyes. If he be a member of an actually belligerent country he will assuredly, unless he have a really conscientious objection, do all he can to help his country in any way open to him. If he be a member of a neutral country he will assuredly fight against the many evils which he will perceive to exist therein. He will seek to help to purge his coun-

try of its evils, and if he be a Theosophist he will be the more ardent. There is no thinking citizen of any country, belligerent or neutral in whom the war spirit should not be aflame, in whom there should not be stirring a fervent ardour to help the world to the wisdom that is righteousness out of the ignorance that is devastation and destruction.

We live in wonderful times, times in which it is easy for us all to display the soldier spirit that is inherent in us, that soldier spirit which helps us to our own personal victories and to the victories which we must achieve in common with our fellow-men. Evolution itself is a war between the less and the more; and today that war reveals itself in an open conflict between the less that is tyranny and injustice and cruelty and vulgarity and the more that is freedom and peace and justice and culture.

We must see the war as taking place everywhere throughout the world, and we must ourselves be civilized enough to take part in it according to our interpretation of its nature.

We may war against Hitler and his persecutions and tyrannies. We may war against the enslavements of Abyssinia and Albania and Austria and Czechoslovakia. We may war against the rapine of China and the atrocities towards Poland. We may war against the myriad

persecutions we inflict upon our younger brethren of the animal kingdom. We may war against the vulgarities and crudities with which life is everywhere made so sodden and drab. We may war against that national lethargy which stands between India and her rightful place among the nations of the world—a fight in which I myself am taking part at the present time, as my great predecessor took part so nobly before me. We may war against wrong wherever we perceive it.

But we must all be making war so that the world may have peace. We must be warriors, and none should have in them the warrior spirit more than students of the Eternal Wisdom, than members of one of the greatest movements in the world which wars for Brotherhood, warring in the true spirit of war as enjoined upon Arjuna by Śrī Kṛṣṇa. The Theosophical Society must become an armed Camp, a Camp armed with Truth and full of soldiers utterly eager to spread the Truth. The Theosophical Society must be the spearhead of the world penetrating into a future nobler than the world has so far known. For over sixty years Theosophy and membership of The Theosophical Society have been the tremendous privilege of a small band of enlightened human beings. Those who hold this privilege today are face to face with the almost

greater privilege of confronting with their Theosophy and with their membership of The Theosophical Society those who would destroy the world and cause it to suffer the fate of Atlantis. I pray indeed that every member feels himself anointed to the chivalry which the present time demands from him. I pray that there may not be one single member who is not in his own way and according to his own lights fighting for the Right as he perceives it in the light of Theosophy and of his membership of The Theosophical Society.

At least he must fight and so glorify the Divinity that is within him.

* * *

FINLAND

As this Watch-Tower goes to press, might strikes another of its horrid blows, and Finland is the victim. How true indeed it is that Germany and Russia embody the forces of darkness, and that they are going down into desolation as they strike blow after blow at all the decencies of national and international life. The whole world is profoundly shocked, of course; but the whole world does nothing, and by that very inaction ranges itself by the side of the devastator. He who is not against Germany is for Germany. He who is not against Russia is for Russia. This is profoundly true even though in either

case he may utter the most condemnatory denunciations. I much fear that most of the neutral countries are generating for themselves a heavy karma, for had they abandoned their neutrality in the light of a clear perception of the real nature of this war, it might even now have been over; and if the League of Nations had been supported as it should have been supported, Germany might not have dared to go to war.

But because there are nations which are neutral to righteousness wrong continues on its horrible way, and hatred grows and cruelty and all that is of darkness. I wonder if, even though the American people are said to be at least 90% for neutrality at present, the time will come when once again, at the last moment, she will have the insight to abandon it, and help the world and herself once more to become redeemed from desolation. I think she will, I think she must, if she herself is to enjoy the fruits of the greatness which more than sixteen decades ago was set for her achieving. There is no question before her of becoming immersed in the slough of the western political despond. The disease of the war spreads far and wide throughout the world. It is in the United States of America as it is everywhere else, and every country must today be busy fighting the war within her frontiers

and no less without her frontiers. Isolation belongs to yesterday. It is of the dead world. It has no place in the new, for the world is becoming one world, and is not any longer remaining a mass of unrelated units.

In any case, I hope that every member of our Society gains strength and inspiration the more darkness seems to be conquering. Darkness cannot keep victory for long, and we Theosophists who know this to be true can well afford to stand firm amidst the seeming defeats, realizing as we do that they are the precursors of victory. My heart bleeds for beloved Finland—one of the finest of peoples with one of the finest Sections in the world. I think of my many friends there who are now suffering deeply, as I think of their more than wonderful welcome to Rukmini Devi and myself when last we visited them. Russia's aggression is indeed a tragedy, utterly unprovoked as it was, with Finland eager to accept President Roosevelt's offer of mediation. But Russia has been encouraged in her evil ways by the example of the German rulers, and as the German people are helpless, so now are the Russian people helpless no less. How is it that some of the greatest countries in the world are always chosen for crucifixion? In the last war it was splendid Belgium. In this war it is Poland and Finland,

with more perchance to come, with the crucifixion of Albania, of Abyssinia, of Austria, of Czechoslovakia, and of China, to prepare the way.

Quem Deus vult perdere prius dementat. Hitler is indeed mad, and, as we now perceive, so is Stalin. Karma will cause them to be lost for many an incarnation. But their madness will work great and terrible havoc ere its power passes away from them and they are set back to begin again an upward climb through the very darkness and misery they have inflicted upon others

* * *

PRANJIVAN ODHAVJI

From one point of view I very deeply regret to record the passing away on November 29th last of one of the noblest of our Indian workers—Mr. Pranjivan Odhavji, of Bhavnagar, Kathiawar. He joined The Theosophical Society in the year 1899, and from the very beginning of his membership was a loved friend of the leaders of the movement. His own personal life was strewn with hardships, all of which he bore with remarkable fortitude. And his membership of The Theosophical Society was thereby strengthened into a very wonderful loyalty to the Masters' work and to Their representatives in the Theosophical world, and into a generosity of support of Theosophical causes almost

unique in the history of The Society. He never had to be asked for help. He always sought out the need and gave to the full measure of his capacity, and wherever possible anonymously. He gave in secret lest he be thanked in public. Both Dr. Besant and Bishop Leadbeater admitted him to intimate friendship, rejoicing in one who was, and of course still is and ever will be, the perfect Indian gentleman with all those old-world Indian courtesies and manners which make the Indian gentleman one of the greatest gentlemen in the world.

From another point of view, however, I am glad he has been allowed to take off his physical body, for it was in very indifferent health, and he will now be wonderfully happy in close relation to his Master and to all other elders who will have welcomed him home to a short but beautifully recreative rest.

We shall indeed miss him from the physical plane, and specially from the Conventions he has hardly ever missed. But he will be with us all until the end, and in truth we shall be together for ever. Death does not part us. It draws us all more closely together. Death after death makes the nearness nearer, until in the midst of a glorified individuality we become still more gloriously one.

George S. Arundale

EVERY NATION IS A WORD

Every nation is a Word in the world-song of Life, a class in the world-school. Each nation has a specific lesson to impart to those who have the honour to be among its citizens. Every citizen must learn to speak the Word and to master the lesson. Shall I daringly suggest the nature of the Word some individual nations seem to be striving to contribute to the world-song, the nature of the special lesson each seems to be appointed to teach its citizen-students? . . .

India: The Spirit of Aryan civilization and culture—latent in India as she is today, but moving towards renaissance. India is the heart of the Aryan world.

Italy: The Spirit of Independence, curiously permeated by the Spirit of Law. The Spirit of Culture in its western aspect.

France: The Spirit of Individuality, and of emotional and intellectual brilliance.

Germany: The Spirit of Discipline, strangely and wonderfully permeated by the Spirit of the Quest.

Holland: The Spirit of matter-of-fact Common Sense, of Probity, and of Receptivity for Practical Idealism.

England: The Spirit of matter-of-fact Common Sense, of respect for Law and Order and Tradition, and of Practical Capacity.

Scotland: The Spirit of matter-of-fact Common Sense, of Practical Capacity, and of making Oases out of Deserts. And fragrant with intimations of other worlds.

Ireland: The Spirit of Culture, and of closeness to Nature. Perhaps a beautiful bridge between the human and the angelic kingdoms.

Wales: The Spirit of Culture, different from that of Ireland, and of closeness to Nature. Fragrant, too, with intimations of other worlds.

Russia: The Spirit of Holiness, Mysticism and Culture.

Belgium: The Spirit of Independence and Virility.

Spain: The Spirit of Culture, Independence and Adventure.

Portugal: The Spirit of Culture, Independence and Adventure.

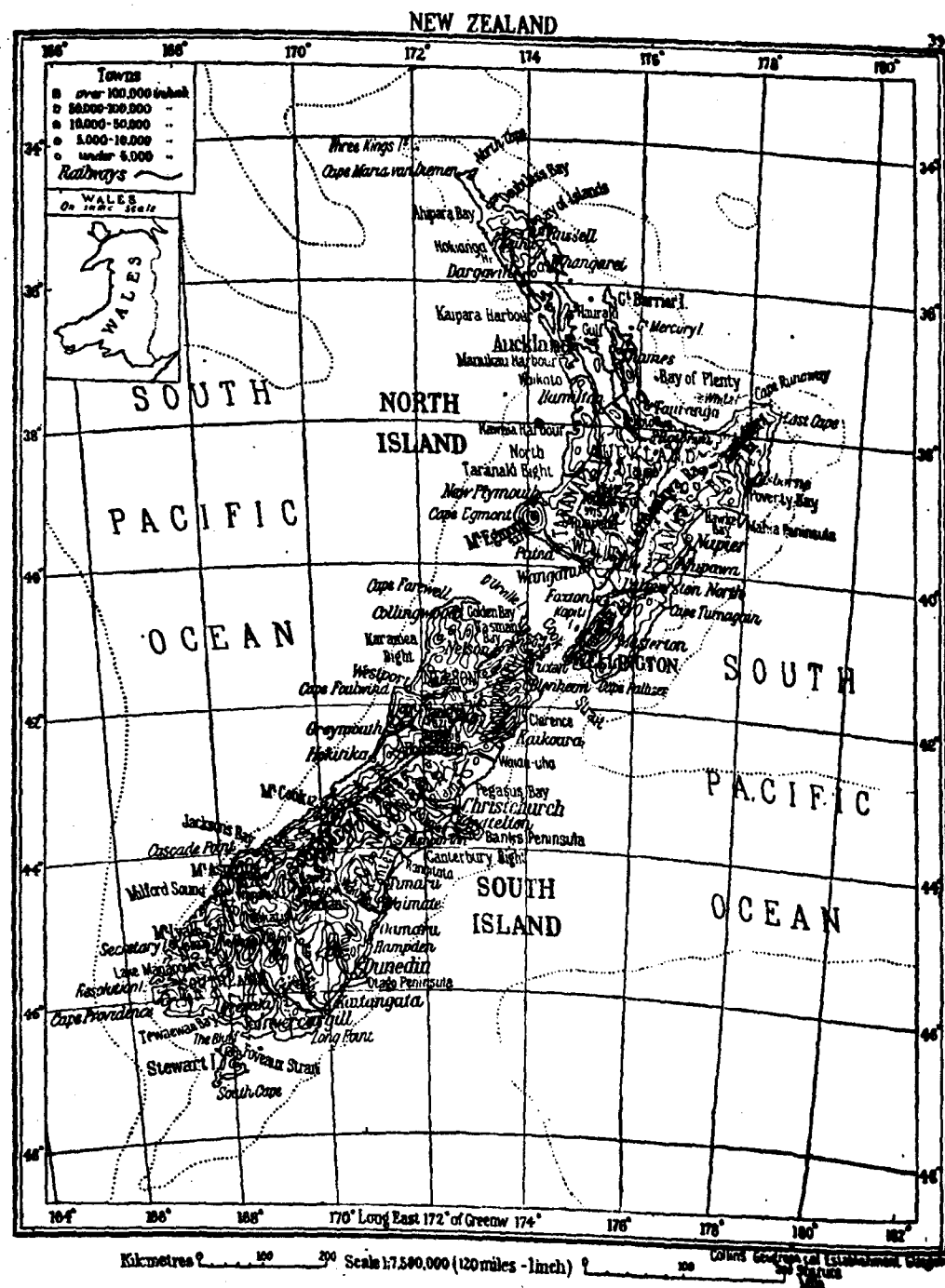
Austria: The Spirit of Culture, into which the Spirit of the Quest largely enters.

The United States: The Spirit of the Quest of the New Age, and of giving spiritual values to material things.

Australia: The Spirit of Adventure and of Brotherhood, to which may be added a widespread Appreciation of the Beautiful.

New Zealand: Britain in youthful and beautiful setting.

—From *Gods in the Becoming*, GEORGE S. ARUNDALE



THE STORY OF NEW ZEALAND

BY ROBERT GILKINSON

IN the eyes of the student used to telling the history of the old lands of the world—India, Egypt, Babylon, Nineveh, Greece, Rome, even the modern states of Europe—New Zealand is an extremely juvenile country with all its history before it. Yet this young colony, consisting of three little islands lying lonely in the great Southern Ocean, has already experienced great changes and has witnessed scenes of thrilling incidents and adventure.

First sighted by Abel Tasman, in the days when Charles I was king in England, explored and mapped by Captain Cook in 1769, these islands yet remained an unclaimed and unwanted part of the world. A few whalers, sealers and adventurers used to rendezvous in some of the bays on the coast-line which offered a haven of refuge, but the British Government steadfastly refused to annex New Zealand or to accept any responsibility in connection with it. Statesmen considered the boundaries of British possessions were already too extended, and declined to annex a country which was full of ferocious and warlike cannibals and which, being 16,000 miles from

London by sail, might be deemed at too great a distance to be controlled or protected. However, at last the English Premier was forced to take action by the fact that the French were known to be casting longing eyes on the South Island, and by the further fact that an English Company with powerful political influence, known as the New Zealand Company, had decided to colonize parts of both islands. Accordingly, at the end of the year 1839, Captain Hobson was sent out to make terms with the Maoris (the native race), and if they consented, to hoist the Union Jack and assume the governorship of the young colony.

AT WAITANGI AND AFTER

Then followed the great national gathering of the Maori people under their chiefs at Waitangi and their historic meeting with Captain Hobson. The Maori had no king, so it was necessary to get the consent of every chief and tribe. The scene was a most spectacular one. A vast number of chiefs with their followers gathered on the lawn under gaily decorated tents which had been provided for them. Clothed in their native costume

and carrying their spears and green-stone *meres* [clubs], they made a most impressive appearance. Captain Hobson, with the officers of H.M.S. "Herald" all in uniform, the missionaries and the French bishop marched in procession to a raised platform, and then followed a keen discussion on the advisability of the Maori people accepting the proffered treaty and becoming subjects of *Wikitoria te Kiuni* as they called Her Majesty.

Two of the chiefs (influenced it was thought by the French bishop and certain traders) led off the opposition, and one made a most impassioned address which for a time nearly prevented the adoption of the treaty. Stripped of his mat and encumbrances, he ran up and down the lines of his hearers gesticulating wildly and crying: "Send the man away. Do not sign the paper. Your lands will be taken from you, and you will become slaves."

The tide turned when the friendly chief, Waka Nene from Hokianga, spoke. He reminded his people of how their characters had been raised by intercourse with the English; how they could not carry on without frequent inter-tribal wars causing much bloodshed, and then turning to Captain Hobson said: "You must be our father. You will preserve our customs and our lands." That great speech was the turning-point. Nene signed, and

after that practically all the chiefs did so by putting their tattoo marks on the document.

Thus New Zealand became a British colony. The flag of Great Britain was run up amid rejoicings, and the guns of the warship thundered forth a salute of 21 guns.

Wake Nene remained until his death the true and trusted friend of the settlers, and in later years his counsel was much sought after by Sir George Grey and other governors. True it is that in the course of years there were many dark days and misunderstandings when the dark-skinned native fought his white brother; but throughout, the English settlers have sought to observe the terms of the treaty and the English judges have enforced its provisions. From time to time difficulties arose through not understanding Maori customs and through the multiplicity of natives claiming an interest in certain lands, but a special court was set up to deal with these questions, and it may be truthfully claimed that no other people ever more fairly and honestly treated any native race, paying for all the land required, and taking all possible means to avoid the exploitation of the Maori. The historian, Rusden, in his first edition of a history of New Zealand, made some serious charges against New Zealand politicians and warriors, but John Bryce, who had fought in

the wars and later become Native Minister, took action in the High Court, London, and after a hard fought trial in which he disproved all allegations, obtained judgment for £5,000 damages and an injunction. Since then, calumniators of New Zealand soldiers have been more careful.

BRITON AND MAORI

And now the scene changed. To the new colony poured out the early pioneers from the overcrowded old land. To Auckland, the new capital selected by Governor Hobson, came settlers from all parts of Britain. To New Plymouth, Nelson and Wellington flocked many who had purchased their lands from the New Zealand Land Co. As Lawson sings:

They sailed away in the ships that sailed
ere science controlled the main,
When the strong brave heart of a man
prevailed as 'twill never prevail again.
They knew not whither—nor much
they cared—let fate or the winds
decide—
The worst of the Great Unknown they
dared in the days when the world
was wide.

The pioneers of the North Island, in addition to all the difficulties to be met with in a new country, had very great trouble in getting titles to the lands they had bought and paid for; and, worse still, frequently found themselves in jeopardy at the hands of the natives. Many a cruel raid was made by the Maori

tribes on inoffensive settlers because of some unintentional infraction of Maori law in some other district. Without any warning, an outlying settler might find his house surrounded by hostile natives who would show no mercy to man, woman or child. Houses were burnt, crops stolen, cattle driven away—sometimes the farmer and his family slain on their own threshold.

Such incidents led to punishment and retaliation and devastating Maori wars. The British Government sent out General Cameron, a veteran with Crimean experience, with 10,000 men to crush the rebellion. This army marched into the Waikato Valley, captured many *pahs* (i.e., carefully built forts of the natives) and drove the enemy into the depths of the bush. Though defeated, the Maori warriors won the admiration of their foes by their splendid fighting qualities, their skill in preparing fortified positions, and their extraordinary aptitude for carrying on operations in the bush. Eventually the British troops were withdrawn and the colonial regiments, with the assistance of friendly natives, completed the driving back of the Maoris from the settled districts. The irreconcilables then fell back to the centre of the North Island around Lake Taupo, and it was decided to press them no further. The Maoris said: "Leave us alone,

and we won't attack you." No formal terms of peace were signed, but it was practically agreed not to interfere with the Maori remnant in its central stronghold which came to be known as the "Maori King Country."

By this time the Maoris had given themselves a king, but he was only acknowledged by some of the tribes. In the King Country, the Queen's writ did not run and only Maori law prevailed. If a criminal escaped into that country he was not followed, and could only be captured if he ventured out again. Kereopa, the murderer of Mr. Volckner, the German missionary, took shelter for years in this Alsatia but was eventually caught outside. Te Kooti who, with his followers, had been guilty of ravaging the East Coast and of wholesale murder of men, women and children, was eventually so pressed by Colonial troops and their native allies that he was forced to take shelter in the King Country. There he remained and the Government, not being anxious to cause another war, did not attempt to arrest him, and thirteen years after the crime, granted him a pardon.

Thus at length the old generation of irreconcilable hard fighters passes away, and their successors agree to the opening up by road and railway of their last stronghold. And now Briton and Maori are as brothers, and shoulder to shoulder

have fought on the blood-stained heights of Gallipoli and the flooded trenches of Passchendaele, and once more are volunteering to help the old land against Germany in the battle for justice for all small States.

THE GOLD-DIGGERS

In the South Island there was no native difficulty. The settlers there had to contend only with natural obstacles, yet the life was full of adventure and thrill. The Province of Otago was founded by the Free Presbyterian Church of Scotland and was very largely settled by people from that country. Canterbury, on the other hand, was a settlement of the Church of England and has still many of the features of an English county. However, all such special settlements gradually lost the odour of separatism and became merged in the general colony of New Zealand.

In 1861 a rich gold-field was discovered by Gabriel Read in Otago, and this led to an inrush of gold-miners from all parts of the world; later the West Coast of the South Island had a similar experience, while in the North Island, at the Thames and Waihi immensely rich gold reefs were discovered which, worked by large companies, have produced great quantities of gold. The general result of the gold discoveries was to push the country rapidly ahead.

The special settlements became more cosmopolitan, and the towns became exceedingly progressive. The gold-diggers proved themselves to be a particularly fine type of colonist—brave, adventurous, strong, patient, enduring; and not only the diggers flocked to the rising towns, but merchants with a keen eye to the remarkable development of the young land and many professional men of high standing were drawn to assist the new Eldorado. Thus the years 1862 to 1865, in spite of the drawback of the wars, marked a very notable expansion in New Zealand cities.

NOBLE PIONEERS

The life of the early settler was a hard one, yet full of the joy of meeting difficulties and triumphing over them. There were dangerous rivers to cross, mountains to climb, new country to explore, forests to fell, fences to erect, huts and barns had to be run up, horses trained, land broken up. On the women especially the life was severe; many miles from a centre, medical help was rarely obtainable. The only society was that of a neighbour perhaps many miles away. Roads were non-existent: the traveller followed the tracks over the hills made by the wheels of a bullock dray, or a "corduroy" trail through the bush; stores had to be brought from some centre by pack-horse or bullock-waggon. Yet the people

were happy—probably more contented than they are now with all the luxuries of civilization. There was always a rich plenty at country houses of the good things produced on the farm eked out with native produce. Visitors were pressed to stay, and no wanderer was ever turned away hungry.

In such a life the cordial virtues flourished; men and women were simple, downright, generous, hard-working; their life was near to Nature and they understood and loved the secrets of the lonely hills and the spreading forest. Their reward was not in gold, but ever looked to the future of their families and of the young nation they were helping to build.

NEW ZEALAND TODAY

New Zealand today with its lofty buildings, its noble churches and halls, its railways and electric works, its factories and workshops, has grown up within these hundred years as the result of the far-seeing minds, the energy, the skill of those noble men and women—the early settlers—who have now passed away. Of them McKee Wright says:

Some of them down in the cities under the marble are laid;
Some on the bare hillside sleep by the lone tree shade;
And some in the forest deeps of the West in their silence lie
With the dark pine curtain above shutting out the blue of the sky.

BARON RUTHERFORD OF NELSON: NEW ZEALAND'S GREATEST SON

BY J. W. SHAW, M. A.

ON 30 August 1871, there was born into the home of James and Martha Rutherford, of true pioneering stock both of them, a son, the fourth in their family, to whom in due course was given the name Ernest. It was a typical settler's home, nothing elaborate, plain but friendly, the centre of the daily struggle with nature for the necessities of living. It lay at Brightwater, a few miles out from the quiet old town (as New Zealand counts age) of Nelson. On 25 October 1937, Lord Rutherford of Nelson was buried in Westminster Abbey, close to the ashes of Newton, Kelvin and Darwin, universally deemed worthy to lie as an equal with such comrades of his rest. And from every land where knowledge and the achievements of the mind are held in reverence, came willing tribute to the greatest Briton of our day. A long and splendid road he had come—from the simplicities of a struggling colonial home to the glory of the National Valhalla.

New Zealand, small and remote and very conscious of its newness, the scene of the great man's early

years and always the home of his heart, has thrilled to the triumph of the man it shaped and made aware. Our history, as the history of every land, is made up mostly of the faithful toil of obscure folk who fill their little place and pass on unremembered by the hurrying generations. But life can never be the same to a people that has produced a man indisputably great by all the highest standards. Its pride in the supreme figure it has given to the world touches all its life. It is justified in its own eyes. The splendour of the one becomes the inspiration of the many. Something formative enters into the national life, a new self-respect, a deeper faith in our manhood as our own special circumstances have evolved it.

THE PIONEER LIFE OF N. Z.

The life of the New Zealand pioneer gave few opportunities for the development of culture. Life was too hard. To wrest a living from the soil demanded the last ounce of physical energy of both men and women. It was weary toil-worn settlers who gathered in

the evening round the fireside with still a hundred tasks to occupy mind and hand till bed claimed them. In the farm-house the kerosene lamp and the home-made candles gave a feeble light. The sowing of wheat was for people like the Rutherfords, who were engaged first in saw-milling and then in flax-milling, a twilight task. The grain thrashed from the ear with flails on the barn-floor by candlelight, had to be carried to the nearest flour-mill on stalwart backs. Life was isolated too. Each family group tended to become a microcosm, largely self-sufficient. But if contacts outside the family were rare by modern standards, there was a very unmodern completeness of understanding and tapping of resources within the family circle. Home meant the biggest thing in the world to young lives finding what they were worth very satisfactorily within its narrow but very precious shelter. Minds struck fire from kindred minds. If mental stimuli were few, they were genuine and struck deep. Spiritual values had a place impossible in the distractions and competing interests of the more varied life of the town. The country home was no centre of stagnation. From pioneer homes came into New Zealand life many of its most potent inspirations. They wholly misunderstand the forces that have made New Zealand who minimize

the part played by the constant stream of young life shaped in the homes of the country.

In another direction the pioneer life helped to mould Rutherford. He was fortunate in the blood from which he came. His father was a sturdy Scot who was brought as a very small child to Nelson by his pioneer parents; and Rutherford's mother also came of a pioneer family from Sussex.

Only men and women of high courage would dare to tear up the roots so deeply thrust into the soil of the old land. Only men and women ready to take a big risk would commit themselves to the perils of a voyage over 12,000 miles of sea to a land where everything had to be made from the beginning, and where in addition to the herculean tasks of breaking in the forest and the wilderness and the swamp there was also the menace of a strong and warlike native race. Only men and women of exceptional self-reliance would surrender the comforting support of an ancient social system, and commit themselves to the isolation of a land without institutions and traditions of its own. The testing of colonial life, too, soon weeded out the physical weaklings. As they said of the early settlers in California, the cowards never set out, and the weaklings fell by the way. It was a ruthless winnowing, but it inevitably selected the true

grain. On both sides Rutherford had this strong self-reliant blood. All his early environment would deepen the impulses in him through the stock from which he came. The pioneers had to face every situation as it arose. There was nothing to guide them but their own common sense. They had to weave all their own patterns of living. There was no custom or chart to guide them. They could not depend on others. When difficulties arose they could not ask what some one else was going to do about it. Neither could they demand what the Government intended to do. They were thrown back on their own skill and resource.

So perhaps we may be pardoned if we insist that Rutherford's early years were very far from being a handicap. He would have been the last to suggest such a thing. The healthy life of a New Zealand country home with its constant demand for meeting, by native common sense, every new situation as it arose, developed not only a robust body but an attitude of mind and a strength of resolution that gave an admirable foundation for the man of science.

EDUCATION IN NEW ZEALAND

Nature and nurture combine to make a man, even a genius. The blood Rutherford inherited and the discipline of a happy pioneer home helped to form the life that was

ultimately to tower among the greatest of the human race. It remains to determine the contribution made to the man by his more formal education. Like all other educational institutions New Zealand's schools have for long been subjected to hostile criticism. And like all other schools they present an easy target. The perfect system of education will probably be devised when the Greek Kalends arrive. All systems tend to become rigid and conservative, especially national systems in a strongly democratic community. Free, compulsory and secular education was established in New Zealand by the Act of 1877, just in time for Rutherford to take advantage of it. The national schools in his day had something of the freshness of the dawn about them. They were new, with nothing stereotyped, necessarily experimental, a pioneer venture in perfect harmony with the pioneer spirit still dominant in the land. They gave a rich field to enthusiasm, and mere routine efficiency had not become the *summum bonum*. Most of the problems that have vexed later educationists had not risen to consciousness. Education was a good thing *per se*. Knowledge was the birthright of every young citizen. The intricacies of the educational process did not worry them. They had no clear-cut ideas of the ends of education. The school was the gateway to a

vast enlargement of knowledge and capacity and experience. How the children were to be guided into the new land of delight depended on the vision and ability of the teacher.

As a democratic community New Zealand set itself as far as possible with its limited resources to place a sound education in what it deemed the fundamentals, within the reach of all the children in the land. The children of rich and poor alike should have intellectually the same start in life. To further this end a system of scholarships was inaugurated to open the doors of secondary schools and the University to young people of ability, who in the ordinary course of events would be barred through the inadequacy of the family exchequer. Later the secondary schools were to be thrown open to the whole community, but Rutherford had left New Zealand before that progressive step was taken. In his day the primary school pupil of special promise could win in public examination a scholarship entitling him to free education in the secondary school with a small sum added to cover the cost of books and other equipment. For country children a special boarding allowance was added. After two years the pupil could sit for a further scholarship that would take him through the secondary school to the University stage. There was then open to him the possibility of winning a

University scholarship that would take him to his first degree. The scholarship method selected from all over the land, both in town and country, boys and girls of special ability and industry, and opened to them the whole extent of the New Zealand education system.

Rutherford reached the University by this route. Scholarships he took in his stride. He was educated at primary and secondary schools in Nelson, Taranaki and Marlborough. When he was sixteen he entered Nelson College as a boarder. Nelson College was and is one of the finest schools in the Dominion. Rutherford entered enthusiastically into every phase of the life of the school, an eager student, a vigorous athlete, loving every minute of the rich social experience such a school offered to any normal boy.

AT THE AGE OF 24

Again by scholarship he took the next step, his opportunity to work for his degree at Canterbury College, Christchurch. How he used his time may be gathered from the official records of the New Zealand University: In 1889 Rutherford E., Public School, Havelock, Nelson College, came fourth in the New Zealand Junior University Scholarship examination, presenting as his subjects: Latin, French, English, Mathematics, Sound and Light, Mechanics. A later entry

thus sums up his career. "Rutherford Ernest, B.A., 1892, M.A., 1894 (with double First Class Honours in Mathematics and Physics), B.Sc., 1895, D.Sc., 1901." He tried his hand at teaching during these years, but the young barbarians were too much for him. Later he was to become one of the great seminal teachers of our time, but his forte did not lie in teaching the young mathematical idea to shoot in the uncongenial soil provided by the lower forms of a New Zealand school.

It would be interesting to speculate what Rutherford would have achieved had he been limited to New Zealand. It is difficult to imagine his eager mind, his resolute purpose, and his superhuman concentration not making their mark wherever they were given a field of operation. But there is always the possibility of even the greatest talent rusting unused for lack of opportunity. There may have been buried in quiet villages mute inglorious Miltons. But Rutherford was given his chance in the one field for which everything hitherto had been preparing him. When in 1851 the Great Exhibition organized by the Prince Consort had come to its spectacular end, there were funds out of profits which were invested and applied for the development of scientific research by promising students in the colonies. Rutherford was awarded one

of the 1851 Exhibition Science Research Scholarships. It was for two years and was worth £150 a year—not a great sum by Rhodes standards, but worth more than it is now, and quite adequate for a keen man who knew what he wanted.

HE FINDS HIS LIFE'S WORK

Rutherford entered Cambridge in 1895 and found at once the direction of his life's work in his association with Sir J. J. Thomson in the Cavendish Laboratory. But before calling down the curtain on this the New Zealand phase of his life, necessarily ordinary enough in actual achievement, yet giving him all the impulses that afterwards were to be so signally realized in his world-shaking triumphs, it is worth remembering that Rutherford got his chance in the big things because the New Zealand Education system provided for him a succession of ladders from stage to stage, and he was able enough and keen enough to take full advantage of them all.

I have perhaps unduly stressed the New Zealand background to Rutherford's lifework. But it is the aspect of the man that naturally comes uppermost in a New Zealander's mind in assessing our country's achievements in its centennial year. The country that for twenty-four years shaped him from the materials his ancestry provided

has some share in the making of his magnificent gifts available for the rest of mankind.

Once upon his chosen road, Rutherford went on from strength to strength, from victory to victory. Ivor B. N. Evans in his *Man of Power* records the early impression created by Rutherford among his fellow research men at the Cavendish:

It was one of his greatest gifts, his extraordinary energy, that made the first deepest impression. He gave the impression not so much of being clever, but of possessing greatness. His intellectual machinery was not dazzling; he did not appear to be subtle; but his intense enthusiasm made his colleagues feel that his intellect was brightly illuminated with a tremendous inner light. They were startled, it was said, by the illumination of the ideas in his mind.

Possibly there is a reading back into the past of ideas formed in the light of his later work. But that incandescence of a man's powers which we call genius was a special gift of the gods, something inherent in his make-up, waiting for the appropriate challenge to call it forth. Rutherford may well have known from the beginning that here at last had he found himself, with a corresponding quickening of tempo and heightening of tension.

THREE GREAT DISCOVERIES

Rutherford's achievements during the next forty years are deeply written into the history of our times. After much valuable preliminary

work with his master, J. J. Thomson, he set himself to an investigation of radio-activity. This work, begun in Cambridge, was carried to a sensational conclusion in Montreal. Rutherford had accepted the chair of Physics at McGill University. He was only twenty-eight years old. He spent eight years in Canada and drew to his laboratory brilliant young men from all over the world. His first major achievement is linked to his Canadian experience. He discovered that radio-activity was due to the actual disintegration of the atom.

The radio-active atom by shooting out these rays, changes into an atom of a different substance, having a lower atomic weight. The new atom may also be unstable and disintegrate into yet another atom. This process may continue through a long series of changes before a stable atom is reached" (J.W.N. Sullivan).

You might say that Rutherford had discovered in Nature the master alchemist. For no reason that we could determine there was going on a constant process of disintegration and transmutation, one element actually becoming another. Nature had been operating her own philosopher's stone since the beginning of things. It was left to Rutherford to surprise her secret.

Rutherford's discovery placed him in the forefront of modern scientists. He was invited to Manchester University. Here he continued his investigations into the atom. It had become obvious in

his first great discovery that the atom was not a solid indivisible body as had been taken for granted by previous science. In 1911 Rutherford was able to announce that the atom was in reality a miniature solar system, his second great epoch-making discovery, and perhaps the most significant. Long before him speculative thinkers had believed that there ran through the world a series of correspondences. The infinitely small would follow the same laws as the infinitely great. But it was left to Rutherford to demonstrate that in the atom a central nucleus held satellites at proportional distances as the sun held its planets.

Rutherford's third great discovery was that the atom could be artificially disintegrated. Nature was not the only alchemist. Man could tackle the atom, and by a concentrated bombardment of special rays secure the break-up of the atom and the consequent transmutation. The further implications of his revolutionary discoveries he with all other workers in his special field was engaged in working out in his last years. Nothing quite so sensational was to come from his eager teeming brain. When he died suddenly in 1937 he was still at the height of his powers.

HIS GREATNESS AND HIS SIMPLICITY

It is plain from the testimony of the leading scientific men of our day that it is almost impossible to

overestimate the stature of his towering figure. His famous collaborator, Professor Niels Bohr of Copenhagen, called him one of the greatest men who ever worked for science. "We may say of him, as has been said of Galileo, that he left science in quite a different state from that in which he found it." Another affirms that "he discovered a new world, not by accident or lucky guess, but by working on strictly scientific lines, building on previously established bases."

What he achieved as a man of science has been indestructibly built into the heritage of the ages. The future with a truer perspective will assess his ultimate value with more certainty than we can conjecture it today. Others will build on his foundations, and he marches with sure step down the future to immortality. But we who are his contemporaries have at least this special privilege, we can know the personality through which this man of supreme genius expressed himself in his own character and in his relations with his fellow-men. What manner of man was Ernest Rutherford? We know that while he was capable of terrific concentration on the ends he had set himself, he was in reality a man of wide interests and sympathies. He always kept his friendships in repair. His colleagues and students regarded him with profound reverence for his scientific eminence and

with equal affection for the man who believed in them, encouraged them and was always generous with thanks and praise. He was modest too. "After all my years of study and experiment," he said, "I know little more than when I started out." When he built on other men's labours he was prompt to acknowledge his indebtedness. As he had been brought up close to the soil he never lost the simplicity and directness bred into him by those early associations.

"It's a great thing life," he once said. "I wouldn't have missed it for anything." At a school break-up he advised the boys to be keen on their job. Enthusiasm made everything worth while. That boyishness never left him and endeared him to a wide circle who would have been otherwise petrified by his eminence. Life was great fun. It would be hard to imagine anything more different than the happy sometimes boisterous Rutherford, full of the joy of living, and the dessicated inhuman scientist of the popular view. Something was created in the eager boy exploring the New Zealand countryside that remained a priceless possession in the days when his name rang round the world.

HIS IDEALISM

He was a capable man of business too. The public positions he held demanded high organizing

power. And he was always equal to every demand they placed upon him. In his later years he became the head of a great organization which found useful work for continental scientific refugees driven from their laboratories by the stress of European politics. Hundreds were provided for, and many men of eminence who had definite contributions to make to scientific research were placed where they could still carry on their work. Nowhere else perhaps did Rutherford's greatness of heart and his outstanding organizing ability find fuller scope. With his business ability he could have commercialized his splendid gifts to his own profit. But he was frankly not interested in that aspect of things. He ended his days with very little more money than when he began. His treasure was elsewhere.

He was afraid that the triumphs of science which might, if wisely used, make the world a much better and happier place, might be used to increase sorrow in the world, to destroy and not to build up. He recognized that the man of science was not concerned with the why of things, but only with the how. This was a severe limitation of reality. There were wide areas of human life outside the scope of science, and these too must be diligently cultivated. He believed firmly in developing the arts. He foresaw disaster if absorption in

material things led to the neglect of spiritual and ethical values. Life could not advance on only a narrow scientific front. The whole man must advance or mere scientific progress might end in destruction.

The liberal humanity of the man shone strongly in his last address of all, the address he prepared for the Indian Science Congress, but which was delivered by another as a voice from the grave:

"While the study of modern science in India is comparatively recent, it is well to recall that India in ancient days was the home of a flourishing indigenous science which in some respects was in advance of

the rest of the world at that time. May we hope that this national aptitude for abstract and experimental science shown so long ago, is still characteristic of the Indian peoples, and that in days to come, India will again become the home of science, not only as a form of intellectual activity, but also as a means of furthering the progress of her peoples?"

"What is wanted for progress" he once said, "is the knack of finding, so to say, God's idea of Nature." That was the quest of Rutherford's life, and chief among the seekers after truth in his own day and generation, he succeeded in it.

In 1911 Rutherford introduced the greatest change in our idea of matter since the time of Democritus.

—EDDINGTON

His refreshing personality, his dauntless spirit, the merry twinkle of his eye, the exuberance of his ever-youthful, ever-joyful enthusiasm: how can they be recaptured and confined within the limits of mere words? One can only say he was a man, a peer among men.

—BALDWIN



THE RT. HON. M. J. SAVAGE
Prime Minister of New Zealand



By courtesy of the N. Z. Government Tourist Dept.

THE POLITICAL IDEALISM OF NEW ZEALAND

BY THE RT. HON. M. J. SAVAGE

Prime Minister of New Zealand

IT is a pleasure to know that an international journal—THE THEOSOPHIST—desires to obtain authoritative information about the political idealism of New Zealand and the aims and achievements of the present Government in the practice of its social policy. Need it be emphasized that I appreciate this opportunity of placing before numerous readers in many lands a plain statement of what the Government (of which I have the honour to be leader) has done, and what it plans to do when existing wartime hindrances to progress have been removed?

LAWS BASED ON CONSCIENCE AND COMMON SENSE

There is no necessity to make extravagant claims for New Zealand's first Labour Government, but I do assert that it has tried hard within a relatively short period to make laws in keeping with conscience and common sense. In other words, we have put into effective practice the principles of kindness to old people, invalids and the

poor, rewards for those who have earned them, and practical encouragement of the individual to know happiness.

All that may seem to political cynics as nothing more than sentimental idealism, but the record of achievements in New Zealand proves that our ideals were practical politics.

The statutes of the Dominion contain proof of my claim. Our improved social and industrial laws are a living force for the betterment of the people in every way, but particularly in respect of their health, work and opportunity for cultural development. No country in the world has enjoyed a greater measure of social happiness than that experienced in New Zealand during the past four years.

The basic policy of the Government is to eliminate the harsh inequalities in the economic and social system, and to establish as far as it is humanly possible to do so a standard by which "the workers share in the gain as well as in the toil of living."

RIGHT LIVELIHOOD FOR EVERY ONE

This was the declared aim of the Labour Government when it came into power: "To organize an internal economy that will distribute the production and services of the Dominion in a way that will guarantee to every person able and willing to work an income sufficient to provide him and his dependants with everything necessary to make a 'home' and 'home life' in the best sense of the meaning of those terms."

The Government held that by increasing the purchasing power of the community a powerful stimulus would be given to production, and it undertook that in the resulting prosperity it would see to it that the national income was more equitably distributed.

The policy of helping the less fortunate was justifiable on humanitarian grounds alone, but it was also sound economics and good business.

When the Government took office it immediately restored wages-cuts, and then proceeded to lift the rates of pay for all classes of workers. Workers on farms, in shops, in factories, on public works and in offices all benefited. The existing pensions system was liberalized, and pensions were introduced for the first time for invalids. The increased purchasing power gave a powerful stimulus to production, and more work was soon available

for every one. Young people who had been deprived of the opportunity to work during the depression were rapidly absorbed into industry, and apprenticeship figures got back to normal.

Very soon the only people left on the unemployed register were those who were physically incapable of earning their living under a system of jostling competition. These people were adequately cared for by the Government.

WORKING CONDITIONS

Working conditions were improved, the system of compulsory arbitration for the settlement of industrial disputes was restored, and the 40-hour week of five working days was introduced wherever it was practicable. This not only gave the worker the opportunity to enjoy a long week-end of leisure and recreation, but it was also a means of spreading the work among more people. It proved a boon to workers and their families, and employers also appreciate their increased relaxation. Industry did not suffer. The national income increased. For the first three years of Labour rule all previous records of production were surpassed.

SOCIAL SECURITY FOR THE AGED AND INVALIDS

At the beginning of April 1939 there began, under the Government's comprehensive Social Security Act, the progressive introduction

of what New Zealand claims to be the best measure of social security in the world. The benefits include a payment of 30/- a week to every man and woman over 60 years of age—this means £3 a week for an elderly married couple with the right to earn an additional £1 a week. The benefit for adult invalids is 30/- a week. Hospital treatment and operating are free in the public hospitals; in respect of private institutions the Government contributes £3 a week for each social security patient. A free maternity service is in operation, and arrangements are being made for a free general medical practitioner service.

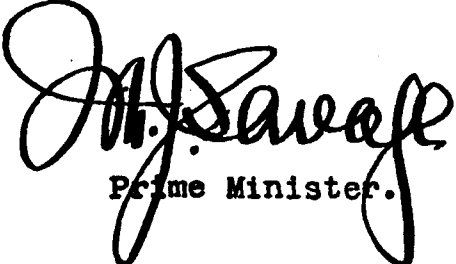
Already 87,000 old people enjoy social security benefits. Nine thousand widows and over 10,000 invalids participate in the scheme. In addition, large families, orphans, and incapacitated men and women receive allowances. Over 28,000

returned soldiers and war veterans draw adequate pensions.

SERVICE AND SACRIFICE

The housing of workers and their families has been an outstanding feature of the Government's social development policy. Over 5,000 dwellings have been completed and thousands more are in the course of construction. The State housing scheme will be carried on.

Today conditions have become abnormal in several ways because of the necessities of war, but general prosperity is still enjoyed. The fundamental policy of the Government will not be changed. Emergency conditions are being met with emergency laws. Equality of service and sacrifice is the Government's aim. The nation is at war. Yet the gains of peace and progress will not be thrown away. The best interests of our people will be first in all things.


Prime Minister.

EDUCATION IN NEW ZEALAND

BY L. F. de BERRY, M.A.

of the Department of Education, New Zealand

THE celebration of the Centenary of the incorporation of New Zealand within the British Empire affords a convenient opportunity for a brief review of the development of Education in this fair land so far removed from the Old World.

Particularly favoured has this land been, in that it was able to profit by the experience of the Motherland; it was peopled by settlers of an active and enquiring type of mind; and moreover it was enabled to start without some of the hampering precedents of the old land.

In the early years following Marsden's visit, the first educational efforts were directed towards the instruction of the native Maori youth, and the schools so established differed in no essential respect from those that British Missionaries were accustomed to establish and maintain in other savage or semi-savage parts of the world. Gradually, as white people settled, it became necessary to give attention to the education of European children who, in increasing numbers, were brought to or were born in New Zealand. Here and there

schools were established in many respects so diverse, and yet all more or less following the lines of those maintained by private enterprise or more frequently by the Church in England, Scotland or Ireland. Such, in brief, was the story of the beginnings of educational effort in this land.

A FINE EDUCATION ACT

The need for a system to embrace the whole country, and the need for public funds to provide for such a system moved Parliament, and in the year 1877 was passed the first Education Act in New Zealand. This famous Act fixed firmly and unmistakably the form of educational administration in New Zealand to such an extent that no subsequent Education Act or amendment has substantially altered its basis.

The fundamental clauses provided that Education shall be "free, secular, and compulsory"; and shall be administered by a central Department of Education over which a Minister of Education, a member of the Cabinet, shall be responsible to the Parliament and the country. The whole of New

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EDUCATION IN NEW ZEALAND

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Zealand was divided into 12 Education districts each governed by an Education Board. The powers of the Boards were defined and to them was given authority to erect and maintain schools, Normal Schools and Training Colleges. Additional powers included the appointing, payment and removal of teachers.

The purely local affairs of each school so established were to be managed by a School Committee elected by the householders of the district served by the school. Yearly Parliament voted the necessary money to provide for education. The amounts were partly computed on a capitation basis, but attention was paid to the building and other needs of the various districts.

To the Central Department, presided over by the Inspector-General of Schools, was given the power and responsibility of distributing the money voted by Parliament, and the responsibility for promulgating the course of instruction for the primary schools of the whole country; but the appointment of School Inspectors to whom was given authority over the instruction in the schools was, after much discussion, given to the Education Boards. The members of the Boards were elected by the votes of the members of the School Committees.

Such in main were the terms of the 1877 Education Act, and al-

though in 1904 an amending and consolidating Act was passed, the former Act is in essence operative today. The years following have shown a progressive development, of which the country may well be proud, and the ideal set before this young colony in those far-away days are progressively being realized.

In 1900 a comprehensive scheme of Manual and Technical instruction was instituted and in the years that have followed, the growth of practical and manual education has been such that today almost every boy in the schools of New Zealand has some instruction in practical work, and every girl in cookery and needlecraft. The Dominion is proud too of its 21 Technical High and Day schools giving a varied technical and cultural education to well over 13,000 students.

The system of permitting each of the 12 Education Boards to pay its teachers resulted in the establishment of twelve different salary scales, and in the practical immobilization of the teaching staffs within the boundaries of the several districts. For years the teachers strove, through their organization, for the establishment of a national scale of salaries and of staffing for the schools, for the centralization of the inspectorate under the Education Department at Wellington, and for all appointments to the

schools to be determined upon a Dominion basis of efficiency, and not upon the narrow one that prevailed—that of engagement by the local Education Board.

In 1901 the first measure of success came with the adoption of the Colonial Scale of staffs and salaries. Henceforth all teachers throughout New Zealand were paid upon the same scale. Thirteen years later the Inspectors were placed under the control of the Education Department, and in 1915 the teachers of the whole service were graded on the basis of efficiency, service, academic attainments and of position held. These reforms made it comparatively easy to bring into force a more equitable system of staffing schools and of paying teachers. The years following have seen the administrative side of Education gradually becoming more fitted for the realization of the great ideals that it set itself. A reorganization took place in 1914; its chief officer became the Director of Education; and as the Department has the duty of disbursing the money voted by Parliament its power became greater and greater; for in New Zealand the system of local rating for the purpose of Education has never found favour.

KINDERGARTEN SCHOOLS

The education of the child under five is in the control of the New

Zealand Free Kindergarten Association, a body that, subsidized by the Government, has established 36 Free Kindergarten Schools. At the age of five the child enters the State Public Schools, though attendance is not compulsory until he reaches the age of seven.

At these primary schools the instruction is organized upon an 8-year basis; two years in the Preparatory division, four in Standards 1, 2, 3 and 4, and two in Forms I and II. Thus the average child completes his primary education at just under the age of fourteen. In the primary schools the curriculum includes English (Spelling, Writing, Reading, formal English and Composition), Arithmetic, History, Geography, Nature Study, Art, Music, Woodwork for boys, Needlework and Cookery for girls, and Physical Exercises. Great attention is paid to character-training, to health and to sport.

POST-PRIMARY SCHOOLS

Since 1932 there has been gradually established a system of Intermediate Schools, that is, schools intermediate in nature and function between the primary school—Standard 4—and the secondary schools which normally begin their course with Form III. At present there are 16 such schools and departments with just under 10,000 pupils. These schools provide an enriched programme of instruction

and afford opportunities for discovering aptitudes, and thus help in directing pupils to types of secondary schools and work that are best suited to the student's needs. In addition to the courses of work for the primary schools, Intermediate Schools have provided instruction in elementary language study in French and Latin, elementary mathematics, various arts and crafts, dramatic work, elementary science and social studies. Particular provision is made for the education of the non-academic type of child as well as for the gifted child who will go on to the more academic secondary school.

Secondary Education at first began in New Zealand under the auspices of the various Churches, but gradually the state developed its High Schools until today adequate provision is made for the full post-primary education of every child who completes his primary school course. No examination or test of any kind bars the way from the Kindergarten to the top form of the secondary school—that is, from the time the child is old enough to commence organized education until he reaches the age of nineteen years. Approximately 35,000 students are enrolled in the public post-primary schools of the Dominion. The number of State Colleges, Grammar and High Schools is 42, while there are 55 registered private secondary schools.

Private schools are required to be registered and they, equally with the State schools, are regularly inspected by the Inspectors of the Educational Department. In addition to the secondary schools, there are 306 registered private schools in New Zealand. As a consequence of primary education being free and compulsory it follows that the attendance of pupils reaches a high level. In fact the average attendance is over 92 per cent of those on the roll, and when it is remembered that population is scattered and that the great majority of the schools are small rural ones, this percentage is a fine index of the value the people of New Zealand attach to education and the influence of the schools.

A CORRESPONDENCE SCHOOL

In 1922 was established by the Education Department a Correspondence School to serve the educational needs of those children in light-houses and other places from which schools were inaccessible. The growth of this venture has been remarkable. Today the school with its total enrolment of not far short of 3,000, provides primary and secondary education for all pupils, who, for one reason or another, are unable to attend school, primary or secondary. In addition it gives specialized education upon a multiplicity of subjects to adults in all walks of life, on the farm, at

sea, on lonely islands, in construction camps, in prison, indeed anywhere. Where a need is found and where mail can reach, there the familiar envelopes of the Correspondence School go. Where it is possible and necessary, pupils are conveyed free of charge from their homes to the nearest primary or secondary school, and grants are made to pupils obliged to live away from home in order to attend school. Where necessary free textbooks are provided. Thus it will be seen that "free" education is no over-statement of the position in New Zealand.

THE SCOPE OF THE EDUCATION DEPARTMENT

The value of books is recognized and liberal grants are made to schools for library purposes; while in the cities of Auckland, Wellington, Christchurch and Dunedin educational officers have been appointed, whose duty it is to utilize for the pupils and the schools the vast treasures of the museums and to co-operate in every way with the schools.

The Department prints and issues free to every child in the primary schools *The School Journal*, a publication that is used as the chief literary reader in the schools of the Dominion. The Journal is issued in three parts suited to the various sections of the school. Many schools are linked up with the National

Broadcasting Service and weekly lessons are transmitted over the air from Stations. Daily physical exercises are indulged in in all schools, and ever since 1912 there has been medical inspection of all the pupils. In this work 14 School medical officers and 28 School nurses are constantly employed. In 1921 a Dental Service was instituted, and up to the present over 250 dental clinics have been established throughout the country. Here the teeth of the primary pupils are attended to by trained dental nurses. The local administration of these clinics is in the hands of local committees, who raise funds to meet a certain proportion of the cost of operating the clinics.

All teachers in New Zealand schools are trained at one or other of the Training Colleges at Auckland, Wellington, Christchurch and Dunedin. Here the normal course is for two years followed by one year's teaching in the schools as a probationary assistant. The Training Colleges, while being under the control partly of the Department and partly of the Education Boards, yet maintain a very close connection with the University of New Zealand.

The University comprises the four University Colleges, at Auckland, Wellington, Christchurch and Dunedin, and has associated with it two Agricultural Colleges, one

at Palmerston North and one at Lincoln. In all there are 68 professors and about 4,500 students.

Provision is made for adult education also as apart from the University, and in this respect the Workers' Educational Association and the Country Library Service both play an increasingly important part.

Thus it will be seen that at no stage in his life need the citizen of

New Zealand feel himself unable to get in contact with all the best that modern research, education and culture can give him.

What does this cost? For the year ending 31st March 1938, the expenditure from public funds for education amounted to £4,619,134. This works out at somewhere about 37/11 per head of the population. Surely a very cheap investment for such a splendid service.

THE POWER THAT IS LOVE

Love, I believe, is the greatest power in the universe; and the only power which is absolutely complete in itself, and which embraces all other powers and qualities. We find it at work in every kingdom of nature, from the highest type of human love, to the apparently mechanical attraction of atoms and molecules; but it is the same force working in every department of the universe, no matter how great or small it may be.

But in the world we do not find love used consciously as a power except by a very few individuals. The popular idea of love seems to be that it is a sentimental, haphazard sensation which comes into and out of our lives from some mysterious source and of its own accord, like an erratic tide ebbing and flowing, and bearing us up or down with its motion.

We should endeavour to become a distributing centre of love, and act in the same way as a distributing centre of electricity, giving out our power for the lighting of the places of darkness in the world, and in the hearts of our fellow-beings. And the light of love is a far stronger light than any we can see with our physical eyes. Love is never lost, and if not reciprocated will return and soften the heart.

A YOUNG NEW ZEALANDER

NEW ZEALAND: SCENIC GEM OF THE PACIFIC

BY A. H. MESSENGER

Publicity Officer, Government Tourist Dept., Wellington

NEW ZEALAND with its long rugged coastline indented with thousands of beautiful bays and harbours, is noted for its great natural beauty. Inland, where mountain peaks and ranges, glaciers, lakes and fiords are found in their magnificent setting of primeval forest, this beauty is enhanced to a very great degree. It is this wonderful variety of scenery that has made the Dominion famous throughout the world as a paradise for visitors from less favoured lands.

The climate is of such an equable nature that great changes in temperature are never experienced. The mean heat of summer and of cold during the winter months is considerably below that of the larger continents of the world. There is an abundance of sunshine throughout the seasons, and a bountiful rainfall which gives the country that fresh verdant appearance so favourably commented upon by visitors.

NORTH—A LAND OF JOY

The North Island of New Zealand differs entirely from the South

in its general contours and physical features. The long, narrow peninsular of the North Auckland district with its winding tidal arms and rivers overhung with crimson blossoming pohutukawa trees, its kauri forests and rolling farm-lands, has a peculiar charm and beauty of its own.

To the Maori, this country was known as the land of "Taiaimai"—a name of beauty and of leisure to the Maori, states Mr. James Cowan. This lovely district with its softly contoured, long extinct volcanic cones, its waving puriri woods like oak forests where the gentle wood-pigeon flocked during the berrying season, its bright streams and prolific soil, was a country apart. "The puriri trees laugh with joy" is an old Maori proverb, an expression embodying love of land and home, congratulations, joy of life. There is none but can sense this joy of life all the year round in this heart of the North.

SOUTH—A WORLD OF ENCHANTMENT

South of the shining waters of the Waitemata, Auckland's beautiful

harbour, lies a new world of enchantment where broad rivers flow to the sea from the heart of the Island. Here are great volcanic peaks slumbering now under their mantle of snow, though once active enough with inner fires and flowing lava streams.

Mountain flowers beautify the wide, tawny tussock plateau from which they rise, and forests of beech, rata and luxuriant fern and creeper growth mantle the surrounding country.

Close by, lies the Dominion's great thermal district with its many lakes and geysers and boiling springs, while Taupo, almost an inland sea in its wide circumference, lies like a great blue heart in the centre of the island. In spring-time the shores of Taupo are a sheer delight with their groves of kowhai trees glowing with golden blossom.

THE RIVER WANGANUI

Of the several great rivers born of the snows of these giant volcanic peaks, the Wanganui is perhaps the most famous. Rising on the slopes of Ruapehu mountain, this brawling torrent sweeps downwards towards the sea, fed by innumerable tributaries, until it rapidly assumes the proportions of a noble waterway. Entering the all-enveloping forest of the lower reaches where the river is navigable by small steamers for 140 miles, the

full beauty of the scenery becomes apparent.

The reflections are one of the delights of a fine-weather trip on the Wanganui, more particularly on the upper parts. The leafy glories of the forest, the overhanging sprays of wild flowers, the tall tree-ferns, the vivid crimson and green and gold of the mossy river-walls, are all mirrored with an added lustre in the deep waters. Marvellous are these water-pictures. For miles and miles you may watch the changing scenery of wooded range and painted cliff and ferny gully without raising your eyes from the surface of the river.

Bird-notes and the whirr of soft wings are around the voyager. The tui sings in the trees; the wild pigeons, with their iridescent feathers glacing in the sun, fly cooing from bank to bank. Now and then we startle grey ducks floating silently with the current, and the long-necked cormorants diving in the quiet reaches. Sometimes a razor-backed wild pig, all his bristles on end, glares at us from the edge of the woods, or on some open bank where the fern and pink-flowered veronica betoken an ancient Maori clearing, and with a grunt of defiance turns and dives into the gloom of the bush. Now and then, too, we pass a solitary Maori village, with its brown-thatched huts, perched on a cliff-top; and canoes, laden with brightly

garbed passengers, poling up the long, calm reaches, with many a warning cry of *Purutia!* ("Hold her!") from the toiling bow-poler, or paddling easily down-stream to the music of a river-song that echoes from rocky wall to wall.

Every season of the year has its charm of leaf and flower on the Wanganui. In the early spring the kowhai's golden blossom fires the riverside for miles, and its reflections are seen on many a glassy reach—*te ura o te kowhai*, ("the glow of the kowhai") of Maori song. Then the weeping-willows burst into leaf; they trail in the stream on either bank for long distances. The clematis stars the bush with its pure white sprays. In the late autumn the golden spires of the poplars in the Maori clearings gleam ruddy and cheerful, a glow of rich colour against the evergreen of the native forest.

MT. EGMONT AND THE NORTHERN LAKES

North of the Wanganui, stands lonely Egmont, the magnificent guardian peak of Taranaki, towering over 8,000 feet above the rich plains of the district which it replenishes with a thousand sparkling streams and rivers born of its gleaming snows. A 5-mile belt of rich sub-tropical forest surrounds the base of this noble peak, and climbs well up its slopes. Below the snowline are valleys and gorges

full of alpine flowers, a constant delight to climbers and visitors.

One of the most outstanding of the North Island lakes is Waikaremoana, "Sea of Rippling Waters" to the Maori, situated in heavily forested, mountainous country.

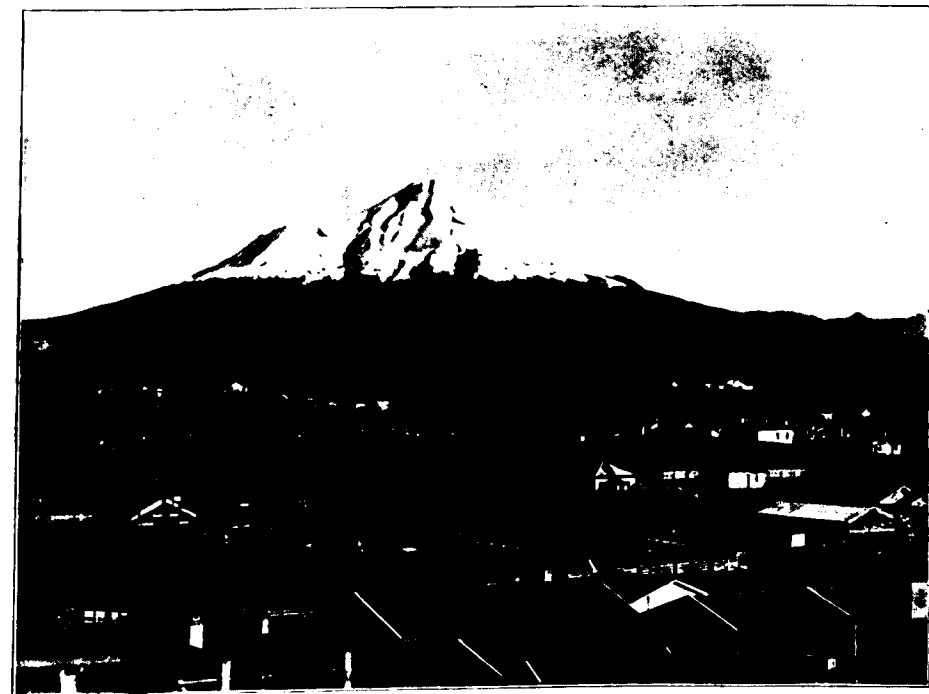
Everywhere around Waikaremoana there are the woods, stooping down over many a bay as if to drink the sweet pure waters, and feathering the sky-high crags with a tufted covering in every shade of green. In midsummer the great woods take on lighter hues; then you have the rata, gnarled and knotty of bole and branch, flaming in his brilliant red-blossom coat—the blossoms which the poetic Maori calls "Tawhaki's Eyes," and as if the coast-wise woods were not enough, the forest invades the lakes and covers the islets, even in the tiniest rock, with as many trees and shrubs and ferns and flax clumps as they will hold.

The sweetest singers of the bush are here in their most favoured homes, they enliven the forest all day, but most of all at dawn of day, when every bird in the grove sings its loudest and its sweetest. The Kaka parrot, too, is here in numbers, and though he is no singer his sharp cry is a welcome sound in the forest. Inquisitive friendly birds these, which know no fear in this leafy sanctuary of timeless Maoriland.

By courtesy of the N. Z. Government Tourist Dept., Wellington



LAKE MATHERSON REFLECTING MT. TASMAN AND MT. COOK



MT. EGMONT, 8,260 FT., NORTH ISLAND

THE SOUTHERN ALPS AND LAKES

In the South Island of New Zealand the dominating feature is the great chain of the Southern Alps which runs nearly the full length of the country from North to South. Mt. Cook, highest peak in this range, rises to 12,349 feet and its summit and upper slopes are clothed in perpetual snow and ice. There are scores of other lofty and outstanding peaks in the length of the range, many of them still unconquered by climbers, and the glaciers here are of outstanding magnificence.

Some of the most beautiful of the glaciers are those which seam the western slopes of the Alps, descending through dense forest to within a few hundred feet of sea-level. The most notable of these are the Franz Josef and the Fox.

The great Southern lakes possess entirely different features from those of the North Island. Walled-in by giant mountain ranges, every detail of which is mirrored in their placid surfaces during the calm of morning or early evening, these lakes present an unforgettable picture of sheer loveliness that could not be surpassed in any part of the world.

MAGNIFICENT FIORDLAND

Perhaps the most magnificent picture that New Zealand has to offer, lies in the wild and rugged country of the extreme south of

the Dominion known as Fiordland. The visitor is fortunate indeed whose ship makes her first call at Milford Sound, thus providing an amazing introduction to the many natural beauties of the Dominion.

Some of the largest ocean liners that have visited these parts of the world have cruised up to the head of Milford Sound, and indeed the greatest ships ever built could navigate these huge water-canyons, where the cliffs go up for a mile on end from enormous depths, and where a vessel can steam so close to such a waterfall as the Stirling, with its straight drop of 500 feet, that its spray makes a shower-bath for the ship's company, supposing they care to try a new sensation in refreshing baths.

The Sounds are not bare rocky walls like the fiords of Norway or the glacial inlets of Alaska. In some places, particularly Milford, the precipices are so sheer that no trees will grow, but they are nevertheless covered with mosses and small ferns, and except on these straight cliffs the glorious and extravagant bush is everywhere. Not even in the tropics is there a more amazing jungle of tree and fern than there is in these south New Zealand fiords. The great amount of rainfall and the comparatively warm and sheltered character of the Sounds, induces the richest imaginable growth of vegetation. Trees of huge size

grow in the valleys and along the shores of the streams and lakes; ferns and palm-like plants of the most vivid greenness climb the mountains and dip over the calm waters, and islands like floating tree-groves—in most of the Sounds except Milford, which is like nothing so much as an enormous water-filled trench—adorn the Sounds such as Dusky and Doubtful; bewildering intricacies of inner coastline, bays within bays. In one of these wondrously beautiful solitudes, Sealers' Cove in Dusky Sound, there are forty islets within the radius of a mile, besides larger islands. The depth of all those fiords is very great. At many places there is more than a thousand feet of water under your vessel's keel.

WATERFALLS

"What a country this is for water!" is the remark made by many a traveller in this land of bounteous rainfall. Over-bounteous in Fiordland, there is a vast surplus of water with which many a less-favoured land could very well do. What a picture these mountain walls are after a day or two's heavy fall, or even a few hours'! Waterfalls large and small are everywhere, some leaping in thunder to the sea, and many streaming down the cliff sides like silvery veils, some so thin and fairy-like that they are swayed this way and that by the breeze. "The

scuppers of the mountain gushes" was R. L. Stevenson's description of the torrents which leaped down the vast black volcanic walls of the Marquesas Island. That excellently nautical phrase exactly fits the appearance of our New Zealand fiordland shores after heavy rain, and when the sun comes out and the mists are drifting away from the mountain sides those cascade-seamed heights, with their contrasts of dark granite and vivid ferns and forest, and infinite variety of flashing cascade, are a sight to remember with longing when one is perhaps in some far-away region where nature is far less generous with her water supply. The run-off is so swift and of such volume in this mountain land of frequent rain that after a downpour of a day or two the surface water of the Sounds is often quite fresh. It amazed some of the early naval visitors to the fiords to find that fresh water could often be obtained by dipping a bucket over the side.

THE SUTHERLAND FALLS

It is an easy trip from the head of Milford Sound to the greatest waterfall in this part of the world, the Sutherland Falls, which has a triple drop of over 1,900 feet. The route is up the wonderfully beautiful valley of the Arthur River and across a calm lagoon of the woods, Lake Ada. Half-a-day's leisurely journey takes one

to the camp close to the foot of the Falls; the travel is partly on foot and partly in a motor-launch, across the lake. The way is through an amazing succession of magnificent landscapes. Huge mountains rise on each side, and everywhere valley and height are clothed with forest and ferns in a tropic-like extravagance of growth. Cascades course down the mountain sides, white-threading the vivid green of the ranges and the grey precipices of the higher peaks.

As we approach the head of the Arthur Valley we are confronted by two great peaks springing tremendously high above the forests. Mt. Ballon is one, the more distant, Mt. Pillans (named after a pioneer surveyor) is the other. Balloon, which is one of the bastions of McKinnon's Pass, looms grandly menacing, a rugged cone shooting up at a startlingly acute angle, framed in the green forest, its crown often glowing golden in the sun, its precipices blue-grey and floating in the mists. Then turning in the other direction, we see Pillans, a perfect pyramid, its top perhaps first touched by the flames of sunshine, its forested flanks dyed a cool and lovely purple. All round the wild parkland close the mountain palisades; and ever growing louder as we go rise the pulsing thud of the Sutherland Falls.

Emerging from the fringe of the enchanted forest, we turn a corner

in the path, and suddenly the great waterfall leaps at us from the clouds. It drops into a hidden chasm from which a cloud of steam-like spray continually rises. The first impression of the famous cataract is sometimes one of disappointment, for it is hard to realize that it is very nearly 2,000 feet in height, so vast are the dimensions of the surroundings mountains, it is long and narrow, like a white ribbon hanging down the cliff. But the longer one gazes at it the more the wonder grows.

Approaching the grassy verge of the deep frothing pool into which it plunges, and looking up, up to where mountain and cloudland meet, you see the first leap shooting over the edge of a great gap in the perpendicular cliff of dark-grey granite; then another long drop—a pulsating band of silver drawn down the grim and gloomy wall; then the third leap, in itself a huge waterfall, thundering into the boiling whirlpool at our feet. The rain-like spray wets us through if we remain long on the hillock that overlooks the ever-swirling pool. Iris colours play round the fall foot, and when the sun floods down through the flying spray cataract and cliff are seen through the most glorious of rainbows.

A FAMOUS FIORDLAND WALK

The Sutherland Falls camp, with its comfortable little bush cottages

known as the Quinton Huts (after Quinton McKinnon, the Fiordland explorer), is the first place of stay on the famous overland walk from Milford Sound to Lake Te Anau. Travellers may return from here to the Sound if the steamer is in waiting there, but the attraction of the foot trail to Te Anau is so great, and the steamers make so short a stay at Milford, that most tourists who visit the Falls continue their Fiordland walk on to the lake and thence by steamer, car and railway to Dunedin. The walk is a really easy one, except for the steep climb and descent of McKinnon's Pass, that wonderful saddle which divides the Sound-trending waters from the streams that feed Lake Te Anau, and even young children have crossed the pass. The whole walk can be done in two days, but it is better to make it a three days' walk and leisurely enjoy the glories of Fiordland scenes, and enter into the spirit of the rich fragrant forests through which the trail goes for most of the way. The pictures of Alpland from the pass-top are not surpassed by anything in the whole of the South Island central chain, and there is the cool and mossy and flower-armed bush through which the glass-clear Clinton River flows, a foil to the starkly magnificent scenes of swart bare granite precipices and peaks with their crowning glaciers and snowfields.

We have to get new ways of appealing to people, and in this new country it is especially your duty. It is of no use to repeat the methods of the Old World. If you do you will fail to give your real contribution to the civilization of the future. If here in New Zealand you could give the quality of beauty to your Lodge work, you would be giving a very helpful quality and tone to the coming civilization. You will have people coming here, generation after generation, who will be more intuitive, and you know that Buddhi, the intuition, is related to wisdom and to beauty. You know enough from your study of the invisible to know that every colour, every line, every tone of sound, has an effect, for harmony or disharmony. Here, and in Australia, you have the priceless opportunity of developing the intuitive conception of life. You must bring the wisdom and associate it with all that you possibly can of beauty and harmony, sweetness and light, and you will then have in a few generations all the people of New Zealand Theosophists, even if not members of The Society.

C. JINARĀJADĀSA

MAORI BELIEFS

BY JOHANNES ANDERSEN

IT was for long difficult to gather any clear idea of Maori religion or philosophic thought; for the first Pakeha¹ folk—European and American whalers, sealers and adventurers—took no interest in such topics; and the next on the scene, the missionaries, whilst they had an interest, that had already been set in a form which regarded all thought set in any different form as error, and the thought especially of uncivilized man as heathen superstition not worthy even of consideration.

AN INTELLECTUAL AND SPIRITUAL PEOPLE

The Maori, a keenly intellectual and spiritual folk, very soon sensed the two types who invaded their shores; and it is hardly likely that they would expose their inmost and sacred thoughts and beliefs to the ridicule of the one or the condemnation of the other. The result was that a great variety of contradictory statements were made about Maori mental and spiritual concepts, most of the statements erroneous, many absolutely false; the Maori was accused of having

¹ The Maori word *Pakeha* is generally used in New Zealand to refer to New Zealanders of European origin.

no definite ideas because his ideas did not agree with those of the enquirer—who would himself, if interrogated, be found to have very hazy and indefinite ideas. In fact, the Maori was often able to put to confusion, by his logic, the very ones who had come with the intention of teaching and converting him without first enquiring if he really needed teaching and conversion.

It was not until earnest-minded, impartial and sympathetic students lived amongst the Maoris that it could be gathered that the Maori had a philosophy, a religion, that in many cases was equal or superior to that of the enthusiasts eager to convert him; and certainly far superior to that of the irreligious adventurers eager to exploit him.

POETIC PERSONIFICATIONS

Like most imaginative peoples, primitive or otherwise, the Maori had a genius for personification; and too many of the earlier writers on Maori subjects made the mistake of calling these personifications deities or gods. The Maori called them *atuas*, but many of these were little more regarded than mortals; there were inferior *atuas* and

superior atua; they were spirits or personifications; they were not necessarily regarded as gods except by the ignorant Pakehas, who thereupon assumed that the Maori worshipped a multiplicity of gods—a most absurd and unwarranted deduction. When our poets, by giving them a capital letter, personify the abstract ideas of Summer, Autumn, Faith, Hope, Courage, Humility—even when our painters or sculptors give them appropriate formal shape—that does not mean that they regard them as actual persons; it only means that an actuality is more easily thought of by the average person than a quality. So too when the Maori spoke of Hine-moana (the ocean-maid), Hine-kaikomako (the maid fire-guardian), they were personifications only; it was only in poetry or song that they seemed to be addressed as personalities; as when our poet addresses an invocation to his Muse, he is not addressing a person, neither he nor we are under that delusion.

This is clearly seen in the story of the little Maori maid to whom Elsdon Best, one of our most sympathetic and successful collectors, told the myth of the preservation of fire. He told her of Mahuika, the original guardian of fire (a pure personification), and of how the mischievous Maui deceived her, a deceit which resulted in her being overwhelmed by water; but

before her destruction she threw her remnants of fire into the totara and other trees, one of which was the kaikomako. Therefore the kaikomako was personified as Hine-kaikomako, and from her could be obtained the wood the Maori used for the producing of fire by friction (whence she was Maid fire-bearer). All this he related to the little maid; she apprehended the myth; and when he remarked that she would observe that Hine-kaikomako was reduced to remaining in one spot; that she might wave her limbs, but whilst she wore flowers and sachets of scent she had the power neither of speech nor of motion, the maid seriously replied: "I have much sympathy for Hine-kaikomako."

MONOTHEISM

These collections of atua have been called pantheons; but pantheon has come to mean something quite different from what such a collection of personifications should mean: they are the material for poetry, not the subject of religion. There were major deities—Tane, Tu, Tangaroa, Tawhiri-matea, Rehua—but Elsdon Best learned, indirectly, that the Maori philosopher at his highest had a distinct idea of a supreme deity; he was, in fact, monotheistic. The name of that deity was Io, a name, strangely—or perhaps not strangely—connected with Dyaus-pitar,

Jupiter, Zeus, Jehovah, names of the supreme deity in many lands and among various peoples.

The best information was never obtained by direct questioning; general discussion with well-informed Maoris, out in the seclusion of the bush, often led to the telling of a story to illustrate some word whose meaning was best explained in this way, when occasionally there would be a sudden revelation of some high matter that had not been sought at the moment—of whose very existence the enquirer had been unaware.

BODY, SOUL, SPIRIT

From such general discussion Elsdon Best, and other patient enquirers, such as Percy Smith, E. Shortland, and others, gleaned many an interesting fact. It was in such a discussion that Elsdon Best first heard the mention of Io, a name the old man from whom he heard it said was too sacred to be spoken of under any roof but the sky. It was in discussion such as this that he first heard of the existence in New Zealand of that strange folk-story of the woman with an eel for a lover—a woman whose name is Hina in New Zealand, Sina in Samoa, Ina in Mangaia—the story being much the same in all these places, though the tellers had been separated for upwards of 500 years. It was after the telling of this story that the

old man, after a period of silence, suddenly said: "E! Peehi (Best)!—you are making me remember things your fellows have been fifty years trying to make me forget!" And during the last fifty, the last hundred years, how many things of interest have been forgotten!

One illustration of many may be given. We are all acquainted with the words "body," "soul" and "spirit"; we can all define more or less clearly the difference between "body" and "soul"; how many can as clearly define the difference between "soul" and "spirit"? Many will say: "But they are the same thing." Why then two words?

LAW AND CONSCIENCE

The Maori knew the difference; he had the same three words, or their equivalents. In order that the reader may realize the significance of the stories more, let it be said that there was one very great difference between the Maori religion and the Christian religion which the missionaries were trying to substitute for it. The Christian religion used the power of *fear* for the enforcing of its doctrines. It threatened punishment, if not here, then hereafter. One of the most difficult ideas for the Maori to comprehend was the idea of a God of Love who could decree eternal punishment for any one of His creation; the thing to him was

incompatible; the idea was monstrous. Whilst there was an after-life, there was no punishment in the Maori after-world. His much-abused (because misunderstood) system of tapu ensured his punishment in this life for all conscious sins. The system of tapu was more powerful, more effective, than our combined social law and moral law. With the Maori, conscience was all-powerful; once he knew that he had offended against the law of tapu, punishment began at once, and it usually ended in death. This seems absurd, but instance after instance could be given. Medical men have even examined the victims of conscience. A strong man became aware through a dream that he had offended against tapu, and conscience immediately began its work. The doctor, his friend, examined him, and found that physically there was nothing wrong with him; yet he gradually developed high fever, and in three days he was dead. How different with ourselves; even if we offend conscience—what matter? and as for the law, every one knows that the punishment due does not come at all unless we are found out by others. And our loose system was the one that we were at pains to substitute for the Maori system! No wonder the Maori went to pieces; no wonder our social system is threatening to go to pieces.

NO FEAR OF DEATH

Since, then, he received his punishment in this life, the Maori had no fear of the life to come. He had the natural objection of a healthy living man to death, but if death proved inevitable he did not dread it, nor did he dread anything that was to come. Here is a story in illustration:

An old Maori and his wife were going from one village to another, not very far distant, and as they went along the old man was suddenly taken ill, and lay down by the way. Feeling that his end was near, he said to his wife: "The end has come; they are calling me." She at once commenced to lament; but he said: "Do not lament; all is well. We have trodden the path of life together in fair weather and under clouded skies. There is no cause for grief. I do but go to explore the way." The old woman was comforted; but suddenly she remembered; there was no expert present to recite the *Tuku wairua*—the chant to dispatch the soul on its way—and she said: "O sir! who will dispatch your soul?" But another thought came—"Ah well! I myself will dispatch it." She intoned the chant which helped the soul on its way to the after-world, and before she was half through, the soul was on its way.

In that after-world there was a reunion of friends; it was not a place of lamentation. A woman

once said to Elsdon Best: "O friend! I went to the spirit-land last night and saw Kiriwai (an old woman who had recently died). She no longer looked old, but young, as we were long ago. So now I believe that we regain our youth in the spirit-world." She had comfort from the thought, and many a one has desired similar comfort, not realizing, or not understanding, that the spirit does not age, being cumbered by no material body, which does age. In the spirit-world, all is as you think it; do you think of your friend as young, young your friend will appear to you; as old, old your friend will be, but in neither state ailing or unhappy. Human age is of this world; not for eternity.

In one of the relentless Maori wars a young woman had been taken prisoner with her sister, but being both beautiful were spared by their young captor, though the order of Te Kooti had been that none should be spared. Te Kooti was furious and declared that all three should die. One of the captives, who were distantly related to this chief, pleaded for the life of their captor, and his life was spared provided that she married him and that he killed her sister. There was no help for it; and approaching this sister, the younger, twisting the thong of his tomahawk round his wrist, he cried out: "Stand up, Monika."

She flung her arms round her weeping sister, asking: "O Peti, will the suffering be long?"

"No; it will be quite brief."

The younger sister then said: "Hold you my hands, then, that I may have courage."

She did so, turning away her head while the blow fell. Monika felt nothing—nothing but the apprehension. Death she did not fear, nor the hereafter. And a Maori would always rather suffer death from a friend than from an enemy.

APPEARANCE AND REALITY

The word *wairua* was mentioned earlier. Let this word be explained briefly, complicated as it is. Every object, animate and inanimate, has its *ahua*—its appearance. It is its *ahua* we see with our eyes. Man has his *ahua*, a tree its *ahua*, a stone its *ahua*; without that they could not be seen at all. All these have also their *wairua*—that is, their intangible form as seen in dream. The tree has its *wairua*, or how could it be seen, perhaps far away from the place where it grows? Man's *wairua* can be seen by the seer, the *tohunga*; it leaves the body during sleep and wanders about in dream; therefore a person must never be awakened suddenly, for fear the *wairua* is at a distance and has no time to return before the body is awake—when the man would be demented.

Once when on an anthropological expedition with Elsdon Best, we were staying up late at a certain village. Elsdon Best, not caring for the revels toward, had retired early—our couches being on the stage or platform of the hall in which the revels were being held. He went to sleep, but when supper-time came the elderly Maori mothering us came to me and asked me if she should wake Elsdon Best so that he might have some supper.

"Oh no," said I; "he would much rather sleep than have supper." This apparently she could hardly credit; and she approached another of our party with the same question.

He went even further: "Oh no," said he; "he is very angry if you awake him from sleep." She went away, but this too she apparently could not credit (and as a matter of fact it was not true).

Elsdon Best himself told me the sequel. My bed was just alongside his; and he told me next morning: "In my sleep I was away in some very distant place, when I seemed to hear a faint voice. It sounded on, but at first I could not hear the words. They became clearer as my wairua came nearer, and presently I heard the words, very softly: 'Would you like a cup of tea?—Would you like a cup of tea?' over and over. The words came near and nearer, or rather they

became clear and clearer as my wairua came nearer my body. Then it got back, and I opened my eyes; and there was the old woman, lying on your bunk with her mouth at my ear, saying very softly: 'Would you like a cup of tea?—Would you like a cup of tea?' and when she saw that I was awake, she said: 'You poor old man; you looked just like my old father.—Would you like a cup of tea?' I would rather have slept by a long chalk, but said 'Oh yes,' to please her; and in a minute she came back with about a bushel of roast chestnuts, and half a melon, and two or three apples, and other tiny little kickshaws, and said: 'Here's just a little to be going on with while I get you some tea.' The dear simple-hearted kindly woman. So his wairua got safely back from its wandering.

The *wairua* is the soul; but the wairua has a core, the *awe*. It is the wairua that can be seen by the *tohunga* or the seer; and it can be seen because it still has clinging to it some of the mortality of the body; in the course of some days this mortal part is shed, leaving the pure core, the awe, which is the spirit. That cannot be seen at all; but its presence may be felt.

A UNIVERSAL TRUTH-STORY

Kura was the wife of Toi. She slept in the inner part of their house, Toi sleeping in the outer

part. One day she said: "Is it you who come to me in the night?"

"I have not come to you," he answered.

"There is someone comes to me, but it is only his awe that comes; he comes with a faint light, and a fragrance, but he is not seen," said Kura.

"Keep quiet, and wait," said the husband.

The story is very fragmentary, but husband and wife conclude that the awe is that of some celestial being, and they called the child after the atua or minor deity they thought was the visitant—Tama-i-waho. The story has suggestions of that of Cupid and Psyche; and of the story of the immaculate conception, showing that the awe of the Maori is but a part of the universal awe whose presence inspires these and similar stories through all parts of the world.

AN INDIVIDUAL FAITH-STORY

Another story, and I have finished this fragment. A worthy old man, much of whose lore had been passed on to Elsdon Best, was eating his evening meal with his relatives. He was lifting some food to his mouth when he was observed to stop, and then put it down again. One said to him: "Eat away." But the old man declined to do so.

"What is it?" said another.

"My nose has twitched," replied the elder.

"Well, what of it?"

"It is a sign," said he; and he retired to his hut, where he was heard to address the Parent: "If my time has come, let all be clear before. If, owing to my dealings with lesser atua, disabilities exist, do Thou dispose of them." (The supreme deity was known as Io the Parent, or Io the Parentless). He asked the young folk to pitch a tent for him in a space apart, and therein he laid down his sleeping-mat. True to the feelings of his race he left his abode and went aside to die. A passing friend called, and the old man said: "Let us hongi" (the hongi was the salute of pressing noses).

"What for?" asked the caller; "are you going away?"

"No," was the reply, I am going to die."

Elsdon Best himself came to see the old man; and having, at his request, performed the ceremony known as whakaha, the old man said to him: "Retain the knowledge I have given you; deviate not from my teachings; and death shall find you an aged man." And so having passed his *mana* (prestige, knowledge) on to his scholar, the old man turned to await the end that was so near.

WRITERS OF NEW ZEALAND

BY H. WINSTON RHODES, M.A.

In your atlas two islands not in narrow seas
Like a child's kite anchored in the indifferent blue.

—ALLEN CURNOW

ONE of the most curious of literary heresies, as was noted more than thirty years ago by G. K. Chesterton, is the unreasonable yet persistent belief that a young country should produce in a very short space of time an original and virile literature. Hopeful critics in Australia and New Zealand have anxiously peered into the future straining their eyes to catch the first glimpse of the inevitable but long-delayed masterpiece. But colonies founded in the nineteenth century had aspirations which were not primarily cultural, and the minds of the early settlers were concerned more with severely practical and material ends than with any effort to express an attitude to life born of experience in strange surroundings,

THE ENGLISH TRADITION

Perhaps it is of no small importance that in social experiments affecting the material comfort of the people, New Zealand has often led the world, but from the literary

point of view readers in other countries know New Zealand because for a brief period of five years Samuel Butler was sheep-farming in the back-country of the South Island, and it was here in a small hut in the Upper Rangitata district of Canterbury Province that he wrote "Darwin among the Machines," which contained the germ of his famous book *Erewhon*. He also made his contribution to the records of early pioneers by writing *A First Year in Canterbury Settlement*. But most readers know New Zealand best through the short stories of a much later writer, Katharine Mansfield, who, although she was born in Wellington and spent most of her early years here, soon fled from the loneliness and the artificial reproduction of English life in the antipodes, fled to write about the memories of her childhood and to be alone in an older civilization.

Both Samuel Butler and Katharine Mansfield belong by rights to the literary tradition of England. Their brief contacts with New Zealand, important as the contact was to Katharine Mansfield, were only brilliant episodes in the literary history of the Dominion. They

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were links with the outside world rather than home-grown products, nor were they the only links. Just as Charles Lamb had a friend and correspondent in Barron Field, one of Australia's early poets, so Brown-ing had his Waring, Alfred Domett, commissioner of crown lands and later prime minister, who after his return to England wrote a long poem *Ranolf and Amohia* which, although rarely read because of its great length, is almost the only poem of the New Zealand of the nineteenth century which deserves to be remembered.

But the story of New Zealand writing over the past one hundred years is a story that cannot be told by a few casual references to names well-known abroad. It is the story of the gradual building up of a New Zealand tradition. It may be true as J. C. Beaglehole has written in his excellent *Short History* that "New Zealand affirms an Imperial tongue, a general loyalty; it pastures its soul impartially in fields classically English and delightfully American . . . the sense of intimacy, quietude, profound and rich comfort is not yet indestructibly mingled with the thought of a native soil . . . not enough men have died in this land. Not in letters nor in art has life crystallized and ennobled itself." But much has been achieved. The people of New Zealand upon whom all literary achievement must be based

are slowly and unconsciously building their traditions, and creating a nation in which that indefinable love of the soil and community of spirit play such a large part.

MAORI CONTRIBUTIONS

In the old days men and women came here to undertake, in exchange for broad acres, the task of fashioning out of a wilderness not a civilization which would avoid the mistakes and injustices of the older civilizations, but one which would remind them as far as possible of the places they had left. Among them were not a few however who were capable of realizing that the Maori, from whom they had wrested the land by fair means and foul, had a long-established culture which was at least of historical value. The early writers of memoirs and records were men who were not aware that they were building a tradition. They were Englishmen, not New Zealanders. They had none of the pretentiousness nor yet the timidity of the future exiles which they helped to produce. They discovered rich mines of Maori folklore. They listened to fragments of Maori legend. They were surrounded by dark singing people who had developed their traditions in close intimacy with mountains and rivers. Those times will never come again, for the Maori of today is rapidly forgetting the colourful past in the

drab but satisfying hues of the material present.

In those days there were men like F. E. Maning who wrote "*Old New Zealand*, by a Pakeha Maori." The word Pakeha means pale driftwood, and is used aptly enough to refer to the white man. Bernard Shaw, like most visitors to New Zealand, was a little uncertain when he found that he had to address both Pakehas and Maoris. The life of F. E. Maning, who later on became a respected administrator, contains the dramatic and spectacular episode when before the signing of the Treaty of Waitangi he advised the assembled chiefs to have nothing to do with the white men. Maning's book is one of the first attempts to give some sort of adequate description of the Maori in his natural surroundings.

It was the time of records, and there must have been many an early pioneer who carefully wrote down fairy stories and traditional legends from the mouths of tall and dusky chieftains. Some of these records are still hidden away in libraries, records like Markham's journal of his experiences among the Maoris of the far north or Shortland's Maori fairy-tales. But perhaps the most valuable work was performed by Sir George Grey in his volume *Polynesian Mythology*. Grey has an honourable position in the history of New Zealand, more perhaps because of

his ability, his energetic personality and his capacity for getting things done by autocratic methods in a democratic community than because of the actual results of his policy. But his painstaking efforts to learn the Maori language, to become familiar with poems, legends, proverbs and myths deserve the highest praise. On one occasion all his records were destroyed by fire, but like Carlyle he resolutely began again. "Probably to no other person but myself," he writes in the preface to *Polynesian Mythology*, "would many of their ancient rhythmical prayers and traditions have been imparted by their priests; and it is less likely that anyone could now acquire them, as I regret to say that most of their old chiefs and even some of the middle-aged ones who aided me in my researches have already passed to the tomb." The legends told to Grey have now become familiar to most New Zealanders—Te Kanawa's adventure with the fairies, the legend of Maui, the adventures of Rata; their names remind us of a world of poetry which is rapidly passing away. The Maori myths have filled New Zealand with fairies and ogres, with gods and dragons, and there is no need to import satyrs and fawns as a school of poets attempted to do in Australia.

Later writers like Elsdon Best also endeavoured to penetrate into

the well-stored past, and still more recently the work has been carried on by James Cowan, Lindsay Buick and others. But there is a very real danger that the valuable traditions of an ancient culture will become buried in the sentimental reflections of the Pakeha. The Maori has become a tourist exhibit and many a well-meaning but ill-equipped writer feels that it is necessary to offer his correct quota of *Lays of the Land of the Maori and Moa*, to use the title of Thomas Bracken's volume. Here and there are to be found short stories and sketches which try to represent Maoris as they live today, when they are not enticed to perform hakas and poi dances before the curious eyes of hurried tourists. Two fairly recent volumes, Roderick Finlayson's *Brown Man's Burden* and Hamilton Grieve's *Sketches from Maoriland* are evidence of this.

GUIDEBOOK LITERATURE

As the years passed the work of taming the wilderness proceeded, and the old Maori legends received scant courtesy from settlers engaged in the sordid struggle for land. A scattered army of land-hungry men toiled and sweated to create a ghastly parody of an unhappy far-off world. It is recorded that Samuel Butler raced on horseback to Christchurch to forestall a rival eager for the sheep-run which became Mesopotamia. After the

documents had been signed he established himself at his lawyer's piano and played Bach (not Handel) for several hours. But not every settler could conclude a land-grabbing deal in this fashion. The barren hills and vanishing bush bear eloquent testimony to the settlers' sense of fitness, and the fairies and spirits of wild New Zealand were forced into satisfactory retirement as the heavy-handed conquerors tore the slender threads of understanding which had connected Maori and Pakeha.

The spirit of frustration descended on the land as men and women became unhappily accustomed to exile. It took the form of an exaggerated attachment to all those unlovely symbols which would remind them of Victorian England. It took the form of a fervent admiration for the common-place, the artificial, the sentimental. It was inevitable that, as in Australia, the sentiment of Dickens, the sham Byronism of Bulwer Lytton, the puerilities of Ella Wheeler Wilcox were imitated with enthusiasm. And it was also inevitable, as in all young countries, that attempts to attract the tourist provided an easy if temporary cure for frustration.

Out of these attempts rose the guidebook literature which is a characteristic feature of all colonies. It is a guidebook literature which has lasted to the present time,

although care must be taken to distinguish between the ephemeral journalism in prose and verse of the advertising agent who solemnly catalogues attractions and the sincere and sometimes sensitive attempts to describe the New Zealand scene. The birds and trees of New Zealand, the sweet-sounding Maori words and stray fragments of Maori mythology have to far too great an extent provided the inspiration for poems which communicate little more than the mild feelings of wonder and admiration with which most ordinary people approach scenes unusual and yet familiar.

BEST WRITERS ARRIVE

During the first decade of the century a number of writers published slim volumes of verse which was of a considerably higher standard than anything which had appeared before. Among these were Jessie Mackay, Arnold Wall, Blanche Baughan, and Hubert Church who later went to Australia. The work of Jessie Mackay was perhaps the most noteworthy, partly because of her fine personality and the enthusiasm with which she dedicated herself to unpopular causes and struggles for the improvement of social conditions, and partly because of the prophetic fervour of her verse which drew its inspiration more from the ballads of Scotland than from the life of New Zealand.

Among the younger writers Eileen Duggan has perhaps attracted most attention. Her *New Zealand Bird Songs* are gracefully written, unpretentious and delicately appreciative. There is little doubt that many of those who do not admire the verse of the iconoclasts of today would regard Eileen Duggan as New Zealand's greatest poet. Her writing is quiet, thoughtful and gentle, the expression of a humble and shy personality. Here is one stanza about the shining cuckoo from her bird songs for children:

I remember once in Para how I heard
your mother calling,
Calling "Pipi-wha-rau-roa" from a
poplar by the river,
Crying slowly the one word.

And I burnt my eyes with gazing.
Still I see the poplars shiver,
Still I hear the little runnels down
the folded gully falling,
But I never saw the bird!

Here is a way of life which the irreverent, the bitter and the rebellious may not understand or appreciate, but few can read her verse without being impressed by her sincerity, her charm and her sensitivity. In one of her earlier poems she could write of so different a personality as that of Rosa Luxembourg:

For you no threaded spool, no singing time,
No young bees flying through labour-
num boughs,
No little rolling head upon the breast,

But now, beyond the bourn of flower
or chime,
May he who set the storm between
your brows
Pity your broken bones and give
them rest.

In prose the guidebook tradition has been as strongly marked as it has been in poetry.

But apart from the contributions to guidebook literature, much of it adequate if undistinguished, there have been some stories of pioneer life which have not been without merit. Jane Mander's *Story of a New Zealand River*, which is also a story of feminism, and William Satchell's most popular novel called *The Greenstone Door* are very much superior to anything which had been written in earlier days. G. B. Lancaster (Edith Lyttleton), J. A. Lee, the vigorous and able Labour member of parliament, and John Guthrie are the best among recent writers to publish novels with an historical setting and filled with local detail. These later novelists are beginning to write of the New Zealand scene with less of the self-consciousness which spoiled the work of so many of their predecessors. They are beginning to become aware of the fact that a country is only a background, if a most important background, to the lives of men and women, their mental outlook, emotional experiences and social struggles. Lee's novel, *Children of the Poor*, and

Guthrie's *The Little Country* created more interest when they were published a short time ago than most novels have created in New Zealand, but it is unlikely that either of them will be contributing much of importance to our literature.

The tragic death of Robin Hyde (Iris Wilkinson) in London a few weeks ago cut short the career of probably the most promising writer of novels New Zealand has yet produced. *Wednesday's Children* is one of the most original and charming books which has come out of this country, and although in her other novels, among which are *Passport to Hell*, *Nor the Years Condemn* and *The Godwits Fly*, there is to be found much carelessness and hurried writing, none the less it is apparent that their author was capable of producing much better work. There are many episodes in her books which show that she had in her a rare streak of imagination amounting at times almost to genius, but she was too eager to produce, too contemptuous of discipline, too erratic and temperamental to overcome many of her defects. Like her prose, her verse was uneven in quality, but the genuine expression of a turbulent, over-sensitive and flaming spirit. She suffered greatly all her life in body and in mind, and her last days were spent in the midst of suffering in war-torn China. Her suicide in London after she

had finished her book on her experiences in the East was overshadowed by the war, but she will be remembered because her writing was alive and finely imaginative.

It has been seen that several of our most recent novelists have almost lifted themselves out of the rut of the conscientious but uninspired guidebook type of literature. Nothing has yet been said of the guides to "Home" written for New Zealand consumption. Arnold Wall, Alan Mulgan, Ian Donnelly and others have written books of this sort (the best of them is Mulgan's *Home*) demonstrating once more that the guidebook has excellent claims to be regarded as the characteristic medium for the writer in a young nation. *Poet's Progress*, an autobiographical fragment of experiences in doss-houses and hawking verse, written by D'Arcy Creswell, can hardly be placed in this category, for it is altogether too individual a work and too mannered in style. Creswell's output has been small, but he is the one figure in modern New Zealand literature who has successfully elaborated an attitude to life which is completely against the spirit of the times. His eccentricities are obvious and irritating, and if there is a faint aroma of the nineties about his personality there is much that has had an influence on some of his contemporaries.

New Zealand has produced no essayists of outstanding merit in spite of the fact that a large percentage of our writers are journalists, and publish light articles and criticisms in the newspapers of the Dominion. The writing of Alan Mulgan and J. H. E. Shroder is pleasantly discursive on literary and other kindred topics without demonstrating any fresh and original approach to their subjects. Both of them have collected some of their essays. The most able historian that the country has produced is J. C. Beaglehole, whose individual style and ironic manner enhances the quality of his work. He is also a poet in his spare time, and the small volume called *Words to Music* contains some of the best verse written during the last decade.

The most interesting group of writers today is that which includes R. A. K. Mason, A. R. D. Fairburn, Allen Curnow, Denis Glover and Frank Sargeson. It is a little unfair to refer to them as a group except insofar as they are leading the attack on the sentimental guidebook literature, the cult of the pleasantly inane, the ceremonious approach to life and letters, and the dignified avoidance of vital issues and awkward facts. The short stories and sketches of Frank Sargeson are the work of a man who moves among people because he likes people, not because he is

hunting for copy. His sympathies are with the oppressed and the failures, but to him they are neither oppressed nor failures, they are human beings; and it is because he treats them as human beings that they talk so naturally and idiomatically. Sargeson has learnt much from modern American writing, but he is no imitator, and if his themes sometimes appear trivial they do so only to those who are unable to detect significance in casual contacts with men and women described in an intimate style which is stripped of all superfluous detail and comment.

The verse of R. A. K. Mason, like the prose of Frank Sargeson, has appeared in anthologies overseas. It is incisive and keen, devoid of outward show, and relies for its effect on intensity of utterance and the force of bare phrasing. The following stanzas are taken from *Youth at the Dance*:

Come young blood leave your prattle
for the machine-gun chatters
now your tamed and trusted cattle
turn like an old bull to battle
and rip their lords to tatters.

The lone hand digging gum
and the starving bushie out-back
girls from the stews and the slum
and the factory-hell . . . up they
come
to the tune of the devil's attack.

Their faces are more scarred
than a miner's boot and rough
like a quarry-face and as hard
as a hammer-head, and good tarred
canvas is not more tough.

AN AMBITIOUS POEM

A. R. D. Fairburn has more exuberance though not more vitality than Mason. Like the others in this group he is more concerned with the New Zealand which has come to be a cheap and nasty imitation of suburban life and competitive methods than with the scenic grandeur and tourist attractions. It is only since the depression that the factories, the wharves, the mines and the slums have entered the consciousness of writers. Fairburn is no longer interested in London lost as was Arnold Wall, he is interested in New Zealand lost, and this is the subject of his most ambitious poem *Dominion*. He is the master of the telling phrase and his epigrams are a delight to read. Although *Dominion* combines history and politics with poetic statement and argument, and includes not a little satiric by-play and deliberate debunking, there are passages in it which are simple and direct and full of a sensitive awareness of the more pleasing aspects of the New Zealand scene:

Treading your hills, drinking your
waters,
touching their greenness, they are
content, finding
peace at the heart of strife
and a core of stillness in the whirl-
wind.
Absent, estranged from you, they are
unhappy,
crying for you continually
in the night of their exile.

One of the most interesting of recent volumes has been *Not in Narrow Seas* by Allen Curnow, whose poetic development has been one of the most promising features of modern New Zealand poetry. *Not in Narrow Seas* is a series of poems with prose describing, but not from the point of view of advertisers of centennial celebrations, the progress of the Dominion:

Escape in seeming from smoke and iron
The hammered street and the hot wheels,
Clanging conquest of the deep-rich hills.

Left behind the known germ and poison
Breeding and soaking in decrepit soils.

Jerusalem is built as a city
That is at unity in itself,
Built with liturgy and adequate capital
Dwelling of the elect, the selected immigrants.

Curnow like many of the younger poets of today, including Fairburn, Mason and Beaglehole, has published his verse through the Caxton Press which is directed by Denis Glover, who is also a writer of excellent satiric and topical verse. It is also noticeable that many of those writers whom the depression and the political and literary changes overseas greatly affected are to be found writing for the independent, radical, fortnight-

ly paper *Tomorrow*, whereas the quieter, less argumentative, more traditional writers are discoverable in the pages of *Art in New Zealand* and the annual collection *Best Poems in New Zealand*.

BUILDING A NEW TRADITION

Each of the writers of the group with which I have been dealing is attacking the poetic complacency and the solemn pretentiousness of the past. They are politically conscious and poetically alive. With all its obvious faults there is evidence in their work that literary exiles today are not content to remain exiles. They may miss the cultural traditions and intellectual contacts which are found in other countries, but they are not content to cultivate the flowers of literature in dignified seclusion, to remember with reverent demeanour and unctuous fervour the good old days of the pioneers, to catalogue the beauties of New Zealand or to write letters "Home." Instead they wish to put down their roots and feel the warm native soil, build a tradition and talk like men. If this is true, it is necessary first of all to remove the rubbish, denounce the shams and pretences of borrowed behaviour, and strive to make people aware of values which are born of constant struggle and ceaseless endeavour.

THE EMERGENCE OF ART IN NEW ZEALAND

BY RICHARD O. GROSS, C.M.G., A.R.B.S.

THE consideration of such a non-material thing as "Art" is hampered from the beginning by that old difficulty, the lack of a commonly accepted definition of the term "Art." But for purposes of this article may I be permitted to define "Art" as that human activity which is concerned with "the Adornment of Life," as distinct from that of Science, which is concerned with the harnessing of natural resources to our physical needs and the provision of material wealth for our use, whereas Art is the business of using these to refine and enrich our material and æsthetic existence?

The only "Art" complete in itself is the Art of Living. Painting, Music, Sculpture, Poetry, Language, all these arts are the fine flowers, offspring, of that main parent, the "Art of Living," although no doubt enriched by the development of the sciences.

ART BEGINS WITH LIFE

I suppose that from the earliest time, man's material being has been accompanied by some æsthetic and spiritual manifestation; only

so could man express himself and become an individual. This brings me to the second point—that if Art is concerned with the adornment of life, it is also a very individual and exclusive matter; but even so, in the beginning of time, in a period of little material advance when as far as we know, man was greatly concerned in the maintenance of physical existence, it took a form wherein few differences could be discerned; this was due to the limited material means at man's disposal.

As this article is concerned with the "Emergence of Art in New Zealand" it is as well to review the beginning of Art. I have remarked that Art made its appearance with man's own emergence as such; so I think that Art made its first emergence in New Zealand at the very beginning of settlement.

MAORIS AND PAKEHAS

There are two races in these Islands, the Maoris and the Pakehas (whites), whose presence here is due to the operation of similar forces. The ancestors of the Maoris came from the Island of Hawaiki, where

the increase of population intensified the pressure and problem of life to such an extent that frequent wars resulted, and sections of the Maori people migrated; because they could not, in their own land, continue to live and develop as free men, so they fared forth across the seas to establish themselves in a land where they could develop and grow. I do not suggest that those ancient Maoris set out with a well defined idea of reaching a land where they could develop certain ornamental themes, or to strengthen tribal organization, but there is no doubt that though inarticulate, the purpose behind all the effort was the desire for freedom to work out their destiny.

The same applies to the settlers from Europe, and by settler I mean those who came determined to live and permanently make their homes here, as distinct from the mere adventurers, like the whalers and seafaring traders. These early permanent settlers also came here to have room for growth, to get away from the irksome limitations in the homeland where economic pressure was being increasingly felt from 1840 onwards. Though these pioneers would, no doubt, have smiled had anyone told them that the reason they came here was that they might develop the "Fine Arts," yet the fact remains that material things were not by any means the only consideration,

but the hope to provide, if not for themselves, then for their children, a fairer prospect; not merely material well-being, but an opportunity to participate in the finer æsthetic and spiritual activities of life. Art arrived here with the earlier settlers and manifested itself in the singleness of purpose displayed by them when they proceeded to carve new homes from the primeval forests. Then, as soon as their material needs were assured, the question of ministering to the need for beauty arose, or perhaps I should say, was attended to, for the need is always present. Thus the added features of flowers, better homes, schools, institutions, libraries and museums, universities and colleges were the means whereby the urge for the "Adornment of Life" was satisfied.

EUROPEAN INFLUENCE CONTINUES

So far I have spoken of the pioneer who was engaged in the grim task of winning a bare physical existence, and whose finer æsthetic needs had perforce to await his material success for gratification. But there were, in different capacities, men of marked ability as artists, who set down in various mediums their impressions of the country—Heapy, Richmond, Mareyon, to mention a few. These men were accomplished and practised artists before reaching these shores, who no doubt set down as faithfully

as lay in their power their impression and reaction to scene and incident, but it was through European eyes and with European trained minds and faculties, and could hardly be claimed as New Zealand Artists.

With the development of the colony, as schools and colleges were established, teachers of many branches of the Arts came here to exercise their professions. These teachers themselves were the product of European tuition and brought their skill, very considerable in some cases, imbued with the traditions and mannerisms of Europe, no doubt unwittingly exercising an influence on their pupils, so that they in turn have largely expressed themselves in the terms of European style; this continues to be the case. Within the compass of these limitations we have many artists in the Dominion of high merit and achievement, many have commenced their Art Study here and subsequently visited Europe to continue their work. However, there is no indication of a definite school developing; nor has any New Zealand artist outstandingly expressed New Zealand life and scene. For instance, we have not as yet developed a school of painting comparable with that of Canada, where a distinct and virile Art is developing. To a lesser degree the same thing is occurring in Australia and in South Africa.

The true and significant emergence of Art in New Zealand, however, is not only a matter of Painting, Sculpture or Music, of which the Dominion is by no means lacking; the Art of Life itself has been of greater concern than has the pursuit of any of the so-called Fine Arts. For very early in the history of this Dominion the question of achieving a high standard of life and happiness, and the enactment from time to time of social legislation, has been a cause for justifiable pride; and also in another though similar field of endeavour, the problems concerning that very vital question, the care of mothers and babies, inaugurated by the late Sir Truby King, has won the ungrudging admiration of the world.

Very well then, so far I have tried in a brief survey, to draw a picture of this small community's origins and associations, and to show that so far we, that is, the Pakehas, have been content to draw our inspirations from our traditional connections overseas; in fact we have not ceased to be English, Scot or Irish; we are as yet seeking perfection not as New Zealanders but as migrants exploiting a freer field for our aspirations, and so far as the Fine Arts go, have not grown beyond the pattern of European outlook.

THE FRUITS OF WAR

Since the end of the last war, however, we have, in this Dominion,

experienced the same disquiet in the realm of Art as have other countries. And our young artists have displayed an impatience with the methods and technical processes which older artists have considered necessary, and though much of the present output lacks in finish and construction, it is undoubtedly strong in the essentials of great Art.

In the field of Fine Art, as it is practised in New Zealand, we have been fortunate in having had some considerable artists working here; it will be impossible to mention more than a few. John Gully of Nelson has left us some excellent landscapes of Mountains and Rivers, perhaps no one has better expressed the peculiar character and charm of New Zealand than he. Van der Velden, a Dutchman, has also given us some excellent examples; his work as a teacher is worthy of notice, and many of our practising artists owe their early training to him. Walter and Frank Wright have also left their mark both as artists and teachers. Worsley was another who devoted himself to portraying the natural beauties of both North and South Islands.

In recent times many able practitioners of the arts of Painting and Sculpture have worked here; and able workers have gone abroad

in order to earn their livelihood by Art. Of those who remain, one happy feature is the fact that though having reached a high standard years ago, they are still exploring and experimenting; in which connection I would specially mention Thomson, McCormack, Weeks, and Rita Lovell Smith, (though these are by no means all), who are producing work remarkably vital and endowed, continually showing growth and deeper knowledge.

THE FUTURE

Only through the efforts of such workers with a background of hard and unremitting toil, will there ever be any true emergence of a New Zealand Art, for though they have no doubt been influenced by non-New Zealandic experience, patient search and analysis here is the sole way to reveal the secret of New Zealand's peculiar beauty.

To sum up, then, I would say that although there has yet been no true emergence of a distinct National Fine Art in this Dominion, the necessary conditions are being created by "a Desire for Beauty" in the National consciousness, and in the ever-increasing activities of cultural bodies in promoting an informed interest in all the Arts.

APERCUS

BY MARSYAS

I HAVE been asked to write about some aspect of New Zealand and New Zealanders. Thinking the matter over, I have come to the conclusion that I cannot better in prose composition what from time to time, through the long years behind, I have already said in verse. It happens that in this particular incarnation the gift of verse is mine; if I did not actually "lisp in numbers" I certainly wrote verses in my early boyhood, and had reached the point of publication in my early teens. I think the first distinctively New Zealand touches in my output appeared in an address to the great Norwegian novelist Bjørnstjerne Bjørnson, my sense of gratitude to certain writers flowing naturally out to them in verse:

A land of legend wild, and florid
Story;
Of Gods, and men, and fays; of
strong
Malignant monsters; of the song
Whose magic notes could bring a
throng
Of spirits round who sang; of long
Fierce wars, and horrid
Glory.

So much for the native aspect of
the land, or more accurately its past,
for the native race today is march-

ing on abreast of the "Pakeha"
new-comers.

A land of freedom, where no festering
Clay
Of a dead past the present feels
For ever dragging at its heels;
With each new need of life it deals
Free as the gentle air that steals
Down the sun's westering
Ray.

I am less sure today that this statement meets the facts than I was when I first wrote it. If the Maori has broken wholly from his past, assuredly the Pakeha has not; New Zealand is not yet a land of freedom, nor can its people, individually and collectively, deal with each new need as set forth in this stanza; there is still much covert tyranny, though it may mask itself in the vestures of beneficence, and for the time being defer its day of reckoning.

A southern Norway, land of mountain
Peaks,
With glistening glaciers, snowbanks
white,
Aglow with pure, intense, still light;
With awesome fiords, with stream-
lets bright,
Falls, caves, where through the
eternal night
Some drowsy fountain
Speaks.

A land of lake, and bush, and rust-
ling
Downs
Wheat-clad; of hidden wealth un-
told
Of marble, iron, coal, and gold,
Jasper, and ruby; all men hold
Precious, and risk life, overbold,
To gain; and bustling
Towns.

Undoubtedly this country has great natural beauty. Kipling, some will remember, paying tribute to the charm of the most westerly of our Canadian Provinces, placed it before all oversea Dominions but New Zealand. New Zealand has, however, yet another claim to notice; she is but at the beginning of what may be, and what under heaven shall be, a notable career; she is a *land of promise*, and I closed my versicle with the expression of a wish that I might see that promise nobly kept.

Some further touches of like nature occur in such another greeting to the great northern dramatist Henrik Ibsen; first the scenic note is struck again:

Land of forest, lake and fiord,
Precipices glacier-scored,
Snow-clad peaks and water-leaps,
Caverns wherein echo sleeps
Yet unroused by woodman's steel
Or tramp of tourist's iron heel . . .

O sisters six whom the Lord hath blest—the Lord of our own green earth,
O sisters six, on whose seething hearts his spirit brooded long—
Brooded and dwelled till the glad light leapt as it leapt at the primal birth
And fashioned a thought into colour and form, a silence into a song.

Follows the suggestion of an all-unfettered land and race:

—New Zealand, young and brave,
Free and life-full as the wave
That ever rolls upon her beaches—

There are men who find their needs
Ill-supplied by mouldy creeds,
Priestly lies, and old-world stories—
Ashes cold of ancient glories;
There are men who will be men,
Driving plough or wielding pen,
Boldly for themselves they think
And from no conclusion shrink.

Lest I offend, let me explain that in my view there are other creeds than the religious creed, other priests than those of a religious faith—creeds social, financial, scientific, philosophical, artistic, literary; and each has its appropriate hierarchy. My words refer to all of them.

When the idea of an Australian Commonwealth was mooted, it was suggested that New Zealand might throw in her lot, with the Trans-Tasman States. The idea made but slight appeal, yet here and there voices were raised in favour of such action; and when these voices, probably because there were but few of them, grew louder, I wrote my *Nefas*, which I still feel, after close on forty years have passed away, glad to have written. It seems worthy of quotation here in full:

By courtesy of the N. Z. Government Tourist Dept.



QUEENSTOWN, SOUTH ISLAND



FRANZ JOSEF GLACIER, WEST COAST, SOUTH ISLAND

Builded and shaped in the secret parts of your mighty sixfold frame
 Till lo, at the fullness of her time the southern Pallas sprang
 Forth on the fields where the Great Ones stood amazed at the sudden flame
 Struck from her glittering panoply, and the clarion voice that rang.

O sisters six who are one, fast bound in a love that will last, will last
 Till the pride of the world, the English Name, is hoary with clustered
 years,
 Tempt me not, tempt me not ; scarce mine eyes I dare on your faces cast,
 Scarce dare I suffer your sweet words reach the portal of mine ears.

"Come to us! Join us!" ye chant. Ye stretch your arms, and my bosom
 heaves ;
 "Share in the greatness, stands written there on the future's arc of blue ;
 Come!" Sisters mine, could I else but fly to your hearts, had the rustling
 leaves
 Not read me a day, and a destiny, and a duty even as you !

I am youngest of all of the Empire's babes—who nurtured my early years ?
 Who taught me to walk in the grand old way, to murmur the dear word
 "Home" ?
 My own heart only has counselled thus and thus, and the crescent powers
 Of body and brain have marcht at that word, and the road has led to
 —Rome !

Yes, young as I am, I have carved me a name on the granite crags of time ;
 Light may the tracing be, but mark, the centuries, racing on,
 Shall see each symbol bitten deep till the legend stands sublime—
 Stands and shall stand while the world endures, for the world to gaze
 upon.

Tempt me no longer, sisters ; nay, now I am strong once more,
 And had ye the Sirens' utter sweet in your song, 'twere in vain ye cried ;
 My day it is mine, and by earth and heaven and the Gods, and who
 ruleth o'er
 Even them, I swear, I shall take no rest till it cometh to eventide !

I here, ye yonder, sisters ; both for him who hath said "Create !" .
 Both helping heaven's high purpose, though our earth's be all we see ;
 For you, your broad-leagued continent to be made a teeming state,
 My nebula of ocean isles to be made a world, for me.

I here, ye yonder, sisters loved ; and the hearts of us all afar .
 In the sea-girt isle where the name of pride was cut in the days gone by
 From the lustreless lump of the parent lode to a myriad-flashing star,
 Pole of an age whose far faint dawn scarce blanches the southern sky.

O England, England, England ! Dost thou tremble, mother mine,
 For the fall that lieth in wait for pride ? Dost not thou even understand ?
 Body and spirit and soul of me, see, it is thine, mother, thine, thine, thine ;
 'Tis England that shines, and speaks, and does from my brow, my lip,
 my hand !

Not, not for myself, but as one with thee, have I 'stablished my island seat,
 Firm so no foreign foe dare hope to upblast it from its base;
 Firm so no social canker e'er may gnaw the massy feet
 Till it crumble down in rottenness, and a stronger know my place.

Not, not for myself, but as one with thee; O witness my life-blood poured
 By spruit and kopje and thirsty veldt when I heard thy bugles play,
 And the nations stood in a ring and laught! O mother beloved, adored,
 From that thou may'st know my faith and truth for ever and ever and aye.

Pride in the great, not the little self is mine, though indeed my sea
 Circles a pearl of earth's chosen rope; pride in the power, the might,
 The beauty that still is England, and millennia yet shall be;
 For England to heart of my heart am I, dawn, noon, and eve, and—night!

Even as I copy out this piece many a reader of this paper will have heard over the air the fullest confirmation of the truth with which it closes—been thrilled, perhaps, by the reserveless offer to the Homeland of this country's whole resources.

It was natural that from time to time some episode in the War of 1914-18 should move one with the gift of song to utterance, whether he struck the note of pain, the note of triumph, the note of doubt, or that of quiet faith in the sure issue of the conflict. When even a small corner of the veil that walls this outer life, which is as death to those who really live, from the more real and still more real spheres beyond, is lifted, one does not sing of pain, of sorrow, of defeat, frustration, failure; one knows that the end for which all "This" was emanated will inevitably be attained; one learns to look past much that once absorbed one wholly—to use those "larger,

other eyes" which Tennyson has told of. I did not strike the note of sorrow, though in those tragic years I sometimes struck the note of sympathy with those who grieved no less than notes of triumph and of faith. When the War broke out I imaged in *The Angel of the Church of the Antipodes*, the Deva in whose charge, under whose guidance, are certain aspects of the progress of this land; imaged him as rejoicing in the opportunity the War afforded for the proving of New Zealand manhood, glad

That they already worthy God's
 assay be deemed;

a little doubtful of the issue, yet
 full of hope

That they shall prove them all that
 he hath dreamed—
 Men, very men, alert of eye and ear;
 Men, very men, strong-willed,
 quick-brained, heart-pure;
 Light-swift to answer when the call
 they hear;
 Mighty to strike, and patient to
 endure.

The whole world knows the answer
 to the Mother-Country's call:

Never with franker scorn
 Was death entreated since those
 elder days;
 Never more mirthfully was suffering
 borne
 Since Hector and Achilles went their
 ways,
 And the great King of men.

I picture the watching Deva fully
 satisfied:

Ah, now he knows
 Them all he hoped, yea, more; and,
 passion spent,
 His being stiller and yet stiller grows,
 And his heart fills with marvellous
 content.

I sang Messines:

Messines! Messines! Rich word of
 power
 That crowds an age into an hour—
 So in your priceless phial rooms
 The essence of ten thousand blooms—
 Messines. The heart like choicest
 wine
 It fires; O countrymen of mine—
 Mine? very me of very me,
 Tear ope my bosom here and see!

Follows a passionate assertion of my New Zealand sonship, for it so happens that I was born elsewhere, and came to this land—which has claimed me to the least last fibre—at the age of eight; and thence onward it is a pæan, a proud commemoration of the way our forces bore themselves in that phase of the fighting. Our men's "black day" at Passchendaele I sang under the title "Bellevue Spur"; it is no lament as this excerpt will shew:

'Tis over; the bravest can no more;
 Limbs are weary, and hearts are sore,
 And souls are sick for the task un-
 done,
 The wasted labour, the goal unwon.
 Peace, lads, peace; let it rest; rest
 ye;
 Ye are still too near to your work to
 see
 The great thing ye this day have
 done,
 The more than triumph ye have won!
 Proudly the tale of the doughty
 deeds
 Of these lads of hers New Zealand
 reads,
 But never her heart hath so wildly
 throbbed
 As now. What though untoward
 fortune robbed
 Their valour of visible outward
 crown?
 In God's great book it is written down
 That never a nobler thing did they
 Than fling their strong young lives
 away
 On the side of the hill, by the oozy
 creek
 And shell-torn dyke of Ravabeke.

There is talk today among our younger members of the Dharma of New Zealand. I make no claim to seership, but, like many others, have painted in my time a fancy picture of what New Zealand may be in the years—in this case rather in the ages—yet to be. In my *For Peace Day*, written in glad anticipation of the swift close of the Boer War when as a matter of fact the struggle had but begun, I sang of this furthest outpost of our great Commonwealth of Nations:

Ah, there an islet floats, a long white
 world,
 Upon the waters, very fair to see,

Daughter and queen of the immaculate wave
Like those who come to save.
All beauty the Gods gave her for her dower
In the beginning.

How far into the future my fancy winged its way will easily be seen from the next excerpt:

The land—a garden of Hesperides
From north to south;
The people—O, from some old temple frieze
Wrought by the infinitely patient knife
Of beauty-worshipping Praxiteles
Surely some God has called them;
from his mouth
Filling their nostrils with the breath of life;
A noble race,
Time's fullness making real
That old-world sculptor's exquisite ideal,
Strength one with grace;
And crowning it with loveliness withal
Beyond the wildest, wonderfulest, dreams
E'er held that old-world sculptor's soul in thrall—
Heaven's perfect way—for as they walk, meseems
Each moveth in a moving golden mist
Shotten with quivering lines of amethyst,
Like the lone cloud that morn hath found at rest
Beneath some mountain's crest,
And the glad sun hath delicately kist. . . .

and of course I tell of inward qualities to match this outer fineness. Interestingly enough, a friend, Dr.

Hutchinson of Wellington, many years ago, decades ago indeed, sent to the Director of the Harvard gymnasium photographs of nude New Zealand athletes, each taken in three distinct positions, together with their anthropometrical measurements; and was told by that physical culture expert that our men were the nearest to the Greek ideal he had yet seen, and that he could not match them among his pupils. In recent years Mr. Jinarājadāsa, when visiting this country, drew attention to its similarity in geographical conditions and much else to Greece, and hinted at the possibility of a Greek-like race being developed here in the centuries ahead. Let us hope that when that day comes, if it comes, the physical perfection will not be a thing apart, but a true manifestation of the "height of soul," the "magnitude of mind," the wisdom, the serenity, my fancy placed within the noble forms it pictured. Both these developments are possible within fairly measurable time; the further stage my picture hints, the stage of astral vision, suggests the era prophesied in *Nefas*, an era when the present-day "nebula of ocean isles" will have become the peaks of a great range, and the New Zealand of our day a broad plateau, upon a future continent.

CHARACTER FOCUS IN EDUCATION¹

BY C. JINARAJADASA

(Although this address was given in U.S.A., the ideas are applicable to all the divisions of the sixth sub-race appearing in U.S.A., Australia and New Zealand.)

THERE are many definitions of Education, but in the end they can but mean one thing, that the purpose of education is to help us to live happily, usefully and nobly. How this aim is to be reached is the problem. All are agreed that a child must be taught various subjects. Therefore the educational material is carefully graded according to some psychological system which keeps as its objectives the Intelligence Quotient (I.Q.) and the Achievement Quotient (A.Q.).

EDUCATION IN U.S.A.

I have, till lately, been a warm admirer of the educational system in the United States, which I have visited nearly a dozen times in the course of the last thirty-five years. And I have praised that system in many countries. But I received a shock during my last visit four years ago. Statistics then published concerning the jail population in this country showed that

about 18 per cent of the prisoners in jail were under twenty-five years of age. Of course there had been, a bad economic depression previously; but if, during a period of stress, such a large percentage of young men and women, who had been worked upon by the most expensive and developed educational system in the world, had been unable to adjust themselves to life, surely there was something wrong in the system. I doubt if any other country at the time—and all countries were badly hit by the depression—showed such a large criminal population among the young.

Perhaps we get a clue to the fundamental defect in the system in these words of John Dewey:

The distinguishing trait of the American student body in our higher schools is a kind of intellectual immaturity. . . . The immaturity nurtured in schools is carried over into life. If we Americans manifest, as compared with those of other countries who have had the benefits of higher schooling, a kind of infantilism, it is because our own schooling so largely evades serious

¹ Broadcast in Chicago by Radio WGN in its Midday Service programme, Sep. 5, 1939.

consideration of the deeper issues of social life; for it is only through introduction into the realities that mind can be matured.

THE PROBLEM IN ALL LANDS

But how can this "introduction into the realities" of life be achieved? There lies the crux of the problem. For in the educational system today in all lands, an appeal is made only to the intelligence; the emotions are ignored. It is really as if the definition of a child is "an entity who thinks, whose emotions can be ignored." The mind of the child is appealed to all the time, as he rises from class to class; it is taken for granted that his emotions are valueless in the problem of understanding.

I have myself suffered greatly under this system of intellectual forcing; I have experience of three universities, that of London, Cambridge, and Pavia in Italy. It was only in the last that the professors seemed to have any idea that the emotions also were avenues of knowledge.

I recall four years ago reading in a students' manifesto, that among the reforms necessary in the universities one is to "debunk the Ph. D." Though crudely put, there is a truth underlying the phrase, for today the whole educational system is far too intellectualized. The fact that a man can put Ph. D. after his name does not mean that

he understands life. The shadow of the Ph. D. extends from the universities to the training colleges for teachers, and from them to the school-children.

MORE THAN MIND NEEDED

The inability of intelligence to understand life-processes, as distinct from the movements of matter, is the theme of Bergson's philosophy. The challenge which Bergson made twenty-five years ago has not yet been met. Bergson showed that intelligence conceives all objects as inert solids and as divisible into smaller and smaller units; and that the intelligence therefore construes the universe as a mere mechanism. But the universe consists of life too; the intelligence, however, fails to grasp the significance of this life. For this, the intuition is required. In other words, until the intuition enters into the problem of understanding, there is no real knowledge of the movements of life.

Bergson thus points out along what line must be the reforms needed in education for an "introduction into the realities" of life, of which Dewey speaks. We must appeal, in our educational technique, not only to the mind of the child, but also to his intuition.

BEAUTY AND LOVE

Now, there is a subtle relation between the intuition and beauty:

Surround the child with beauty, make him appreciate beauty, hunger for beauty, as Ruskin once put it, and this mysterious faculty of intuition grows in the child. He understands each subject in a new way. Furthermore, the intuition is called into activity as the child becomes creative; let him be taught to draw and paint, sing and dance, write poetry, and create drama and act in it, there is then an awakening of the intuition.

Another way in which a child's intuition begins to blossom is when he is guided to love plants and flowers and animals. The child needs to be not only intelligent, but also creative emotionally. I think we need a new standard for a child's growth—the Creative Quotient.

The intuitive man comes into direct contact with life, in a way not possible to the person who is purely mental. He does not need a teacher, for he is himself the teacher. But for this, he must know something of the technique of creation in one or other of the arts. We have unfortunately made of the arts a something "extra," outside the curricula of education. When we realize that the emotions can reveal truth to us just as does the mind, our schools will be studios also.

Of course the mind needs to be trained; not to memorize any material, but to know where the

material can be found in encyclopedias. But each topic offered to a child's mind must be set in a framework of beauty, so that the child's first reaction is "How beautiful!" It is this artistic reaction which is needed to help the child to be inducted into the realities of life. When so inducted rightly, the child will discover little by little by his subtle intuitions the nature of that supreme mystery which we call God.

VIRTUES BECOME NATURAL

Emerson once penetrated into this mystery, that within a man's nature exists goodness. With profound insight he says:

To the soul in her pure action, all the virtues are natural, and not painfully acquired. Speak to his heart, and the man becomes suddenly virtuous.

The processes of the mysterious faculty of the soul's intuition could not be better described than in the words "in her pure action." It is that "pure action" which we induce in the child by the artistic training which we offer him. When all the scholastic material is presented to the child in a framework of beauty, then we speak to his heart. The problem of ethics is then solved automatically, for the child becomes "suddenly virtuous," as Emerson says, for the child senses intuitively that all the virtues are "natural." The intuitive child does

not require a set creed; he will create it for himself as he grows.

Such a child will be truly educated, and when grown to manhood or womanhood, he or she will live happily, usefully and nobly.

INTUITION SUMS UP ALL

Of course this new type of education implies a new type of teacher. In India we are working towards the new type in some of our experimental schools, like those of the Theosophists and of Rabindranath Tagore. They are mainly boarding-schools; in some, the teacher, who is usually married, makes a large home where a number of children live with him. Apart from the usual games, there is considerable emphasis on painting and modelling, on song and theatricals. The teacher himself takes part in the games. The root idea is that the teacher shall be recognized by the boys as an elder brother, not an individual of a class apart. Indian teachers have a great admiration for the Montessori system, and it is being developed considerably.

Next month Madame Montessori is to visit India and conduct

courses. Last year, when visiting the countries of South and Central America, Mexico and Cuba, I called special attention to her last book, *The Secret of Childhood*. It offers a startling new conception of the child, which inspires all who love children.

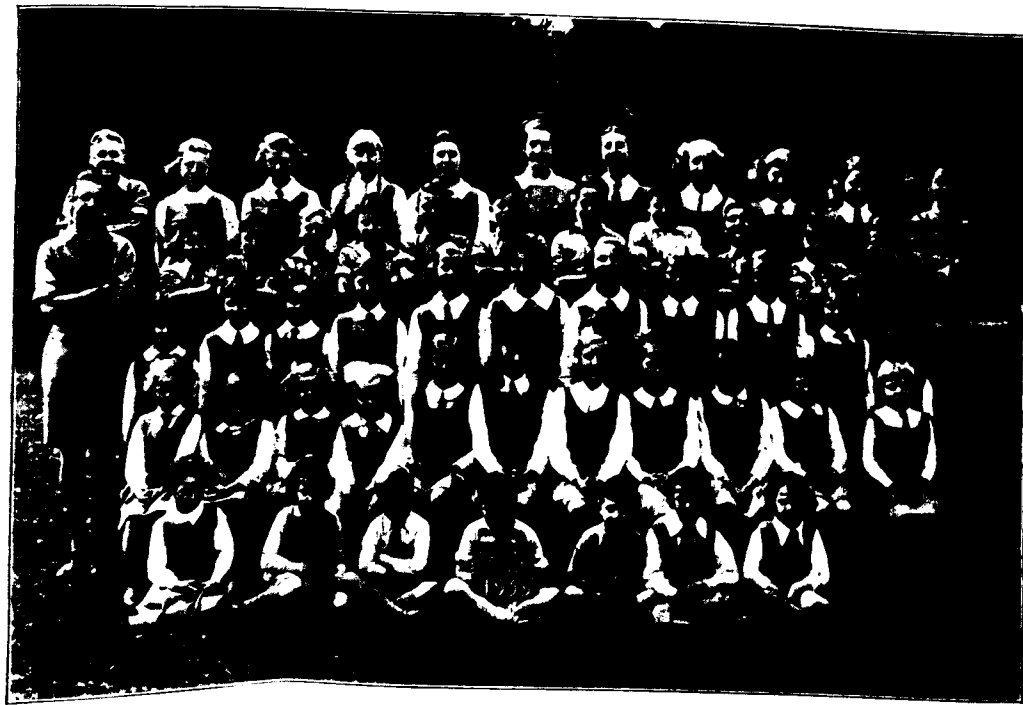
I am thoroughly convinced, from my experience of travel and observation in many lands, that we need many changes in education. The world is rapidly changing. In addition to national values, there are now international values. The modern child, in order to obtain in full what life can now give him, needs to be not only patriotic but also something of an internationalist. He must know not only administration and economics and science, but also art. He has, of course, a vast material to assimilate. And he cannot assimilate it all with his intelligence alone. But he can with his intuition. His intuition will lead him to swift summaries, to the heart of his material and subject.

In fine, one word sums up the need of the child, the teacher, the nation and the world. That word is *Intuition*. •

Whoever will induce our people to sing will do a national service. Oh, the dumb congregation in church, the dumb audience in theatres, the dumb soldiers in camps, the dumb crowds in the street! How they would be liberated, fired, invigorated, if they could and would sing.



MR. WILLIAM CRAWFORD
General Secretary of The Theosophical
Society in New Zealand



VASANTA GARDEN SCHOOL, AUCKLAND

THEOSOPHY IN A YOUNG DOMINION

BY EMMA HUNT

REMINISCENCES

IN the relaxed and happy atmosphere of a winter fireside a group of present-day workers sat talking of the early days of The Theosophical Society in New Zealand. There were several present who had played a part in the affairs of the Section in the latter part of last century. Eagerly they were plied with questions, and faces became bright as precious memories were brought to the surface bearing witness to the power of the Masters which shone through their early efforts. With the uncovering of these stories of the past a feeling of reverence grew as when one lovingly handles an old volume, or turns over the faded pages of a rare manuscript. One member brought to show us a silver match-box once belonging to Colonel Olcott: on one side was engraven "To H.S.O. from Aunt Sara"; and on the other were the initials of the member who had been the happy recipient of the gift. Inside the box was a lock of the Colonel's hair precious kept in a piece of blue ribbon. As this was passed round we felt the atmosphere of the early days, and the President-Founder became real in our midst.

A member from the south told of how she had been visited by the Colonel when he was in New Zealand and she had been too ill to attend his lectures. He came many miles to see her. He gave her a metal tube to hold to her forehead, and she said that as she did this a sensation as of an electric battery shot through her, filling her with vitality. The next day she was able to get up and was completely cured. The Colonel then told her that in the metal tube was a piece of the hair of the Master Morya.

There were stories recounted of visits paid recently to old members in the hopes of getting something for the history and archives of our Section, and of the shock of being told on one occasion that letters from the leaders, from Annie Besant and H. S. Olcott, had been "kept for years," but later "I burnt them all"! How precious they would have been to us now.

One told of her memories of the early visit of Annie Besant in 1894 when each member had been allowed an interview of quarter of an hour. Eagerly each had looked forward to his turn, and this lady said that she wrote out a long list of questions so that not a

moment's time should be wasted. Wasted? She soon found that she was lifted into an atmosphere where time disappeared, and when Mrs. Besant smiled into her eyes she heard herself saying words she declared were impressed upon it: "It is no use asking questions, is it, unless one is living up to one's highest?" And then she truly lived for fifteen minutes of her life in an ecstasy that could not be expressed. She was told: "It is good to ask questions at the right time, but it is well to try and answer them oneself, for even if you cannot find the solution you have prepared your mind to understand it."

It was reported that one lady member on the way to her interview stopped to look at a hat in a shop-window; she arrived late for her interview and Mrs. Besant would not see her; she learned through her bitter disappointment to correct a lifelong habit of unpunctuality.

EARLY HISTORY

When The Theosophical Society was founded in New York in 1875, New Zealand was only a young British colony of 35 years' duration with but a sparse population. Yet we read that a few years later members began to join in the new country. The first member was Augustine Les Edgar King, who received a diploma as early as 1879, so we see how quickly the

teachings of Theosophy penetrated into the isolated land. Early and interesting history centres round the name of E. T. Sturdy, who joined in 1885 and founded the Wellington Lodge in 1888. Colonel Olcott speaks of him as "the father of Theosophy in New Zealand." It seems that he soon after went on a world tour, and we find the President-Founder writing appreciatively in THE THEOSOPHIST of his work in U.S.A.

In India Mr. Sturdy joined the Colonel at Bhavnagar and journeyed with him as far as Junagad in company with Prince Harisinhji. An article appeared in *Lucifer* in 1893 by Mr. Sturdy on "Gurus and Chelas," and it provoked an answer from Annie Besant—later printed together as Adyar Pamphlets. Mr. Sturdy now lives in England, and our Section is endeavouring to make contact with him in order to get fuller records of the history of the earlier days.

At the time of the founding of the Wellington Lodge in 1888, there was only one other Lodge in the Southern Hemisphere; this was in Brisbane, Australia, where a Lodge had been chartered under the direction of Mr. Carl Hartmann. In 1889 a Lodge came into existence in Hobart, Tasmania, and another in Melbourne the year following. Others came a little later, so that during the visit of the President-Founder in 1891 it was

possible to form an Australasian Section, and Wellington Lodge, New Zealand, was one of the seven needed. The Colonel appointed Dr. A. Carroll as General Secretary *pro tem.*; he was a man of great ability, eminent as an ethnologist engaged in scientific research in New South Wales. The death of H. P. B. made it necessary for the Colonel to return at once to London, and his proposed visit to New Zealand was cancelled.

The Wellington Lodge continued to remain an integral part of the Australasian Section for a few years; interest in the teachings was spreading rapidly in New Zealand, members were joining and new Lodges being formed, and in 1896 much interest was excited by the news that New Zealand was ready to be formed into a separate Section with seven Lodges and 112 members—remarkable growth for so young a colony. The project was looked upon with favour and a cable received from the President-Founder in May 1896 appointed Miss Lilian Edger, M.A., General Secretary *pro tem.*

HEROIC PIONEERS FROM OVERSEAS

The early workers who came to us from overseas were heroic souls with the pioneer spirit. Just what it meant in sacrifice and discomfort to come to the then young colony in small ships across a stormy

Tasman, and to travel in coastal boats to get from one part of New Zealand to another, can only be pictured by those who know something of the conditions in those days. It is appropriate that in an article such as this we should pay tribute to these friends.

MRS. COOPER-OAKLEY

It was owing to the efforts of the Melbourne Lodge that Mrs. Cooper-Oakley came to this part of the world to lecture. She was the first to visit us from overseas. The Melbourne Lodge had written to Headquarters to see if it would be possible to get a trained and experienced Theosophist to come and help them; they had the good fortune of having Mrs. Cooper-Oakley sent out, and arrangements were made by which she visited New Zealand also. Two months were spent in our Lodges and interest in the teachings was stimulated. Her lectures were at that time a challenge to the materialistic thought of the day and naturally provoked a certain amount of criticism; we are amused to find one writer to the Press saying:

Theosophy is one of the phases of latter-day feeling to which it is not worth while to attach any importance, seeing that it is in all probability merely temporary. In a very short time we shall never hear the word.

Mrs. Cooper-Oakley made an impression on her audiences by

her culture, and by her grasp of Theosophical teachings, and the people liked her unassuming yet dignified manner. There was a certain simplicity which was appealing. In an interview with the *Auckland Herald* she is reported to have said: "I have discovered when in Melbourne more psychic temperaments than I have met with in any English-speaking race with the exception of America."

ANNIE BESANT

The following year 1894 marked the first visit of Annie Besant to New Zealand. She came under the direction of R. D. Smythe, father and prototype of touring managers. In order to raise money for a special fund Mrs. Besant contracted to deliver a series of lectures in different countries of which New Zealand had the good fortune to be one. Mr. Smythe's advertising methods were pronounced; he did not take the lecturer into consideration when he planned his bills and circulars. An advance leaflet contained a portrait of Annie Besant margined by quotations, one being "Her soul is like a Star and dwells apart." He also billed her as "The Great White Mahātma"—a title to which we believe Mrs. Besant raised objection at the time; but perhaps the imagination of the much travelled R. D. Smythe carried him nearer to the truth than he knew.

Mrs. Besant lectured on politics, and on general subjects; it seemed she was restricted in the number of addresses she was to give on Theosophy. She roused great enthusiasm everywhere; the teachings of Theosophy were comparatively new in New Zealand at that time, and controversies raged in the newspapers, but our members were evidently well equipped for the task and waged war in defence.

In 1908 Mrs. Besant made a second visit to New Zealand accompanied by Mrs. John, wife of the General Secretary for Australia at that time. The writer remembers Mrs. John telling her how in a bird shop in Auckland a parrot in a cage remarked to Mrs. Besant: "Fancy meeting you," and she wittingly asked in reply: "How did *he* know that I was here?"

Everywhere in New Zealand at this time the public responded to Theosophic thought and Mrs. Besant evoked a generous enthusiasm and strengthened people considerably. A stranger was heard to remark with decision after one lecture: "I will never call myself a miserable sinner again." The Press gave to her much attention and spoke of her as "a woman of great intellectual power and high scholarship." Asked in an interview how to check the lack of reverence in young New Zealanders Mrs. Besant said:

On educational lines chiefly. Build up good citizens out of your girls and

boys. Secular education can never do that; it neither makes good citizens nor patriots. Educate each child in a sense of moral responsibility and a great nation will evolve.

An interviewer in the *Dunedin Star* wrote:

Instinctively one feels that Mrs. Besant is one of the elders, one of the teachers of mankind, one whose every word is precious and whose every moment is golden.

COUNTESS WACHTMEISTER

Also from overseas came the Countess Wachtmeister in the year 1895 just before New Zealand became a separate Section. Indeed it was during her visit that the Section Charter was applied for; members were enrolled and a new Lodge was formed in Woodville where Mr. Sturdy had lived. The Countess had been a pupil of H.P.B., very devoted to her, and had imbued some of her "ways" with members. She was unconventional, intensely in earnest, a stickler for punctuality, and she gave good lectures which helped to waken further interest in Theosophy amongst the public.

COLONEL OLCOTT

In 1897 the President-Founder visited New Zealand. He landed in the south at the Bluff where he was met by members of the Dunedin Lodge, who came aboard his boat and gave him a hearty wel-

come. With him was Miss Lilian Edger, General Secretary for New Zealand, who had met him in Australia and who lectured alternately with him both in that country and on his New Zealand tour. Besides the four larger Lodges the Colonel visited some of the smaller towns; and he speaks of the intelligent members of the Pahiata Branch where he was the guest of a very musical family, all the adult members of which played instruments and had fine voices. Everywhere he was received with honour, and a Press report read:

It speaks much for a Society when there is at its head one who is a genial, well-educated, intellectual and cultured gentleman.

In Auckland his lectures on Healing and Spiritualism drew audiences of over 1,000. He gave The Society in New Zealand a great impetus, but he took away with him its General Secretary, Miss Lilian Edger. With her friends Mr. and Mrs. Draffin she had become the centre of the work in this Section and her going was a distinct loss. It says sufficient for her calibre as a speaker that Colonel Olcott took her to Adyar to deliver the Convention Lectures there. She was well received in India and after the Convention toured India with the Colonel and lectured both in the north and in the south. Later Mrs. Besant called her to work in Benares, and it was not until 1903

that New Zealand saw her again and then only for a visit. Miss Edger's book *Elements of Theosophy* and *Theosophy Applied* are well known in many Sections.

The Colonel appointed Dr. Sanders General Secretary *pro tem.* in place of Miss Edger, and he was re-elected to that position until the time of his death in 1918. He has the distinction of having held the position for 21 years, the longest term served by any General Secretary in our Society. He was a born propagandist and a fine old man, and the spread of Theosophy in New Zealand was to a large extent due to his inexhaustible energy and cheerful self-sacrifice. He never swerved from his devotion to the Masters and Their cause whether in the greater storms which shook The Society as a whole, or the lesser gales which affected the New Zealand Section alone.

FIRST YEARS OF 20TH CENTURY

Dr. Marques, then General Secretary for Australia, represented the New Zealand Section at Adyar Convention in 1900 and we find him writing:

I was received most enthusiastically as your delegate, and the Indian Section at its special session voted with great demonstration a vote of thanks for the greetings you had requested me to carry to them; and I promised to notify you of the interest that is felt here in the work in the New Zealand

Section which is closely watched and fully appreciated.

In the first years of the new century two members came into our Society who were destined to play an important part in its development. They were two Scotchmen, Mr. John Ross Thomson and Mr. William Crawford, each of whom became our General Secretary in turn, and each of whom in time was consecrated a Bishop of the Liberal Catholic Church. Bishop Thomson passed away last year, and only those who have worked in our Section will ever be able to fully appreciate all that his work meant to us. I think that it would be true to say that seldom has any leader so universally won the hearts of his people. Bishop Crawford, his lifelong friend and comrade, has been General Secretary for the last 14 years, and there is none now living in New Zealand who has given steadier or greater service. He was invited at one time to go to Adyar to be Manager of the T.P.H., but he felt he could not be spared from work in his own country.

The magazine *Theosophy in New Zealand* was started in 1900 by a group of workers. It commenced to be sent free to members in 1911, and in 1914 a Press was established and the magazine printed by the members themselves.

On 21 June 1906 the building known as City Chambers (Auckland)

was totally destroyed by fire. This included the New Zealand Section Headquarters of The Society, the Library and the Book Depot. The whole of the valuable reference library and files of magazines and Sectional records were destroyed, so that the Section sustained an irreparable loss, for though insured it was impossible to replace the many valuable works that were out of print and unprocurable. From a mass of debris they were fortunate enough to recover in a very damaged condition the cash-book, ledger, magazine and membership records. It is of interest to note that certain pictures of the Masters were undamaged though the frames had been charred.

CHARLES WEBSTER LEADBEATER

New Zealand was honoured and benefited greatly by three visits from C. W. Leadbeater, that great "scientist of the invisible worlds." His first visit was as early as 1905 when he went to ten Lodges. Then he came again in 1914 and was in New Zealand when the war broke out; he had to cancel some of his engagements and return at once to Sydney where he had important work waiting. In 1916 he paid another visit and spoke at times to audiences as large as 1,200 on the subject of the new sub-race and an occult view of the war. In his opening remarks at Convention in 1916 he said:

The matter of the sub-race is more especially your affair, because it is only in new countries that a sub-race can effectively arise. Australia and New Zealand are chosen because they are new lands and in such a Dominion as this you have greater facilities for the introduction of far-reaching reforms than can be obtained in other countries. The great majority of the races inhabiting these islands know nothing of all this, therefore we who do know are all the more bound to try to make up for what is, at present, the paucity of our numbers, by energetic work.

Bishop Leadbeater's near presence in Australia over a period of years was a great uplift to New Zealand and enriched our work. It became quite a habit for our members to visit Sydney.

NEW ZEALAND WORKERS

Of the many old workers in New Zealand not so far mentioned, who played a part in the early work, it is impossible to speak at any length, and we know that like Cromwell's soldiers they would "look not to be named." However, most outstanding was the personality of Mr. W. Draffin who was held in much affection by Dr. Besant. He was a sensitive man and very impressionable and worked under the conscious direction of the Masters. All who came into contact with him speak of the influence which irradiated through him while he was speaking.

Another fine server was Mr. A. W. Maurais of Dunedin, who

was deeply read and intellectually alert and who worked dauntlessly in the cause of Theosophy. At that time there was in Dunedin, in the south, a fine band of intellectuals, led by Mr. D. W. M. Burn, M.A., one of New Zealand's poets who is still in harness. From this group came Miss C. W. Christie, the "Chitra" of the children; she later lectured in many countries, and her book *Theosophy for Beginners* has run through four or five editions. Also in this group was Miss Kate Browning, M.A., now in England, who published *Notes and Index to the Bhagavad-Gītā*; she was the first national lecturer for the Section. Another old southern worker is our present veteran Section Treasurer, Miss Louie Stone. There are many others we ought to mention but the list is too long; let none feel that any has been forgotten, for the Good Law takes account of all its workers even when human memory may seem to fail.

VASANTA GARDEN SCHOOL

Of all the movements initiated by the Section, the forming of the Theosophical Education Trust in 1917 was perhaps the most important. Owing to the generosity of a member the Section received the offer of 110 acres of land at Hobsonville near Auckland, for the purposes of founding a school and a Theosophical retreat. It was later disposed of as being not suitable

for this purpose; in the meantime another fine property had been bought, money had come in readily, and Vasanta Garden School came into being and was dedicated in February 1919. It is situated in a beautiful suburb of Auckland, quite near to the City. It is largely owing to the genius of Miss Bertha Darroch, the present Principal, that the School has continued and progressed all through the years. Its outlook was never brighter than it is at the present time. There are 60 pupils and four teachers, taking the children from infancy to matriculation.

PRESENT WORK

Perhaps the brightest and the most encouraging feature of our work in New Zealand at the present time is the number of young Theosophists who are holding responsible positions in our Lodges. This is most noticeable in the north, in Auckland, where they work in closest co-operation and friendliness with their older colleagues. It presages well for the future.

Though our membership today is not as high as it was before the world depression yet we have 760 members, and this is larger in proportion to population than in any other Section with the exception of Iceland. Still we do need more members.

The four larger Lodges and some of the smaller ones have their own

Halls. It is not the custom in New Zealand to let these to outside bodies! This has been found to be a distinct advantage as we are able to make our own environment and keep the conditions necessary for our work. These Lodge properties must be worth, approximately, from about forty to fifty thousand pounds. Vasanta Garden property which belongs to the Section is not included in this estimate.



H.P.B. LODGE, AUCKLAND

in which the New Zealand Section of The Theosophical Society has its Headquarters.

A Theosophical Community has grown up in Auckland round the Vasanta School, where members live in flats in the large house on

the property, and others in their own private homes close by. It is hoped later to build a large home for the work of the Section on the site of Mt. St. John, above the School property, where Bishop Thomson used to live.

New Zealand is so isolated that to a great extent we have had to work on without much outside help or contact with members from other Sections. Perhaps this has been good for us, as being a young Dominion it may have been well to learn to stand alone at an early date both Theosophically and otherwise. Though we may not have today the same high standard of intellectual attainment as in the earlier times, yet we are a united body and have some able and keen workers. Many of our members have visited Adyar, and recently we have provided at least one permanent worker there in the person of Miss Gertrude Watkin, who is engaged in the Library.

When the present clouds pass away from the world we hope through our Theosophical work to assist in the national growth and culture of our country, and to help in laying the foundations of a new social order. This has to be built on human Brotherhood, not as an intellectual appreciation only, but as a spiritual experience.

I

Dear son,
 Thank the New Zealand
 T.S., please, in Bishop Lead-
 beaters name & my own for
 the kind message you transmit.
 With kind wishes to all friends
 in New Zealand for a useful &
 therefore happy year, & with
 affectionate blessings
 Annie Besant

This is the last letter received officially by our Section from Dr. Besant. It is dated 1930 and has no month, but would be written about February-March 1930 as it was an answer to a message of greetings sent by the New Zealand Convention of The Society, 1929-1930, to Bishop Leadbeater and herself. Dr. Besant's reply was written to Bishop Crawford, who treasures it because she addresses him as "Dear Son."

II

He that sees Me in all things, all
 things in Me: he shall never let go of Me,
 & I will never let go of him.

During her visit to New Zealand in 1894, Dr. Besant gave this to Mrs. G. E. Hemus of Auckland, who treasured it and kept it in her copy of *The Voice of the Silence*. Dr. Besant was at that time preparing her translation of *The Bhagavad-Gitā* for publication, and while sitting on the boat with Mrs. Hemus prior to departure, she gave to Mrs. Hemus this piece of translation written on a small slip of paper.

The revised translation given below, is that actually published in 1896 and subsequent editions, and its more euphonious form reveals the fact that great writers also work patiently at polishing their writings before giving them to the world.

"He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me" (vi, 30).

III

New Delhi
 18.3.18

Do not trouble at all about
 your feelings, ~~send~~ enthusiasm & so on. You
 are trying to come from "your world into ours," &
 our test of a person's value is not her feelings but her
 capacity of being a channel for the Master's work.
 Give yourself entirely to Him & work for Him, &
 all will be well. With love wishes

Annie Besant

This letter regarding feelings and enthusiasm was a reply to a member in New Zealand who had written to her of the difficulty of keeping up enthusiasm in face of many difficulties at that period.

IV

Please thank "Madri" for me.
 That is her name in this mortal world? She
 thinks too highly of me, but she deserves that
 which I am trying to be.

This extract from a letter, dated 21 November 1912 to a New Zealand member, beginning "Please thank Madri" is an instance of the humility of Dr. Besant. Madri was the nom-de-plume of a

VASANTA GARDEN SCHOOL

BY MILTON THORNTON

IN his first Presidential address in Bombay, in which he inaugurated the educational work of The Theosophical Society, Colonel Olcott said :

We must all promote education to the utmost of our united power. That is the keystone of the arch of a nation, the foundation of true national greatness.

Since then many Theosophists, and The Theosophical Society itself, have contributed much to the science of education.

Theosophy gave to those interested in education a new concept of the child, which was to change entirely their ideas and methods. It confirmed, and enlarged upon, the ideas psychology was proclaiming. The child was not an empty vessel to be filled, not a vacuum to be crammed with a lot of facts, but an unique individuality full of latent and unknown possibilities. The job of the teacher, then, was to draw out this faculty, accumulated during many lives in the past, and to help the evolving Ego to reach the maximum development of which he was capable.

I have just paid a visit to Vasanta Garden School, which was established near Auckland, over 20 years

ago, by the N. Z. Section of The Theosophical Society, and where the practical application of Theosophy to education can be seen. It was not a first visit, for I had the good fortune to be a pupil at the school for three years.

And now since you are interested, I shall take you with me on a tour of the school.

Our first impression of the school is the spaciousness of the well-kept grounds which look more like those of a park than of a school. No drab asphalt squares here, but green lawns dotted with trees. Surely the impact of all this beauty must have some beneficial effect on the children!

The schoolrooms which are grouped in a corner of the grounds are built on the open-air principle; on warm, sunny days the whole of one side of each class-room, which consists of huge folding-doors, can be opened so that the pupils enjoy the benefit of fresh air and sunshine and cheerful surroundings.

It is just after 9 o'clock and school is in. Let us see what is going on in the middle school—Standards 3 to 6—which is in the charge of the Principal, Miss Bertha H. Darroch.

1940

VASANTA GARDEN SCHOOL

377

The children are discussing with Miss Darroch the news in the morning's paper, it is a friendly talk in which they reveal an amazing knowledge of current topics.

In this way the pupils learn geography, civics, nature study and all manner of things; moreover they have a reason for learning them. In a few minutes they have exhausted all the subjects of interest in the paper. "Very well," said the Principal, "next subject Arithmetic." That was all. Desks were swiftly moved out into the sunshine, note-books produced, and the children went quickly and quietly on with their work.

There is little class-training at Vasanta, especially in the middle school. Here we see the children working on their own. They are learning arithmetic, but, more important, they are learning self-discipline, self-reliance; they are experiencing the thrill of discovering things for themselves. Of course in a subject like arithmetic problems arise. Today Standard 4 has a class problem—they have a new type of sum to master—so they are grouped around the blackboard receiving instruction. When the others, who are working on their own, have some individual problem, something they do not quite understand, they leave their desks and bring their books up to the teacher or to an older child who explains their difficulty.

In this way the children not only receive individual attention, but they make their own pace, and are not held back by the problems of others.

This principle is adopted in teaching all the subjects in the middle school, where a modified Dalton plan is used. Each child has an individual work chart, prepared by the Principal, setting out the work to be done in the different subjects during the month. It gives full details of the exercises to be done, and instructions as to how the work is to be carried out. The child ticks off each exercise as he completes it, and if he is brilliant at one subject and slow at another he can give more attention and time to the one in which he is backward, providing he completes the schedule of work for the month.

There is no compulsory homework, but nearly always when a child is behind in some department of his work he will do home-work voluntarily to catch up.

Here it may be necessary to say something about the role of the teacher in this school, where the pupils learn to work on their own. The teacher does not become less important; she becomes more important. It is her responsibility to inspire and encourage, to create right habits, as well as to give instruction, and, last but not least, to maintain discipline. For although the children enjoy much greater

freedom than is permitted in ordinary schools it is an ordered freedom. It is not license. One inspector from the Education Department who came prepared to criticize "these schools in which too much freedom is allowed," at the end of the morning after observing Vasanta School at work, changed his views. "This was," he remarked, "controlled freedom."

An example of what can be obtained when the child has no fear of the teacher, when fear is replaced by friendship and confidence, is shown by the results which have been achieved with one pupil at present attending the school. A boy of 10, when he came to the school, was a nervous wreck and stuttered so badly that he could scarcely speak. He was sent to the school by a prominent Auckland medical man, who said that the boy was not to be sent to any other school. In six weeks he is almost a complete cure and can sit alongside Miss Darroch and read for half-an-hour without stuttering.

Now the period is drawing to a close. Children rise and collect answer-books from which they correct their own work. Then, one by one, they bring their work to the teacher who inspects it. One little girl had several sums wrong. "Do you need me," Miss Darroch asked. "I don't know," the child replied, "but I think so." "Very well," said the Principal, "remind

me tomorrow morning." Another girl hung back, shy and timid in marked contrast to the others. She was a new pupil who had not yet adjusted herself to the free and friendly atmosphere which prevails throughout the school.

At the end of the period there is a short break. When the interval is over the bell is rung and the children come promptly in and sit down at their desks. There is no regimentation, no marching into school in line, but there is no lack of order. The children simply stroll into the room, sit down at their desks and begin to get ready for work.

They thought that spelling was to be the next subject and were prepared for it. Miss Darroch, however, had a surprise for them. "Who has written a play which we could act," she said. One small girl put up her hand. At the principal's request she came out and read it to the class, chose various children to act in it, and took charge of the whole thing. The children assembled on the stage, (an interesting feature of the school-room), the curtain was rung down, and when it was again raised the play commenced. It was not a brilliant performance, as the pupils willingly admitted at the finish, but it was an extremely interesting example of organized and concerted effort, and the dialogue was good. It would have fascinated a psychologist.

Now the kindergarten. Here the very small children are learning the "play way." They play "number-games" with special apparatus; they learn nursery rhymes and colours; they play "feeling games" in which they learn the feeling of different materials, and which give them a sense of proportion. All these are intended gradually to develop the senses. Most important of all they learn to behave properly to each other. In the beautiful grounds in which they can enjoy themselves, they have a sand-tray, a rocking-horse, a swing, and a see-saw. The school day ends for them at 12.15 p.m.

The primers and Standards 1 and 2 are in another room. In this department we are shown some excellent hand-work done by small yet nimble fingers, and we watch with interest, while these little folk strive to solve the mysteries of symbols which are letters, and even more difficult symbols which are numbers. It is all very novel and exciting, this strange new world into which they are venturing. Modern textbooks are, of course, used, and one that interests us particularly is a "number-activity" book, which teaches children to count by means of interesting illustrations.

In the secondary department, because of the large number of new subjects to be learned and the demands of the University entrance

examination, more class instruction and a more rigid time-table are necessary. The teacher is an ex-pupil of the school, who has 9 third-form pupils.

Vasanta Garden School is a community in miniature. In a community people must learn to use their hands as well as their heads, so that all the children do some hand-work. That hand-work is varied and practical, and includes gardening. There are "community" gardens and "individual" gardens in various parts of the grounds. The former are large gardens which are the responsibility of all the school, and the latter are small plots where any child who wants to do more of this fascinating work may have a piece of ground of his own in which he may plant anything he likes. The community gardens look particularly well kept, and one contains at present a fine display of Iceland poppies, freezias and hyacinths.

Indoors, too, we find that the beautiful curtains hanging in the cloak-room were made by the pupils. Then, because they like to have their lunch on the lawn, the children are all making small cushions to sit on. Creating things becomes much more interesting if there is a real reason for doing it.

Besides the things already mentioned the boys are taught wood-work, (at present they are doing

fret-work and making model aeroplanes), while the girls learn cooking and sewing. All the school is trained in swimming and sports, and they also learn the famous Bagot-Stack exercise system and Greek dancing, which are taught by a specialist.

The central pivot around which all this splendid activity revolves,

and has been revolving (and evolving) since 1923, is the Principal, Miss B. H. Darroch. It is her enthusiasm, inspiration and ability that are the driving-force in this world in miniature. We are very proud of this Theosophical school. The work of the School is appreciated by the Education Department of New Zealand.

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THE DHARMA OF NEW ZEALAND

A SYMPOSIUM BY YOUNG THEOSOPHISTS

I. YOUTH

THEIR PRESENT QUALITIES

THE youth of New Zealand is just a little different from the youth of other countries, and the present generation of New Zealand youth is different even from past generations of Young New Zealanders. Why is this?

There may be several factors at work such as changed outlook and more freedom since the Great War of 1914-18, improved methods of education, and so on. These factors have influenced children all over the world. There is, however, a more fundamental change in young New Zealanders which might in part be accounted for by climatic conditions, the peculiar magnetism of the country, or the mixture of races, the blending of adventurous and pioneering types of English, Scottish, Irish, and some of the native Maori. No doubt these may all play a part, but, as students of Theosophy, we know that there are other factors influencing the change. We know that New Zealand, along with Australia and the United States of America, is forming what will become the sixth sub-race of the great Aryan Race, and that each of these countries will have in common the essential qualities of that sub-race though they will each differ from the others in certain lesser respects.

The essential quality of the new race is to be the functioning of a new sense

—the intuition. Just as the fourth sub-race developed emotion and the fifth sub-race the mind, so the new race will develop a still higher quality, the intuition. Since intuition is of the Buddhic world where all is Unity, the new type will have a greater sense of brotherhood and comradeship.

How are these qualities beginning to show forth?

Young people of America, Australia and New Zealand today have noticeably unique qualities, viz., they are much more sensitive in all ways, and seem to be precociously intelligent and very quick at grasping new things—signs of the working of the new sense, intuition. They are very independent and fond of freedom (which they do not always use wisely, but wisdom can only be gained by experience, and freedom permits that experience). There is much co-education in schools and universities and a greater degree of comradeship between the sexes than even in modern European countries. They are much interested in health, physical fitness and sport, and like doing things in groups. Health movements, tramping clubs, and sports clubs of all sorts, Esperanto clubs, Girl Guides and Boy Scouts, all kinds of societies with brotherhood as a basis, flourish in these new race countries. There is also a great interest in and appreciation of the arts in spite of being so far from old-world centres

of culture and with consequent difficulty of seeing much of their greatest exponents and examples. Quite a large number of young New Zealanders have shown such exceptional ability along general Art lines that they have been sent to Europe for special training, sometimes by public subscription (an example of the comradeship and unity of the New Zealander).

THEIR DHARMA

Now we shall look at what seems to the writer to be the Dharma of New Zealand through youth:

(a) It is for them to express unity and brotherhood. As a nation they shall help on the work of The Theosophical Society as expressed in its First Object, "To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour." They shall see more and more the one life not only in their fellow-men but also in all animals, plants and even minerals.

(b) They are to express also freedom and joy, beauty and peace.

(c) They must become a cultured and refined people.

(d) Finally, it is for them to lead the world along such lines so that in time, when the ideals of brotherhood have spread, international problems and wars will cease, for it is only through feelings of unity and brotherhood that peace can be attained.

THE METHOD

How may these objects best be carried out? Briefly:

(a) *Education.* It should be the aim in educating the young people of the

new age to lead them to the discovery of principles, and not to make them memorize facts as in the old days, for while principles help them to a realization of unity, facts emphasize separateness.

(b) *Political and Social Economics.* The present New Zealand with its progressive outlook and socialistic trend is doing a great deal in the right direction. For example, there is the Social Security Scheme, "From each according to his capacity to each according to his need."

(c) *Freedom.* Freedom is a necessary part of the environment of these young people. They should be allowed to develop naturally and should not be constricted and moulded according to the ideas of some would-be authority.

(d) *Nationalism and Internationalism.* A real brotherliness towards other races and nations will be noticeable in New Zealand. The presence of the native Maori in their midst and the fact that he has all the privileges of a Pakeha (white man) and their understanding and appreciation of his good qualities will help them to be less conservative in this direction than their British forefathers.

(e) *Art.* In all fields of science and art a stage has been reached where further progress along many lines requires the use of the intuition.

It is along the line of art that the Dharma of New Zealand may best be carried out. Intuition is to be the characteristic of the race and art is, *par excellence*, the medium of intuition. Indeed it is the function of art to awaken the intuition. This would also encourage the development of a distinctive New Zealand art to which the

Maori influence would tend to contribute new expression.

(f) *Refinement.* The emphasis on art would in itself tend towards refinement of feelings and thoughts, and as more of the new race type is born into the nation their greater sensitiveness will naturally make for refinement.

CONCLUSION

New Zealand has a great future. The smallness of the country compared with its sister countries which are also destined to be the home of the sixth sub-race, make the required reforms easier and quicker to carry out. Not only is it among the young people that these qualities first appear, but youth is always full of fiery idealism and reformatory zeal and is open to new ideas, which now with the new faculty of intuition will be more than ever imbued with the Truth and Realities of higher places. Therefore, it is to youth that we look to to forward the Dharma of New Zealand.

—GEORGINA BOYD

II. RELIGION

The "raw material" from which the coming New Age is being fashioned consists of the bulk of New Zealand's youth, which is today exhibiting independent and highly individual qualities. The first definite impression we receive when turning our attention upon them is that they are distinctly Aquarian in character. Independent, self-reliant, enthusiastic, with great powers of courage and endurance—these are some of the higher qualities. Among those not quite so lofty, but just as characteristic,

are a certain hard-headedness tinged with cynicism; a boisterous quality that delights in rather crude jesting; and a great love of vigorous recreation which perhaps exceeds the love of culture. In the higher types, however, there is a pronounced love of art and culture—one which is vigorous and embracing rather than æsthetic. There is also very noticeable intuition, and a strong sense of brotherhood.

What then is the attitude of these young people to spiritual matters, represented by religion?

What is New Zealand's religious Dharma? I believe that truly Theosophy is the next step in religion. And now I will endeavour to set out the respective sections of which every religious system is comprised, relating these to the New Zealand of the New Age:

1. *Tradition.*—All religions are based upon tradition of some kind, but in our future religion, the importance of tradition will be set at a minimum. New traditions will be created, and greatest appeal will lie in the thought of the Living Christ, the Living God; religion will be a dynamic force rather than a static charge.

2. *Doctrine.*—The doctrine of salvation achieved without individual effort will have died out. The New Age will be conscious of the fallacy of this idea. "As above, so below." A law of cause and effect is observed "below," therefore that will be logically translated to spiritual things. Karma will probably not be recognized by that name, but the basic idea will be realized. "As a man soweth, that also shall he reap."

Reincarnation as a belief will colour doctrine, and the interpretation of Holy

Scripture. At present, reincarnation is considered as a romantic fantasy, pleasant to speculate about, but not to regard seriously. By the time our "Dharma" begins to be fulfilled, it will have evolved to the stage of common acceptance as a matter of course.

3. *Ethics*.—Ethics evolve with the age. It seems logical to suggest that a more humane attitude toward the animal kingdom will progressively increase, since this is becoming apparent in the young people today. Ethics will be regarded not so much from the old standpoint of inflexible right and wrong based upon a single narrow standard, but from a more relative standpoint. Standards of right and wrong will be based upon obligation to the community rather than obligation to the demands of a personal God.

4. *Sacraments*.—A sacramental system in some form is an essential to every religion. It is suggested that the old sacramental forms will be revived, and filled with new life. In the coming age, moreover, it is expected that an intense appreciation of beauty, which is seen developing, will come to be regarded as a sacrament, and will eventually colour all thought and life, both spiritual and mundane.

5. *Priesthood*.—A new and virile priesthood will arise; one which will win appreciation and respect by its excellence in all those things which New Zealanders love, both sporting and artistic; which will inspire by example, rather than precept, the ideal life; vigorous, active, efficient, also cultural, refined and intuitive. Introspection will be at a minimum, but the idea of service will be well developed. Perhaps

priests will hold posts and offices other than ecclesiastical, though dedicated to God. The world may again see teacher-priests, artist-priests, healer-priests, and so on. Then will these sacred professions no longer be soiled by the unworthy, and exploited to private ends.

6. *Politico-Social Aspects*.—Inasmuch as religion is "not a method but a life," it cannot but react upon the government and social system of the people; but not as of old, in grasping domination of the legislative and executive system. Religion will inspire the desire and will for correct government and a sane social and economic system.

CONCLUSION

New Zealand's religious Dharma is to be one in which God as Beauty, God as Efficiency, God as Creative Activity will be perceived as well as the old idea of God as Love. The system will allow of big-heartedness in every way. The people will not tolerate smallness. Sin will be regarded as something foolish rather than something shameful, and corrected by teaching rather than by punishment. Intellectual appreciation and intuitive consciousness of God and spiritual things will predominate over devotion. Above all, the people will be happy. Even today there is oft shown a mocking refusal to accept the gloomy spectre of discontent. Religion and life will be as one, each permeating and infusing vitality into the other.

—NOEL S. JENKIN

III. ART: THE DANCE

Since the creation of existence man has had a natural instinct to dance. He

has had the gift of expressing his feelings by dancing, and he has always enjoyed the music and the rhythm of life the more by his being able to portray that music through the medium of his body. The dance has developed as one of the highest forms of art.

Each nation has developed a different aspect of the dance because each race of people has a different outlook on life governed by the rhythm of their national tempo. For instance, the Spanish dance bears the characteristic stamp of Spain, and is entirely different in rhythm and style from the art of, say, Java. Therefore it would seem that until that law of interpretation is understood the arts of a nation and its national life lie undeveloped and unmaturing.

New Zealand is about to celebrate her Centenary as a British possession, but her history of the native race, the Maoris, runs back to Biblical days. Maori art is highly developed and follows a definite tradition, but the art of the Pakeha (white stranger) in New Zealand has lagged far behind.

One of the most beautiful of the Maori arts is that of the dance. Its tempo is very rhythmical and most artistic. The most unique development of the Maori dance is the use of the poi. This is a ball tied to the end of a string and it is swung in the most amazing and intriguing ways, always emphasizing the beats of melody which they sing as an accompaniment. The dance of the Maori is original and different because it has developed with the race and has been made manifest by the culture of an ancient people.

The Pakeha dwellers in New Zealand are descendants of European pioneers,

and as yet have had no time to turn to the development of the dance. It is not nationally understood that dancing is something more than just a spectacle for an audience, that dancing is a tremendous personal experience.

Each country has its own characteristic art documenting the great adventures of its soul. Therefore, sooner or later New Zealand must strike an individual note in the development of its art. The native arts and pioneer spirit must influence the future outlook of the culture of this country.

Native dances are built upon spontaneous expression. Civilization makes a study, feels the vibrations of the force embodied, and transmutes that power into new channels, always enriching the field of technique and scope of expression. The dance of today must express the now and its problems.

The slow maturing of national art should bring the student a clearer and deeper understanding of the forces which are constantly making themselves felt, seeking to be expressed. Dance is of the spirit. It is a manifestation of the creative side of man. Only those with vision can mould together the illusive forms of movement. Through such creative movement the mortal can portray the audible rhythm of music through the visual rhythm of the dance. Thus the mortal links himself with the immortal.

—STELLA ZAHARA

IV. IN PEACE AND WAR

I wonder to how many of us it has occurred that the geographical situation of countries is something more than

mere chance. Ranges of separating mountains, intervening seas, great navigable rivers, desert boundaries, these all so admirably help to fit the lands they serve for the development of special cultures and racial qualities, that we are compelled to ask ourselves whether they are not the planned work of some over-ruling intelligence.

We must not, however, imagine that man is entirely at the mercy of geographical features; he can modify his environment, he can take more advantage of some things in it than of others. There is a constant reaction between man and Nature, and it is from this conflict that the character of people, perhaps millions of men, women and children, is born. To gain strength we must expend strength. Idleness spells weakness and death, or, worse than that, the contempt of other peoples. On the other hand, the more we do for our country, the more will she do for us.

Here we have New Zealand, cut off from the rest of the world by tumultuous ocean wastes, blessed with a mild climate and productive soil, beautiful and fresh as an ocean child should be. In its plains and hills and in the valleys of its mountains dwell two races that are blending into one by the inevitable process of absorption of one by the other.

What a mass of possibilities: Space; a young people; a beautiful productive land; a history in which misery has not coarsened us; and, perhaps most important, a wonderful age to live in. A young race is said to be rising in these islands: a young people who one day shall receive the torch of world-leadership from the declining Teutons. Here is an opportunity, or rather an incentive,

to work for the betterment of our country. We can help to keep it fresh and beautiful as a home for a superior race, which, we must remember, will be child of our own.

He who gives serious thought to the harmony of design of the house he is building; whoever tries honestly to eliminate the smoke nuisance from the neighbourhood of his factory; the man or woman who develops artistic or musical faculties; the parents who try to bring up their families in freedom and happiness—all these are going far to improve New Zealand. Others, again, will be able to take their places as members of local bodies for the improvement of their districts; and all can endeavour to brighten the appearance of their homes and gardens. Beauty—not “prettiness”—is truth; and truth is evolution’s twin-brother. Do we not evolve by realizing truth more fully? Therefore, if we wish to accelerate New Zealand’s national evolution, we certainly can do no better than to beautify all aspects of our life—our gardens, our architecture, our educational system, the national standard of honour and morality, our brotherly feeling towards other men, and, above all, our home life.

This is the best we can do at all times to fulfil the Dharma of New Zealand, which is to make it a true home for a better race of the future.

Today we have upon us, like a tremendous thunder-storm, a war that may yet engulf a great portion of mankind. What is to happen when it is all over, and the young and the strong demand once more the right to live and expand as heretofore?

The world is stiff with friendly organizations whose avowed aims are the brotherhood and—more important—the comradeship of mankind. If such ideals can be extended and fostered, then perhaps work may be found for idle youthful hands during the awkward decades that are bound to follow this war. Work, movement, activity, physical and mental, moral and spiritual, these are the only things that will ever be able to steady youth in troubled times. If these can be provided, in sufficient quantity, and guided rightly, a real settlement of world difficulties will be reached in our time.

—ERLING JOHANSEN

V. THE SOIL

Although only a New Zealander by adoption, I think long thoughts about the possibilities of this country which seems to have so much even now.

In the belief that much comes from the soil, I would have New Zealanders work closely with it, seeing them as co-operators with the creative forces of nature. For this, too, they will become small-holders, horticulturists rather than agriculturists, and New Zealand will become not a stud-farm but the seed-farm of the Southern Hemisphere, possibly to the whole world. Already in New Zealand we grow strains of green peas which are marketed by English and Continental seed firms, and I believe and proclaim wherever possible that this is the real line of development in New Zealand, so far as soil cultivation is concerned. The larger holdings will disappear to

be replaced by small farms, intensely cultivated, where nature can create the seeds of future forms. These holdings will have shelter belts of trees wherever necessary, planned and planted by provincial authorities, and not left to the whim or fancy of individual cultivators. Irrigation works will be extensive, so that the earth may yield its fullness to man.

In this basis will be built the coming civilization of New Zealand with a population of from 10 to 15 millions of people. There will be, of course, many industrial works, for the people of the future will be not merely primary producers but a self-contained nation. They will no longer export butter, wool and meat in competition with other lands, but export those things they grow which others cannot—seeds of all kinds and possibly fruits (yet to be discovered by the hybridist) which will be peculiar to New Zealand.

These New Zealanders will be markedly socialistic and co-operative in all their works, a race (as Mr. Jinarājadāsa has said) of big men and women physically, whose lives will find a simplicity that we do not possess. Because of their close contact with the soil, they will have a sense of the rhythmic creative forces of nature that will lead them to discover LIFE everywhere and hence find expression for the spirituality they will possess.

Thus will grow one of the nation-races belonging to the sixth sub-race, the intuitive counterpart of Britain in the Northern Hemisphere, and destined to be to the Southern countries what Britain is to Europe today.

—JOHN MCEWAN

A REVIEW

THEOSOPHY IS THE NEXT STEP IN

Art	Medicine
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Then business, economics, sociology, various sciences and religion are all examined in the light of this torch, all shown to need just this change of heart which must follow from a realization of the oneness of life, sub-human, human and super-human. Dr. Bendit's *Contribution of Theosophy to Medicine*, and *Psychotherapy*, are specially needed in these days of submission to medical dictatorship. Mr. Norman Pearson on *Psychology* and on *Heredity* is illuminating, as indeed are all the writers on their various topics. Each could well provide the pabulum for at least one Lodge meeting, for which members could have prepared themselves for discussion by previous perusal of the booklet in question. The extra numbers at the end of the series are direct and stimulating messages from the President himself, evoking the spirit of youth which is so much needed, showing suffering and happiness equally to be servants of the law of love, and finally lifting the veil on that great mystery of Love, in its homelier aspects as well as in its sublimity.

—H. VEALE

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No. 5

EDITOR: GEORGE S. ARUNDALE

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR

MADRAS

INDIA

(Price: See cover page iii).

FEBRUARY 17—ADYAR DAY

On this day in February 1600, Giordano Bruno left his mortal body in a chariot of fire.

On this day in February 1907, Henry Steel Olcott went Home to his Master. Two births of Light-bringers into higher worlds make sacred this day to us.

On this day, also, in February 1847, one who was to be a Light-bringer [C. W. Leadbeater] was born again into this mortal world after long labour in other worlds, was born a man-child, on whom rested the benediction of the Great Ones, who fashion the upward path of the onward-rolling world of men.

[And February 17 is Adyar Day since 1922.] The place of Adyar in the history of The Theosophical Society is unique, and centuries hence it will still be the spiritual centre of The Society. It is still very young, when we think of the centres of the great religions, but it is a real centre, a centre of the Wisdom-Religion, the centre whence goes out the latest great end-of-the-century message from the White Lodge, brought to the world by its Messenger, H. P. Blavatsky. But while such centres pour out life, they also receive it from the love poured into them from the thousands of faithful hearts that look to them for Light and Life. So will our members help us, as we will try in increasing measure, to help them?

ANNIE BESANT



THE PRESIDENT'S ADDRESS 1939

TO THE 64th INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY, ADYAR

I

MY DEAR BRETHREN THROUGH-
OUT THE WORLD:

MIGHTY DAYS

HOW little most of us thought that the 64th International Convention of The Theosophical Society would be set in the midst of a world war, with all the ruthless barbarity that modern civilization makes possible to those belligerents which choose to stoop to use it. But the war is upon us, and we who are members of The Theosophical Society are called to use to our very utmost both our Theosophy and our membership of The Theosophical Society in the sacred cause of justice and of freedom, for there can be no true peace without them.

Our opportunity is wonderful, whoever we may be, wherever we may be, howsoever we may be

circumstanced. There is not a single member of our Society who is not endowed with some measure at least of the wisdom of Theosophy, or with some strength at least from his membership of The Society.

Let each one of us use his wisdom and his strength wherever he is to make justice stronger and freedom truer. There is urgent need for justice and freedom in every part of the world in one form or in another. Justice and freedom need the help of neutral and belligerent alike.

Let us not, then, suffer these mighty days of a reincarnated Kuruksetra to pass without fighting for Righteousness as best we may be inspired.

FINLAND'S HEROISM

The call to the myriad of Arjuna-members of The Theosophical

Society throughout the world is to fight for the Right, for that Right which needs more honour, more observance, in every land. Listen to the call as our stricken brethren in Finland have answered it. I quote from a letter I received a fortnight ago from Mr. Rankka, Finland's General Secretary:

As you know, we are here at present passing through a dangerous and strenuous time. All the same, I think it wonderful to state how our people take this trial. All divergencies have disappeared and we stand as one man. The political parties have left their strife and are standing abreast in common defence for the country. Rich and poor, conservative and socialist, are doing offerings alike, material and spiritual. Our people are not filled with war enthusiasm, but they are every one of them firmly determined to do their utmost in defending their liberty and their country. Desiring a peaceful settlement, all of our people are prepared for the worse solution.

And he also writes:

It looks as [if] the outer connection should be broken in The Society, but we hope the inner connection, the Brotherhood of Humanity, is strong enough to surpass this troublesome time.

I venture to say that these are two great and historic utterances, and I say, too, that the high purpose of war is in part disclosed when the spirit of man is moved to so noble a declaration.

How magnificent a call to all his fellow-members are these words of our Finnish brother, all the more so as they truly reflect the spirit of every member of the Finnish Section.

A CRUSADE AGAINST WRONG

Would that in every land throughout the world such an utterance could be made in very truth. Every country is assailed by wrong, by injustice, by tyranny, within its frontiers. Every country has no less need of the disappearance of divergencies and of standing as one man. In every country is there urgent need for political parties to leave their strife and to stand abreast in common defence for the country against the wrongs that are disintegrating it. In every country should arise a mighty call for righting wrong wherever it may raise its ugliness, and in whatever form.

Must there be the Hitler madness and an outer aggression in order to call forth the soul of the peoples of the earth, true though it be that the Hitler madness and aggression have wonderfully called it forth in Britain and in France and in heroic Poland, and now in no less heroic Finland? Every one of these countries is now full of citizens dedicated in the very terms of Mr. Rankka's epic words.

And let us not forget China, a noble land indeed, ravished yet

undismayed, laid low but to rise again triumphant.

As I write these words, the news comes that Finland has appealed for aid to the whole world. Very rightly does she appeal for aid against a barbarism that in enveloping her would enslave the world. But to what is she appealing? Is she appealing to civilization or to self-interest? Is she appealing to Brotherhood or to isolation? We shall very soon know, but the signs and portents are darkly unfavourable for Brotherhood. Self-interest and isolation are ever ready with their cheap words of sympathy. Only Brotherhood says little, but is rich in deeds.

Must the madness and aggression spread elsewhere before country after country shall awaken to the vital need of a crusade to sweep away all that is unworthy, and to restore the great spirit which is the splendid background of every nation-people?

Emphatically do I say that even if a country be neutral to that front of the war which is to be perceived in Europe, it dare not in such revealing and catastrophic times as these be neutral to all that is wrong within itself. Personally, I find it difficult to see how any country can be neutral even to the war in Europe as we see what that war will mean if it goes against the Allies—the denial of all that makes life worth living and the plunging

even of such civilization as we have, and it amounts to less than many of us think, into a ruin from which it may take centuries to recover. The war is in fact a world-war on the many fronts where wrong stands arrayed against Right, and it does most surely involve all peoples and all countries without exception.

THE ETERNAL WARFARE

But even if my opinion be wrong, do we not see before our very eyes a terrible aspect of the eternal combat between all that advances civilization and all that retards it? And can we escape from the conviction that such a combat, perhaps otherwise set, is even now taking place in our own countries, however neutral they may be to the setting of it in Europe? Is it not the insistent duty of every Theosophist to see this, be he neutral or belligerent? Is it not his duty to be belligerent at least among his fellow-citizens, calling his people to arise and to release their country's soul from its imprisonment within the often criminal blindness of man's ignorance?

Is this not a time for all to fight, not necessarily in actual physical combat, but surely in moral, in emotional, in intellectual combat against the wrong that each perceives as such? Sincerely do I believe that our Elder Brethren

bestowed upon us, in the last quarter of the nineteenth century, the transcendent gifts of Theosophy and of The Theosophical Society to the special purpose that the generations of mankind immediately succeeding this great gift-event should be well armed with the wisdom of Theosophy and the strength of membership of a movement dedicated to the active recognition of the truth of Universal Brotherhood: that they should so be well-armed that they might help the world to pass safely through the crucifixions of the two great wars, and to help to prepare the world, which was to become new, for a refreshment, an adjustment, of living in terms of those beautiful realities which make life that which it is designed and destined to be.

One war has already passed. A second war has begun its probing into the measure of our real worth. It is a war which challenges us all—neutral and belligerent. Are we stirred? Are we stirred to our depths? Do we know that the war has an imperative message for every one of us: Change yourselves and help to change your world!

Let us make no mistake about the fact that this world war is not just a war between Germany and the allied peoples of Britain, France, Poland, and now *de facto* Finland. It is a world-wide war between Right and wrong, and between

Right and wrong in the relations of the human with the sub-human kingdoms no less than in the human kingdom itself.

PRESSING WRONGS IN EVERY LAND

Hitler may be doing infinite wrong towards the Jews and towards the many peoples he has oppressed. Might may be his watchword and self-justification. But how many of us are doing grave wrong, or are condoning it, towards members of the animal kingdom, towards life in the vegetable and mineral kingdoms? How many of us are doing grave wrong, or are condoning it, to our brethren in the human kingdom?

We herd animals into concentration camps which we call slaughterhouses. We consume their flesh and blood for food. We trap them ruthlessly for personal adornment. We hunt them to provide ourselves with happy and so-called "gentlemanly" sport. With the cunning of human might we trample with bloody feet upon their Right, and they cannot war against us, or we might feel constrained to be more circumspect in our cruel selfishness. At least some of us can be at war for these children of God, fight for them, champion their Right against the unrighteous might of so many of their human brethren.

Wantonly we flout the Motherhood of our Mother Earth in

innumerable ways. We prostitute her soil to ignoble ends. We cut down her splendid trees and desecrate her body with ugly structures, many of which subserve but the greed of man and his unheeding ruthlessness. And the war invades, where it is physically taking place, the peace of a myriad lives basking in her Motherhood—mineral, vegetable, animal and human. What wonder war if thus we set at naught the most glorious Motherhood in the world—the Motherhood of the very soil itself.

Ugliness invades our speech, our gestures, and seeks to vulgarize that music which should be the voice of the soul. Ugliness invades our leisure time; and the wondrous Creative Spirit of what we call sex, in which God would have us remember Him, is tragically desecrated in its prostitution to emotional gluttony.

In a way, the animals have first right to our protection, for they are among the youngest in the family of God. But are there not countless millions of human beings who live in constant destitution, starving, unemployed, miserably housed, uncared for—teeming with anxiety, despair and helplessness?

And are there not millions who live bereft of refinement and culture because calculated vulgarity has penetrated the as yet vulnerable bulwarks of civilization?

THE ARJUNA SPIRIT

Such are among the pressing wrongs in every country against which the righteous-minded must take up the arms of their rectitude—wrongs which come from the dominance of ugliness and cruelty among so many. And in the ugliness there is so widespread the spirit of vulgarity, of crudeness, of coarseness, of lack of that refinement which is the acid test of true civilization.

It may be the lot of some of us to fight in Europe itself in the strength of physical armaments. It is well that we should so do. But it is the lot of all of us as patriotic citizens of our various Motherlands to fight against the many wrongs which besmirch their honour, and which thus add fuel to the fire of war wherever it may happen to break out. The war in Europe has been fed by wrong in every land. Its flames rise up into terrible heights because of wrongs suffered to endure in every land throughout the world. Less matters the actual place where war breaks out. More matters the fact that the war spirit is abroad throughout the world.

Therefore must we all fight, and none with more courage, wisdom, chivalry, hatelessness, or steadfast perseverance, than the Theosophist, armed as he is with the Truth whence all these virtues spring, and with a spirit of brotherhood which

enfolds in its warmth his foe no less than his friend.

HOMAGE TO THE GREAT

For our encouraging, the greatness which rights wrong shines forth from those who are round about us so that we may see it as we have never seen it before, and seeing it may become inspired.

Verily indeed is greatness ever round about us for our heartening. But often are our eyes half-closed so that we see without perceiving. In these days, greatness is displayed before eyes which must both see and perceive. No day passes without an act, and surely more than a single act, of heroism. No day passes without an act, and surely more than a single act, of chivalry. No day passes without a suffering nobly borne in uncomplaining fortitude.

In the name, and for every member, of The Theosophical Society, I as President salute with gratitude those who give to us the inspiration and strength of their greatness.

I salute all heroism, for each act of heroism helps us all to develop the heroic which is within us—as yet, perhaps not aroused by those circumstances which are the setting for heroism.

I salute all chivalry, for each act of chivalry helps us to become chivalrous, than which graciousness there is no finer humaneness for humanity.

I salute all who suffer, for in part it is suffering that burns away the dross of life and releases the splendour of its gold.

I salute all who go about their business in the spirit of simple duty, asking naught, but giving all with gladness, for from such are the truly great fashioned.

I salute all who use their wisdom to make reverence more universal, goodwill less circumscribed, compassion more sensitive, for to what other end is wisdom?

I salute all who act in the cause of Brotherhood, lest the world continue to forget its Brotherhood and therefore cease not to flout it.

I salute these greatnesses of life which catastrophes so often call forth, and which this war is calling forth. I salute all these because to salute them is to seek to become like them. And I salute them in the name of Theosophy and The Theosophical Society, for each one of them is Theosophy applied, and each one of them powerfully advances the great Purposes of The Theosophical Society.

Above all, I salute the Elder Brothers of the world, whom we call Masters, who are the perfect embodiment of every greatness, and whose perfect example inspires to greatness all who are treading the pathway They have trodden. In Their mighty power and in the omnipotence of Life Eternal the whole world is safe, even in its

most terrible desolations. And when the need is greatest, and the cry of the world most urgent, then are these Elder Brethren most near.

ENNOBLING THE WORLD

In these days, therefore, both Theosophy and The Theosophical Society are thus blessed with added power to ennoble the lives of us all. Each heroism, each act of chivalry, each suffering nobly borne, each willing submission to duty, brings Theosophy nearer to the time when it shall be afire in the hearts of all, and brings Universal Brotherhood the nearer to its conscious recognition by humanity. Is not, therefore, the path of the Theosophist, be he or be he not a member of The Theosophical Society, easier in these days, because the world is so athirst for it, though more strenuous? Does not the whole world need Theosophy and The Theosophical Society as perhaps it has never needed them before? And is not such a time as this, therefore, a time for great rejoicing on the part of all Theosophists that their opportunities are so very wonderful?

To me it seems as if we Theosophists of today, and our predecessors, have been born in these times that we might enter into the spirit of a changing world, and through the Yoga allotted to us help to lift the world into its new stature.

The Yoga may be the Yoga of Safety, or the Yoga of Danger. The Yoga may be the Yoga of Heroism, or the Yoga of Suffering. The Yoga may be the Yoga of Action, or the Yoga of Contemplation. The Yoga may be the Yoga of physical Death, or the Yoga of continuing physical Life. The Yoga may be the Yoga of Ease, or the Yoga of Hardship. There are many Yogas, as the holy *Bhagavad Gita* discloses to us in discourse after discourse.

But the time is a time for Yoga, the Science of Union, to be performed by the many and not only by the few. In the towns and cities, in the highways and byways, in the villages and in every home, is to be heard the Call of Yoga, and thousands upon thousands give glad response.

Theosophy is the Science of Yoga, and The Theosophical Society is the Yoga of Universal Brotherhood.

ALL IS WELL!

Need I say to you, then, my brethren, that in these days all is well with Theosophy and The Theosophical Society? Need I give you facts and figures to help to convince you?

True, we have lost awhile a number of Sections—Russia, Germany, Austria, Italy, and now in a measure Czechoslovakia and Poland—crucified by the foes of Light. But

in confidence we await their coming resurrection, and shall most joyfully welcome them again into the physical organism of The Society as they are ever in its mystical body.

All is well with Theosophy and The Theosophical Society as the world is drawn nearer to the great realities which they both embody and reveal.

Righteousness will triumph, and wrong will begin to turn its face away from its darkness. The future is sure, and our Science will become more shining and our Society grow the stronger as we advance, purified by the war, to the great Centenary in 1975 which shall mark a splendid victory for the Light.

Therefore, as is said in the *Gospel of S. John*:

In the world ye shall have tribulation: But be of good cheer; I have overcome the world.

The Gods have overcome the world, and we who all are Gods in the Becoming shall overcome the world no less and make of earth a Heaven.

II

THE SUBBA RAO MEDAL

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. Such an award would well be the keystone to our arch of Subba Rao medal awards during these years.

CERTIFICATE OF HONOUR

It gives me the very greatest happiness to award to the Sections of The Theosophical Society in Poland and in Finland The Society's Certificate of Honour for the year. The heroism of the members of these two Sections, the sufferings they have nobly borne, and their loyalty to our Society throughout the whole of their crucifixion, wins the reverent and affectionate homage of us all.

THE INDIAN SECTION

I especially desire to salute, in the name of The Theosophical Society as a whole, and of every member individually I am sure, The Theosophical Society in India on reaching in 1940 the great dignity of a Golden Jubilee. I regard our Indian Section to no small degree as the Mother-Section of our Society—less on account of its age, more on account of its being the *Indian* Section, the Section situate in the ancient home of Theosophy, *Brahmavidya*, the cherished land of so many of our Elder Brethren.

I invoke Their Blessing upon the Indian Section as it moves forward into the second half of its first century of service to India and to the world. And I most earnestly pray that 1940 may be a year consecrated to the preparation of the Section for the work that lies before it.

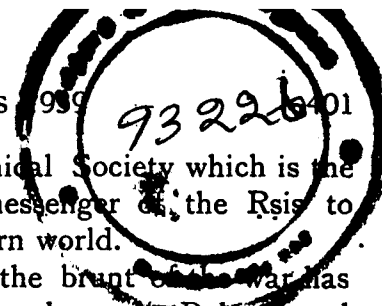
In December 1940, the International Convention of The Theosophical Society and the National Convention of the Indian Section will be meeting in Benares, the sacred home of the Section; and I am looking forward to a gathering such as we have rarely had before in Benares. It will be a great occasion. It will, I have little doubt, mark the beginning of a new and splendid epoch in the history of The Theosophical Society in India, channel as the Section is, not only for the diffusion of *Brahmavidya* throughout the world, but no less for the strengthening, perhaps even for the essential establishment, of the National Brotherhood of India, one of the most glorious jewel-to-be in the Crown of the Brotherhood Universal.

Let every member of the Indian Section know himself to be very specially consecrated during the great year of 1940 to an utmost service of his Section, thus seizing this rare opportunity of proving his worthiness to be a member of the Indian Section and of that

Theosophical Society which is the special messenger of the *Rsis* to the modern world.

While the brunt of the war has so far been borne by Poland, and now also by Finland in spite of the allegation by Russia that she is not engaged in war with Finland, both France and Britain have organized themselves in a wonderful way for their crusade against unrighteousness, and I am constantly hearing of member after member who is giving his services to the utmost of his power. Both Sections find increasing difficulty in carrying on their usual work, but each is carrying on, so that both in France and in Britain the Flag of Theosophy remains mast-high. This means much more sacrifice and devotion than might appear at first sight, and is very much to the honour of our two great Sections. Here and there are members who have conscientious objections to war. By being brave about their consciences they, too, are doing their bit, as the saying is. "To thine own self be true, thou canst not then be false to any man"; nor to any nation the citizenship of which you may enjoy.

For my own part I would fight if I could, though I am somewhat old for such service. But I have offered what I could to the authorities in India, for I know that not only is this war a war for the Right and must be fought, but also that



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India's help is needed in whatever way she can best give it. She herself must become free, but she will become free the more quickly as she takes her part in a world-wide fight for freedom.

MME. MONTESSORI

I do not think I need say with what happiness the International Headquarters of The Theosophical Society has received Madame Maria Montessori and her adopted son Signor Mario Montessori. Adyar has had the privilege of welcoming many of the world's truly great, but welcomes with peculiar pleasure one who without doubt is the world's greatest scientist in education. Round her here are gathered over three hundred students hailing from all parts of India, and her courses of lectures and demonstrations have been a revelation to them all as to the nature of real education. I am very confident that her visit will have a profound effect upon the new life that is beginning to animate Indian education, and I feel proud that The Theosophical Society has been chosen as the instrument through which her genius shall fructify this great field of the Indian Nation's life.

I wish Madame Montessori could travel through the length and breadth of India, but her stay here for this first time of her coming is necessarily short, and she will

not be able to say "Yes" to more than a very few places among the many in all parts of India which have begged her to come. She will, I understand, lecture to the Universities of Madras and Calcutta, and to a few other educational bodies. But we shall have to wait for another visit, I hope in the near future, for her to effect that wider contact with a land and people which have already endeared themselves to her.

RUKMINI DEVI

I must give myself the satisfaction of acknowledging both with pride and gratitude the extraordinary work achieved during the course of this year, though the result of many years' strenuous labour, by Rukmini Devi in the field of culture and the arts. It is not too much to say that while on the one hand she is certainly revolutionizing the life of Adyar, on the other hand she is making a profound impression upon southern India where she has begun the renaissance which has been entrusted to her.

One of the most remarkable facts in this connection is the gathering round her of a galaxy of Indian genius working in the heaven of sound and in the heaven of movement. As one of the most honoured scientists in the classical Hindu dance said to me only a short while ago: "Rukmini Devi is giving us courage again. We had begun to

despair of any revival in the Indian arts. We were fearing that there might be no new life in the arts to take its place side by side with the new life in politics, and to make politics more real. But now we have Rukmini Devi, and all will be well." I do not feel particularly clever in making the prophecy that in course of time she will not only help to give new vitality to Indian culture, but will also be able to help in drawing into mutual understanding and therefore appreciation the culture of the East and of the West, for she has a deep insight into both.

THE SHRINE OF THEOSOPHY

But amidst all these fine signs of the coming advance in the civilization of the world, let all Theosophists and members of The Theosophical Society remember that it is their happy, indeed glorious, privilege to worship unceasingly at the shrine of Theosophy, so that the mighty truths of the Universal Science shall slowly but surely exalt

the consciousness of man as the waters cover the sea. Let each Theosophist worship in his own way and discover his own truths, for, though there be but one Truth, there are yet as many as are the pathways of man and of all other living creatures. There can be no monopoly where there is universality, and where life is, there is Theosophy.

Equal privilege is to members of The Theosophical Society, for they, together with others of the same blood, are the advance-guard showing the way and leading the way to the time when every human being shall be conscious of the Universal Brotherhood which has ever been the supreme fact of life. Today, when war would postpone this consciousness, such pioneers are all the more in honour bound to declare its advent and to live it even now.

We can do no more than these. But these we can and must surely do, for our own sakes and for the sake of the world athirst.

Georges S. Arundale

NONE BUT THEE

When I was but a little child
 And few my human days,
 I pledged my faith to many gods
 In many different ways.
 They dwelt in mountains strange and high,
 In rock and waterfall,
 In fire, in earthquake and in storm,
 I worshipped ; but I feared them all.

In youth among the hills of Greece,
 I heard the pipes of Pan
 And then another Piper played,
 A more than mortal man.
 My soul was filled with harmony,
 A thousand fears had rest.
 O Orpheus ! O Isles of Greece !
 Forever be you blessed.

And once I lived in Egypt.
 Ah ! what memories it brings
 Of golden days of long ago
 And Egypt's mighty kings,
 Of priests and columned temples high,
 And pyramids that touched the sky.
 And Isis, Mother Isis, most solemnly I'd swear
 That never had my soul been placed within another's care.

I knew a land where dwelt a god
 Whose sacred emblem was a flame
 Which burned up all the earthy dross
 'Till pure the heart became.
 The fire within the Sun was his,
 The fire within the hearts of men ;
 Forgotten were all other gods,
 I worshipped Zoroaster then.

I trod the plains of India :
 Its jungles were a home to me :
 Its rock-hewn temples and its caves,
 The Ganges flowing to the sea.
 O nevermore shall there be fear
 Nor any tear that I can stay,
 The Blessed Buddha, Lord of Love,
 He taught the Perfect Way.

At last, Great Father of us all,
 My eyes are opened and I see
 In god, or rock, or waterfall,
 I worshipped none but Thee.
 Thine is the Life that moves to bliss
 The atom and the star.
 There is no Life that is not Thine ;
 All, all Thy children are.

THE MESSAGE OF THE VEDANTA TO THE WORLD OF TODAY¹

BY HIRENDRA NATH DATTA

Vice-President of The Theosophical Society

A MAD WORLD

FRIENDS :

IT is by this time old history how after certain vociferous "excursions and alarms," the big black cloud which had been threatening the political sky for some time past, burst on the 1st September last and descended on earth in a deluge of horrors. Poland has been dismembered and destroyed amid unspeakable frightfulness. On the western front, two huge land-armies, posted in strongly entrenched positions, are snarling at each other, prepared for mutual slaughter and extermination. In the air, immense fleets of armed aeroplanes, once mis-called the "doves of peace," are dealing destruction and are on the look-out for opportunity to rain down death and mutilation on unarmed civil populations of women and children. On the sea, though no big battle has yet been joined, ships of enemies and of neutrals are being indiscriminately sunk, against all laws and conventions of

civilized warfare, and the diabolical invention of magnetic mines is playing havoc with human life and property.

On the 29th November last, the Chancellor of the Exchequer, speaking from his place in the House of Commons, stated that England's expenditure on War and other services was now £2,400,000,000, or taking a pound to be Rs. 15 in Indian currency, Rs. 3,600 crores annually. Earlier, Sir John Simon had broadcasted that England had been spending on the war every day the colossal sum of £600,000, or about 9½ crores in Indian money. If to this we add the expenses incurred by the other belligerents and by the neutrals on measures of self-protection, the total mounts up to almost astronomical figures. What a gigantic waste ! What a frittering away of good money ! Would not a tithe, if spent on the social services, have sufficed to turn the arid spaces of the earth into blooming gardens of health and happiness ?

Early in the year, the Archbishop of Canterbury in his New

¹ Convention Address delivered at Adyar, 27 December 1939.

Year's message had said as follows:

In the present condition of a disordered world, we are beholding Judgment Day. It is our once-vaunted civilization which is being judged. Think of the miseries desolating the world, miseries so great that they benumb the imagination. Think of the millions in China, driven homeless and helpless before the ruthless armies of a civilized power. Think of the thousands turned adrift into the world by relentless persecution, perpetrated by a highly civilized State. In spite of all hopes of progress, are those not signs of a return to the dark ages?

And now to the horrors of the Japanese War of invasion in China, have been added the desolation and destruction of the War in Central Europe. So far Italy has not joined in, it is abiding its opportunity. But Soviet Russia has already shown its hand and demonstrated its utter disregard of treaty-obligations, violating the sovereignty of the Baltic States, and we are seeing Finland overrun and dismembered and the Polish tragedy repeated on her soil.

Truly, "a mad world, my masters"!

If the reign of law is to be abrogated and replaced by the law of the jungle, if Might is to be the measure of Right and only greed and rapacity set limits to aggression, if the tiger and the ape in Man are to have free play—then civilization must go under and Mankind relapse into barbarism.

WHAT IS THIS VEDANTA?

Has the age-old Vedānta any message for this war-distracted world? I think it has. Can it in any way help in the world's healing? I think it can. That is why, though feeble my voice and faltering my accents, I am attempting to deliver that message. Oh that the spirit of our President-Mother, who lived through the last War and with her voice and pen and thought helped to win it, would that that spirit overshadow me for some brief moments; then indeed the message will come like a breath of fresh air in a parched and arid atmosphere and refresh all humanity!

Now, what is this *Vedānta*? It is the Ancient Wisdom, enshrined in the Upaniṣads which, Madame Blavatsky regarded as the beginning and the end of all human Wisdom.¹

It is named *Vedānta* not only because it is the crown and consummation of *all vidyā* (called *Veda* in the old days)—being itself the *Paravidyā*—but because it comes last in order of sequence in the Vedic Canon. It is spoken of as *Sarva Vidyā Pratiṣṭhā*, the root-base of all the Sciences and Arts, which indeed derive their validity from it. It is like a lamp in a dark place, *Ghaṇāndhakāreṣviva Dīpa-darsanam*—illuminating with its arc-light the darkest and most dismal problems of life. Let us see

¹ *The Secret Doctrine*, I, 291.

what light the Vedānta can cast on the war-problems of the world today.

WHAT IS A NEW WORLD-ORDER?

Now, in connection with this war, we are hearing a lot about "the new world-order" that will be ushered in on its termination. That *must* be so; otherwise the trials and tribulations of this terrible judgment of God—it is so in fact—will have been undergone in vain! It is thus necessary to clarify our notions and vivify our visions of the things-to-be, after the war has been fought and won.

Mr. Attlee, the Leader of the Opposition in Parliament, made rather a remarkable pronouncement on War-aims towards the end of November last. The problem of peace, he said, was not a merely Continental one, least of all should we look at it from a narrow European angle. We have to consider it in the general state of the world, and a peace settlement must be made with the co-operation of the victors, vanquished and neutrals alike. We want to establish after the war something in which all nations could join. There should be recognition of the right of all nations, small as well as large, to live. Mr. Attlee called this *international democracy*, and added:

We demand equality of opportunities for all nations, abandonment of aggression and use of force, recogni-

tion of the rights of racial, cultural and religious minorities, abandonment of the spirit of absolute sovereignty, recognition of international authority with power to enforce its decisions, abandonment of Imperialism and extension of freedom all over the world, and equality of access to all nations to the good things of the world.

That is good as far as it goes, but is it not vague and somewhat nebulous? It seems fairly evident that if the new world-order is to be complete so as to touch human needs at all points, it ought to be a threefold order—political, economic and spiritual, embracing in its scope the State, the Social Organism, and the inner life of Man. What has the Vedānta to say on these several topics? Has it a message? If so, what is it?

THE COMING WORLD-STATE

First of all, let us take the State: what kind of State are we going to build up in the new world-order? Let me begin with a quotation from a rather remarkable article, recently contributed by the Marquis of Lothian, British Ambassador to the United States of America, to *The Christian Science Monitor Weekly*, Boston, Mass.:

The cause of war is national sovereignty, which inflames fear or greed or pride or racialism and practically makes war inevitable. . . . Sovereignty makes a competition in armaments inevitable, dethrones morality in favour of power-politics, drives the strong

nations to imperialism, the weak to dependence . . . undermines individual rights and finally tends to turn all nations into slave-states in their endless search for security through military strength.

In other words and as I have put it elsewhere, National Sovereignty breeds parochial patriotism with its narrow and particularist nationalism, leading to national greed, self-righteousness, lust for expansion, and desire to exalt one's own State above all others, even by unrighteous methods.

Lord Lothian goes on :

The only remedy for war is unity, which means the ending of sovereignty, either by force from without as Fascists or Communists propose, or by the *voluntary pooling* of national sovereignty in some form of democratic federal union. Every compromise which leaves national sovereignty intact as in the League of Nations, will fail, because they do not cut to the root the cause of war . . . If in the new world-order of Unity, liberty and law is to be established, then selfish and separatist sovereignties must be abandoned and a new federal unity of the separate States must be achieved, because the worship of national sovereignty has made the world safe, not for democracy but for absolutism, armaments and war.

Therefore, the remedy lies in giving a new orientation to nationalism, replacing it by internationalism and establishing a World-State, a real League of humanity, cement-

ed by a true and living consciousness of human brotherhood, which will not abolish the existing national States but synthesize them into a unit.

Such a World-State, in the words of Count Richard Kalergi, is to be formed by the organization of the whole world as a single Federation of States, the ideal being a United States of the whole world, where "all peoples are a single nation" and wherein the constituent States, each keeping its individuality intact and developing along its own lines for the attainment of full self-realization, are to be united in an all-embracing unity, to serve as units in a gigantic world-organism, as true *vyastis* in an all-inclusive *Samasti*.

This is so much in the air at present that a newspaper like the *Calcutta Statesman* with its discernible strain of jingoism recently wrote as follows (11th October 1939) :

Let it search high or search low, humanity can find no means of ridding itself of the scourge of war, so long as armed national sovereignties continue.

All this finds ample justification in the Vedānta, is, in fact, anticipated by it. How? I shall tell you briefly. The Vedāntic view is that :

(1) Nature or rather Nature's God—has a predestined plan for the universe, and all wisdom lies in

allying itself with Nature, and co-operating with her in the furthering of her great spiritual purpose.

(2) That plan or purpose is to create higher and higher and more complex organisms in which the individual units, each with a distinct life and purpose of its own, are not merely placed next to each other, but are linked together in a vital organic unity, to subserve the purpose of the whole; until ultimately the *Visva-rupa* of the Vedānta is reached—"an organism great enough to express the Unity of the Divine Life (immanent in the world) and complex enough to give play to all its infinite multiplicity of manifestation."

(3) The Divine Life in Nature being one, is to be thought of as ever striving to return to Its primal unity; but being, as it were, broken up and distributed into the many, It can, while manifestation lasts, only realize this Unity by combining the many into one, in such a way that the "Unity" does not destroy "multiplicity." In other words, Its return to Itself is not by fusion which would abolish the many, but by organization, in which the many are gathered up into a vital unity, while preserving their many-ness. This translated into terms of the State, gives us the ideal of the world-organism—the United States of the World.

PRELIMINARY CONTINENTAL PERIOD

Mr. Streit in his book *Union Now* rightly recognizes that, having regard to the wide divisions caused by race, language, religion, civilization and system of Government, it will be impossible to unite the whole world into a single organic unity *straightway*. So between the present "national" period of humanity and the World-State-to-be, there must (Count Kalergi pointed this out before him) inevitably intervene a Continental period, when parochial patriotism for the narrow geographical unit we call *our* country shall be enlarged into patriotism for larger areas of the world. We must work to shorten this "Continental" period as far as possible. So far, however, only three instances of this movement have emerged towards a "Continental" period. These are :

(a) The Pan-European movement, whose aim is to make European boundaries invisible (as the frontier is now between England and Scotland) and to form a United States of Europe.

(b) The Pan-American movement, intended to organize the Republics of the American Continent into some form of Federation, to secure peace in the New World and make it safe for democracy.

(c) The British Commonwealth of Nations, which is already fairly organized and in which the United Kingdom of Great Britain, the

Free State of Ireland, and the Great Dominions of Canada, Australia, New Zealand and South Africa are coalescing into a gigantic Commonwealth.

Pan-Americanism received a strong impetus from the deliberations at the recent Pan-American Conference. Let us strengthen that movement and see that the Monroe Doctrine—hitherto used by the United States of America to prevent European nations from getting a foothold in that Continent—is given spiritual sublimation, so as to bring about a Pan-American Continent State, or at any rate, two Continent States, one in North and another in South America.

As regards the wished-for United States of Europe, it is true that with the rise of imperialist Germany, the prospects of a European Federation rather receded into the background. But this is, I am sure, a temporary obscuration, and with the extermination of imperialism by the war now going on, the emergence of a United States of Europe in the near future may be looked forward to with confidence. This confidence is fully shared by our President, Dr. Arundale. Let me quote his eloquent words:

It is perfectly clear that part of the victory for which the present war is being waged, must be the creation of a United States, certainly of Europe, and preferably of the whole world.

The British Commonwealth of Nations is on the whole working on right lines. But its one weak point is the exclusion of India and its treatment as a Dependency rather than as a Dominion. For that reason, Dr. Besant insisted so strongly on what she loved to call the "Indo-British Commonwealth" wherein India, having been raised to the status of a Dominion, will have her rightful place secured in the comity of free and federated States composing that Commonwealth, and the "Continental" stage will have been reached, preparatory to the establishment of the World-State. Here our immediate work lies in securing freedom for India with Dominion Status, so that with a liberated and contented India as an integral part, the Indo-British Commonwealth may be established once for all on a stable and secure foundation, and then by one stride lead to the World-State, as it is destined to do.

That being so, it is not only foolish but futile to work for separate sovereignty for India—what has been called *Purna Swaraj*—thus preferring the ideal of isolation to that of integration, because in the first place it is against Nature's predestined plan and therefore cannot succeed, and secondly, with ruthless Japan on one flank and relentless Russia on the other, it is not worth even a day's purchase.

THE COMING SOCIALISM OF LOVE

But not merely politically, but socially and economically as well, a new world-order has to be built up, so that not only may a universal peace and a universal freedom be born, but side by side a universal prosperity and happiness, and there must be no cessation of the war (I am again quoting Dr. Arundale) until the world be reborn, renewed, recreated, refreshed.

Well, that is going to be in the future—maybe in the near future. But what about the *present* economic and social condition of the world? Let us not think, for the moment, of India with its many handicaps and its seven octaves of chronic starvation; let us rather take America—God's own favoured land, with its immense extraneous advantages, its very rich and highly developed natural resources, and a society comparatively untrammelled by class distinctions—yet, observes an American writer of note:

In the face of this fact, millions are underfed and poorly clothed. Little children are robbed of their childhood, required to slave and permitted to go hungry. Fathers and mothers are required to dwell in poverty—not even are they permitted the poor privilege of earning by the sweat of their brows sufficient to feed and clothe themselves and their little ones. All over the (American) land, grim savage Poverty stalks all the ways of life.

And the curious part of the whole business is that all this grinding poverty flourishes in the midst of a plethora of plenty and we are told (I am quoting the words of Upton Sinclair) that people are starving because we have produced too much food, that men and women have only rags because we have woven too much cloth, that they cannot work because we have too many factories, that they must sleep in the open because we have built too many homes.

That really means that science has been able to solve the problem of production. There is *abundant* for all, but instead of right distribution we have recourse to restriction and to destruction of plenty to artificially keep up prices. Undoubtedly we are in an age of plenty, yet are thoroughly miserable about it. Our trouble is not over-production but under-consumption and cut-throat competition and the accumulation of multi-millions in unworthy hands. Result? The Mammon of Millionairism menacingly walks up and down, and is unconcernedly busy with the mass-production of unemployment—giving point and poignancy to Carl Marx's cry: "Workers of the world! arise, for *you* have nothing to lose but your chains." In a word, "Humanity is in imminent danger of dying from mutual hatred, born of lack of equitable distribution of sufficient bread."

What is the remedy? To devise a new technique of equitable distribution and drastically revise the vicious system of currency, both national and international, at present in vogue. Money, I need hardly remind you, was given to us to make men—but no, we have been using men to make money, “crucifying humanity on a cross of gold.” So we must fit out an expedition for the conquest of bread, by the State-control of the key-industries, including agriculture, and of the means of transport and of the utility services, and by the proper regulation of work and leisure.

In a word, we must engage ourselves, to the limit of our capacities, to establish what Madame Blavatsky used to call the “Socialism of Love”; not the socialism of hate, in which the Have-nots and the Haves are ready to fly at each other’s throats.

UNIVERSAL BROTHERHOOD

But the establishment of such a Socialism of Love is only possible by the proclamation and realization of the Universal Brotherhood of Humanity, and making that alive and active in Governments and peoples. Here the Vedānta steps in with its potent illumination. It declares that we are all rooted in the One Life. *Maya tatam idam sarvam jagat avyakta murtina*, which means, as translated by the Sūfi:

His secret presence
thro’ creation’s veins
Runs quicksilver-like
And eludes your pains!

The Vedānta says that we are all sparks of the Divine Flame, wavelets of the Ocean of Immortality. Children of the One Father that is in the *Para vyoma—Pitāsi Nah*, and so verily are brothers and sisters. The Vedānta teaches us to regard with an equal eye the Brahmana and the Pariah, the white, the yellow, the brown and the black, and to discover the concealed Divinity in every creature, realizing the truth of the ancient proclamation, *Brahma Dasaḥ Brahma Kitābah* “Brahman is in the slave, Brahman is in the sinner.” As says *The Bhagavad Gita*, the Song Celestial intoned on the field of Kurukṣetra 5,000 years ago:

The true cosmopolitan, seeing the Ātman in all beings and all beings in the Ātman, regards all with an equal eye.

TRUE SERVICE

So according to the Vedānta, true service—and in the new social order we must all aspire to be true servers—true service is not the grudging stooping condescension of the high and lofty for the lowly and the suppressed, but is gladsome *seva* rendered in order to release the possibilities of self-revelation of the imprisoned Divine Life in our

younger brothers. So the *Bhagavata* says:

Salute in a reverent spirit all these creatures, with respect in your heart, for the Most High dwelleth in each one of them.

In this country, when we speak of brothers, we inevitably think of the joint-family—the ideal commune of ancient India, where there is no drab equality but a soulful fraternity of elder and younger; so the Prophet of Arabia spoke of all God’s creatures as *one* family! And only when we have succeeded in establishing on our earth a gigantic joint-family composed of brothers-in-the-spirit, where each gives freely according to his capacity and each is given ungrudgingly according to his needs—then only the new social order, based on the socialism of love, shall have been fully established, and with it the whole of the earth’s surface will bloom and blossom and fruit as it has never done before.

INDIVIDUAL UNIQUENESS

But man lives not by bread alone, or as the Vedānta says, *Na Vittena tarpaṇīyo manuṣyaḥ*. He is the son of the Immortal, and his chief concern is to achieve immortality here and now, *yenāham namṛta syām kin tena kuryām*. So in the new world-order, we may be sure there will be ample provision for his inner growth—not after a

cast-iron pattern but in accordance with his individual uniqueness. In the new world-order there will, I have no doubt, be no proselytization, and religious snobbishness, whose slogan is “My ism is the only ism,” will be a thing of the past. People will appreciate that religions are sisters in the one family of the spirit, so that “the many faiths will really be one Holy Church,” each being an expression of the Divine Wisdom. They will also appreciate that as the breaths in the nostrils of man, so numerous are the ways of approach to God, or as the Vedānta phrases it, *yeyat-ha mām prapadyante tām tathaiiva bhajāmyaham*, “though man approach God in diverse ways (*Rjukutīla-nānā-pātha-yuṣam*), yet all attain unto Him.”

RELIGION IS REALIZATION

After all, Religion is realization. As the Vedānta assures us, Brahman is not a Being enthroned apart on a sapphire seat in a far-off heaven. He is, “first and last, end and limit of all things, incomparable and unchangeable, always near, yet always far”; in the words of the Upaniṣads, *Durat Sudūre Tad Ekantike ca*, “He is nearer than our hands and feet,” being seated in the cavity of our own heart—*Guhāhṛtam, Gahvareṣṭham Purāṇam*. We are verily tabernacles of God and the Highest resides in each of us. Thus the ful-

filment of each man's religious destiny consists in this realization of his essential unity with the Divine Life, by a process of ecstatic beatification through love or wisdom—through *Prema* or *Gñānam*. Therefore, true religion is always a matter of direct first-hand experience, not by any means a matter of hearsay. He who can merely say: "Thus have I heard," and cannot say: "I know", is, to borrow a legal phrase, out of court. Thus, Religion is not a matter for the Priest and the *Purohita*, but for the Prophet and the *Paigambar*, those who can say with the ancient Vedānta, *Vedāham Etam Puruṣam Mahāntam*, "Verily I have known the Divine Effulgence beyond the depths of darkness and limitation, and the golden veil which, before my rebirth, hid the face of my Beloved, has now been drawn aside. Thus have I seen him face to face"—*Tat Tvam Puṣan! Apāvṛṇu Satyadharmāya dṛṣṭāya*—seen my Beloved, who is dearer than anything, *Preyaḥ*

Putrat, Preyo Vittat, Preyaḥ Anyasmat Sarvasmat.

THE WAR AND AFTER

This and many other wonderful things are to be the common heritage of humanity in the not very remote future, after this war.

So, Brothers, let us do all we can to get this war out of our way—not by a patched-up peace which will be worse than useless and will mean another war, but by the utter overthrow of the arrogant Hitler spirit, not only in Europe but everywhere. And as we build the new world-order, let us lay our foundations broad and deep on the Vedānta. And in this our gigantic task, may the holy Rṣis, the revealers of the eternal Vedānta, show us the light we need and give us the strong aid of Their compassion and Their wisdom. May They conserve and consecrate us,—*Saha nābabatu, Saha nau Bhunaktu*. And may they illumine our visions! *Abirabih ma edhi.*

So, *Namaḥ Parama Rṣibhyaḥ! Namaḥ Parama Rṣibhyaḥ!!*

I look for a great World Religion where each religion will have its place, where each great faith will present its own aspect of the truth; but where we all shall learn from every faith the special view it has to teach, and so widen our minds, enlarge our hearts, and deepen our reverence for the greatness of the truth.

ANNIE BESANT

A REVIEW OF THE CONVENTION

BY THE PRESIDENT

WE have had a very peaceful Convention—in fact, as all the delegates agree, the most peaceful Convention we have had for a number of years. Adyar is well known for its Peace, but never more so than during the Convention week of 1939. What a tremendous contrast with the war-ridden world!

And how splendid that Adyar was able to conjure up such a peace wherewith to help to heal the world! In spite of the difficult conditions more than 800 delegates were present, and there must have been very large numbers at the various public meetings, for not only were most of the Montessori students in attendance but there was also the Hindustan Scout Camp, about 400 strong, at the Besant Scout Camping Centre, mainly engaged in scout activity, but finding opportunity to be present at some of the meetings at least.

CONVENTION LECTURES

The Convention Lectures were by the Vice-President, Srimati Rukmini Devi, Sir C. P. Ramaswamy Iyer and Dr. Maria Montessori. The Convention was extremely fortunate in having the last two

as Convention Lecturers, though neither is actually a member of The Theosophical Society. Both of these addresses were listened to with most appreciative attention, as also were the addresses by the Vice-President and Srimati Rukmini Devi. The lectures are appearing in THE THEOSOPHIST in due course.

SOME HIGHLIGHTS

There were some remarkable highlights. Among these was the very impressive list of Absentee Delegates, there being enrolled in this category several hundred members from overseas, with a very substantial addition to the Faithful Service Fund. Conspicuous in this item was the enrolment of the whole of The Theosophical Society in Yugoslavia as Absentee Delegates. One can always look to Yugoslavia for a whole-hearted co-operation with all suggestions that come from Headquarters.

Another highlight was the preparation by the Indian Section for its Golden Jubilee which occurs in 1940. One of our Young Theosophists, Mr. Rohit Mehta, devised a plan for the work of the Section during the coming year. Both the Vice-President and the General

Secretary warmly endorsed the plan. It was unanimously approved, and will be worked out during the year under the direction of a special Planning Committee which includes Miss Anita Henkel as its publicity officer. In every possible way the Indian Section will be vivified for its future work through this plan, which will be published in *The Theosophical Worker*. The Indian General Secretary is hoping for a monster Golden Jubilee Convention at Benares in December next, for which he is already preparing a very attractive programme.

Another highlight was "Whither Theosophy and The Theosophical Society?" I read a very fine résumé of a large number of replies to my September THEOSOPHIST suggestions, coming from all parts of the world. This résumé appears in this issue. I made very clear the fact that there is no question of any change in the Objects for some time to come, partly because very many members prefer them as they are, partly because of the war, and partly because the machinery to change the Objects would need very elaborate construction. Furthermore, my object was to invite judgment on the Objects, and I have been immensely interested in the various judgments that have been forthcoming. There is a general feeling that the word "politics" should not be introduced into the Second Object. The emphatic dec-

larations of H. P. Blavatsky and H. S. Olcott have more than once been invoked in this connection. As a matter of fact, my suggestion only related to the study of politics and not to any participation in politics as some members have thought. The Phoenix Lodge of London has been much concerned about this particular item, and quite rightly so from its own point of view. I have written to the Secretary, as I have endeavoured to make clear on every possible occasion, that there is no question of change, only an invitation to consider.

Another very high light was Rukmini Devi's very beautiful Dance Recital, given to a packed house in the Adyar Theatre, and which evoked from the Madras Press most unstinted appreciation. There is no doubt whatever that Rukmini Devi has captured Southern India, and she is moving onwards from strength to strength in her interpretation of the ancient Hindu Spiritual Dance. We are hoping to be in Bombay in February next for the celebration by the Blavatsky Lodge of its Diamond Jubilee. In the course of the celebration Rukmini Devi will give a Dance Recital in Bombay, and I am sure she will gain the same deep appreciation.

THE PRESIDENTIAL OFFICE

At the close of the last meeting of the General Council, its

members met informally, and in their individual capacities (not, of course, as a General Council at all) unanimously passed a resolution inviting me to stand again for election to the office of President, in view of the fact that towards the close of the year the machinery will have to be set in motion for a new election. I was very much touched by this generous expression of confidence in me, and since from various quarters I had also received requests to stand again, I decided, rather earlier than I had intended to consider the whole question, to offer myself as a candidate for re-election. I announced this during my closing address to the Convention, and I was astonished at the warmth of the reception of the announcement. It was some time before the applause ended so that I could continue my remarks. May I say that at the proper moment I shall formally indicate the fact of my standing again? But so far as I am concerned there will be no leaflets or pamphlets of any kind even in reply to any that may be written.

MY WAR POLICY

The members of the Convention were anxious for me to make quite clear what are my own views with regard to the war aims, especially with reference to India. I took the occasion of the closing of the Convention to express them as follows:

War Is Everywhere

In the first place I say this is a universal war against cruelty, injustice and tyranny everywhere; that this war is taking place as much in neutral nations as between belligerent nations. The war is everywhere. Everywhere we must fight for the Right as we see it against the wrong as we see it. That is the first point upon which I should like to lay the greatest stress.

The true war aims are to remove from all the world all that is evil, all that is cruel, all that is ugly, all that savours of tyranny and injustice.

Hindu and Muslim Must Be United

My second statement, so far as I am concerned, is the promotion of Hindu-Muslim solidarity. That is a vital work for every member of The Theosophical Society in India for 1940. There could be no better celebration of our Indian Section Golden Jubilee year than to draw those two great and splendid communities together, differently, yes, but together. How very vital that is!

India Must Participate in the War

Then India must participate in the war. India must not only be at war within her frontiers as between her own Right and her own wrongs. She must help the Allies to win the war as it develops in Europe, for if the Allies lose the war, Might and Tyranny and Cruelty will pervade the whole world. What is going on in Europe is only the overt symptom of what, in other ways, is going on everywhere. India cannot be neutral and retain her real

honour. So I am entirely for her participation in the war, even in Europe, without reserve, without bargain, without the intrusion of the commercial spirit.

India Must State Her Will

But simultaneously with that, India must become free, she must make her own Declaration of her own will as to the nature of her freedom. She must frame by whatever means necessary or expedient the terms of her Swarāj *within*, let me insist, an Indo-British Commonwealth of Nations.

I know that we must work for these two things: for India's gracious, noble, dignified participation in the war as best she can, but no less for her taking this opportunity to stand unaided on her own feet, so as to be ready, free, in this time when a great world regeneration is taking place.

This Declaration by India of her freedom must be made without delay, even without reference to Britain. Nations by themselves are made. The drawing together, as I have written to so many of our leading men in India, from some of whom I have already received replies, of the principal leaders of the various national interests to frame and to popularize a common national policy to the above intent is fundamentally important.

India's Youth Must Serve Her Citizens

Last but not least, the organization of Indian youth to national service. The young need not keep out of the war with their emotions, their enthusiasms, and their idealisms. They can enter into the war. They can help

every Indian citizen to feel his citizenship more worthwhile than perhaps he does at the present time. They can promote Hindu-Muslim understanding. If the young Hindus and the young Muslims will come together, we can ignore the old of either faith. As Dr. Cousins said many years ago: "Youth must reshape the world." That means not only those who are young in years but the rest of us who are young in heart.

Naturally, my own personal opinions are not in the least degree binding upon any other member of The Society, and The Society makes no statement, but as I personally was urged to make a statement with special reference to India I felt it my duty to do so.

BRITAIN AND INDIA

I also felt it my duty to clarify my position in regard to membership of the Indian National Congress. Some months ago I had thought I might do well to be a member of this body, as Dr. Besant had been a member, but I wanted to be sure that the terms of the first Object of the Congress were in no sense at variance with my conviction that India would be freer within the British Empire than outside it. I made inquiries of the local Congress authorities in Madras, but could get no definite statement from them. They advised me to write direct to the President of the Congress, Dr. Rajendra Prasad. Accordingly I wrote to

him and received a reply to the effect that the first Object of the Congress, while not going beyond the use of the word "independence," definitely involved severance from the British Empire, though such severance might be followed by an alliance with the Empire if India thought fit. It seems clear, therefore, that every member of the National Congress is pledged to severance from the British Empire. Believing as I do that such an Object is both suicidal and in the highest degree detrimental to India's truest interests, there could be no further question of any relation between me and the Congress. I am perfectly certain that if there had been this clarification when Dr. Besant was a member she would have immediately resigned, for she stood for India's inclusion in the Empire, or, let us say, within an Indo-British Commonwealth of Nations. But there has been so much secrecy about this first Object that only now do we really know to what every single Congressman throughout India is in fact pledged.

PLANS FOR 1940

Rukmini Devi and I had the intention of visiting South America during the course of the present year, but travelling is so difficult these days, in many ways almost impossible, and I feel it so important for me to be in India dur-

ing a time which is likely to be extraordinarily critical both for India and for Britain, that we shall be compelled to remain one more year in this country. I had very great hopes of visiting my brethren in South America. If I remember rightly, Dr. Besant had never been able to go so far afield during all the terms of her office. I seem to be under the same fate, but I must try to be where I can be most useful, and where the need is greatest. If I am re-elected, I do hope then I shall have the opportunity to visit South America. If I am not, then one of my exhortations to my successor will be to make a point of visiting our Sections there at an early date.

MR. JINARAJADASA

Mr. Jinarājādāsa is doing most valuable work in Europe, and is, therefore, denying himself the happiness of returning home to Adyar until probably the autumn of this year. He is, of course, urgently desired to attend the Golden Jubilee Indian Section Convention and to deliver two of the Golden Jubilee lectures. I ventured to promise the Indian General Secretary that I would do my best to persuade him to comply with this request.

TWO FINE LECTURES

I must make special mention of the admirable address by our

Recording Secretary, Mr. N. Sri Ram, of the Indian Section Lecture under the title "The Future of India." The address was immensely appreciated and will be published in due course. Indeed S'rīmati Rukmini Devi's lecture on "Culture and the New India" and Mr. Sri Ram's complementary address were regarded by the delegates as most outstanding contributions as to the

way in which India should unfold in this time of her new birth.

I need hardly add that all concerned with the management of the Convention worked with fine wholeheartedness. Many had no time to attend a single meeting. Some worked day and night for long periods. Without their co-operation the Convention could not have been the success it was.

ON BEAUTY

We find beauty everywhere. The reflection of a bowl of golden roses mirrored in the gleaming surface of a mahogany table, the sweet expression of an old-fashioned granny's face as she sits and rocks her chair—the impression of absolute content her two folded, wrinkled hands convey. Old tapestries. Old prints and etchings. Old lace. Old ivories.

And not only in things old—the beauty of the trim lines of a white yacht against a blue-green sea. Tiny yellow ducklings waddling on unsteady legs. That hour before night flings her purple velvet mantle over us, when all is hushed and still, as cerise and gold banners unfurl across the bowl of the firmament fluttering as from turrets of castles in the clouds.

These things we may see each day. Too often taken for granted, because they are so familiar and obvious, but who among us can strive for an inner beauty and the knowledge to create it?

We all know a wee baby is beautiful, as no sunset or bowl of flowers could ever be—why? The answer is: purity and innocence, and *that* is inner beauty.

Every thought is a force for good or evil, and so only when one strives can real beauty be expressed in ourselves. So let us remember that there is always more than surface beauty. The beauty of willing service, of quiet courage when others lose their nerve, of patience and human understanding. The beauty of a sunny smile when skies are grey.

We hold our heads high so that year by year we may paint a picture of ourselves on the strange canvas of the mind and the minds of all our acquaintances, as one who holds her head up—an upright woman. And that is a truly beautiful thing to be.

MAVIS WOTTON

Young Theosophist of New Zealand

CREATIVE SPIRIT¹

BY RUKMINI DEVI

DURING the coming weeks' course in Music, Dance and Dramatic Art, I want you to understand not merely the technique of the different arts. The basic technique naturally is important, because technique is a means to an end. But people must remember when they think of Art that technique is not an end in itself.

WHAT MAKES THE ARTIST?

A person may be very clever, brilliant, even a genius along some particular line, but there is a subtle something in an artist which is above all these. Everywhere in the world there are numbers of outstanding people. But what makes them outstanding? Among the western ballet dancers there are many people in a chorus who can do greater gymnastic stunts than the chief dancer, but the person who does the stunts remains in the chorus. Why? Because that person lacks the soul, the spirit which makes an artist.

To be really a creative artist and to express the Divine Genius, nobody can teach. It must come from within as something we cannot control, as something we cannot help expressing.

¹ From an address to Kalaksetra Arts Course, Adyar, 2 December 1939.

It is rather fashionable to use certain phrases about the artistic temperament, and so some people who are not real artists try to be temperamental in order to create the impression that they are artists. An artist does not bother about what he really is. He only thinks of what he has to give, what he has within himself which he must express, and that emotional experience is the most important.

Some people think that art is merely a matter of emotion and has very little to do with the mind. That again is a mistake, because though it is an emotional experience, the emotion has to be made clear, the emotion has to be expressed in terms of intelligence.

So keen intelligence, deep powers of thought, quick vision, swiftness to grasp ideas and to change them, all these are very necessary, because they are the instruments through which the emotion itself is expressed. To be a real creative artist both emotion and intelligence are necessary.

WHAT IS CREATIVE GENIUS?

In modern times the mind is most dominant and people try to be very clever. Some succeed, some do not. But it is not enough

to be clever. Such art is so hard, so painful to look at or to listen to, because we have to listen and look with our minds. So when we see a very clever picture, we begin to think about it and say to ourselves: "I suppose it is beautiful, for according to my mental analysis everything is right." The moment we start thinking in this manner everything is wrong, because we should never be able to analyse a piece of art. Even though we may be able to analyse it up to a point, we must still be able to say: "I do not know what it is." If there is something that eludes our analysis, something beyond the mind's critical vision, then that art has something within it.

That is where the difference comes between genius and brilliance. The genius can afford to make more mistakes from the technical standpoint. The brilliant person cannot afford to make mistakes, because he has only his brilliance, only his intellect. So if he makes a few mistakes, all the other people perhaps even cleverer than the technician will say: "What! this is wrong, the proportion of that is not quite true. According to this theory, that book, he is quite wrong."

They start quoting books. Now books are very important and I myself will use several books for a basis of explanation in some of my classes. Books are important be-

cause we want to know the steps on which to climb, we do not know where to go if we have no steps, and the stepping-stones are books, intellectual ideas and analyses, technique, and so on.

But if we go beyond and have conquered our art, we can throw away all the lesser. We do not need feet—we have wings. Technique, books, theory are our feet. Having learned to walk and then to fly, we can say: "I will throw all this away. I have the background that I need."

That is really the essential point about expressing an art. That is why so often it happens when people listen to music or see dancing, everything seems technically right, but they feel that it is wrong and cannot tell just what is wrong. What is really wrong is that the performer is missing the very essence of life, he is not expressing a certain "It" which is genius in art.

In India really creative art does not exist much in modern times. Very much of what we are trying to express is not an experience but an idea from without. A very important attribute to the expression of art is that we may listen to everybody, we may watch and study everything, but we must know for ourselves. The artist does not say: "I know dancing, I know music," but "I *am* dancing, I am music."

The artist says: "It is to my experience that I owe my art." And that experience is irrespective of audiences, irrespective of what other people may think about him. That is another important thing to understand about the artist. Though artists are usually very sensitive and care what other people think of them and want other people's appreciation within, they really do not care. Though they crave response, on the other hand they know what they want to give, and no matter how much other people may try to dissuade them, they do not listen, because they know. When we really know, what does it matter what other people think?

It is very necessary to have that strength of mind and emotion. It is very necessary to feel tremendously independent of the world, though we may feel very much part of the world.

Though what I am trying to express may seem commonplace, I am endeavouring to show what to me is creative genius.

THE REAL SPIRIT OF INDIA

In the past in India, if we study the dance, the music that existed then, even the handicraft, the pottery, the weaving, the furniture, such simple articles as mats and broom-sticks, we find there was so much beauty. That was one very important key-note of India. India did not have art that was meant

for mere display—that to me is a fundamental attitude. We do not dance to show off. We dance because it is part of our life, because we want to give, to spread a certain life. Not that we necessarily analyse our attitude before we dance. But if we feel that art is part of life, so that we do not need to have a piece of art put here and there for our admiration; then art is not outside us.

In old India, art was part of the scheme of everyday life, and that is where I think the Indian genius was—*was*, you note I said, because it is not now, because we have unfortunately been told that art must be displayed, it is something to show.

Very rarely in old Indian homes did they have drawing-rooms and bedrooms furnished in a particular way with special ornaments such as flower-vases. They saw the flowers in the garden. Why did they want to see a specially-shaped vase? There were many beautifully shaped vessels in their kitchens. What they used every day was so beautiful, there was no necessity to display one special object of beauty. Every day you eat two meals, Every time you eat those meals you see and use beautiful vessels. Why do you want to see vases on the shelves? Everything in life in such an environment becomes beautiful and picturesque. You do not want special things to express

that beauty. That is the genius we want to develop in India. In our old Indian homes they used lamps that were not merely for light. They were lights in themselves, even when they were not lit, because of the beautiful designs in the brass-work. The people had wonderful ideas, they were full of originality. Rarely did one see two lamps alike.

Even the simple earthenware pots were marvellous. It did not matter if one were rich or poor. If one were rich, then there were the silver vessels with marvellous shapes. In between there were beautiful brass vessels. If one were poor, then there was the earthenware, just as beautiful as the brass or the silver, because of the wonderful shapes.

I have seen in western drawing-rooms some of our kitchen utensils. At first I laughed and said: "That is something my grandmother used in her kitchen." Later on I began to realize why. Even some of our Indians bring vessels from the kitchen and put them on the table with flowers. That is the art we in India must develop—that everything we use is so beautiful we hardly need to have specially created things to be called beautiful. Naturally we must have pictures, but also let us have beautiful wood-work, lovely doors and windows, the whole architecture of the house embodying beauty.

We have to find our own genius. That is where the real creative spirit has to be born in India, and it can be born only in one circumstance, and that is for all of us not merely to learn and to see what is India, but to experience the spirit of India. We must feel Indian. We cannot help feeling Indian, because we *are* Indian.

Do not think I am so narrow-mindedly patriotic that I think we can never see and have anything beautiful outside India. Some may think I do not want anything western. It is so difficult geographically to separate one country from another. Perhaps what we ourselves may call Indian has blended in it influences from outside. Perhaps what we call European is also helped by other countries. They have borrowed the art of Egypt, of Chaldea, of Greece, of China, and gradually through their own genius have changed it to suit themselves. We can also change and adapt such art to suit our needs. Let us see what there is, but do not let us lose what we have, because we have no eyes to see.

We must train ourselves to have eyes to see. Here is a very common example: you know that South India is very famous for its bronzes, not those made in modern times, but those from the old temples which are especially beautiful. All the postures in the modern bronze-work may be the same, but

the old bronze possesses something that the modern statues do not have. Sometimes it happens that some of these old bronzes lie for years in a brass-shop, neglected, unwanted. Someone with a perception for the beautiful comes into the shop and says: "That is the very statue I want—that is really beautiful." The shopkeeper may reply: "Oh that is very old, nobody likes it, so you can have it very cheap." The buyer is extremely thrilled and the poor shopkeeper does not know the worth of what he has had for so long. Many people have made collections through the ignorance of just such shopkeepers. Then perhaps this piece of bronze is put into a museum and receives a notice in the newspapers that a wonderful statue has been found. Then the people living next door to the brass-shop say: "Why, that is the particular statue that the man tried to sell me for one rupee and now it is worth thousands of rupees," and it becomes beautiful in their eyes, because the newspaper has said so.

We in India have great treasures, but we have not learned to discover them. The greatest treasures, of course, are the simplest, and because they are so simple we are unable to find them. It is because we ourselves are not simple.

THE NATURE OF ART

Art is not merely analysis. Our lives must become so filled with

beauty, with beautiful ideas and beautiful thoughts and feelings, that we ourselves must go into deep meditation in order to delve deeper and deeper and deeper, in order to see the difference between the Real and the unreal. To see the difference between the Real and the unreal absolutely is almost an impossible task and we can do it only comparatively, but that is the highest kind of appreciation there is, to see something and know that there is God, so to speak, in that form.

That applies to humanity too. We see the Real in some very outstanding person, but what about someone who may look ordinary, even ugly? Most people will pass that person by. Only the very great person will say: "That person, though he may look ordinary, he looks extraordinary to my eyes." The great person usually discovers greatness in somebody else and then brings that greatness to the foreground. If we read the history of many of the greatest people in the world, we realize they might have been quite insignificant but for the help they have received from one or two great people. It is very true in South India. I have known many cases where artists have been completely neglected, and not even noticed until some person declared that artist great. Then the simple person cannot understand the new position he has

been awarded. He remains the same, he has not changed, but other people have changed towards him.

Another important element in art is the religious spirit. So much of the genius that was expressed in the arts not only of India but of all countries, of all civilizations, was influenced by Religion. Some may ask: "Do you mean that we must all become orthodoxly religious?" No, I am not saying that we should become orthodoxly religious, but that we should all become religious. Your religion may not be a church, it may not be a particular temple, but you must have a religion in its right sense. In fact you can be an atheist, but be religious, in your atheism. Your religion may be your art, but that extreme consecration to your ideal, that one-pointed devotion to that ideal, and the power of will to struggle, struggle, struggle and work until you really achieve your ideal, that purity of purpose and emotion, I call *that* Religion.

When you have such a tremendous aspiration that you go beyond your own bodies into the great heights of emotion, that you go into deep thought, that you can get into those abstract realms that ordinarily are impossible to enter, if you can have such high aspiration, the real creative spirit will automatically come to you.

AROUSING THE CREATIVE SPIRIT

Do not think that you have to have classes for the creative spirit.

It is true that many people give such classes but such classes become monotonous, and much of the so-called "creative" music is a copy of somebody else's creation.

There is another marvellous aspect of art. When you have the real emotion, full of aspiration and fire, you have so many millions of new ideas that you are yourself surprised. Imagine the music that has been created out of the seven tones. We have hundreds of songs from North India, from South India, all containing these same tones. Could you by yourself create all these different varieties? See what genius has done.

From where did that genius come? It came because of the bigness of art, it came because of deep emotions, and that deep emotional power is absolutely essential for the creative spirit.

There is another interesting thing about the creative spirit. The creative spirit does not mean always new ideas, nor that everything you do must be done differently. The person who has the creative genius can do the same thing one hundred times and yet each time it must seem different, because to him it is new. If you have devotion to the ideal and this religious spirit, you find each day is a new day; each time you sing the same song, it is a new song; each time you dance, it is a new dance; so that it becomes a great

experience. If you experience that freshness every day, you are bound to make other people feel you are inspired, and the other person will never be bored. In fact it is almost a sign if your audiences are not bored that you are not bored. If the artist is bored, in other words if the art is tired of the artist, so that the art is trying to get away from him, then the audience is also tired of the art, for there is no more art.

DANCING OR ACROBATICS?

That is where the master-hand is different from the ordinary one. I have seen very great dancers in the world's eye, dancers who turned and jumped and performed extraordinary gyrations with the body and all said: "How splendid!" But it was just like a circus. What is the difference between the acrobat and the good dancer? The acrobat can jump much higher, turn far more times. The dancer is not able to do one-third of the tricks of the acrobat. The real dancer can do just a few gestures—but one look of the eye, one turn of the head, every little movement is so full of meaning, so full of expression, you notice it. A tiny finger lifted with meaning is far more thrilling than all the turns and gyrations and tricks of the circus-performer.

Do not think, therefore, you can go on in a flabby way doing always the same thing. We must have

control of the body. That is where we need technique in order to express what is in us. If we do not learn to control the body and want to take a leap, for example, naturally we do something very ugly. In order to do whatever we are doing beautifully we need control of the body. It is the same thing with the voice or with the hand that paints a picture.

But it is not in itself enough. In fact if you become a great expert, you are content to do simple things. Other people may wonder why this expert is not doing all the marvellous things, but the expert does not care, he is beyond opinions, being an expert. All that is the result of experiencing the art.

THE ART OF DAILY LIVING

I do not know how to explain what I really mean, nor to express what I really feel. But I hope that you can feel what I feel and understand. You are all wanting to study the arts, and I am glad of your interest. But do not think that art is just the end of it. Learn to become great artists in your daily lives. Yesterday at the inaugural meeting of the Arts Course the President said he was a great artist and so is everybody else. As a matter of fact it is quite true. I think everybody is an artist for many reasons.

Up to a certain point everybody responds to beauty. Because a person is not interested in

dancing, because a person is not interested in music, it does not mean he is not interested in art, that he is no artist. If you, for example, are interested in wearing beautiful saris, to that extent you are an artist, because you want *beautiful* saris, not merely saris. Look at the person in the street who buys a dreadful calendar with bright colours. He says: "This is really beautiful." He is an artist. Perhaps he does not know from our point of view the difference between the good and the bad, but he automatically loves what to him is beautiful, though he does not know how to choose it. This is true of everybody. Take your servants. You throw a picture into the waste-basket. You will find them saying: "May I take this home, it is so nice? I will give it to the children," and you wish you had given them something beautiful, but if you had, they would not perhaps have considered it beautiful. It is not a question of discrimination. The love of beauty exists in every one and that love of beauty has to be gradually trained.

WHO SHALL TRAIN US?

Who is to train us? How are we to know if the person who is training us is an artist? That is a point about art you cannot know, you have to feel. Somehow something in you says: "That person attracts me. I feel that in that

person is the real thing." That to you shows your teacher.

We must not be attracted by the merely clever. In the western countries they are very clever in their knowledge of art, but one does not see in the classical arts enough real spirituality. Art must be spiritual, and it is bound to be if we have the spirit about which I have been speaking. If it is purely from the mind, what will happen is that we shall create wonderful guns and bombs. We do not want the mind to be so artistic that our art shows only the mind. In the West they understand the psychology of the ordinary person, and put temptations in the way of every single individual by their very attractive shop-windows. It is all very clever. Here in India we must force the salesman to bring what he does not want to sell, but western commercial art has developed to such a very fine point that everybody buys what he does not want to buy, all as the result of a very clever psychology. Many times a person returning home will say: "I bought this but I did not really want it. Now I have wasted my money. What shall I do?"

THE REAL INDIAN ARTIST

Let us specialize in another line. Our art is in our everyday life.

In olden days our art was unconscious, and nowadays it is trying to become conscious, and that is

why we are wobbling so much on the path. We do not know how to create consciously that unconsciously beautiful thing that we once created. Take the simple potter who has no education, no B.A., L.T. degrees, is not even a Montessori diplomée, but he goes on making beautiful pots. The weaver goes on weaving his cloth beautifully. Of course if you ask him: "Is orange and green a very nice combination of colours? Please make me something modern and smart," he will not know how to answer, and he will make something modern and smart and ugly. Then tell him: "Now you make what you like in your old ordinary way," and he will make you something beautiful. He can do it unconsciously. This is true everywhere.

The peasants have a far better sense of colour and beauty than the ordinary person. Take the village embroideries in Kathiawar, in Sind, they are exquisitely beautiful, with wonderful colours. Compare them with what is being done by learned and educated people in fashionable places, who take so much trouble with their table-cloths and drawn-thread work, and you will see that the most beautiful was made by those who had no degrees.

Perhaps the fact you are smiling means you agree. I do not mind if you do not agree. I am very glad if you think about it.

It is necessary to have that simplicity of mind that the ordinary cooly has. If plus our education we can keep that simplicity, we are safe. We are so educated we become gradually complicated and very important to ourselves. We are all of us in the same danger, and therefore we lose that simplicity.

That is where the genius of India must be expressed—that spiritual background which is simplicity, that high aspiration, that deep love of an ideal, a goal, and the unconscious but intelligent impulse to express that, these are the qualities we want and these we must express in our everyday lives.

I am afraid we do not live true to such an ideal, and only when we do, are we being really Indian artists. Take some of our dancers who dance the great stories from our religious books, such as the story of Śrī Kṛṣṇa and Rādhā. But the person who dances does not believe in Śrī Kṛṣṇa and Rādhā. He goes off the stage and in his motor-car smokes and says: "I am not a Hindu." But if we do not believe in what we are doing, how can we really do it? I do not think it possible, because we have not experienced it. In everyday life we must feel the spirit of Kṛṣṇa, the spirit of Rādhā, so that all that greatness may inspire us. If the feeling is there, we only change our costume and dance, or sing, because dancing, singing, painting, making

beautiful sculpture, all these things are expressions of the highest aspiration.

When we have created something, we must feel as if we had bathed in something so marvellous and so refreshing. If we have had the real experience, then our art is living, it is creative, it is new all the time, it is truth.

One example of such art in the West is the Parthenon of Greece, made by the great Phidias. It is now in ruins, though much of it has been reconstructed. This was to me one of the most inspiring pieces of art. What does it matter if it is in ruins, it is beautiful, and complete enough. Why is it so inspiring these many thousands of years after it was created? Because the person who did it was full of a freshness that lives today. You will find that same spirit in our marvellous temple architecture. You should go to these temples, you should go to the museum and see the very beautiful bronzes. I am arranging for a special exhibition of Indian bronzes at one of these lectures. But do not merely look at the fingers, the hand, the head. Become thrilled by it, so that it will stir up in you the capacity to do equally great things, your own new and great things, or perhaps new things in an old way or old things in a new way.

But let us be Indian, because we are born Indian and that is the only thing we can really express. We may be great in other things but we must be great in ourselves.

THE SPIRIT OF ART

It is the spirit of what I am saying that I want you all to think about. During the classes try to get at the spirit behind all this technique. Of course, we will help you to understand the form, but you must understand the life. The life is the only gift you can really take. After all, I am sure you will be far more thankful if you can get that particular life to be great than what you may learn about South Indian art. You will say: "I may not have become a proficient dancer or musician, but I have a certain something that I do not think I would ever have had except for my visit to Adyar." That is what I want to convey to you, and that is the thing that will live with you for all time. If you learn what exists in modern South Indian art, within a year or two it may all be changed and you will have to have another Arts Course. If you learn the spirit of Art, then when I come to your city, you will give me something of that spirit. That is the main background which I have for the Course, and I am happy we are all together.

THE KURUKSHETRA OF TODAY¹

BY GEORGE S. ARUNDALE

WE see behind us and we see in our midst the Kurukshetra spirit. We know very well the nature of the first Kurukshetra, so far as the immediate present is concerned. I should very much like to have information, from those who can give it authoritatively, on the Kurukshetras before the one associated with *The Bhagavad-Gita*. That Kurukshetra, to my belief and understanding, is the first of the major Kurukshetras of modern times. It opened the gates of the world. The true gates of the world are always to the East; therefore, the Kurukshetra took place in India. That Kurukshetra opened the gates of the world to the modern spirit, the modern civilization of this modern world. Therefore, from the standpoint of the present, though by no means, necessarily from the standpoint of the past, let us call that Kurukshetra Number One.

As I have said, I should very much like to have a list of those major catastrophes, if you like so to call them, which from time to time have burst aside the fetters, the restrictions of the whole world, or which have brought to a con-

clusion a whole world and have sent the evolutionary process on to a new.

THE ETERNAL PRINCIPLES OF WAR

Beginning with Kurukshetra Number One, I should suggest we try to extract from the story of the Kurukshetra as told in *The Bhagavad-Gita* and *Mahabharata*, all that deals with the great principles of spiritual war, the essence of the eternal principles of war, since war is of the essence of the evolutionary process. Some think that war is not of the essence of the evolutionary process. In one of her splendid lectures, Dr. Besant made it very clear that the will of the Logos is expressed in terms of war no less than in terms of peace. We must try to understand, and I should like our erudite students to glean for us, the eternal principles of war.

The principles of war now obtaining are no true principles of war at all. They are expediences, conveniences, expressions of might without any reference to Right. It is of specially vital importance that in India, the home of Right as opposed to might, we should sound forth, especially to western lands,

¹ From an address to South Indian Workers' Conference, Adyar, 21 October 1939.

the essential spiritual principles of war. And I do hope that one or more of those who live in India will take up that duty and set forth such great principles in easy language, as a contribution to our series of War Leaflets, so that they may be understood by the man who rides in the tramway, who walks in the city streets, who sits in the omnibus, that he who runs should be able to read.

IN WAR MACROCOSMIC FORCES ARE NEAR

The second point on which I should like to lay stress is that in such a time as this the Macrocosm pervades the microcosm, more than it has ever pervaded it before, save at such times as this, both in terms of the universe, worlds, individuals. Those who have sufficiently opened their natures can at such a time as this make a far more intimate contact with the Macrocosm than they have ever made before.

It is true that in high states of yoga or of meditation the Macrocosm may be contacted. But the difference between such a condition of contact and the present condition of contact is that this contact is continuous, even though less intense, whereas that contact is necessarily, save in the case of those most highly evolved, fleeting, spasmodic. We now have down here and in the outer world available to everybody a constant con-

tact with the great Macrocosmic forces.

That is, to me, one of the most wonderful circumstances of the war. I can never dissociate myself from awe and wonder that such a state of consciousness is available to every one whether he be a yogi or whether he be an ordinary individual. We are all of us, in fact, yogis, by very virtue of these cataclysmic times, conscious or unconscious yogis.

The Macrocosm is intimately pervading the microcosm. The forces of the Cosmos are pervading the worlds, and they are so pervading, they are so tangible, that they are susceptible of contact by the ordinary senses which we use in our work in the everyday world. My profound belief is that every sense we know—seeing, hearing, tasting, smelling, touching, and so on—can ally itself to a realization of the Cosmic forces, of those forces of consciousness which normally are not available save to those who have the keys to the mighty doors which release access to them.

The Macrocosm pervades the microcosm in terms of the universe, worlds and individuals. It is very important for us to realize that there is this tremendous interchange of consciousness between the Universal Consciousness, the One Consciousness, and the individual consciousness. It is almost as if in a time of a Kurukṣetra

such as is the present there is an amalgamation of consciousness, a unification of consciousness. There is One Consciousness more than there ever has been before, save in similar times of Kurukṣetra.

KUNDALINI AND CHAKRAS ARE INTENSIFIED

That means as a very direct and important consequence the fact that the forces of the chakras and kuṇḍalinī are most deeply involved in a spirit of intensification. Anyone who is at all open to the Macrocosmic influences, to the forces of the Cosmos, to the higher forces of life, will certainly be aware of the more deeply vibrating chakras in his own body and of the intensification of the kuṇḍalinī both of heaven and of earth. Those of you who are extremely sensible of the major destiny which is yours by reason of your being born into the world at such a time as this, and who are intent on fulfilling it, should be able to discern in your individual selves this intensification of the revolution of your "wheels," and therefore of the more rapid movement of every single centre of force and every single flow of fire.

I believe that if we could go a little more deeply into this particular matter we should perceive that each Kurukṣetra has its own dominant chakra, that each Kurukṣetra is dominated by a certain wheel of life. However much all

wheels may be in movement, the Cosmic as well as the microcosmic wheels, there is probably one which is dominant. I should be very thankful if any scholar erudite in the ancient philosophy could discover which chakra is dominant during the period of a Kurukṣetra, during the period when there is a tremendous contact between the Macrocosm and the microcosm. My own opinion, which may be entirely wrong, is that it is the Crown chakra which is supremely involved in this particular Kurukṣetra. At all events, whether that be true universally or not, it is certainly true so far as I am concerned. That particular chakra revolves at a rate never before achieved, so much so it profoundly affects my own conscious self and my own relationship with my surroundings. That is my own individual and personal experience. I do not know what is your experience, but there is no question about it, that there is a particular wheel in the series which whirls with an intensity it normally does not whirl, and that in each one of us that particular wheel is whirling with greater intensity, and perhaps is the dominant wheel, so far as our own individual constitutions are concerned.

If we are aware of this intensification, and we should be aware of it if we are macrocosmically living, we can take advantage of the

propinquity of the Macrocosm so as to drench ourselves with it. If we are effectively in touch with the Macrocosmic forces, and feel these forces, in whatever particular wheel they may be functioning, surging, through us, then we can be much more useful, we can use the power that particular force generates to send out influences such as it has not been possible for us to send forth before. For a member of The Theosophical Society that is a tremendous power. He can do more because he knows that which the vast majority do not know.

We do not want in the least to trouble about developing the chakras, for the chakras are developing at such a time as this far more rapidly than we could ever develop them, and it would be mischievous and unwise to attempt to try to cause the wheels to revolve with undue intensity. Since a meditation is being done for us in terms of the universe, there is less occasion for us to meditate in terms of the particular and individual. But we should watch and record for ourselves the changes that take place in us as we become more and more fitted and more and more needed, needed as we already are, to be the agents of the Elder Brethren working in the outer world.

I should certainly say to Theosophists that the Supreme Work is not to think of ourselves, and of

our particular views, but to think of ourselves as dedicated agents of the Elder Brethren with the duty of helping Them in Their work, with the duty of trying to express the Will of the Hierarchy, as we may be able to understand it.

A FIRST-RAY PERIOD

Naturally this is a First-Ray period. War is always a First-Ray period. The First-Ray forces may be said to be leading us, while the Second-Ray forces have as Their work in a very definite and true way the function of the Quarter-Master General of the forces. The Commander-in-Chief, principal exponent of the purpose of the evolutionary process at this stage, is the First Ray. The Quarter-Master General of the forces provides the spiritual nutriment and other necessary supplies to the Army, and we urgently need other Rays than the First to feed us. You need not imagine, if you feel yourselves to be other than dominantly First Ray, that you can rest back and say: "Let the First Ray do the work." The First Ray must be the spearhead of it all. The First Ray has the duty of being in the forefront, of providing the shock troops, such as we all ought to be of the Masters' Army. But many of us with other Ray aspects must feed us, and make the shock capacity as wise and as fine and as beautiful as possible.

LIVING IN THE HIGHER SELF

In these days, since the Macrocosm pervades and sways the microcosm, the Higher Self pervades and would sway, if it can, the lower self. These are times for us to live in terms of the Higher Self; I should like to emphasize that by saying what to me is a profound truth, namely, that the outer world now has to become the dream and the inner world a Reality.

That may seem entirely opposed to the idea that if action is what is needed at the present time, there must be no dreaming in the outer world. On the contrary, the outer world must be the dream in the sense that it takes second place to the inner world of the Real, of the Greater Realities. We live in the inner world and pour from the inner world upon the outer world. That is our work particularly. For my own part I am certainly prepared to say that in these days I live as if in a dream, out of perspective so far as regards this particular world. Sometimes I am called solemn, aloof, a dreamer. I am essentially a dreamer, because my centre is within and I must dwell from it. It does not make me less active outside. On the contrary, the more my centre is alert within, the more my circumference must become tremendously active. But the activity must come from within rather than its centre outside. I do

indeed live as in a dream without any less of activity, but I think more than ever of outer world activity, because there is the Inner Life which makes the outer work so much more important from the point of view of the work we have to do in it.

The outer world must be lived by us in terms of the inner, and we have to remember, you and I, who have not all these marvellous contacts with the Inner World, those priceless advantages that Dr. Besant and Bishop Leadbeater had, that we must all the more concentrate on the Inner World, so that we may lose nothing, so that nothing may escape from us, so that to every possible extent we reflect, as truly as we can, the will of the Elder Brethren at the present time. She only had to think and lift her consciousness to know exactly how any piece of work had to be done. As we have not those advantages at our disposal, it is all the more necessary that each one of us should be living in terms of the Inner Life, and therefore reflecting the better the Will of the Elder Brethren, and of reducing to terms of concrete strong action, without fear and without favour, such small intimations of Reality as may come down to us through the channels which we must try to be between the inner and the outer world.

THE GREATER WAR

What was called the Great War from 1914 to 1918 is the key to this, the Greater War. Why is this the Greater War? Because I think there is a more universal capacity to understand the real nature of it than there was twenty-one years ago. I think we know more today what wars are for than we knew before. The high purposes of war, the tremendous fronts on which war is being waged everywhere, of these we now have some definite conception. But if we want to know what we are to do, we must look back into the Great War of 1914-18 and endeavour to perceive the principles which were enunciated then but which the world did not understand, which made the last war infructuous and necessitated this war of today.

When we look back on the Great War we have the supreme, the unique, the marvellous, the glorious, the revealing privilege of having been able to listen to a Voice which we know is the Voice of the Elder Brethren. To the outer world Dr. Besant seemed to be just one leader among numbers of leaders. To many of us she was the messenger of the Hierarchy. There is nothing more important than that all of us, if we would be wise agents of the Elder Brethren, should see how she spoke, and try to reproduce, as best we can, in terms of modern needs the advice,

the direction, the great leadership she gave. It is to that end we have been trying to reproduce much of her work in *The Besant Spirit* series, of which we hope to issue further volumes. The more I read of her work, especially in *New India*, the more I perceive with uttermost clearness that that which she said twenty-one years ago needs to be said today in practically identical terms.

We have many of us heard the Voice of that great messenger. We can hear it through the written and the spoken word. But if we are to hear, we must have the ears to hear. If we are to see the Plan which she brought down we must have the eyes to see. Therefore must we strive to become consecrated and dedicated to that great work of hers which has now become our great work, for it is our duty—the duty of every Theosophist, of every member of The Theosophical Society who believes in her—to represent her.

So must we perform a vigil at the Altars of our Higher Selves and try to go forth from that vigil more abundantly consecrated and dedicated.

THE SUPREME MESSAGE

We must always remember that at such a time as this the supreme hope of the world lies with Theosophy and The Theosophical Society. We must remember that

Theosophy and The Theosophical Society are the great gift to the modern world, the new world, the world which has hardly come to birth, from the Elder Brethren. We have not yet really received that gift. Still less have we begun to utilize it. Whatever else we may do we must never forget to spread Theosophy and to exalt the value of membership of The Theosophical Society. That is a work we must under no circumstances neglect. However much we are immersed in work we may feel it is our duty to perform, we certainly must not neglect to spread the fragrance of Theosophy and the nobility of membership of The Theosophical Society.

I do exhort you officially in my capacity as President of The Theosophical Society, and it is the rarest thing for me to invoke the name of

my Presidential Office, but I do invoke it now to say that the duty of every Theosophist is to give his supreme allegiance to the spreading of the mighty Truths of that great Science, and to show by his life and in all other ways that may be possible to him the wonderful worth of membership of The Theosophical Society. I feel that that is the supreme message I can send forth to my fellow-members of The Theosophical Society throughout the world, whether they belong to belligerent or to neutral countries, whatever their views or whatever their sides. The sides that are now dividing us are designed to unite us. Theosophy and The Theosophical Society must be our supreme adventure regardless of whatever other adventures in which it may be desirable to engage.

BRITAIN AND INDIA

My immediate value and strength to The Society is my love both for Britain and India. Also have I value and strength for The Society because I feel deep friendship for every country I visit.

But the Call is now for India and Britain together, and all who love both lands can best bring about this comradeship for which our Elders have been planning so long, and which should have been achieved before.

More important than any victory for Britain or France in Europe is that supreme victory which shall unite two great lands in equal friendship. For this victory must all fight, for it is a victory which shall heal the world. Let wisdom contend against ignorance and give to civilization the greatest triumph it has ever had.

G. S. A.

THEOSOPHY AND WAR

BY ELWIN HUGHES

NOW that the storm has broken, and is sweeping across Europe, when the civilized world is shaken to its foundations, and all former standards of life are being abandoned; is it possible that any light—even of the Ancient Wisdom itself—can penetrate the clouds, and reassure us that the Sun still shines?

For so long, Europe has been preparing for this eruption. Proposing peaceful deals, nations have spent best fortunes on the implements of war; outwardly abhorring murder, they have employed science to discover the dark secrets of nature to be turned to instruments of destruction; amiable gentle people living peacefully, have been slowly and insidiously educated into a frame of mind in which the legalized abominations of war appear to be dressed in the tattered garments called Patriotism. Mothers of belligerent nations give their sons that they may kill other mothers' sons for some remote and scarce perceptible ideal that war will end war. Those with the bravery still to stand firm against these atrocities and to refuse to take up arms, will be martyred and branded with the mark of cowardice and worse.

The Church, from having prayed unitedly for peace, must now, perforce, exhort her children to forswear it. Each one of us in Europe stands face to face with fear and horror. In the midst of life we are in death more literally than many of us have been before.

It is interesting to discover how the considered opinions formed in peaceful security will stand up to this supreme test, and to measure their worth in these altered times.

The student of Theosophy should be well-equipped with understanding, and able to interpret this sad cipher, at any rate for his own comfort.

Knowing the power of thought, he will realize the inevitability of this outbreak upon the physical plane, after the massed thought of the world has been concentrated for so long in fear upon destruction. And, trying to raise his consciousness above the level of the transient to the clarity of the Eternal, he may be given a glimpse, however incomplete, of the use to which the Great Ones may turn even this giant cataclysm to good.

Mankind has many debts to pay and lessons to learn. Perhaps in this wave of universal agony of mind and body it may free itself

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once and for all from the accumulation of the past which fetters it, and, in newness of life, be born again to build a better world upon the ruins of the past.

Dedicating himself wholly to the sacred cause of Universal Brotherhood, the student of the Divine Will of God may go forward spiritually fortified against all ill, even though his body may in its weakness quail before the face of danger, and his thoughts be often shadow-

ed by fear. Firmly convinced that nothing can come near unless the seeds of it are within himself, and that all experience can be utilized for the gaining of greater wisdom and courage, he will even try to look upwards to the star which guides him, with a sustained effort to steer his course thereby, whether it be still along earth's dark and dangerous way, or to the Peace which passeth understanding.

LOVELY IS THE WISDOM

(Tune: "Song of the Islands")

Lovely is the wisdom
That shines through all the ages,
The teachings of the Masters,
The Inner Light we call Theosophy.

Homage, love and service,
We bring to those great sages,
The Masters of the Wisdom,
The Elder Brothers of Humanity.

Slowly up to Godhood
We grow through many stages,
In oneness with all beings,
To perfect knowledge of our unity.

Lovely is the wisdom
That shines through all the ages,
The teachings of the Masters,
The Inner Light we call Theosophy.

L. L. PARTLOW

H. P. B. AT PHILADELPHIA

BY MARY K. NEFF

A SPIRITUAL centre exists where great sacrifices have been made, great emotions restrained and brought into constructive use, where great plans and objectives have been evolved in time of crisis. Such a centre is Philadelphia. From its very inception in England, 4 March 1680, by Letters Patent to William Penn, Quaker, and its foundation on the Delaware and Schuylkill Rivers in Penn's "Sylvania" in 1682, this city has a continuous record of spiritual greatness.

CITY OF BROTHERLY LOVE

For three successive centuries Penn's "City of Brotherly Love" played its part in the special effort made by the Great Hierarchy during the last quarter of each century. In the seventeenth century Europe had struggled for religious freedom; and, unable to obtain it in the motherlands, little communities fled to America: Puritans, Catholics, Huguenots, dissenters of many sorts; lastly the Quakers came to Philadelphia, where William Penn rose to the spiritual height of offering sanctuary to men of all religions.

In the struggle of the eighteenth century for political freedom, Philadelphia played the leading part in America. The "City of Brotherly Love," most cosmopolitan community in America, became the capital of the Thirteen British Colonies, and remained so through the Revolutionary War and the shaping of the American Constitution, until the inauguration of the new-born Republic's first President, George Washington.

In the last quarter of the nineteenth century, when occultism in the form of The Theosophical Society was to be launched in the western world, where could a more fitting place be found for the preparation of its founder? Hither she came, Helena Petrovna Blavatsky, late in 1874, and for the greater part of a year passed through momentous occult experiences, while Philadelphia was busy with preparations for the celebration of the Centennial of American Independence.

The Centennial Exhibition was to be opened 19 April 1876, the anniversary of the Battle of Lexington, in what is now Fairmount Park. Huge buildings were being

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erected there; and the city, knowing that visitors would number hundreds of thousands, was increasing its housing capacity. Among others, a block of graystone residences on Sansom Street was newly finished.

H.P.B. AT SANSOM STREET

Here, at 3420 Sansom Street, Helena Petrovna Blavatsky took up her residence. She had arrived in America for the third time on 7 July 1873; had met Colonel Olcott in September 1874 at the Eddy farmstead in Vermont, where he was investigating spiritualistic phenomena for a New York newspaper; had introduced herself to the American reading public by an article, "Marvellous Spirit Manifestations," published in the New York *Daily Graphic*; in short, she had become quite a well-known person in New York.

But now, for some undeclared reason, she went to Philadelphia, from whence she wrote, 16 February 1875, to Professor Corson of Cornell University: "I am here in this country sent by my Lodge on behalf of Truth in modern Spiritualism, and it is my sacred duty to unveil what is and expose what is not. Perhaps did I arrive here one hundred years too soon."

At 3420 Sansom Street many remarkable phenomena occurred. In *Old Diary Leaves* Colonel Olcott tells how H.P.B. made herself in-

visible to him, and of the hemming of some towels by a little pet elemental of hers which she called "Pou Dhi." He remarks: "Her house in Philadelphia was built on the usual local plan, with a front building and a wing at the back containing the dining-room below and sitting- or bedrooms above. H.P.B.'s bedroom was the front one on the first floor (the second, it is called in America) of the main building; at the turn of the staircase was the sitting-room where the towels were hemmed, and from its open door one could look straight into H.P.B.'s bedroom, if her door stood open."

M. C. BETANELLY

Colonel Olcott was her—or rather, *their*—guest; for it was at this time that she married M. C. Betanelly, a young man from Russian Georgia, an importer of Russian goods into the United States, with offices at 240 Walnut Street, Penn Buildings. It seems that Betanelly had read Colonel Olcott's press account of the arrival at Eddy's farm of the Countess de Blavatsky, and he hastened to make enquiries, saying that he was one of three Russians then living in the United States. "Being no believer in Spiritualism, I do not know what to think about these manifestations," he wrote. However, he attended public and private séances with Mr. and Mrs. Holmes, mediums, séances that

Colonel Olcott conducted at Philadelphia in January 1875 and at which Madame Blavatsky played an important part, with the result that Mr. Betanelly became an ardent Spiritualist.

He also fell violently in love with Helena Petrovna. Colonel Olcott writes: "He declared that he would ask nothing but the privilege of watching over her, that his feeling was one of unselfish adoration for her intellectual grandeur, and that he would make no claim to any of the privileges of wedded life. He so besieged her that—in what seemed to me a freak of madness—she finally consented to take him at his word and be nominally his wife; but with the stipulation that she should retain her own name, and be as free and independent of all disciplinary restraint as she then was. So they were lawfully married by a most respectable Unitarian clergyman of Philadelphia, and set up their *lares* and *penates* in a small house in Sansom Street where they entertained me on my second visit to that city—after my book was finished and brought out."¹

JOHN KING

It was at this Philadelphia home that the first portrait of "John King" was precipitated and painted on a large square of white satin,

¹ His book, a résumé of his newspaper articles, was called *People from the Other World*.

intended for General Lippitt, of Boston. A similar but much smaller portrait exists at the Adyar Headquarters of The Theosophical Society. General Lippitt was one of a committee investigating the Holmes-Child séances. Says H.P.B.: "Gen. Lippitt, Olcott, Roberts the lawyer, and I have set to work out an enquiry."

Mr. Betanelly mentions an interesting phenomenon when writing to General Lippitt, March 22:

Since we came to this house John took away his own picture from the frame twice, kept it several days and brought back—and all as quick as lightning. There is no end to these wonders. Although a Spiritualist of only five months' standing, I have seen and witnessed more spirit manifestations, and see it more every day, than a great many others have seen in their long lives. John is making most mysterious and remarkable manifestations with us almost every day.

But most remarkable of all were the physical and psychical phenomena taking place within Helena Petrovna Blavatsky. She had fallen on an icy sidewalk early in the winter and hurt a knee; and then, as she told General Lippitt: "I nearly broke my leg by falling under a heavy bedstead I was trying to move and that fell on me." She developed a very bad knee, indeed. In April she thus amusingly described her troubles to the General:

"I felt so cross and so sick that I blew up Olcott, tried to set on a pillary Betanelly, had a fight with John, threw the cook into a fit and the canary bird into regular convulsions; and having made myself agreeable in such a general way, went to bed—and dreamt of old Blavatsky. . . . My leg is worse than ever. John had completely cured it, and ordered me to *rest* for three days. I neglected it and from that day I feel it getting worse and worse."

Mr. Jinarājādāsa published the correspondence of H.P.B. and Mr. Betanelly with General Lippitt, in THE THEOSOPHIST of 1924, under the title, "Early History of The Theosophical Society."

Who was this "John King" who cured her leg and precipitated his portrait? Was he the "John King" of Spiritualistic circles the world over? Madame Blavatsky solved this riddle ten years later, when she was carrying on a controversy in *Light* with Mr. Arthur Lillie. In a *Reply* she says:

"It is stated by Mr. Lillie that I had conversed with this 'spirit' for fourteen years constantly in India and elsewhere. To begin with, I assert that I had never heard the name of 'John King' before 1873. True it is, I had told Col. Olcott and many others that the form of a man, with dark pale face, black beard, and white flowing garments and *fettah*, that some had seen

about the house and my rooms, was that of a 'John King.' I had given him that name for reasons that will be fully explained hereafter, and I laughed heartily at the easy way the astral body of a living man would be mistaken for, and accepted as, a spirit. And I had told them that I had known that 'John' since 1860; for it was the form 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."

Mr. Lillie misunderstood this explanation, and H. P. B. sent a second *Reply* in which she stated: "My critic says: 'She tells us that he (Mahatma Koot Hoomi) comes to her constantly with a black beard and long, white, flowing garments.' When have I told any such thing? I deny, *point blank*, having ever said or written it. . . . Does he rely upon what I said in my previous letter? In it I speak of an 'Eastern Adept who had gone up for his final initiation, who had passed *en route* from Egypt to Thibet through Bombay, and visited us in his physical body.' Why should this Adept be the Mahatma in question? Are there no other Adepts than Mahatma Koot Hoomi? Every Theosophist at Headquarters knows that I meant a Greek gentleman whom I had known since 1860, whereas I had never seen Mr. Sinnett's correspondent before 1868."

MASTER HILARION

The name of the "Greek gentleman" is divulged by Colonel Olcott in his Diary of 1881, when the Founders were living at Bombay. The entry is as follows: "Feb. 19th. Hilarion here *en route* for Tibet, and has been looking over, in and through the situation. Views on India, Bombay, the T.S. in Bombay, Europe, Christianity, and other subjects highly interesting."

A relevant fact is that the "Greek gentleman," of H.P.B.'s acquaintance was, at the time of the "John King" appearances at Sansom Street, Philadelphia, actually visiting the United States in his physical body. We arrive at knowledge of this significant fact by devious ways. First, a Notice in *The Spiritual Scientist* of May 27, to this effect:

It is rumoured that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for after a quarter of a century of phenomena, we are almost without a philosophy to account for them or to control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth.

This news item was, of course, inspired by H.P.B. herself. She and Colonel Olcott were substantially aiding the editor, Elbridge Gerry Brown, with money and articles; and she had persuaded General Lippitt and Professor Corson to contribute also.

The second link in the chain of evidence of Initiate Hilarion's visit to the United States in 1875, is a notation that H.P.B. wrote on the copy of this press-cutting which she pasted in her Scrapbook. It reads: "At . . ." and "Ill . . ." passed thro' New York and Boston; thence thro' California and Japan, back." "At . . ." is her abbreviation for Atrya and "Ill . . ." for Illarion, her usual way of spelling Hilarion. He once signed a story he wrote for THE THEOSOPHIST, called "The Ensouled Violin," as "By Hilarion Smerdis, F.T.S., Island of Cyprus."

H.P.B.'S GRAVE ILLNESS

To return to his appearances as "John King" in the Sansom Street house, H.P.B. wrote to General Lippitt June 12th: "What he did about the house while I was sick in bed, on the point of dying, three volumes could not express! Ask only Mr. Dana and Mrs. Magnon, who are visiting me and live in my house now. When they brought the letters today, he had opened every one of them before the postman had time to hand them. My

servant maid came running in my bedroom half crying and so scared that she looked quite pale, telling me that 'that big fellow with the black beard had torn open the envelopes right in her hand,' and so I read your letter."

The injured leg kept Helena Petrovna confined to her bed for a long time. On May 21 she wrote to Colonel Olcott: "The paralysis has set in. I had the surgeon Pancoast and Mrs. Michener the clairvoyant. The former says it's too late, the latter promises recovery if I do as *she* tells me. I have taken her again. I'm too tired to write more."

The Spiritual Scientist of June 18 contained the following bulletin of her health:

An inflammation of the periosteum has progressed so far that now it is uncertain if the limb will mortify and be amputated or become paralyzed.

The same day she wrote to General Lippitt: "My leg was going to be chopped off clean, but I said 'Mortification or sugar plums I won't have it!' and I kept my word good. Fancy my father's daughter on a wooden leg, fancy my leg going to the spirit land before me *pour le coup*! Childs would have a nice chance to compose *un quatrain* pretty obituary 'poekry' as Mr. Artemus Ward used to say, closing the verses with the usual refrain of his immortal *Philadelphia Ledger*, 'Gone to meet her

leg!' Indeed! So I summoned my best *will power* (my Sunday one) and begged of the doctors and surgeons to go and look for my leg on the Centennial Grounds. After they had vanished like so many unclean goblins or *Kakodemons*, I called in Mrs. Michener *clairvoyante*, and had a talk with her. In short, I had prepared myself to die—didn't care—but decided to die with both legs. . . . I had two or three other maladies showing an ambitious design to ornament themselves with *Latin names*, but I stopped it all short. A bit of will power, a nice crisis—tried hard the latter to have the best of me—a healthy tug with the 'pug-nosed messenger,' and here I am. Betanelly is a soft ninny; he would never have described my sufferings so poetically as I did. Would he, *mon General*?"

Betanelly's account must have interested the General greatly. He wrote on the same date:

All these days Madame was always the same; three or four times a day losing power, and laying as one dead for two or three hours at a time, pulse and heart stopped, cold and pale as dead. John King told truth . . . she was in such trance Monday morning and afternoon from three till six; we thought her dead. People say her spirit travels at that time but I don't know nothing of it, and I simply thought several times, all was finished. It's very strange. Those who watch her say that in nights she gets up and

goes right away in spirit room,¹ and that she goes strong on her leg though in day she cannot move it or walk at all. Friday morning she felt better, and took directly to write for *Scientist*. She expected letters from Boston, but had none, got mad and felt worse, and now she must lay dead one month before she is real dead. . . . Why, Doctor says three times she was dead.

There is no doubt that Helena Petrovna went down into the valley of the shadow of death in her Philadelphia home, and many strange things occurred while she lay helpless. Thus Colonel Olcott received a letter from the Brotherhood of Luxor, with her covering letter from Philadelphia, accepting him as a "Neophyte."

MASTER SERAPIS

"For years," he says in *Old Diary Leaves*, "and until shortly before I left New York for India, I was connected in pupilage with the African Section of the Occult Brotherhood; but later, when a certain wonderful psycho-physiological change happened to H.P.B. that I am not at liberty to speak about, and that nobody up to the present suspected, although enjoying her intimacy and full confidence, as they fancy, I was transferred to the Indian Section and a different group of Masters. . . . I was introduced to the Masters by H.P.B.

¹ H.P.B. wrote: "By the way, I have arranged a dark cabinet in my spirit room near my bedroom, and Dana of the 'Miracle Club' sits there every night."

through the agency that my previous experiences would make most comprehensible, a pretended medium-overshadowing 'spirit.' John King brought four of the Masters to my attention. . . . The first of these became my first Guru, and a stern disciplinarian he was, indeed."

This was Master Serapis. Writing to Colonel Olcott regarding Madame Blavatsky's illness, he says: "The possible emergency of such a case [her death] is no idle talk of our noble Sister. The Dweller is watching closely, and will never lose an opportunity, if our Sister's courage fails. This is to be one of her hardest trials. . . . an Ellorian—eternal and immortal is her Augoeides."

Again in May he wrote: "She must encounter once more, and face to face, the dreaded one she thought she would behold no more. She must either conquer—or die herself his victim. How solitary, unprotected, but still *dauntless*, she will have to face all the great perils and unknown mysterious dangers she *must* encounter. . . . She has placed herself under the stern law of the Lodge and these laws can be softened for none. As an Ellorian she must win her right. . . . The final result of the dreaded ordeal depends on her and her alone."

His letter of June 22 tells Colonel Olcott: "She feels unhappy and in her bitter hours of

mental agony and sorrow, looks to thee for friendly advice and soothing words of comfort. Devoted to the Great Cause of Truth, she sacrificed to it her very heart's blood; believing that she might help it if she took a husband whose love for her would open his hand and make him give freely, she hesitated not, but tied herself to him she hated. . . . Her cup of bitterness is full, O Brother. The dark mysterious influence is overshadowing all. . . . Tighter and tighter is drawn round them the pitiless circle; be friendly and merciful to her, Brother, and leaving otherwise the weak and silly wretch whom fate has given her for husband to his desert, pity him, also him who, by giving himself up entirely to the power of the Dweller, has merited his fate. His love for her is gone, the sacred flame has died for want of fuel, he heeded not her warning voice; he hates John and worships the Dweller who holds with him communication. At *his* suggestion, finding himself on the brink of bankruptcy, his secret design is to sail for Europe, and leave her unprovided and alone."

On June 25 the Master Serapis wrote: "People must respect her purity and virtue, for she deserves it. Brother Henry must have the wisdom of the serpent and the gentleness of a lamb. . . . Write to our suffering Sister daily. Comfort her aching heart, and forgive

the childish shortcomings of one whose true and faithful heart takes no share in the defects of an early spoilt childhood. You must address your reports and daily notes while in Boston to the Lodge through Brother John, not omitting the cabalistic signs of Solomon on the envelope."¹

H.P.B.'S RECOVERY

Suddenly the crisis is over and, H.P.B. is travelling to Boston; for she wrote to General Lippitt on June 30: "I have to go away, lame as I am, on business which I cannot postpone. My way is to Boston and its vicinities, in a radius of about fifty miles around." Of this sudden cure her niece, Mrs. Johnston, wrote in *The Path* of December 1894:

At one time H.P.B. was exceedingly ill with advanced rheumatism in her leg. Doctors told her it was gangrened, and considered her case hopeless; but she was successfully treated by a negro who was sent to her by the "Sahab."

We are indebted to William Q. Judge's *Path* for much information about her illness and the accompanying phenomena, which she told to her family in intimate letters that he published after her death in 1891, letters which Mrs. Johnston translated from Russian into English for that purpose. Thus

¹ These and other letters of Master Serapis are to be found in *Letters from the Masters of the Wisdom*, Second Series.

she wrote to her sister, Madame Vera Jelihovsky (mother of Mrs. Johnston):

"He has cured me entirely. And just about this time I have begun to feel a very strange duality. Several times a day I feel that beside me there is someone else, quite separable from me, present in my body. I never lose the consciousness of my personality; what I feel is as if I were keeping silent and the other one—the lodger who is in me—was speaking with my tongue. For instance, I know that I have never been in the places which are described by my other me, but this other one—the second me—does not lie when he tells about places and things unknown to me, because he has actually seen them and known them well. I give it up; let my fate conduct me at its own sweet will; and besides, what am I to do? It would be perfectly ridiculous if I were to deny the possession of knowledge avowed by my No. 2, giving occasion to the people around me to imagine that I kept them in the dark for modesty's sake. In the night when I am alone in my bed, the whole life of my No. 2 passes before my eyes, and I do not see myself at all, but quite a different person—different in race and different in feelings. But what's the use of talking about it? It is enough to drive one mad. I try to throw myself into the part,

and to forget the strangeness of my situation."

H.P.B.'S SUPER-MEDIUMSHIP

Mrs. Johnston states: "The newspapers gave accounts of certain of these phenomena, and described the appearance of astral visitors, amongst others a Hindu. In sending extracts, H.P.B. comments: 'I see this Hindu every day, just as I might see any other living person, with the only difference that he looks to me more ethereal and more transparent. Formerly I kept silent about these appearances. . . . But now they have become visible to other people as well. He appears and advises us as to our conduct and writing. He evidently knows *everything* that is going on, even to the thoughts of others, and makes me express his knowledge. Sometimes it seems to me that he overshadows the whole of me, simply entering me like a kind of volatile essence penetrating all my pores and dissolving in me. Then we two are able to speak to others, and then I begin to understand and remember sciences and languages—everything he instructs me in, even when he is not with me any more.'"

Who is "the Hindu"? Quite evidently a different entity, not to be confused with "John King." Light is thrown on this problem by the annotation in H.P.B.'s handwriting, already referred to in

connection with Illarion. The notation reads in full: "At . . . and Ill. . . passed thro' New York and Boston; thence thro' California and Japan, back. M.: appearing in Kama-Rupa daily." So it was M.:, Master Morya, who appeared and advised and overshadowed.

"THE VOICE" OR "THE SAHAB"

In earlier letters written at this period by H.P.B. to her family in Russia, the "enveloping intelligence" was referred to as "the Voice" or "the Sahab." For instance, H.P.B. once wrote: "I never tell anyone about my experiences with the Voice. When I try to assure them that I have never been in Mongolia, that I do not know either Sanskrit or Hebrew or Ancient European languages, they do not believe me. 'How is this,' they say, 'you have never been there, and yet you describe it so accurately? You do not know the languages, and yet you translate from the originals!' And so they refuse to believe me. They think that I have some mysterious reasons for secrecy; and besides, it is an awkward thing for me to deny when every one has heard me discussing various Indian dialects with a lecturer who has spent twenty years in India. Well, all I can say is, either they are mad or I am a changeling!"

The scene has evidently changed to New York; for writing later to

her beloved aunt, Madame Nadejda Fadeef, H.P.B. says: "Téll me, dear one, do you take any interest in the physiologico-psychological mysteries? Here is one for you which is well qualified to astonish any physiologist. In our Society there are a few exceedingly learned members—for instance, Professor Wilder, one of the first archaeologists and orientalists in the United States, and all these people come to me to be taught, and swear that I know all kinds of Eastern languages and sciences, positive as well as abstract, much better than themselves. That's a fact! and it's as bad to run up against a fact as against a pitchfork.

"So then tell me—how could it have happened that I, whose learning was so awfully lame up to the age of forty, have suddenly become a phenomenon of learning in the eyes of people who are really learned? This fact is an impenetrable mystery of Nature. I—a psychological problem, an enigma for future generations, a Sphinx! Just fancy that I who never had the slightest idea about physics or chemistry or zoology, or anything else—have now suddenly become able to write whole dissertations about them. I enter into discussions with men of science, into disputes out of which I often emerge triumphant.

"It's not a joke, I am perfectly serious—I am really frightened,

because I do not understand how it all happens. It is true that for nearly three years past I have been studying night and day, reading and thinking. But whatever I happen to read, it all seems familiar to me—I find mistakes in the most learned articles by Tyndall, Herbert Spencer, Huxley and others. If some archaeologist happens to call on me, on taking leave he is certain to assure me that I have made clear to him the meaning of various monuments, and pointed out things to him of which he had never dreamed. All the symbols of antiquity and their secret meaning come into my head, and stand there before my eyes as soon as the conversation touches them."

To her sister, Madame Jelihovsky, she wrote: "Do not be afraid that I am off my head. All I can say is that someone positively inspires me—more than this, someone enters me. It is not I who talk and write; it is something within me, my higher and luminous Self, that thinks and writes for me. Do not ask me, my friend, what I experience, because I could not explain it to you clearly. I do not know myself! The one thing I know is that now, when I am about to reach old age, I have become a sort of storehouse for somebody else's knowledge, *Someone* comes and envelops me as a misty cloud and all at once pushes me out of myself, and I am not 'I' any

more—Helena Petrovna Blavatsky—but someone else. Someone strong and powerful, born in a totally different region of the world; and as to myself, it is almost as if I were asleep, or lying by not conscious—not in my own body, but close by, held by a thread that ties me to it.

"However, at times I see and hear everything quite clearly; I am perfectly conscious of what my body is saying and doing—or at least its new possessor. I even understand and remember it all so well afterwards I can repeat it and even write down *his* words. . . . At such times I see awe and fear on the faces of Olcott and others, and follow with interest the way in which *he* half-pityingly regards them out of my eyes and teaches them with my physical tongue. Yet not with my mind but his own, which enwraps my brain like a cloud—Ah, but I really cannot explain everything."

THE PERI-SPIRIT

Again she wrote to her sister: "It seems strange to you that some Hindu Sahab is so free and easy in his dealings with me. I can quite understand you; a person not used to that kind of phenomenon—which, though not quite unprecedented, is yet perfectly ignored—is sure to be incredulous. For the very simple reason that such a person is not in the habit of going

deeply into such matters. For instance, you ask whether he is likely to indulge in wanderings inside other people as well as me. I am sure I don't know; but here is something of which I am perfectly certain: admit that man's soul—his real living soul—is a thing perfectly separate from the rest of his organism; that this peri-spirit is not stuck with paste to the physical 'innerds'; and that this soul which exists in everything living, beginning with infusoria and ending with an elephant, is different from its physical double only inasmuch as, being more or less overshadowed by the immortal spirit, it is capable of acting freely and independently. In the case of the uninitiated profane, it acts during their sleep; in the case of an initiated adept it acts at any moment he chooses, according to his will. Just try to assimilate this, and then many things will become clear to you.

"This fact was known and believed in, in far distant epochs. St. Paul, who alone among the apostles was an initiated adept in the Greek Mysteries, clearly alludes to it when narrating how he was 'caught up to the third heaven, whether in the body or out of the body, I cannot tell; God knoweth.' Also Rhoda says about Peter, 'It is not Peter but his angel'—that is to say, his double or his soul. And in the *Acts of the Apostles*,

ch. viii, 39, when the Spirit of God lifted up Philip and transported him, it was not his body that was transported, not his coarse flesh, but his ego, his spirit and his soul. Read Apuleius, Plutarch, Jamblichus, and other learned men—they all allude to this kind of phenomenon, though the oaths they had to take at the time of their initiation did not allow them to speak openly. What mediums accomplish unconsciously, under the influence of outside powers which take possession of them, can be accomplished by adepts at their own volition.

HER MASTER

"As to the Sahab, I have known him a long time. Twenty-five years ago he came to London with the Prince of Nepal; three years ago he sent me a letter by an Indian who came here to lecture about Buddhism.¹ In this letter he reminded me of many things, foretold by him at the time, and asked me whether I would consent to obey him, to avoid complete destruction. After this, he appeared repeatedly, not only to me but also to other people, and to Olcott whom he ordered to be President of the Society, teaching him how to start it.

¹ On page 56 of H.P.B.'s First Scrapbook, she has pasted an article called "Proselyters from India," which states that two missionaries were sent from India to U.S.A. in 1870—Mulji Thakersey and Tulsidas Jadarjee. They reported need of reform.

"I always recognize and know the Master, and often talk to him without seeing him. How is it that he hears me from everywhere, and that I also hear his voice across seas and oceans twenty times a day? I do not know, but it is so. Whether it is he personally that enters me, I really cannot say with confidence; if it is not he, it is his power, his influence. Through him alone, I am strong; without him, I am a mere nothing."

Mrs. Johnston states: "H.P.B. often told her relatives that she took no author's pride in the writing of *Isis Unveiled*; that she did not know in the least what she was writing about; that she was ordered to sit down and write, and that her only merit lay in obeying the order. Her only fear was that she would be unable to describe properly what was shown her in beautiful pictures. She wrote to her sister: 'You do not believe that I tell you God's truth about my Masters. You consider them to be mythical; but is it not clear to you that I, without their help, could not have written about "Byron and grave matters," as Uncle Roster says? What do we know, you and I, about metaphysics, ancient philosophies and religions, psychology and various other puzzles? Did we

not learn together, with the only difference that you did your lessons better? And now look what I am writing about; and people, such people too—professors, scientists—read and praise. Open *Isis* wherever you like, and decide for yourself. As to myself, I speak the truth: Master narrates and shows all this to me. Before me pass pictures, ancient manuscripts, dates—all I have to do is copy, and I write so easily that it is no labour at all, but the greatest pleasure.'"

THE INNER FOUNDER OF THE SOCIETY

So, in order that the Ancient Wisdom might be given to the western world in the last quarter of the nineteenth century, Helena Petrovna Blavatsky yielded the use of her body to a Master of the Wisdom, that he might found The Theosophical Society and, through it, give to the world *The Secret Doctrine*. Having accomplished this fusing of personalities, this strange "double personality," or *avesa* as the Hindus call it, H.P.B. went forth from her sanctuary at 3420 Sansom Street, Philadelphia, first to Boston and then to New York, to begin her destined work with her Co-Founder, Colonel Henry Steel Olcott.

REMINISCENCES OF MRS. CHARLOTTE DESPARD, LATE SUFFRAGETTE LEADER

BY MARGARET E. COUSINS, B. Mus.

THERE are few who can even contemplate living 95 years, still fewer who will desire it though it be in good health, but it is given to only one in a million, surely, to be a woman living nearly a full century every waking moment of which she devoted to fighting the injustices rampant in daily life, to fighting for Freedom for the down-trodden, for women, for animals, for prisoners.

A WARRIOR SOUL

Such a great Soul, such a pure Warrior, such a Leader of women was Charlotte Despard, news of whose death at the venerable age of 95 has just come from London. She belonged to the ancient Irish family of French in Connaught. Her brother was the famous General of the Boer and World Wars, Sir John French of Ypres. She was no ordinary woman. She attracted attention wherever she appeared. She always dressed in black with touches of white. She had been widowed early in life and the line of her widow's weeds suited her slim tall figure and pale

long aristocratic face as no other garb could have done. She carried herself regally, and by natural right of the nobility of her nature received and accepted simply the homage we gave her. She lived through the reigns of Victoria, Edward, George, and yet belonged to none of these eras. She belonged to the Future, to the Ideal, to the Undated. She was a kind of symbol of the Timeless. She was white-haired and old-looking and wrinkled when we of the Christabel Pankhurst age first came under her banner. But her mind was as young as that of the youngest of us, her spirit and her enthusiasm were ageless.

From her earliest days Mrs. Despard had been a lover of literature and good poetry. Percy B. Shelley was her ideal. From his poems she imbibed her socialism, her feminism, her vegetarianism, her humanitarianism. She early joined the Fabian Society and used to speak on the same platform as G. B. Shaw, H. G. Wells, Mrs. Besant. But it was the Woman Suffrage Movement which brought her into full limelight in Britain.

In 1906 she threw in her lot with the militant suffragists and became one of the acknowledged leaders in combination with the two Pankhursts and Mrs. Pethick Lawrence. My first meeting with her was at Clements' Inn Offices of the Women's Social and Political Union. I well remember that Dr. C.B. Rama Rao of Bangalore was with my husband and myself when we called at those upstairs rooms and for the first time met women who were launching a campaign which was to change the history of the world. During the next seven years till I sailed for India in October 1915, I had the privilege of meeting Mrs. Despard many times and of working with her in different movements.

A SIMPLE WOMAN

She was one of the first prominent suffragettes to come from London on a rousing propagandist tour of Ireland for Woman Suffrage. My sister had the honour of being her hostess in Dublin, and I well remember how surprised I was to find the stalwart champion of women's rights, who had inspired us by her eloquence and fire on the night of her public meeting, the next night quietly knitting a white wool shawl as we sat and talked round the fire. I had not thought that suffragettes could also be humanly domestic! Of course a few years of knowledge of them taught me the opposite. One of

my most embarrassing experiences as a youthful giver of dinner parties is connected with Mrs. Despard. I invited ten of the leading feminists of Dublin to dine with Mrs. Despard at my home. Everything started promisingly, but after soup had been served a queer quiet seemed to fall on the air. What was my horror when I, being served last, found that by some ghastly accident the soap in the kitchen must have fallen into the soup-tureen—it was uneatable!! Mrs. Despard's tact and vivacious conversational powers covered the indecent haste with which that course was removed in disgrace. I can still recall her distinctive voice. It was rather deep in tone, cultured and musical, with an unusual vibratory quality which increased the emotional appeal of her message.

HER WORK AS SUFFRAGIST

She was amongst the first women suffragists in London who were thrown into prison and made to wear convict clothing and endure treatment as common criminals. I had seen that little procession of women walk towards the House of Commons carrying the petition asking for women's enfranchisement in their hands. Mrs. Despard, Mrs. Pankhurst and Mrs. Pethick-Lawrence were amongst them. So much were they harried by the police, and jeered at by the street crowds, that my sisters and I who happened to be

in London on a pleasure visit could hardly bear the sight of such insults to educated and high-minded womanhood though we knew little then of the Cause they were promoting. I never thought then that Mrs. Despard herself would be one of the speakers who welcomed a trio of Irishwomen, including myself, out of Holloway Jail a year later at a Celebration Luncheon for undergoing imprisonment for the same Cause.

As the Woman Suffrage Campaign developed, questions of militant policy brought differences of opinion between the leaders. Mrs. Despard was for democratic constitutionalism amongst the members of the W. S. P. U. She wanted Committee rule, annual elections, regular subscriptions, all the formalism and regularity which is essential for steady continuity. The Pankhursts looked on the struggle as a fight to a speedy finish to be waged on military lines and with single command without time for constitutional procedure of committees and voting. Mrs. Despard and those of her way of thinking withdrew and formed the Women's Freedom League, of which she was the beloved and honoured President for about 20 years. I remember how at that time people thought that the "split" would "kill the cause," but instead two dragons arose in the place of one, and the momentum doubled. Tax-

resistance, non-payment of taxes, was one of Mrs. Despard's strongest modes of protest against women's voteless status. She was sold up time and again. But it was for infringing laws that prevented freedom of speech and freedom of petition that she was several times imprisoned.

She started a weekly paper, *The Vote*, which ceased publication only two years ago. It had a very honourable career, and right through the War of 1914-18 it held aloft the principles underlying freedom for women, self-determination for women. Mrs. Despard's long views outlived the regime of all other suffrage organizations—non-militant and extreme militant.

HER WORK FOR IRELAND

After the vote was won she turned her whole attention to work for the Labour Party in Ireland. During the Black and Tan Days in Ireland she undertook very dangerous investigation work into the atrocities which were happening in the country and she piled up a list of charges against the English soldiers which could not be disproved. It was then that the great friendship grew up between her and Madame Maud Gonne-Macbride which resulted in their living together for the remainder of Mrs. Despard's life.

I visited them in 1925 in a large, romantic old house outside Dublin

when I first set foot on a free Ireland. Mrs. Despard looked so frail, her face so like innumerable lined parchment, that it seems incredible that she lived 14 years longer and all the time in possession of her faculties and memory. The pair of patriots were ever agitating for the release of the many prisoners resultant from the Irish Civil War, and collecting funds for the dependants of those victims of patriotism.

A GOOD THEOSOPHIST

Up to five years ago she used to go to London annually for the celebration of her birthday by a great rally of members of the Freedom League. An annual stock-taking was then also taken of the gains of the women's movement. This great old fighter for reform was an ardent pacifist. But she saw no freedom from war while capitalism and im-

perialism exist. Like all Fabians her sympathies were deeply with India in her struggle against foreign domination.

Mrs. Despard's spiritual life in later years was refreshed by the life and analyses of life and doctrines of J. Krishnamurti to whom she was much attracted. The best propagandist lecture I ever heard on Theosophy was given by her in Liverpool. She wrote a booklet entitled *Theosophy and the Women's Movement* which is a classic on the subject. She was a most loyal Theosophist and her passing leaves a big gap in the ranks of the Old Guard. She had never found it impossible to be a good Roman Catholic and a member of The Theosophical Society. Her spirituality was universal kinship, and that "eldest of things, Divine Equality."

Through the awakening of new perceptions man stands now upon the threshold of a dimensionally higher world. A space of three dimensions is no longer adequate for the representation in terms of form of what he knows and experiences: with the advance of science on the one hand and of psychic sensitivity on the other the old Euclidean *space frame* has been outgrown.

CLAUDE BRAGDON

SCIENCE APPROVES TELEPATHY

BY JESSIE KILBURN CRUM

(Concluded from p. 145)

THE mass experiments carried on by the Zenith Radio Foundation of Chicago in 1937-38, for thirty weeks through a nationwide radio hook-up, did much to familiarize the American public with little known mental phenomena and popularize acceptance of the authenticity of extra-sensory perception.

The so-called intelligent minority that had once scoffed at telepathy and that had thought clairvoyance a dream of the deluded mind began to admit that "there must be something to it." Perhaps, the admission was a bit reluctant. But backed up by highly scientific research and the weight of a growing "authority," to refuse to be convinced put one much in the same category as those who in the sixteenth century refused to be convinced that the earth was a globe after intrepid explorers had sailed completely round it.

It was not the intention, however, of Commander Eugene F. McDonald, junior, president of the Zenith Radio Corporation of Chicago, who instituted this series of broadcasts, to convert the vast

radio audience to any one set of ideas regarding mental telepathy. But he did wish to start people to thinking about such things, and to think along lines as free from prejudice as possible. He appreciated the stimulus given to the development of radio by amateur experimenters once Marconi's initial discoveries were made known, and he believed that the same thing might possibly be done for mental radio.

In a pamphlet, *Exploring Little Known Mental Powers*, published by the Zenith Radio Foundation, this was clearly stated:

As radio amateurs' widespread interchange of ideas and results was what really developed radio, so the combined resourcefulness of many individual experimenters and observers can greatly hasten perfecting the world's knowledge and mastery of the secrets of the human mind, its powers and still undreamed-of possibilities.

To many who listened to the Zenith programmes, the conviction grew into certainty that here at last was proof of the strange and marvellous powers of the mind. The public was made acquainted with

what had already been done in this field of exploring little known mental powers, and was, furthermore, invited to become fellow-workers in this field of fascinating research. Not only were experiments in mental telepathy a part of each programme, but anyone who had had authentic clairvoyant experiences and who could provide proof of such authenticity was invited to write and tell of them, submitting the proof, such as verification by reliable witnesses, letters, newspaper clippings, etc. Many of these experiences were subsequently dramatized over the air.

Instances of pre-cognition were especially desired, and many persons sending information about personal experiences of this kind were invited to Chicago as guests of the Zenith Foundation to take part in the dramatizations of his or her story. In every case, however, adequate proof was required as to the authenticity of the stories used for this purpose.

Among the many instances of pre-cognition dramatized over the Zenith radio hour was one which concerned the proprietor of a fur store in a small town in Canada. The incident had taken place some years ago, and the details were sent to the Zenith Foundation by the son of the proprietor, including newspaper clippings with dates. The story went that the furrier had inserted an advertisement in

the local newspaper stating that on such and such a date the country would be swept by the worst blizzard in its history. He urged every one to prepare for the storm by having his furs repaired immediately. It so happened that the day mentioned was so early as to normally exclude the possibility of such a storm.

Fellow-townsmen quipped the furrier about his prediction of cold weather and snow, but the merchant insisted that the storm would take place as he predicted. The day for the storm arrived. The sun was shining, and there was not the least hint of an approaching storm. Many people stopped by that day to ask the furrier where his storm was hiding.

About noon a few clouds had appeared in the sky, and by the middle of the afternoon the worst snowstorm and blizzard ever recorded for that time of year was literally raging. Later, when asked why he had predicted the storm, he could only say that he had a "feeling" that the storm would come at that time but was unable to say why he had felt that way.

Another interesting dramatization had to do with a young soldier and his mother. The soldier was stationed on the Mexican border at the time the United States was having trouble with Pancho Villa some years ago. The soldier was on sentry duty one night and

became sleepy. His commanding officer passed by bringing him to attention and asking if everything was all right. Shortly after this he fell asleep while still on duty. Creeping upon him were two of Villa's men. At the same time in Connecticut, his parents were at home asleep in bed. The soldier's mother dreamed of seeing her son asleep with two men coming upon him ready to shoot him. She awoke screaming: "Charlie, Charlie, be careful; they are going to shoot." At that instant (as nearly as could be ascertained) the soldier heard his mother's voice warning him of danger. He awoke in time to see Villa's men and shot them before being killed himself.

For this feat of "bravery" the soldier later received a hero's medal. Needless to say, he did not at the time reveal to his superior officers that he had been asleep on duty.

As soon as off duty that morning the soldier wrote a letter to his mother telling her of his experience, and she also wrote her son the same day telling him of her dream. The two letters crossed in the mails, carrying to the other identical stories of what happened.

This incident is particularly interesting to Theosophists in that such an experience can readily be explained as an actual astral experience, in which the mother really saw what was taking place and

warned the son so that physically he awoke in time to save himself.

One of the most unusual from the point of interest of all the pre-cognition incidents brought to the attention of the Zenith Radio Foundation was from a woman in Sacramento, California, the wife of a prominent doctor. Late in November 1937, she wrote the Zenith Foundation that California would have the worst flood in the history of the State the latter part of February 1938. The Zenith Foundation immediately consulted the weather bureau experts of California regarding this prediction, and were informed that there was no likelihood of such a flood. In fact, only one week before the actual date given for the flood, the Zenith Foundation received assurance that no such flood would be forthcoming. But on the very day named by the Sacramento woman, California experienced the worst flood ever known there.

The Sacramento woman and her husband were invited to appear on the Zenith programme, but the husband wrote that he would be unable to leave his medical practice for the trip. However, on the day the woman was to leave for Chicago, she told her husband that he must go with her, that it was necessary to her safety. She explained that she had a feeling something was going to happen to her that would endanger her life.

The doctor later told Zenith officials that his wife had been psychic all her life, and her predictions had been so consistently accurate that he changed his plans and made the trip with her. He further stated that *en route* on the train his wife was taken with a severe heart-attack, which the doctor thought might have been fatal had he not been with her.

There were of course many other dramatizations of various kinds of mental and clairvoyant phenomena, but these indicate the type of thing used and the way it was handled.

It might also be of interest to know that Commander McDonald has been interested in mental telepathy and related phenomena for many years. Strangely enough, Commander McDonald's interest in telepathy can be traced back to his mother's uncanny ability to read his own thought.

Commander McDonald's mother lived in Syracuse, New York, and when he planned to visit her she was always aware of it before a message could reach her. She would tell her daughter: "Gene will be here at such and such a time," and a short time later a letter or telegram would arrive confirming her previous statement.

To test his mother's ability further, Commander McDonald many years ago had her keep a record of such premonitions. He asked her to write down the exact time that

she became aware of an impending visit from him, and he also would record the moment of his own decision to visit her. Going home without notifying his mother he would find, on comparing notes, that his mother always knew that he planned to visit her within ten minutes after his decision was made.

The first attempt made by Commander McDonald to investigate little known mental powers through radio broadcasts was in 1924 when he first used the Zenith Radio Corporation's broadcasting Station WJAZ in Chicago to explore telepathic fields. These tests were made by Gardener Murphy of Columbia University and Robert H. Gault of North-western University. They would broadcast certain facts about some object, as a picture or book, and would ask the audience listening-in to supply certain other missing facts, things about which they had been thinking.

Many of the replies received at that time showed intense interest and an astonishing ability to supply the missing facts. Public interest was not nearly so general then as now, and the total number of replies received were so few that the experiment was discontinued. In contrasting the number showing an interest in the subject then and now, Commander McDonald is convinced that interest in this subject has made a phenomenal growth in the last ten years.

OBJECTS AND OBJECT OF THE THEOSOPHICAL SOCIETY

BY J. J. POORTMAN

IN "On the Watch-Tower" of the September THEOSOPHIST the President invites the expression of opinions on the changing of the Objects of The Theosophical Society.

In this connection the writer wishes to raise the following point: Should not there, really, be *only one aim or object* of the Theosophical movement, one idea underlying all the more specialized objects? Would it be possible to express this One Object in a few words? It may appear not to be practical to incorporate this idea in the Rules; nevertheless let us go into the matter for its own sake. Moreover, consideration of the One Object may throw light on the necessary alterations of the three Objects.

First, the writer would like to say that it seems to him that the new wording, proposed by Dr. Arundale, especially of the Second Object, is not yet quite satisfactory. The new version would include ". . . a . . . study of . . . the arts." Now a study of the arts means either *Æsthetics* or the History of Art. Agreed that both are fine subjects for study by Theosophists. But what about the *practice of art*? About the performing of music, about painting, sculpture and dancing themselves? An important difference exists between the study of, *i.e.*, the acquiring of knowledge about the arts—*æsthetics*

and the history of art—and, though one sometimes speaks of "studying the piano," the practising or the cultivation of some art itself. Particularly when one is creatively engaged with some art, one can hardly call it a "study" of that art. The proposed wording of the Second Object does not sufficiently distinguish between the study about and the practice of some art, giving the impression that only the former is encouraged by Theosophy.

A second point is the clause, "*a comparative study*," in the same Object. If The Theosophical Society decided to adopt this formulation, it would solve an old difficulty in a definite direction. The Society has, of course, a perfect right to do so, and certainly is much better than the present state of ambiguity, but it should at least be done with full awareness of its significance. The old wording runs: "To encourage the study of comparative religion, philosophy and science." Now to us there is no doubt that those who designed this Object intended "comparative" to qualify "religion" only, and not "philosophy" or "science." "Comparative religion" forms an established notion indicating a part of Theology which is of special interest to Theosophists, as it proffers arguments for the unity of the religions. "Comparative science" is not an

established notion; in philosophy the term is very rare as one usually distinguishes between the history of philosophy (which *might* be called "comparative philosophy") and systematic philosophy. Though there seems to be no doubt, therefore, as to how the ancient [existing] Second Object should be read, it is curious to note that at least two National Sections of The Society have understood "comparative" as qualifying all three nouns, and so the translation into the French language runs: "Encourager l'étude comparée des religions, de la philosophie et de la science"; and that into Dutch: "Het aanmoedigen van de vergelijkende studie van godsdienst, wijsbegeerte en wetenschap." But the German Section—may it soon be revived—quite correctly translated "comparative religion" by "vergleichende Religionswissenschaft," and its Second Object ran: "Zum Studium der vergleichenden Religionswissenschaft, der Philosophie und der Wissenschaften anzuregen." In the writer's opinion this is the right translation; those of the French and Dutch Sections should simply be regarded as wrong.

If and when the Objects are reworded, attention should certainly be paid to this point, so that there can be no doubt as to what is meant, and so that no discrepancies can exist between the formulations of the various National Societies.

The Theosophical Society is, of course, perfectly free to choose the meaning of "comparative" that it thinks best. But if the wording "comparative study"—proposed on page 504 of "On the Watch-Tower"—is adopted, similar

objections as those to the "study of the arts" could in the writer's opinion be raised. Both formulæ are too narrow. "Comparative study" is encouraged; *is creative study* then, not advocated? Should Theosophists refrain from creating something *new* in the sciences, in philosophy, in religion, art and so on, and if they do such a thing all the same, is that to be called non-Theosophical? Should they *restrict* themselves to comparing that which already exists?

This can hardly be meant, but all this points to the necessity of a broader definition of Theosophy. To take yet another example: is only the study of comparative religion to be encouraged, and not that of other parts of Theology, and not, which is still more important, the furthering of religion itself? The same remark applies here as was made with regard to the arts. The ancient Second Object was mainly conceived in view of the theoretical function of man, his intellectual study. Practice (apart from study itself being practice, as each thought is also an action) does not enter into the old Object, and the proposed rewording still speaks of the "study" of all that is mentioned. Now one would like to ask: is the furthering of religion, not the furthering of the study of it (which is Theology), but of its practice, Theosophical or not? The furthering, of course, of *any* religion is not Theosophical; but what about when Theosophists want to reform and rejuvenate a particular creed; what about when they want to start new forms of ritual and worship? Many Theosophists will be inclined to oppose such planning of religions-in-the-making, but, granted

that The Theosophical Society as such should never be bound to any of them, can such work, successfully undertaken by a group of Theosophists, be called less Theosophical than small groups making a minute study of comparative religion?

We should hesitate to affirm that, and so again the necessity for a broader definition, offering at least scope for various kinds of activities, is emphasized. Some years ago the writer proposed such a definition,¹ and here part of what was written then will be repeated:

The world is a Unity including a Plurality, a Whole with its Parts. The Whole or God is always much more than the Parts, it transcends them; still it pervades them, it is immanent in them. The Unity is *always there* and yet there are degrees of Unity *within* the world or manifestation. (The contradiction of Unity always being there and at the same time but imperfectly, only more or less being there, is a "fundamental paradox.") So within the world either Unity can be emphasized or Plurality (Diversity).

The *Theosophist*, according to us, is he who, being himself a unity or a centre within plurality, is aiming at Unity, or Synthesis or Harmony, or Integration, either with the Original Unity or God, or who is trying—in

connection with that first attempt—to establish more Unity or Synthesis or Harmony or Integration within the world. Theosophy is, in short, a *synthetical* movement.

Others are *Pluralists*. They may resist unity or harmony by a destructive attitude in life, by emphasizing a certain part of the world, *e.g.*, by exclusively adhering to a restricted ideal like one historical creed or trend, or one particular nation or state. There are philosophers who do not consider the world to be a whole.

The Theosophist, however, strives after an all-embracing Unity. This Unity should be—as the word "synthesis" indicates—a Unity in *Diversity*: the parts must be there and retain as a rule their own character, but they should remain parts and not claim to be the whole.

From this definition of Theosophy as a synthetical movement both the existing Objects and the required additions can be inferred.

The pursuance of Unity falls into, first, the striving of Man or the individual after union *with God* in the three following forms, according to the three faculties of consciousness: reflection on God and finally contemplation of God, or, seen from the exterior, Religious Philosophy or Theology; personal surrender and devotion to God, or Mysticism; and gradual actual union with God, or Yoga. Secondly, man, inspired by that divine unity, turns *to the world*, and tries to establish unity within it; whence other cultural values arise. When he tries to understand the world or plurality, then Science and Philosophy come into existence.

¹ "A Broader Definition of Theosophy" Theos. World-University Quarterly Bulletin 1932, page 25 *et seq.*; "Een ruimere Definitie van Theosofie," *De Theosophische Beweging*, May 1932, p. 199 *et seq.*; *De Pionier*, II, p. 354 *et seq.*; "Eine neue Wesensbestimmung der Theosophie," *Theosophische Studien* IV, p. 57 *et seq.*

² Cf. my "Tweeërlei Subjectiviteit, Ontwerp eener Centrale Philosophie" (Haarlem, 1929).

When he strives after a practical unity between existing parts of plurality, his aim is Love and Brotherhood: harmony between kingdoms of nature, creeds, races, nations, classes and sexes. When he tries to create certain separate unities within the world, though reflecting the whole, Art and (ceremonial) Magic are the result.

This definition includes the old Objects, which seem to emphasize certain aspects that played a part in the history of the Theosophical movement. But it also includes the study of all true philosophy and science in themselves, comparative or creative; and also the practice of art, the making of religion, insofar as useful and noble (related to the whole!); yoga and mysticism (which are not mentioned in the old three Objects!).

Ought one to fear that this definition is too broad? In what, then, lies the difference between the ordinary scientist, artist, and so on, and the Theosophist? The difference is that, according to this ideal, the whole is always kept in view. So Theosophy admonishes the scientist to pay more heed to the whole and to the background of life than to its many details; the artist to express the divine unity of things, instead of reflecting cleverly ugly parts. Moreover, the Theosophist wants to establish *unity between the various cultural values*. The latter have, of course, their own uniqueness or autonomy, but nevertheless science and religion, art and morality, science and brotherhood, should not clash, but unite in their efforts. It is obvious that the desirability of some other activities of Theosophists, such as pacifism (within certain limits)

and vegetarianism also emanate from this definition of Theosophy.

It will probably prove to be too radical to change the Objects of The Theosophical Society so that they meet the writer's definition, especially in these times. (And, by the way, is not much time and energy wasted in discussing and formulating juridical clauses?) But one might make the following slight changes, so that it runs:

"Being a *synthetical* movement, the One Object of The Theosophical Society, is the furthering of *Unity* in Diversity, which aim implies more particularly the following three declared Objects:

First: To form a nucleus of the Universal Brotherhood of Life without distinction of kingdom-of-nature, race, creed, sex, caste or colour.

Second: To encourage the study of Philosophy, Religion, Science and World Conditions, and particularly of Comparative Religion, and of the unrecognized laws of nature and the hidden powers of man.

Third: To promote the right practice of Religion, Art and Politics.

In these ways the old Second and Third Objects are combined as they both refer to study or investigation. On the other hand the whole aspect of practice is united in a new Third Object. The clause "more particularly" at the beginning of the writer's proposed version admits of other objects than the three mentioned following from the One Object. So nothing is excluded, as was the case in the old Objects. Thus a broader definition is given, while the time-honoured old Objects are maintained, and only a few necessary new provisions are added.

CHANGING THE SOCIETY'S OBJECTS

Seventy-five replies have so far been received to the President's Questionnaire published in THE THEOSOPHIST of September 1939. The first reply received was printed in our December issue. A second reply is an article printed on page 461 in this issue. The Vice-President's reply is printed below, followed by a résumé of the remaining replies. Note the President's remarks at the end, page 470.

I HAVE been considering your suggestions for the amendment of the three Objects of The Theosophical Society. As you point out, the Objects are not sacrosanct; but The Theosophical Society being a Society registered under Act 21 of 1860, we have to follow the procedure laid down in that Act in order that the Objects of The Society may be validly altered. The procedure laid down is as follows:

"Section 12 of the Act provides that whenever it shall appear to the Governing Body (in this case the General Council) of any Society registered under this Act which has been established for any particular purpose or purposes, that it is advisable to alter, extend, or abridge such purpose to or for other purposes within the meaning of the Act, such Governing Body has to submit the proposition to the members of the Society in a written or printed Report and may convene a special meeting for the consideration thereof according to the regulations of the Society, but no such proposition shall be carried into effect unless such report shall have been delivered or sent by post to every member of the Society 10 days previous to the special meeting convened by the Governing Body for the consideration thereof nor unless such proposition shall have been agreed to by the votes of

three-fifths of the members delivered in person or by proxy *and* confirmed by the votes of three-fifths of the members present at a second special meeting convened by the Governing Body at an interval of one month after the former meeting."

As to the three Objects, after giving the matter my best consideration I suggest the following rewording of the three Objects:

THE FIRST OBJECT

To form a nucleus of the Life Universal and foster a spirit of Brotherhood between the Superhuman, the Human and the Subhuman Kingdoms of Nature,—laying particular stress on the Brotherhood of Humanity without distinction of race, creed, caste, colour or sex.

THE SECOND OBJECT

To encourage a study and understanding of World-problems, and especially a comparative study of Religions, Philosophies, Sciences, the Arts, Civics and Sociology.

THE THIRD OBJECT

To encourage the study of the unrecognized Laws of Nature and the hidden forces and powers in Nature and in Man.

HIRENDRA NATH DATTA

RESUME OF THE RESPONSE OF THE SECTIONS AND INDIVIDUALS TO THE QUESTIONNAIRE APPEARING IN "THE THEOSOPHIST" SEPTEMBER, 1939¹

U. S. A.

The five individual replies and the three from Lodges are all in favour of some change being made in the Objects. They are all in favour of the President freely expressing his personal opinions, though some would have him do this with great caution. It is thought that The Society should on the whole continue to be neutral, but that exceptional circumstances may call for an exceptional abandonment of neutrality. The Statement of Theosophy is said to be adequate.

On the whole the essential Truths of Theosophy are felt to be Karma, Reincarnation, Law of Unity, Evolution, Universal Brotherhood and the Invisible Worlds.

The informal report of the Cincinnati Lodge is valuable as giving a cross-section of honest membership discussion of the various points raised by the President.

ENGLAND

Twenty-seven individual letters, seventeen letters from Lodges and one report from the Executive Committee were received.

The General Secretary writes that the majority of Lodges are in favour of keeping the Objects unchanged, others feel that they might be changed but that this is not the time for such a change. Individual members seemed equally divided for and against the changes.

¹ Sections listed in order of seniority.

Three Lodges hold that the President's views should reflect the neutrality of The Society, but other Lodges voted for, and individual members were unanimous, that the President should express his own personal views, though a few members urged certain cautions and restrictions.

Nine Lodges and nine members voted for the strict neutrality of The Society, while three Lodges and nine members thought The Society's neutrality should be set aside on outstanding occasions.

Reincarnation, Karma, Brotherhood, the Plan, Unity of and Reverence for Life, Tolerance, Beauty, the Immanence of Divine Life, Evolution, Fatherhood of God, and the Great White Brotherhood are all considered Essential Truths of Theosophy, though several consider that these Truths cannot be adequately presented and should have no formal presentation.

The Statement of Theosophy calls for no change, votes the great majority

INDIA

Not including the Vice-President's reply, five answers from individuals in India indicate an even division of thought on the changing or not of the Objects. Two replies are in favour of the President expressing his personal opinions, and of the neutrality of The Society, the others express an opinion on this subject. The Karnata

Federation favours no change in the Objects.

wisdom and compassion, and messengers of peace.

HOLLAND

There were seven individual and four Lodge replies from Holland, as well as a letter from the General Secretary. The majority are in favour of a change to be made in the Objects. Opinion about the neutrality of The Society is on the whole in favour of at least occasional abandonment, but there is unanimity of opinion that the President must continue to express his own personal opinions.

On the whole the Statement of the Principles of Theosophy is found adequate. The essential Truths of Theosophy are thought to be:

Truth, Light, the Indwelling Life of God, and the Knowing. Applying, and Living of Theosophy.

HUNGARY

The General Secretary writes that it would be very inadvisable to change the three Objects, as it might mean, in some countries at least, the provoking of controversies and the suspension of The Society. But that a change, as proposed, would improve the scope of the Objects is conceded.

RUSSIA OUTSIDE RUSSIA

The General Secretary favours amending the statement of the Objects, the free expression of personal opinion by the President on the subject of principles but not of personalities, and the continued strict neutrality of The Society. It is felt that the essential Truths of Theosophy are best expressed in being dynamic, pioneers, knights of

SCOTLAND

The General Secretary writes that the majority of members at a discussion meeting called for the purpose in Glasgow were in favour of amendment of the Objects, 24 out of 29 voting for a changed First Object, and all in favour of the changing of the Second and Third Objects.

All were in favour of the President freely expressing his views anywhere. The meeting voted for the neutrality of The Society, and suggested a change in the wording of the Statement of Theosophy.

SWITZERLAND

The Geneva Youth Lodge was in favour of changing the Objects and amending them, but wished The Society to preserve her strict neutrality, while the President's personal opinions were welcomed, if expressed with caution. It was not thought possible to crystallize the essential Truths of Theosophy satisfactorily.

BELGIUM

Opposes any change in the statement of the Objects, especially the inclusion of politics, but asks for the free expression of the President's opinions, and the strict neutrality of The Society.

The Statement of Theosophy is thought to be satisfactory and the Truths best expressed as: Brotherhood, Evolution and Karma.

NETHERLANDS INDIES

The majority of the members of the Section feel that the Objects should

remain unchanged, writes the General Secretary, but an individual member writing favours their amendment. They are unanimously in favour of the President expressing his personal opinion freely. Evolution seems to them to be the key-note of Theosophy.

CANADIAN FEDERATION

Six Lodges are in favour of the suggested changes, one against. The President should have his free expression of opinion and the neutrality of The Society should be maintained. The Federation deems that Reincarnation, Karma, and the One Life are the essential Truths of Theosophy. The General Secretary of the Section has expressed through his journal a conservative point of view.

ICELAND

Finds the changing of the Objects as a forward move to meet the changing of the times.

WALES

The Lodges have agreed that a change in the Objects would be beneficial, without having decided on the details of these changes. Many favour the changes suggested by the General Secretary some time ago. It is thought best that The Society be neutral, but not so the President in his personal capacity.

PUERTO RICO

The majority of the members favour the suggested amendments by the President. They would like the neutrality of The Society maintained, writes the General Secretary, but feel that out-

standing events may call for an active defence of the principle of Brotherhood. Evolution, Unity of Life, Reincarnation, Karma, Brotherhood and Spirituality are felt to be the essential Truths of Theosophy.

GREECE

Twenty-five members voted for, seven against the suggested changes in the Objects, and thirteen for no change, reports the General Secretary. A Fourth Object was suggested, as also that the name of The Theosophical Society should be changed into "Viosophical Society."

Thirty-five members felt that the President should be able to express his views freely, though with a proper distinction between official and personal attitudes, while nine felt he ought to remain neutral. Twenty-six members thought that occasions threatening the First Object of The Society might call The Society to abandon its neutrality.

The Statement of Theosophy is thought, on the whole, to be adequate, and the Truths to be best represented by:

Evolution, Unity of Life, Reincarnation, Karma, Power of Thought, Immortality, and the Masters. No crystallization of these Truths however is thought to be desirable.

EAST ASIA

The Presidential Agent writes that there is no need to change the Objects, and that this is not a time for a change in any event; that The Society cannot be neutral if it is to uphold Right and Freedom, but that the President must express his opinion freely.

The Statement of Theosophy would gain by being changed from time to time. Freedom of every kind in every department of life best expresses the fundamental Truth of Theosophy. Shanghai Lodge is opposed to any change of the Objects, but wishes the President to voice his opinions freely.

The President and his Council should be empowered to determine when The Society's neutrality should be abandoned. The Statement of Theosophy should emphasize Spiritual Brotherhood and stress "Straight Theosophy." No definition of Truths should be made and the introduction of "isms" and peculiarities guarded against.

CONCLUSION

(Where the votes of individuals are known, they are so listed. A vote simply as a Lodge is so listed. Where no detail is given of Lodges but simply a record of vote as a Section, that is so listed.)

	TO CHANGE AS PROPOSED		OTHERWISE
	For	Against	
Object No. I		1 SECTION	
	17 Lodges 89 Members	14 Lodges 50 Members	6 Lodges 18 Members
Object No. II		1 SECTION	
	15 Lodges 110 Members	12 Lodges 32 Members	8 Lodges 20 Members
(" Politics " is the stickler ; " Art " favoured.)			
Object No. III		1 SECTION	
	16 Lodges 111 Members	13 Lodges 37 Members	6 Lodges 12 Members

In the case of Lodges voting for the changing of the Objects with a certain definite wording, there is an equal balance of opinion with a slight weight in favour of accepting the President's proposed changes. But if there is added the Lodges who would change otherwise, there is a very definite majority in favour of change. As for individuals, there is an overwhelming majority in favour of change, and even the particular changes adumbrated by the President. Shall the President be neutral? 4 Lodges; 13 Members. Shall the President express his convictions freely? 20 Lodges; 133 Members. An overwhelming majority in favour of free expression of opinion though there are a few who urge caution.

Shall The Society always be neutral? 21 Lodges and 52 Members so vote. 6 Lodges and 56 Members feel that in exceptional cases and in emergencies The Society's neutrality may be waived. 1 Lodge and 7 members vote against neutrality.

Statement of Principles: 1 Section, 12 Lodges and 73 Members preferred these as stated in THE THEOSOPHIST.

5 Lodges and 19 Members thought a change desirable.

NOTE BY THE PRESIDENT

AS regards the suggestions I made in the September THEOSOPHIST, I should like it to be very clearly understood that they were given merely to stir up interest in the Objects and to help our membership to come face to face with them in these days of urgency. It is good that from time to time we should look at our Objects and see if they fit the changing times. If they do, well and good. If they do not, let us not imagine them to be so sacrosanct that it would be blasphemy to suggest a change. Personally, I would change them to a certain extent. Many would not have them changed on any account. Well and good. The Society does not exist to satisfy me. I exist to satisfy The Society. But this does not and must not prevent me from expressing my own views. We must not be afraid to be iconoclasts when iconoclasm is needed, nor should we be afraid to be die-hards when die-hardism is the best service we can give. In any case, always use your intuition and express your own judgment in all matters. You cannot render a better service to The Society than to be yourself. It is a better service than any effort to reflect me.

G. S. A.

THE UNIVERSALITY OF THE THEOSOPHICAL SOCIETY

It is inevitable that individuals, very much, of course, including the President and other officials of The Society, shall tend, in appearance at least, to colour the purposes of The Society with their own individual objectives. This is not only inevitable, I think it is right, and right that every individual member should add his own particular colour to the shining rainbow which is our Theosophical Society. On the other hand, all the more is it important to stress The Society's Universality, its all-inclusiveness, which is its northern pole as the individuality of its members may be the southern pole. I propose therefore to include in every issue of "The Theosophist" extracts from our Theosophical literature emphasizing The Society's universality, and I shall be very glad to receive from our readers suitable extracts for this purpose.—G.S.A.

A. P. SINNETT

RELIGIONS prepared by the various great teachers and prophets of mankind for propagation in the world at large, are in all cases excerpts clothed in a more or less elaborate symbolism, from the great body of definite scientific knowledge concerning the spiritual laws and purpose of the world possessed by the initiates for the time being of esoteric wisdom.

—*The Growth of the Soul*

H. P. BLAVATSKY

Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun.

—*The Secret Doctrine*

The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out, one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines. The fellows may be Christians or Mussalmans, Jews or Parsis, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student.

There is no more fertile source of hatred and strife than religious differences. Once get a man to see that none of them has the whole truth, but that they are mutually

complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out—then true brotherhood in religion will be established.

—*The Key to Theosophy*

C. W. LEADBEATER

Theosophy never endeavours to convert any man from whatever religion he already holds. On the contrary, it explains his religion to him, and enables him to see in it deeper meanings than he has ever known before. It teaches him to understand it and live it better than he did, and in many cases it gives back to him, on a higher and more intelligent level, the faith in it which he had previously all but lost. —*A Textbook of Theosophy*

SANCTUARY

A wanderer come home
could never know its rest,
did he not roam :
Could never know the peace,
did he not face the storm
of Life's increase.
Did he not struggle grim,
the blessed sanctuary dim
would never softly yield
rich light to him :
And on his fevered head
would never gently rest
the Holy Master's hand,
had he missed dread.

HAROLD E. TYRWHITT

J. KRISHNAMURTI

You must feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest, just as yours is. And to help all, you must understand all. . . But in order to gain this perfect tolerance, you must yourself first be free from bigotry and superstition. —*At the Feet of the Master*

ANNIE BESANT

Universal Brotherhood is the only thing which is binding on members of The Theosophical Society. Nothing else. The Theosophical teachings as to Karma, Reincarnation, or the Masters, are not binding on the mind or conscience of any member.

—*The Changing World*
compiled by SYED ABDUL HAFIZ

THE WAR AND DR. BESANT

(Excerpts from the writings of Dr. Annie Besant, 1914-18)

NEW YEAR IN WARTIME

TO the lands reeling under the heavy losses of War, I cannot send the former wish, "A Happy New Year." But I can wish a Noble New Year, a Useful New Year, to all who read these lines.

OUR IDEALS

I look to The Theosophical Society in the future to bind up the wounds which are caused by this terrible fratricidal War. When the War is over, I hope the influence of The Society in the various countries may draw the Nations again more nearly together, and sure I am that no Theosophist will allow for one moment any feeling of hatred to enter into his heart against any Nation.

It is, remember also, your duty to recognize the ideals which are separating the two, and throw the whole of your thought and energy into those ideals for which we must ever stand—of justice to small States, of public faith, of public honour, and the recognition of international treaty obligations; and it is our duty to do that, because the whole future of the world depends upon the word of a Nation becoming a matter of honour to the Nation as well as to the individual.

Treaties and international obligations are only useful in time of war. When Nations are fighting, then only is it that these things and other matters of civil-

ized warfare come up. If they are to be thrown aside in war then it is useless to make them, and we are falling back into barbarism.

HOW TO FIGHT

So that I would ask you to remember the teachings of *The Bhagavad-Gītā*, to remember what S'rī Kṛṣṇa said about war, to remember that while war may righteously be waged for an ideal, or in discharge of a duty, there must be no feelings of hatred, no feelings of revenge, no feelings of antagonism against the enemies as such, only against the principles that they may for the time embody: "So fighting thou shalt not commit sin." And it is for all members of The Society to show that love may be kept pure and true even in the midst of slaughter and misery, so that we may perform at once our duty to our respective countries and also to humanity.

THE QUESTION OF QUESTIONS

As Theosophists we must study the future, and try to see clearly to what we should direct our thoughts in the *near* future. We know that the United States of Europe are to arise, but we do not know the time, and the question pressing for solution is: "Will this war end war for generations to come, or will it sow the seeds of new war, to germinate in the near future?" This is the question of questions.

AND THE REPLY

And the worst point of danger lies in the neutrality of such countries as the United States of America, of Holland, and of Italy—above all of the former.

For the only possibility of continued peace lies in the union of the Powers, who are ready to form an international Police, too strong to be defied by any recalcitrant State with any hope of success, the Police to be at the disposal of the union.

It is clear from what has passed, that Germany will not be bound by any treaty that she may sign, so that any making of treaties in which she would be concerned may be regarded as futile. And she would have the excuse in the future that any treaty to which she might subscribe at the end of the war would be a treaty imposed by *force majeure*, and would therefore not be morally binding on her—if one may venture to use so meaningless a word as *moral* to a State which acknowledges no binding law of life save its own necessities or welfare.

It is well that we should realize that a Union of Powers, unwilling or unable to enforce peace—as the policeman enforces it when a bully disturbs a street, by arresting him and locking him up—is useless, and a little contemptible. Society, National and International, has not yet evolved beyond the point when a strong hand is sometimes wanted to enforce law and order.

THE POWERS OF DARKNESS

Those who have come through the study of Theosophy and through their personal contact with the Hierarchy which guides the destinies of Nations

to understand the great facts which underlie the outward seemings, cannot but see in the tremendous conflict which is tearing the world in pieces the struggle between the forces which work for evolution and those which work against it. The "Lords of the Dark Face"—as the retarding forces are called in those wondrous Stanzas of *The Book of Dzyān*, familiar to all of us—are verily busy today upon this earth of ours, and although the crisis is not so tremendous as that which ended in the whelming of Atlantis beneath the waves, yet, on a smaller scale, the characteristics of that struggle are being reproduced in our own day.

NEUTRALITY IS IMPOSSIBLE

Looking thus at the nature of the struggle, seeing in it a supreme conflict between good and evil, I cannot remain neutral in such a battle. The Theosophical Society is the body chosen by the Hierarchy to proclaim to the world the message of the Divine Wisdom, and that it should stand neutral in such a War for Right and Honour, stand neutral when the future of the world is put in peril, stand neutral when the Lords of Light are on one side and the Lords of the Dark Face over against Them, battling for the possession of the earth, that shall never be. We, its two chief Officers [Dr. Besant, the President and Mr. Sinnett, the Vice-President then], declare before the world that The Society which has placed us at its head stands loyally for Good against the embattled hosts of Evil, and that it had better perish with Honour than seek a shameful peace by the denial of its Lord.

BOOK REVIEWS

Where Theosophy and Science Meet, edited by D. D. Kanga. Part IV. Published by the Adyar Library Association. Price Rs. 2-4-0.

The last volume of this valuable series of monographs has now been issued, rounding off the subject by adding to the more theoretical previous volumes a consideration of some practical applications to modern problems, and of the practice of occult arts. The introduction by Professor Kanga gives an admirable summary of the evolutionary process of scientific thought, showing it as having arrived at a stage whence the next step forward must inevitably lead into occult planes of being, the chief obstacle in the way of that step being the scientist's unwillingness to admit the necessity for some "change of heart," some self-purification, as a preliminary qualification to knowledge of Nature's inner working, still in reality guarded from the profane, though not so systematically as in the old Mysteries.

Of all the monographs here included, many will find the most interesting that by C. Jinarājadāsa on "Methods of Research." He compares Indian with western philosophy, notes the enslavement of Christian Schoolmen to Aristotle, their partial liberation by Francis Bacon, but their failure to understand the full implication of his teaching, till Bergson of late amplified a portion of it in his theories of the Intuition. So we have come by a roundabout way

to what Bacon proclaimed, the fact that "the human mind has a quality in it that can awaken to the truth that is outside that mind. . . . The Grand Geometrician has not only stamped His signature on the universe as a whole, but on every particle of matter which composes our body. Our natures are therefore inseparable from the fundamental truths concerning the universe."

The writer on Astrology, Charles E. Luntz, seems a little over-modest in his claims for successful predictions made by the science. Surely it must pass this test to some extent if it is to claim the name of a science at all, though we need not deny that most students are as yet only groping after a recovery of its proved and established laws, and that many are too prone to make definite prognostications on too slender grounds and still slenderer knowledge. But there have been, and still are in India at least, men who predict with accuracy, and anyone who likes to turn up the royal number of *Modern Astrology*, published about June 1910, in which horoscopes of the English royal family were shown and briefly analysed by the late Alan Leo, will find some very striking hints given about the roles to be played by the present Duke of Windsor and his next brother. Certainly, these predictions were sufficiently long before events that have justified them, and those of us who knew Alan Leo in those days know

that he was ready to be more explicit in confidence over what he saw in the horoscopes of the two brothers, though naturally he could not be more outspoken in the magazine. He said that Edward would never be crowned though he might come to the throne, and that his brother must inevitably become a strong and successful King-Emperor.

Other sections, on Healing, Psychical Research, Magnetic Variation, Law, Politics, Education and Art, all repay study, and the volume concludes with a contribution from Iwan A. Hawliczek, under the caption "Whither Science?"—tracing tendencies from the past into the future.

H. VEALE

Secret Symbols of the Rosicrucians of the 16th and 17th Centuries. Rider & Co., London. The Aries Press, Chicago. Popular edition. 1939. Fol. 576 pages. \$7.50 or 30/-

This most interesting book is a reproduction (except for the colours) of a book, published at Altona in 1788, with the German text and terms literally translated. A previous reproduction (with the plates in the original colours), by Herman Barsdorf at Berlin (1919), is nearly as good as the present one, but the edition is now very rare and dear. An English translation by Franz Hartmann, "Cosmology, or Universal Science, containing God, Nature, Man, the Macrocosm and Microcosm explained, etc., by means of the Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries. Copied and translated from an old German manuscript, and provided with

a dictionary of occult terms," appeared at Boston for the Occult Publishing Company. Only 19 pages of this book, however, are a translation of about 5 pages of the original Altona book. The rest consists of a lengthy introduction and the dictionary of occult terms. We have now for the first time a complete English translation of this remarkable book. It was the most important work concerning the Brotherhood of the Rosicrucians which had appeared since the proclamation of the existence of this secret Order at Cassel in 1614. In that year the Rosicrucians issued their famous manifestoes "Fama Fraternitatis" and "Confessio Fraternitatis."

A first part of the Altona book appeared in 1785, bearing many guarantees of authenticity. It is a contribution of supreme importance to the Rosicrucian literature. A second and last part was issued in 1788. It consists of 36 plates, folio, each plate printed closely in Latin and German. It has further 16 pages in double columns, of German text only. The work deals with the secret teachings, philosophy and practice, of the Brotherhood, expressed in allegories, signs, symbols, and mystery numbers. It is written in the language of the Secret Tradition, which may be understood by those only who have learned the meaning through study and personal experience. To the ordinary public it has necessarily not much to say. The book is meant for the few only. We must be grateful to the Aries Press for the new edition, although it is to be regretted that the plates are not coloured, for the colours are not less important for the understanding of the symbolism.

On the other hand, there is a very interesting foreword and a bibliography regarding the sources of the Altona book. These show the Christian, astrological, alchemical and philosophico-numerical background of the Rosicrucian teachings. But it is, by its very nature, a sealed book to all except those who have made some progress in the "Great Quest" for what is variously called the "Philosopher's Stone," the "Summum Bonum," and by many other names, or simply, "The Stone," implying thereby all that the word means in the language of the Secret Tradition. In its manifold representations of the subject from different aspects, it seeks to lead the student by enigmatic ways to a progressive initiation into the ineffable mysteries of God, Man and the Universe. We find also in the book tenets of the Qaballa, the three principles of Jakob Boehme, the Mystery of Creation, the Chariot of Ezekiel, the Logos Philosophy and the Apocalyptic Visions of S. John.

The "Secret Symbols" give the exaltation of the Great Opus, the spiritual regeneration and the renewal of life. One may truly find here a study for a lifetime. It is verily a book of books for the Christian-Theosophical curriculum of the "House of the Holy Spirit," in many ways different from the Indian Yoga and Hindu esotericism.

F. WITTEMANS

Pages Choiesies from H. S. Olcott. Published by *L'Action Théosophique*, Belgium.

The story of the genesis of *L'Action Théosophique* is told by Mlle. Serge Brisy in the December number of *The*

Theosophical Worker, furnishing a good example of the miracles that can still be wrought by faith and energy in conjunction. Having succeeded in three years in achieving a small surplus of receipts over expenditure, at once this was devoted to further enterprise, in the form of extracts from early writings of the Founders and their immediate collaborators and successors, translated into French and attractively bound.

Pages Choiesies from H. P. Blavatsky was the first to be published, and has been a success; so will be the present *Pages*, also those to follow. So many new members of The Society lack time and means to read the archives, that it is an excellent idea to make these selections for them in periodical form. The serious student will be led to delve into books too often left on Lodge Library shelves, and even the shallow enquirer will perchance have real interest quickened by a chance paragraph. The idea could well be followed in India, for example, where the same or similar selections could be made for translation into the vernaculars.

H. VEALE

The Immortal Road, by W.E.M. Abbott. Arthur H. Stockwell, Ltd., London. Price 3s. 6d.

This book is a running narrative of personal spiritualistic experiences. The simple and straightforward style of the author makes his message quite convincing. He thus adds quite ably his quota of evidence for the reality of unseen forces and for the existence of human consciousness apart from the physical body.

In addition to his evidence he draws attention to certain great men and women in modern history, giving an outline of their various academical attainments and of the salient points in the psychical research work which they have done.

One is grateful to the author for bringing to the reader's notice the unimpeachable testimony of such a number of eminent men and women, which goes far in convincing any fair-minded person that psychical facts must be recognized as part of up-to-date scientific knowledge.

R. B. C.

La Pensée Bouddhique, Bulletin des Amis du Bouddhisme. No. 1, Juillet 1939. Prix, 4 francs par numéro.

A new Buddhist Quarterly, Organ of the "Friends of Buddhism" with Headquarters at Paris (VIe), 31 Rue de Seine. The Editors are M. La Fuente and G. Constant Lounsbery. To better spread Buddhist philosophy in its different aspects, they propose to publish in each number, among other things, at least an article on one or other aspect

of the Dharma, a translation of a Discourse by the Lord Buddha from the Buddhist Canon, a chapter on Buddhist art, etc. In this first number therefore there appear, among other things, an article on "The Importance of Thought in Buddhism," a translation of the Buddha's Discourse on "Fear," a page on "Buddhist Art in China," etc.

From the Editorial Preface, the following is worth quoting:

Buddhism and Hinduism form a pair, they have influenced each other throughout the ages. I am convinced that Buddhism, supreme flower of Indian spirituality, shall regain its place in India. There are already many devoted Buddhists who work with zeal to hasten this renaissance. Neither caste, nor inequality of sex, or colour, or dogma, or priesthood, but only free thought and a pure life, that is, the message of practical Buddhism, which might solve many Indian and other problems as well.

We hail this newcomer in the field of Buddhist propaganda with all our heart, and wish it the greatest success, mindful of the Mahāchohan's words, that of all religions, "even exoteric Buddhism is the surest path to lead men towards the one esoteric truth."

A.J.H.

Not even a river of tears shed by sympathetic friends can wash out one entry in the Book of Chitrugupta, although the man may create an enormous credit balance in his favour by change of life, thought and conduct.

H.S.O.

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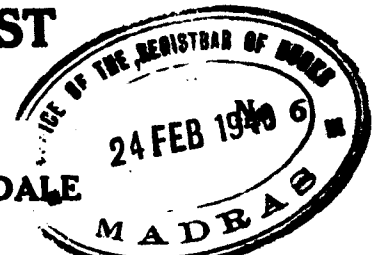
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HIS WONDERFUL BOOKS

Charles Leadbeater's name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home. . . . A born teacher, he was unwearied in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

ANNIE BESANT

*C. W. Leadbeater, born February 17th, 1847,
passed into "worlds of peace and happiness,"
March 1st, 1934.*



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.

UNDERSTANDING IS THE NEED TODAY

AS the war continues the need for Theosophy and for The Theosophical Society becomes increasingly apparent, not in order to justify either the allied powers or Germany, but in order to help the whole world to tread its way more clearly and more swiftly through the clouds of misunderstanding that sometimes seem almost impenetrable.

REFORM SCHEMES AND CHARACTER

Personally, I must confess that my Theosophy and my member-

ship of The Theosophical Society cause me to attach far less weight than do many to the various panaceas for the determination of the present situation, and far more weight to those simple qualities of character without the active expression of which no panacea or solution can achieve its end.

Some years ago the Douglas Credit Scheme was regarded as the solution for all the ills of the world, and is so still regarded by many. Today we are all agog for what is called Federal Union, and for other similar alleged solvents of the present discontent. Any honest scheme for the world's reform may have its value, though

probably by no means as much value as its protagonists may claim for it; but in the short as well as in the long run the world's redemption depends upon the individual, upon his character, upon such character actively at work among his fellows.

Everywhere in the world we see great ideals set forth as the objective of nations and parties. The noblest of purposes are claimed as the motive within whatever may be the words or actions. And everywhere in the world we see these ideals and these purposes denied in the lack of character of those who are their protagonists.

I do not for a moment wish to minimize the value of the many schemes that are put forward for the world's redemption. Let us have as many as the ingenuity of man may be able to devise. But let us seek to be busy about the education throughout the world of a Greatest Common Measure of character based upon the universal principles of life, so that co-operative understanding shall take the place of separative ignorance.

Religions, races, nationalities, parties, are everywhere separating men from one another. Religions and races and nationalities and parties are everywhere asserting their respective superiorities over other religions and races and nationalities and parties. Arrogance is universal, and self-righteousness.

THE SITUATION IN INDIA

Here in India there is not a single leader free from the sense of his own infallibility as regards the way in which Home Rule is to be achieved. Mr. Gandhi is quite certain that the principal ingredients of Indian Home Rule are the spinning-wheel and a particular form of Indian-made cloth called Khaddar. He throws in India's complete separation from the British Empire as a secondary consideration. He has no relationship with the Indian National Congress. He is not a member of it. And yet there are those—with himself among them—who are willing that he should be Dictator of the Congress with a High Command to execute his decrees: all very Fascist but the Indian National Congress is extremely Fascist. Discipline everywhere, but not very much of freedom for any individual member. The right wing of the Congress wants more Dominion Status and less separation. The left wing wants more separation and less spinning and Khaddar. The left wing says what it wants. The right wing is more discreet. And both wings flutter for the pledge of Independence from Britain which is taken every January 26th, in which has been inserted the following indictment of Britain:

The British Government has not only deprived the Indian people of their freedom, but has based itself on the

exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe, therefore, that India must sever the British connection and attain Purna Swaraj or Complete Independence.

But the National Congress by no means represents the whole of the Indian people, even though it has a certain representative nature. Most Muhammadans belong to the All-India Muslim League of which Mr. Jinnah is the leader. Then there are large numbers of unorganized non-Brahmins who are led by Sir A. T. Pannirselvam and Sir K. V. Reddi, the latter of whom, let us hope facetiously, described himself as an *Avatar*—a messenger from God. One is reminded in India of the way in which the present belligerents treat God as their exclusive monopolies, for Mr. Gandhi also regards himself as in communion with the Voice of God. Then there is the Liberal Party, consisting of a small number of somewhat distinguished persons, who are the Conservatives of India, who have little if any influence, but who are none the less statesmanlike in their political pronouncements.

And then there are the masses of the people who from time to time become inflamed by prowling demagogues, and join this or that in their masses, or who, also in their masses, denounce or acclaim this or that according to the reso-

lutions proclaimed from platforms by the same demagogues. And we are constantly being told that "intense enthusiasm prevailed."

A LACK OF UNDERSTANDING

I mention all these facts so that my readers may know what is going on in India in the midst of the war, and in what is declared to be the most critical period in the history of India as concerned with India's freedom. And I mention them because they exhibit a most deplorable lack of that aspect of character most vital to the interests of India at the present time—understanding.

Without exception each leader is so wrapped up in his own ideas that he cannot see any others. He cannot see that others may hear the Voice of God as well as himself, and there is as much concern for India's well-being on the part of others as there is, he knows well, on his own part. I sometimes say that in general we may well endow Britain and France and Poland and Finland, and the people of Germany too for aught I know, with the titles: Courage over Britain, Courage over France, Courage over Finland, Courage over Poland, Courage over Germany. But the present title for India so far as regards her political parties is: Confusion over India. And the confusion is destructive. It is certainly not constructive.

In India crowds of people pledge themselves to India's Independence, as no doubt they have the right to do (but which country other than Britain would allow them so to do in public in the presence of the very police themselves?). So do their leaders. But all those leaders who are members of Legislative Councils or Assemblies also take the Oath of Allegiance not only to the King-Emperor but also to his Heirs and Successors. They swear to be faithful to the King-Emperor and to his Heirs and Successors, even though their faithfulness consists in planning openly the dismemberment of his Dominions.

What character is there in all this? And even if it be possible to reconcile it with honour and conscience, why does every leader forget Mother India herself, forget that she can only begin her new life with a truly national Brotherhood, all-inclusive and all-happy? I have not the slightest doubt that every one of these many leaders is honest and patriotic, and every one of them is an Indian. Why then can they not come together in a spirit of mutual respect and understanding? The whole difficulty lies in the fact that each leader has enslaved himself to certain ideas from which his pride refuses to unloosen him. And all the time these obsessions, which no leader regards as such if they are his, are constantly fretting those

who have other obsessions, so that the gulf of misunderstanding widens day by day.

It does not seem to be realized that mutual understanding and co-operation must take precedence over the particular views individual leaders may hold sacrosanct. India's unity matters more than the spinning-wheel and Khaddar, than severance of the British connection or Dominion Status, than the pre-eminence of any class or creed.

THE VITAL NEED OF BRIDGE-BUILDING

The need of India is a Greatest Common Measure of Solidarity or Unity—call the Brotherhood how you will; and the supreme work of any political party is to achieve such Indian Brotherhood without delay. On the other hand, through the press and through public exhortations from the platform, the Indian people are ceaselessly told that only by adopting such and such a policy will India become free, only under such and such a leadership will she achieve victory. How great is the need for the unifying power of Theosophy in the lives of us all, how great the need for the fraternizing power of The Theosophical Society! I have written about India for I am in very close touch with the Indian situation, and I know how every Indian leader is missing the most wonderful opportunity that could at any time come to any leader of

men. As I have said, the opportunity is being missed because every leader is certain he is right and that every one must agree with him if India is to be saved.

But I am sure that in most countries, save where the need for self-preservation is critically urgent, as in the belligerent countries, and even in these it may well be that the censorship alone prevents the disclosure of a somewhat similar situation, there is this same lack of character, this same need for the recognition of the unity of life and of the real brotherhood of man. All God's children have wings, and all are flying to Heaven; and we need not concern ourselves very much as to the distance each has still to fly before he reaches Heaven. In India the need for an active recognition of the Universal Brotherhood of man is very long overdue. To me it seems absurd to think of India's freedom in whatever terms without thinking of it as being based on a very real brotherhood among the various communities and faiths. Is it not possible to ask of our leaders that India shall for a time, until Home Rule has been won, take precedence over personalities and political principles, and that there shall arise in the hearts of all who love their Motherland an undivided allegiance to India taking precedence over their allegiance no matter to what individual or to whatever political principles?

The world, and in particular India as perhaps the very heart of the world, is in urgent need of a universally active understanding. This understanding matters far more than the Douglas Credit Scheme or Federal Union or than other scheme for curing the world's ills. Every member, it seems to me, of The Theosophical Society is today charged with the urgent duty of hastening such understanding as the supreme enrichment needed in every individual character. And every member will need for this his deepest understanding of Theosophy—the very science of life.

I hold most strongly that every member should give second place to any scheme for the healing of the world, however entrancing, knowing that no scheme can ever command the allegiance of all, or even of the majority, and bestir himself to his utmost to develop in himself first of all and so in his surroundings those qualities which enable him to understand his fellow-man and to know that there is no chasm so wide between him and others which is not already bridged, even though ignorance may have camouflaged the bridge to its apparent non-existence.

FOR INDIA'S REDEMPTION

Every leader should at once take a self-denying ordinance to write and speak appreciatively of his opponents, while in dignified

language, however emphatic, he denounces their views and supports his own. The safety, happiness, prosperity of a country are by no means in the sole keeping of a particular party or individual. These are in the keeping of every citizen and of every party; and it behoves us all to work together for the common end. Nowhere is this more necessary than in India, protected as she is from all the horrors of war. In the West there is the urge to solidarity on account of the ever-present menace of war, and a very wonderful, indeed beautiful, solidarity has been achieved in Britain, in France, in Poland and in Finland. But there is confusion over India. Leader works against leader. "Codlin's the friend, not Short," to use the expressive phrase of Charles Dickens.

India is leaderless because her many leaders are at variance one with another, each proclaiming, and causing his followers to proclaim, that he alone can lead the country into her freedom.

Shall there not be understanding between them? Shall they not together lead India into peace and prosperity? Is not Theosophy in India, is not The Theosophical Society in India, both as to its General Headquarters and as to its Indian Section, to help India to solidarity at this supreme moment on the threshold of her newer life? Let Theosophists in India

bestir themselves to India's redemption through a mighty call to solidarity among all classes and castes and faiths and opinions. Such shall be our contribution to this Motherland of the Aryan world. To such purpose are we born into the world at such a time as this!

* * *

TRUTH AND WAR

The more quickly to end the war, and the more certainly to guard against future wars, let each individual's most honest truth be lightly released for such use as those around him may be able to make of it.

Each of us is in possession of a fragment of the Universal Truth, but very, very much depends upon how we hold it and how we release it. We ever desecrate Truth and hold it blasphemously when we hold it as the whole Truth and the only Truth, all else being falsehood when we release it in judgment over others—counting them righteous as they conform, and unrighteous as they do not conform.

We honour Truth as we realize how infinitely more glorious it is than as we know it, even though such realization as we have may be marvellous in our sight.

We honour Truth as we realize that all have Truth, whosoever they may be, and that their Truth

is no less true for them than is ours for us, however different their Truth may be from ours.

Our most precious gifts are the Truth that is growing in us and our appreciative recognition of the Truth that is growing in all. We have the duty of presenting to the world the Truth we know, both in homage and in hope that it may in a measure reign over a kingdom far wider than that of our individual self.

But we have no less the duty of recognizing that as our own Truth is to us so are the Truths of others to them.

We enjoy no monopoly in Truth. Nor does anyone else.

THE SPARKS OF WAR

The war is the result of the ignorance that Truth is with all, and of the resulting delusion that we alone are God's chosen people, or that a self-satisfied few are God's elect.

The war is the result of that tyranny of pride which results from such ignorance and delusion.

Some there are who cry out against nations and the leaders of nations, and declare that their insensate pride is leading the whole world into destruction. Destroy such nations and their leaders, and the world will return to peace and to prosperity.

Some there are who cry out that it is economic rottenness which is

responsible for wars and for the aftermaths of wars. They declare that right economics will necessarily involve a right world.

Some there are who cry out vaguely against tyranny and injustice and cruelty, and declare that these are evils which must be removed. Such are the allied nations fighting against Germany—afraid to be otherwise than vague. Such are Germany and Russia which engage in war because the disease of might is upon them, justifying the disease with a veneer of self-righteousness because they have become its slaves.

Ignorance and delusion are the cause of war, and only as these diminish will the spirit of war begin to disappear.

THE ARMY OF TRUTHFULNESS

Truth is the conqueror of war—the Truth which each of us has, not alone the Truth that some of us have.

We walk in the shadows of our ignorance and delusion and cry out that others are in darkness, blind to the fact that we ourselves are in darkness too.

Only shall war begin to end when we begin to collect and cherish the Truths of others not less than we exalt and cherish our own. We have great need to pool our myriad Truths—the Truths of our Faiths, the Truths of our Race and Nation genius, the Truths of our

individual honesties, the Truths of Life.

Then must we fight, must we criticize? Is it not enough to appreciate? Is it not enough to be contented with our own Truth and to find contentment in the contentment of others in their Truths? No. We must fight. Even have we the duty to criticize. But we must fight and criticize not that our own Truths may prevail, but that the Truth shall prevail. We must fight and we must criticize not that we and our cause may win, but that Right may be won, Truth may be won, by all and for all.

We must fight and we must criticize in the sure faith that we have the Truth and that it must sweep through the world. But behind the sure faith must be the deep and abiding intuition that there is greater Truth than the shadow we know, and that as we work ardently for the shadow that is ours we must dedicate our war-ringing and our criticism less to the triumph of the shadow, more to the victory of the larger Truth which is nearer to that Substance which is of the very essence of Truth. *Magna est Veritas et prevalebit.* It is not said: *Magna est veritas nostra.* . . .!

Let us fight for our right, for such is our dharma. But let us will victory for *the* Right as the Wise may know it.

Thus must we hold our Truth lightly, speeding it on its way into

the past, so that the Truth of the future may enter into our present.

Ignorance and delusion! These are the sparks of war, self-fanned into flames of desolation.

Let some be called to physical warfare, to the strain and to the stress of all the incidents of war.

But let all be called to help to dispel ignorance and delusion with their honest Truths. Let all be summoned to the Army of Truthfulness, and fight in it together, however differently, against ignorance and delusion. Let each give his Truth to the Cause of Truth, so that there may arise a Pool of Truth which shall become a river to quench the flames of war.

"TO THINE OWN SELF BE TRUE. . ."

Speak your own individual honest word.

Speak it above the din and the clamour of persuasions.

Speak it without fear.

Speak it with chivalry and graciousness.

Speak it with deep sincerity.

Speak it without favour.

Speak it with fire.

Speak it with music.

Speak it with gorgeous colour.

Speak it with compelling form.

Speak it with brimming eyes.

Speak it with outstretched arms.

Speak it with vibrant voice.

Speak it in the audible power of its Silence.

Speak it as the mountains tower.

Speak it as the rivers flow.

Speak it as the torrents roar.

Speak it as the rain falls.

Speak it as the sunlight dances amidst the trees.

Speak it as the flower witnesses.

Speak it as the stars shine.

Speak it with the vastness of the ocean.

Speak it with the rhythms that pervade the earth and spiral upwards into lofty distances.

Speak it so that it returns to you in triumph or in defeat.

Speak it to multitudes or alone.

Speak your own individual honest word, for so do you begin to shine like the Sun.

THE INDIAN PHILOSOPHICAL CONGRESS

I am very happy to be able to announce that just as The Society is proud to be the host of Madame Montessori this year, so will it be happy to be the host of the Indian Philosophical Congress in December 1940. I am placing at the disposal of the Congress the necessary lodging accommodation, each member of course making the necessary arrangements for his board.

George S. Arundale

In every world-conscious individual there must be more or less shining forth in his very face the International Spirit.

G.S.A.

THE WORLD-STRUGGLE¹

BY ANNIE BESANT

(Written during the War of 1914-18 but apposite and inspiring today)

IN this War are in conflict not men, but principles, Principles of Good and Evil, in which a spiritual Society cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities.

WAR: FROM MYTHS TO MODERN EUROPE

As in the great myths of ancient days, myths which embody eternal truths, we see before us the recurring conflict which marks the parting points on the road of evolution, where a civilization must choose between Good and Evil, and survive or perish by its choice.

Hinduism speaks of Rāma and Rāvaṇa; Zoroastrianism of Ahura-mazda and Ahriman; Hebraism and Christianity of God and Satan; Muhammadanism of Allah and Eblis. These names are symbols whereby, in every age, man has recognized the great evolutionary force of Life, or Spirit, ever unfolding its powers, and the retarding resistance of Form, or Matter,

¹ From the Presidential Address to the International Theosophical Convention of 1915.

obstructing the further growth of the embodied life, when the limit of expansion and adaptability of the form had been reached. Then is the outworn garment struck away, and the Spirit takes to himself a garment which is new. In its earlier days the form subserved evolution and for the time was good; when it has served its purpose and obstructs evolution it becomes evil.

So even militarism and autocracy were useful and therefore good in their day; the savage needed sharp discipline that he might evolve, and militarism gave it; the ignorant needed knowledge to guide them, and autocracy gave it; western civilization had to be built up out of barbarism, and the work was done by the sceptre of iron and the sword of steel. State and Church were alike hard and unrelenting and they built up the foundations of modern Europe.

Then came the wind of the Spirit which is Freedom, sweeping over the countries of Europe, and the garments of mediævalism became too small for the growing Life, and cramped the development of the

Nations, the resistance of the forms threatening the dwarfing and distortion of the Life, and a great breaking up of the Old was needed for the expanding of the New.

OCCULTISM AND WAR

Occultism, which is the study of the Divine Mind in Nature, teaches that behind all force there is Will, and that while Nature, which is Divine Matter, provides all the mechanism for activity, it is Life, which is Divine Spirit, that sets going and directs the mechanism. The Life may be embodied in animal, man, deva, angel, the Lord of a Universe—it is all the same, save in degree of manifestation, but that Life causes activity by Will, and wherever there is activity there is Will behind it. So in evolution there is the Will to Progress and in resistance to evolution there is the Will to Inertia, and these Wills are embodied both in men and in super-men, who strive against each other for the mastery at the critical stages of evolution, when a civilization is to choose between the downward grade that ends in disappearance, and the upward grade which begins a New Era. The men fight desperately, visibly on the earth; the super-men fight in the world invisible to mortal eyes. There is ever War in Heaven as well as on earth in these struggles that decide the fate of the world for thousands of years.

We call the super-men who fight for the victory of the Divine Will in evolution and are Themselves the embodiment of a portion of that Will—the Occult Hierarchy, the Guardians of our world. And we call the super-men who fight against it, who would preserve the old out-worn ways that have become poisonous, the Dark Forces, in the poetical eastern nomenclature, the "Lords of the Dark Face." Both sides work through men, and through men their triumphs and defeats are wrought out, the shadow here on earth of the events above. For it is the fate of Humanity which is in the balance; it is the Judgment Day of a race.

TO BE NEUTRAL IS TO BE A TRAITOR

It is because the present War is the shadow of such a struggle in the higher worlds, that no Occultist can remain neutral, but must throw every power that he possesses on one side or the other. To be a neutral is to be a traitor. Now the Central Powers, in this great struggle, are the pawns played by the super-men who follow the Lords of the Dark Face. They embody autocracy, militarism, the anachronistic forms which are ready to perish, for which there is no place in the coming New Age. "By their fruits ye shall know them." Not by the isolated acts of a few soldiers mad with

blood-lust and sex-lust; but by their official policy of "frightfulness," deliberately adopted and ruthlessly carried out, by a style of warfare renounced by all civilized Nations, belonging to a far-off past, a revival of cruelties long ago outgrown. By these we know them as the tools of the super-men of the Night, and the Occultists of the Darkness are fighting on their side. They have raised Hate into a National Virtue, and the Lords of Hate are with them.

We who are servants of the White Brotherhood, who regard Love as the supreme Virtue, and who seek to enter into the coming Age of Brotherhood and co-operation, we can but follow the guardians of Humanity, and work for

the triumph of the Allied powers who represent Right as against Might, and Humanity as against Savagery. The Theosophical Society, the Society of the Divine Wisdom, founded by Members of the White Brotherhood and their Messenger in the world, must throw itself on the side which embodies the Divine Will for evolution, the side on which are fighting the super-men of the Day.

If by this we lose the members we had in the Central Empires, after the War is over and the madness of it is overpast, it must be so. Better to lose our members than to lose the blessing of the Brotherhood; better to perish, faithful to the Right, than to become a fellowship of Evil.

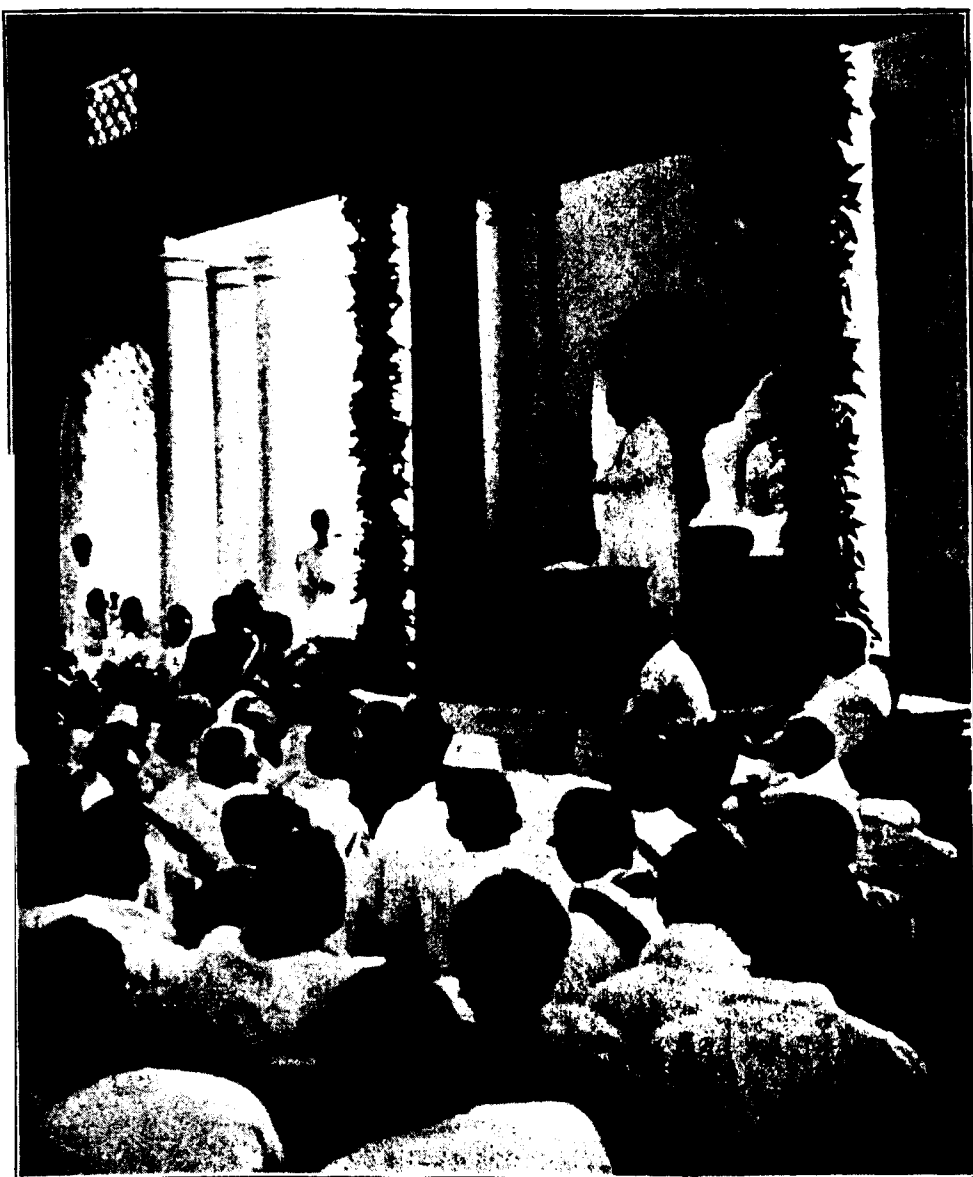
TO PADEREWSKI

Master ! and freeman of the world's free lands !
 You, with no gesture of a hand that deigns,
 Suffering with Chopin for a land in chains,
 Laid by your art at Freedom's rough demands.
 Now, though your hair no aureole expands
 Of russet flame, the inner fire remains ;
 But man's long sorrow softens now your strains,
 And his sure triumph thunders from your hands.

Who says the snow has fallen on your head ?
 Nay ! you have mounted to the soul's pure snow
 With eyes unflinching and unwavering tread,
 By paths which only Alpine spirits know,
 Whose end is on the white accomplished peak
 Where the immortals with immortals speak !

Lausanne, 1928

JAMES H. COUSINS



The opening of the 64th International Convention of The Theosophical Society, Adyar, 26 December 1939

THE CHILD: THE ETERNAL MESSIAH¹

BY MARIA MONTESSORI

INTRODUCTION BY DR. ARUNDALE

FRIENDS, it gives me the very greatest pleasure as President of The Theosophical Society to welcome to our platform at this Convention our very distinguished and world-renowned guest Dr. Maria Montessori. I feel sure you are all of you very happy to see her here, and are looking forward with the very deepest interest to that exposition of the Science of Education which she alone in the world can give. We welcome also Mr. Montessori, who, though not so evident in the foreground, is almost indispensable to Madame Montessori, and upon whom she relies so much, and who is so wonderfully conversant with Madame Montessori's system of education.

We are very thankful to have her here, because we believe her presence here is harbinger of the future of education in this country. True greatness knows no distinction of country or of race or of faith, and the tremendous work that Madame Montessori has been able to do in the West will be more than equalled by the tremendous work I feel sure she will do in the East. I am most happy to feel that there is some likelihood of Madame Montessori's

¹ Convention Address delivered at Adyar, 30th December 1939.

co-operation with our own educational work to strengthen it in every possible way, so as to enable us the more effectively to serve India and the East generally.

There are no details of the plans we may be able to adumbrate, but I feel sure that we shall work together under her great inspiration, and I am most thankful that it has fallen to the privilege of our Society to be the first to give her the warmest and the most grateful of welcomes.

I now call on Madame Montessori to speak to us. She will speak in that very beautiful language Italian, and it will be translated into English by Mr. Montessori. I can assure you that if you had only the Italian, that would be quite enough. You would gain from the rhythm, the music and the beauty of that language all that you would need. But owing to human frailty, and our lack of understanding of that language, it will be translated into English.

MME. MONTESSORI

I feel as I stand facing you that this is one of the greatest moments in my life.

For many decades of years the Child has helped, and revealed to me something which lay in the

depths of its soul. And my work has been the work of a follower, a follower who has discovered something and followed that lead, followed that something which had been discovered in the soul of the Child.

But how much lack of comprehension, how much misunderstanding, have I not met in so many countries, because the people thought I was talking about a method of education, while I was speaking of a revelation given to me by the Soul. But here among you all I feel that there is a very deep and clear understanding, because the awakened spirit and soul is necessary in order to be able to enter into the spirit, the soul. That is why I say it was a great event in my life to have been called here and to have had the privilege to be able to teach a great group of your citizens. It will be my greatest wish to be able to remain here among you and to have your collaboration.

I say very frankly and honestly that I do not work for India, that I work *with* the Indians. I wish to work with the Indians, so that a great centre may be founded here which may have influence upon the rest of the world.

"India first!" [said Madame Montessori in English].

It would be difficult in a few minutes to illustrate the work of my life, and even if I did, I would

not be developing the theme that I have given, because I said that I would speak of the Child Messiah. The Messiah is a teacher. Therefore, I will not talk about a method of educating children, but about something which has been revealed by children, which has come forth from the Child's Soul. In order to give a clear idea of what I think, I shall make a short reflection.

THE INSPIRATION OF NATURE

When we are in the midst of nature, when we are on the sea-shore under the moonlight, or among the trees in the forest, or among the flowers in the garden, we feel deeply inspired. We feel that it is beautiful to isolate ourselves in the midst of nature, away from humanity, in order to meditate. On the contrary, a big city in all its movement seems so opposed to the idea of inspiration and meditation.

We might ask ourselves why that is so. Why is it that men who are like us human beings endowed with intelligence do not inspire us, while the trees, the birds, and the waters of the ocean do? Perhaps it is because we feel that men are selfish, they are violent, they are evil, they kill one another, and they do not know how to cleanse their souls of this selfishness or egoism. And yet—in one part of the world there is an earthquake which has killed thousands of people. In Italy there

is a volcano which is pouring out lava and forcing five or six thousands of her inhabitants out of their homes. If I look into the ocean I find it is full of fishes who eat one another, and in the forest the animals fight among each other to such an extent that biologists say that evolution is founded upon struggle. And when I go into the forest, am I not likely to tread upon a snake which has elaborated a substance which serves to kill? It is not because nature is good and humanity is bad that we have these sentiments.

CONFLICTING SENTIMENTS

We might say that we have two different sentiments in our heart: one that we feel when we are in the midst of nature, and the other when we are in the midst of our fellows, our brother-men. We feel nature, we feel something when we are in it, something which answers to a need of our souls and forms part of the harmony of that feeling. Let us say that we feel the Divine Sentiment when we are in the midst of nature, but we do not feel it when we are in the midst of humanity.

We have had God presented to us as Love, because human beings had so great a need for that Love. They have even given us some technical rules in order to experience, to feel that love. They have said: "Renounce material posses-

sions, renounce selfishness in order to feel Love. Give your life for others. Work and work hard only for others."

But every morning I see near to my home the fishermen leaving their villages very early in the morning, and struggling to push a little boat—a few pieces of wood tied together with rope—into the water. Every morning even when the weather is dangerous and stormy, and there is the possible peril of slipping into the ocean and being devoured by the ever-present sharks, still they go out in their flimsy boats. Why do they go into the sea? Do they go into the ocean to catch the fish in order to eat it themselves? No, as soon as they arrive with their catch, their wives are ready and they fill their baskets and take the fish out to feed somebody else. And they do that every day and for the whole of their lives, they work so hard in order to live in utter poverty. Are they not perhaps those people who are sacrificing themselves, their whole life, in order to give everything that they catch to others?

But perhaps some will say: "They kill all those poor fishes." But then why is it when we look at the birds with such admiring eyes and feel such a wonderful inspiration from their beauty, why do we not say of those birds that "they kill all those insects"?

Then I think of the miners who spend their lives in the depths of

the earth, literally buried alive to the constant danger of their lives. And they dig out coal which serves to warm people who are far away from them and whom they do not even know. Or they give this substance to feed great machines that function far away from them and that they will never see. Are they not also people who sacrifice their lives for others?

And then I think of the shepherds in our country who lead a solitary life on top of the mountains never seeing another human being for a moment's distraction, and who dedicate their lives to sheep who will be the producers of that wool that will keep warm so many women and children in countries where the cold is great; do these shepherds not sacrifice themselves, their whole lives, for the good of others?

If one looks upon all the other activities, one may observe the same thing. What can we say about those hundreds of millions of people who pass their lives bent upon the land, working hard, so that this land may produce fruits which are more substantial as nourishment to the citizens of the world? Do they not sacrifice their lives for others?

So I think and feel and teach to all the children of my schools that we must feel grateful to humanity, this humanity which obeys, unconsciously it is true, but nevertheless

obeys a voice which has told them: "You are born to serve and sacrifice your lives to work for others."

You may say, perhaps, but these men are serving because they consciously work to make money and to live by this money. If I look upon the trees and upon all the countless growing things of earth, I may have two lines of thought:

I may think that these green leaves, this green vegetation, have an enormous task in the life of the world, that they purify the air of its poisons, and they pour into it the life-giving oxygen. Or I may have another trend of thought: The tree is a poisonous and vampire thing which takes and takes from the air, from the earth, only that it may itself grow greater and larger. It throws off oxygen only as an unwanted substance. Its whole life is an apotheosis of selfishness which attempts to suck from other life what it needs. The tree is the same, but we are looking at the tree from two entirely different points of view. One is from the divine or rather *within* the divine point of view, the other from the point of view of our reason.

We may ask ourselves why do we admire the trees in their great task which brings welfare to all living beings, and why do we not admire humanity in its great work and task which also brings welfare to all the rest of humanity? Why do we feel this gratitude when we are

in the midst of nature, and why, instead, when we are among human beings do we become as severe judges and look upon everything that they do with suspicion and condemnation? No matter what we think, does not nature remain always the same? But since there are the two points of view when we look at the trees, is it not also possible that our point of view in looking at humanity may change? If the orientation of the human soul were changed, then one might begin to feel how much goodness there is in humanity and how much sacrifice for others there is among the humans, a goodness so great that it is immeasurable, as great as the ocean is great, and one may feel moved by this goodness and feel such a great emotion and gratitude as almost to swell one's heart to its bursting point.

A CHANGE OF HEART NEEDED

Why is it that we suffer when we are among human beings, and we try to send them away from us when we are in need of an inspiration? There is something mysterious about this. There is some lingering attachment to some lower part of our soul. There is, we might say, the lack of a certain sentiment in the soul. Man looks within himself and he does not look outside.

Perhaps these Messiahs, these Prophets, will help us to detach

ourselves from the lower in our own nature so that we may look outside upon this eminent goodness that is widespread amongst humanity. But how difficult this Messianic task is. It is necessary to change the heart. And this change of heart, how difficult it is for us to accomplish. It is difficult to detach man, the human being, from his possessions, to detach humanity from its selfishness and to give it the eyes to see the good which is ever-present in others.

THE CHILD HELPS

And here I come to the topic of my talk this morning. We have amongst us human beings who have the immense power of changing the hearts of man. These are the children. When the child is born, what do the mother and father feel? First of all, they feel that everything they possess is no longer of interest to them, they want to give it to this new being who has come to them. They feel that their interest from now on is to make this new being happy. They feel so full of love, love for this new being. What is this but a change of heart from selfishness to love?

But not only is there this effect. The heart which has been touched in this fashion begins to feel its contact with other human beings in a more alive manner. I have in front of my eyes a picture which

I have recently seen—a mother and father and small brother looking upon a cradle wherein a new-born sister is lying. This little being acts as a magnet, a point of attraction. What is it that attracts? Surely it is not beauty, because a new-born baby is not beautiful. It is not intelligence, because there is no intelligence. It is something like a nebula which is around each one, a nebula full of light, full of brilliant light wherein each one feels uplifted to a higher level. Love has entered the heart, a love which is pure, which has no self-interest, whose only aim is for the good of the other. It is something like what we feel in nature. We feel happy, full of peace. Why? I do not know. But here there is something stronger than one feels among the flowers or the trees, here there is something much more powerful, it is the sentiment of love which works among human beings. It is a Divine Comfort.

And I have in front of my eyes another picture, a picture of a small child a few weeks old who looks at his mother. What a mysterious thing it is. That look is not merely a look, it is as a voice that calls something within the mother, something which must appeal to the higher levels within her. The mother is as in an ecstasy, serious, in an act of meditation. It is not a mere joy, a smile, it is a deep act

of meditation. She feels that greatness which the eyes of her child are calling forth from her soul. And all feel this around the child.

But why is it then that this supernal thing is lost? Why is it that it is not made use of? Why do not human beings think that something has happened, the orientation of the heart is changed, can we not continue it, why do we lose it? Something has been accomplished, something similar to the work done by the peasant when he breaks up the earth by ploughing it. Something similar has been accomplished in the human soul. It is true of all human characteristics that what man receives is not given as a gift, but as a potentiality. If man wishes to develop his gift, he must do it through affinity, through self-exercise. All is possible in the evolution of man. But it is necessary that man possess the beginning, the nucleus. Why do we not make use of that physical fact which is near every man that forms part of humanity?

MY METHOD OF EDUCATION

If I were to express what is the substance of what is called my method of education, I should say this: It is to treasure that which the child brings to us adults, and to keep the Divine Contact that exists between the soul of the child and the soul of the Lord, to keep it for ever.

So here is this child that comes to school with a burning flame within him, and we observe the older child who is three, even those who are five, ten, fifteen, they all contain this flame. Only we adults who do not recognize it put it out step by step inexorably, because we start from a point of view which makes us conscious of our pride and our authority. If we, as teachers, could be filled with the light of that Divine Contact, that contact of the soul with that which is divine, then we no longer would have any service either to the child or to ourselves but only to keep alight this Flame.

And we find that the technique is always the same. We must forget our pride, we must become humble, and serve the soul of the child. Then, in the manifestation of this freedom, the child will show us that he has powers that are much greater than we could have supposed. What a joyous surprise when we come to the practice of this new viewpoint! It all becomes easy. By themselves the children solve all the problems that educationists have put to themselves. The teacher becomes new, he lives in contemplation of this marvellous picture, and the adult of necessity must undergo a transformation.

But we must understand certain realities about this spirit of man that is undergoing a development of its laws and of its needs, and it

is a whole world that we are able to explore. To keep this contact means on our part a great work, a great task, because it means to prepare everything for the service of this new soul, and the development in us of a great sensitivity.

THE LITTLE MESSIAHS

That is what I meant when I said that we may consider the child as a Messiah, inasmuch as it changes the heart of human beings and keeps during its youth the Divine Contact. If you say: "This is not the Messiah, because the Messiah gives the great ideals," I will answer, that is why I have called the child the "piccolo Messia," the small Messiah. That small being, who is near to every man in the world, has as his task the preparation of the soul of man for the greater spiritual influx. The child makes the man feel what love is, what it means to be detached from possessions, what it means to be in an atmosphere of understanding. It is a universal preparation. The Great Messiah prepares us with seeds sown among humanity. You will remember what is said about those seeds in the Christian Gospel:

Behold, a sower went forth to sow; And when he sowed, some [seeds] fell by the wayside, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up,

because they had no deepness of earth : And when the sun was up, they were scorched ; and because they had no root, they withered away. And some fell among thorns ; and the thorns sprung up, and choked them : But other fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, some thirtyfold. Who hath ears to hear, let him hear.

The Child is the Peasant Messiah who cultivates the soil of the soul of man, so that it becomes ready to receive the Divine Seeds which may be sown in it. The Child is the Tiller of the Seeds of the Spirit.

It is necessary to have near us one who lives of us as we live of him. If our lives can be so transformed that we may feel the Divine Contact, are we not today especially in need of working the spiritual field of mankind, do we not need today this love and this understanding of the human soul ? Is there not here a Supreme Treasure of which we still stand in need ?

We need to go forth rapidly to till, to work the spiritual field which is the field of the human soul. Let us look upon the child as our collaborator. He has one part of the task, we another. His task is to furnish us with the first detachment, the first light of pure love. Human society cannot be changed unless both adult and children collaborate.

It is necessary to take this treasure and to cultivate it. To cultivate it is not easy, and that is the task of education. But in true education, in real education, not only is there the child who is educated but also the adult undergoes a transmutation.

May I finish by quoting a poet who shows us this sentiment, this ancient truth :

The Child is the Eternal Messiah
Who is sent continually among fallen men
In order to help them to uplift themselves,
Their Nation, the World, and the Heavens.

THE END OF THE AGE

Pisces, thou art the Age of Doubt and Sorrow !
We leave thee, with the clouds which o'er thee brood
Without regret or ruth ;
And enter with the Children of Tomorrow
Aquarius, the Age of Brotherhood,
Where dwells Eternal Truth.

D. KENRICK

BRIDGE-BUILDING¹

BY GEORGE S. ARUNDALE

THE Seventh Ray, we have been told, is in the ascendant in the world, that is to say, we are passing into a Seventh Ray influence. It therefore behoves us, especially those who are members of The Theosophical Society, to enter into the spirit of the Seventh Ray, especially insofar as it concerns the outer world, so as to interpret it and to embody its life.

THE FIELD OF THE RAYS

The subject of the Rays is one of enormous interest, though about it we know comparatively little, in fact, practically nothing at all. Therefore the field of the Rays is, so far as we are concerned, a very interesting and virtually a virgin field.

The Seventh Ray is of especial interest, because it is in the ascendant, and one asks the question: What does this mean to me for use in helping wherever I may be able to help ? For it is perfectly clear that if a Ray predominates, it is in order that certain influences may adjust the world to ever-increasing Reality.

There is one distinctive characteristic of the Seventh Ray which brings it into relationship with the

¹ From an address to Adyar residents, 14 January 1940.

Fourth Ray. While we often relate the First to the Seventh Ray, we can no less relate the Fourth and Seventh Rays. The characteristic of the Seventh Ray, which is particularly relevant at the present time, is its bridge-building faculty or quality. The Seventh Ray especially concerns itself with the building of bridges. However we look at that Ray, whether from the standpoint of Art or Beauty, Magic or Ceremonial, or of its connection with the Deva and other kingdoms of nature, it is always that there may be a link, a bridge, between these several characteristics and some other aspect of life.

The Fourth Ray is also a Bridge Ray. The first three Rays are Life Rays. The last three Rays are Form Rays. The Fourth Ray is the bridge between the three Rays of Life and the three Rays of Form. The Seventh Ray is the consummation of the First, the bridge between all that is most divine on its own plane and all that is most divine on every plane of descent into what we call, for want of a better term, matter.

We see in the world around us how great is the urgency for bridge-building, how great is the urgency

for understanding. We have intensified individualism for a century and more. This individualism may be either the individualism of an individual, or the individualism of a faith, a nation or a race. Now with the aid of the Seventh Ray and its bridge-building quality, we have to relate the individual to the Universal. It is very incumbent upon every member of The Theosophical Society, nearer as he is to the fundamental Realities, to immerse himself in the spirit of the Seventh Ray, in that quality of bridge-building, and himself to become dedicated and consecrated to be a bridge where bridges are necessary, and bridges are extraordinarily necessary in the world at the present time.

INNER-PLANE TRAVELLING

In other words every member of The Theosophical Society must become a traveller. We know how travelling in the outer world enlarges our understanding, how an individual is immensely advantaged by travelling far and wide throughout the world, how differently he understands the world if he is not confined within a particular part of the world. An individual who has never travelled outside his own province or nation is thereby the narrower. He is confined within certain frontiers, he remains individual, whereas he is intended to be universal—especially in these days.

We must all, especially those who are members of The Theosophical Society, with our understanding of life as we have it through Theosophy, travel—not necessarily physically, for that may be impossible, but we must travel on whatever plane of consciousness we can, so as to pass beyond our own frontiers into the universes of other people.

We can begin by passing outside our own individualities into the individualities of other people. So shall we be able to enter into the spirit of other people's living, if we realize that each individual is a king, wherever he is he is learning to be kingly. This will give us a sense of appreciation.

THE ACCOLADE OF KINGSHIP

There is not a single individual in the world, whoever he may be, however much he may be in opposition to our own particular prejudices and superstitions and certainties, who is not a king, learning to be kingly. From the very beginning of time he has received the accolade of Kingship, and through the evolutionary process he is learning to fulfil the whole spirit of the accolade. So upon whomsoever we are looking, we are looking at least upon a king who is seeking to become kingly.

We may not agree with him at all, we may think he is utterly wrong, we may be sure that we are

right and that he is moving, so far as we can see, along a pathway which leads elsewhere than to Kingship. But the supreme fact remains that each individual is moving along his kingly way and is destined to achieve Kingship. That, to my mind, is of the essence of understanding, the essence of bridge-building, the essence of the fulfilment of that spirit of the Seventh Ray which is supposed to be beginning to permeate the world at the present time.

But in order that we may be able to realize this universal spirit of Kingship in all things, whether they be of human or of any other kingdom, we must perceive our own Kingship, as such, and then our own Kingship struggling to release itself from the less into the More which it is. We must be able to look at ourselves to know that we are Kings, that Kingship is growing within us, that Kingship is not yet achieved, but we are in the condition of struggle.

THEOSOPHY PORTRAYS US

Theosophy helps us enormously to know ourselves. We know, for example, that we are on all the Rays. We know that we have in us, either embryonically, or to a certain extent unfolded, every aspect of consciousness. We know in a measure what Kingship is, because we can relate Kingship to the Master. We have a very clear

picture given to us of our own nature, and Theosophy is that picture, for when we look upon Theosophy, we are looking upon ourselves; when we are studying Theosophy, we are studying ourselves, we are understanding ourselves, we are analysing, dissecting ourselves.

There is not one single aspect of Theosophy which is not you, part of you, inherent in you, however remote it may appear. Theosophy is the Science of Individuality. It is the Science of Individual Life. There is nothing you can read of in *The Secret Doctrine* which is not related to you. Even if you contemplate the tremendous abstractions of the stars and the universes and all the extraordinary conceptions of what we call the Infinite, you pervade the Infinite, you, yourself.

THE TWIN-STAR

I do not think I was ever more impressed than when I learned from Bishop Leadbeater very many years ago that every one of us has his relationship with a star in the infinite distances, that the whole conception of twin-souls is not a conception which belongs so specifically to this earth, but rather to infinitudes. From what I gathered from Bishop Leadbeater, I am prepared to say that there is not a single star or planet in the whole universe with which we have not,

each one of us, a personal affinity. We belong to Jupiter and Jupiter belongs to us individually, and so it is with every other planet and every other sun. There is the unity of life which we have to try to understand in its majesties as well as in its microcosmic interpretations. So whenever we look into the heavens at night, we are looking upon an extension of our own individual Selves. It sounds incredible and it may well appear to be incredible when we think of ourselves with all that which makes us so limited. Yet we partake of the One Life and the One Life is shining in ourselves as well as in the heavens, and no less in the heavens than in ourselves.

THE DIAMOND INDIVIDUALITY

Hence Theosophy is a description of each one of us, and happy and studious is an individual who does not merely regard himself as a subject, studying Theosophy, an object, but who is able to subjectify Theosophy and recognize in the study of every aspect of Theosophy that he is engaged in a condition of introspection.

Of course, he must reduce the Macrocosm to the microcosm in order to fit it in with his own particular limitation, whatever it may be in this particular incarnation. He knows that this particular incarnation is only a fragment of himself, and is immensely thankful

that it is only a fragment. He knows that there is a tremendous Diamond of his Reality, through a facet of which shines such feeble light as the facet will emit.

Every student of Theosophy ought to be engaged in discovering other facets of himself which he does not yet know, being so much obsessed by the particular facet which is dominant in this individual incarnation. Self-study begins in breaking away from the limitations and in endeavouring to look either upon a number of facets or perhaps even upon the whole Diamond itself. That is not so difficult to do as may appear, if we can extricate ourselves from our minds, from our emotions, from that externalization of ourselves which carried us through this particular incarnation.

THE QUALITIES OF THE RAYS

Each of the Rays is inherent in us. It may be that one particular Ray is beginning to peep out above the others, that there is one Ray that is dominant, but in most people we cannot tell which Ray is dominant, because they are so intermingled in expression. Also in one particular incarnation one Ray may predominate and in another incarnation another Ray may predominate. It is very difficult to deduce from what is dominant in this particular incarnation the eternally dominant note, for most people are entirely absorbed in

their own time-incarnations and cannot travel an inch outside of them.

In any case, each one of us has Purpose, the First Ray; Truth, the Second Ray; Truth distilled into Essence, the Third Ray; each one of us is in process of Adjustment, the Fourth Ray; each one of us lives in terms of Form, the Fifth Ray; in terms of Fire, the Sixth Ray; in terms of Harmony-magic, the Seventh Ray.

These are not the usual interpretations, but Purpose is in you. Truth is in you. The distillation of Truth for your evolutionary activity is in you, or the abstraction from Truth of its essential nature for the purpose of evolution, the Higher Mind, that is in you. Then the adjusting, the relating process which is, of course, accompanied by what we call storms and tremendous cataclysms with which we associate the Fourth Ray. Then the building of Forms; the upleaping of Fire, the Ray of Reverence, the Dedication of Form. And then the Bridge Ray, the Seventh Ray.

THE WEAKNESSES OF THE RAYS

Then we have the weaknesses of these Rays, as is natural. What is the weakness of the First Ray? Obstinacy, hardness, which means crudeness, which means coldness. What is the weakness, so far as Truth is concerned? Prejudice and superstition. What is the weak-

ness of the Third Ray? Distortion. The weakness of the Ray of Adjustment is Mal-adjustment; of the Fifth Ray, Caricature; of the Sixth Ray, Heat instead of Fire—quite a difference; and of the Seventh Ray, Ugliness.

Each of these weaknesses is not merely a general weakness, but is a weakness which inevitably expresses itself, so far as we possess it, on the physical plane. The voice will tell other people, if they know how to tell, and fortunately they do not generally know, what are our weaknesses. As a person speaks, so is he, and similarly with writing, tasting, and so on. If I were deeply versed in Theosophy I could tell each person what manner of person he was by his tastes in food, his *tastes*, not his disciplines. If I were deeply versed in Theosophy and heard another person speak, I should know what is the matter with him, as well as know also his good qualities. In your writing will be revealed the defects of the Rays as also the qualities, for the good is there all the time as well.

As we know ourselves, as we impersonally examine our tastes, as we listen to ourselves speaking, so can we understand where we are strong and where we are weak, and if we know something of the working of the seven Rays in us, then can we go abroad and look upon other people to a certain extent a

they are growing with their seven Rays, both in their qualities and in their concomitant weaknesses.

All the Rays are in each of us, all the aspects of consciousness from the very physical and sub-physical consciousness itself upwards into the highest consciousnesses of which we can have any conception, they are in us. We may say: "I have not yet developed that," but it is in us to be developed. The seed is there, and because the seed is there, therefore the bridge is there between the seed and the flower. Hence there is nothing which is outside our understanding, however microscopic the understanding must necessarily be, because it is all in us, we are Universal, we are Logoi, we are Gods, and it is only a question of time for our Divinities to be awake, alive in us in ever-intensifying degree.

BRIDGE-BUILDERS IN 1940

With all that we know of self-understanding, and with all that we know therefore of the understanding of others, we can proceed to enter into the spirit of the Seventh Ray, and to build the bridges which must be built today. There is no more consecrated work, no more beautiful or truer work for members of The Theosophical Society, especially in India, than to be bridge-builders during this year of 1940.

Some members of The Theosophical Society may tend very naturally to be intent upon getting what they can from The Society rather than upon being a channel between the life of The Society and the outer world. It is very vital that we should cease to want, cease to get, and become intent upon giving.

If we look upon India with all her difficulties, her disturbances, her distractions, all that want of solidarity, to say nothing of unity, each member of The Society should feel wherever he is that it is incumbent upon him to be a bridge-builder, and himself to be a bridge, whether it be in action in the outer world, whether it be in idealism or in aspiration in the emotional world, or whether it be in terms of the mind or of the higher conditions of consciousness.

WILL, THOUGHT, FEELING

It is not necessary to travel, to speak, to write. It is only necessary for us to feel, to think, to will. We can do that wherever we are, and that power of will, of thinking, of feeling, should be the material whereby bridges are built between those who at the present moment are apart, because there are no bridges between them, inter-race, inter-faith, inter-nation, inter-habit inter-opinion bridges.

In India, for example, people are so often separated by trivialities

—North India from South India on the question of food. People are not able to adapt themselves to the slightest deviation from their usual habitual customs. If we are going to have difficulties about food, no wonder we have other difficulties. We must not inveigh against Hitlerism and permit our bodies to become Hitlers literally tyrannizing over us. We must not harbour Hitlerism in our own particular prejudices and obsessions. All of this is un-Indian. If we are such victims of our appetites and tastes, there is no triumph of mind over matter, or of will over emotion. We must be building bridges between our provincial and our national customs, so that we can go anywhere and be happy anywhere.

If each Theosophist will regard himself as individually responsible for India's solidarity, it can be accomplished. Let us not think that it is "those people over there" that must do this work. The question is: What is each of us individually doing? Let us never mind what other people are doing but ask ourselves: Am I a bridge-builder? Am I trying at the various levels of consciousness to bring into harmonious relationship those elements which, for the moment, are discordant? What am I doing on whatever level of consciousness I may be able to be active?

* It is a great comfort to think that it does not need that we should travel. It only needs that we should will. Because we are ill in bed and cannot move out of our rooms does not hinder our power to help. We can be as potent an influence for India's solidarity as the individual who travels thousands of miles, shouting aloud from platforms his message to cheering audiences.

INDIVIDUAL RESPONSIBILITY

The Theosophical Society is the repository of the Masters' force, or a portion of that force. We are the trustees, the channels for it. Our Elders do not dictate to us how we shall use that force. It is at our disposal. We will use it, each one of us, according to his own best will, intuition, judgment, emotion. The force is to be used in terms of will, or Nirvānic consciousness, in terms of intuition, or Buddhist consciousness, in terms of the higher and lower mind, or judgment-essence and its formulation, in emotion-terms, and if we can add to all these the final term of consciousness which is action in the physical body, so much the better.

But let each of us remember that he is individually responsible. I am responsible for the solidarity of The Theosophical Society. I am answerable to my Chiefs for it. Not that I may be able to achieve it, but there it is—my responsibility. Each of you has a responsibility

for which you are answerable, each of you has a solidarity he must maintain, each of you is a central point around which a small universe revolves. Is that little universe happy, harmonious, in a state of Brotherhood? If so, then our little job is being well done. We can begin with the most difficult element—the family where we are so well known.

UNDER THE SEVENTH RAY

Every member of The Theosophical Society, especially in India,

has this splendid opportunity of placing himself under the influence of the Seventh Ray in its aspect of bridge-building, and understanding it, try to do what he can to draw all the warring communities together, whatever those communities may be, because each has its value, each its power, its purpose, its place in the picture which is India.

That is our work, as I see it, for the immediate future.

"THE TRIPLE SELF"

The Self as Will is stable, strong and true
As tempered steel, is flawless through and through;
To high emprise, to deeds and words inspired,
Lifts those who in its flame are fired.

The Self as Love is radiant like the sun,
Shining on all alike, excluding none.
Not by destruction does it gain its ends;
Rather by turning enemies to friends.

The Self as Mind is brilliant, coruscates,
Speaks with tongues, to genius elevates
The intellect receptive to its light,
And thus illumines the darkness of earth's night.

Find thou the Self as pilot of thy bark,
That fire and love and intellect may mark
Thy passage o'er life's dark and stormy sea.
Know that thou art the Self, the Self in thee.

GEOFFREY HODSON

THE CHRISTIAN AS CHRIST'S MAN

BY C. JINARAJADASA

(A sermon delivered at the churches of the Liberal Catholic Church in the United States of America)

MY Brothers, There are happening today events in the world which make one question why it is that, after twenty centuries of Christianity, they should happen at all. For we look today at the sight of Christian nations at war with each other. Twenty centuries ago the Lord Christ initiated a movement which had as its fundamental message peace among men. Since that day twenty centuries have passed in the propagation of His gospel. How comes it that, in spite of the work done through these many centuries, we seem to be as if at the beginning of everything, when there was nothing of His message of peace?

This question may well be asked, because on all sides there are Christian churches, thousands of them. What has happened that, in spite of these thousands of churches, so-called Christian nations should fling aside the doctrines which have been inculcated of love, and accept periodically a creed of hatred? All those who are plunged in war have been baptized; they are Christians. Yet they cannot be fighting as

Christians; why do they then fight at all?

DID CHRIST COME AND GO?

Now, I suggest that the fundamental reason why Christianity has failed to usher in the era of peace—at least among Christian nations—is a wrong conception of Christ. What is your usual conception of Him? It is that He lived in Palestine once upon a time; that then He gave His message; that He moved among men and lived a perfect life; and that afterwards He ascended into Heaven and now sits at the right hand of the Father, waiting to descend once again to earth on an occasion called the Day of Judgment, when all civilization shall have done its work. The idea, then, is that Christ is no longer a part of mankind, except in mystical ways as in the Holy Eucharist. For all practical purposes, the Christian thinks of Him as far away in Heaven, whence He surveys all human affairs; He is a watcher. It is perfectly true you are told you can come to Him, that He can be near to you; but you have to ascend to

where He is by prayer and adoration. He is removed from our earthly affairs, not involved in our perplexing mundane problems. He resides in Heaven, and we are left here on earth to try to put this world of chaos into order, while He watches.

HE IS WITH US ALL THE TIME

There is, however, a different conception of Christ which you can find if you will seek for it. This conception says that God created the universe, but He created it not only once upon a time; He is creating it all the time. In other words, the Will of God is not something static, quiescent, doing nothing, only surveying. It is a creative Will, so that there is never a moment when the Will of God is not operating, creating and sustaining, and also undoing everything, so that there may be a more perfect doing.

This mystic tradition says that this action of God is three-fold; and that there is a fundamental truth underlying the mystery of the Trinity. He operates upon His universe by three methods of action. In connection with this triple operation, there is an embodiment of one aspect of His, called that of the Son, in the great Personality who manifested Himself in Palestine. Christ came, linked to the nature of the Father in such a way that we can truly call Him the Son of the Father. He lived a life; but

He also initiated a definite movement which was to continue when He departed from the presence of mankind.

But now comes a strange truth, new and perhaps unbelievable to many of you, that His departure was not into Heaven where He resides away from men's conditions; that though He vanished from the visible sight of men, He has nevertheless been in close contact with mankind *all the time*. For the work which He did was to initiate a movement for the reform of *all* human affairs, and to establish peace on earth; and after initiating it, He has been directing that movement all the time as a *dynamic* Christ who is ever at work. He began a work in Palestine; but He has also continued it, so that He is not a Person living in Heaven who has left behind merely a vicegerent—such as His Holiness the Pope claims to be—and representatives who are His priests.

The thought I present to you is that He is present with mankind—how and where is another matter—that He is in touch with all human affairs, that he knows everything that happens for good or evil, and that He is all the time trying to influence events so that they shall go on the side of good rather than evil. I offer you this thought, because it is to me an intense reality.

WE CAN BE HIS AGENTS

But how is He trying to influence? In many ways. Certainly through the Churches, and through the mystic modes called the Sacraments; but more fundamentally He is influencing human affairs through every Christian who has become *His agent*.

A man becomes for the first time a real Christian when he offers to become an agent of Christ; and insofar as he realizes that relation as agent to his Lord and Master, he is a true Christian. If it is the truth as I hold that the true Christian is one who is the agent of Christ—"Christ's man"—the question follows, how can you become Christ's man?

You have to seek the way to Him. For that, certainly, you have the Churches to aid you. They have a message, an influence, but their influence and their message are not essential in this problem of finding the Christ. For instance, the Sacraments of the Church can help you. But they do not remove from you the obligation to find the way to the Christ by yourself. They cannot lead you by the hand to Christ; it is for you with or without their aid to discover directly for yourself in what manner you can become Christ's man. You yourself must make the discovery; you must yourself convince yourself that you are Christ's man. It is an operation that is strictly in-

dividual; it must be performed by each of you for yourself.

How can you know you can become Christ's man? Only in one way—*by living as Christ lived*. As He lived in Palestine a man among men, as in so many ways He was like to us as He sat at table, as He slept, as He walked, all that action of His was to show us how we who have to live in the world can yet live a life of nobility and perfection. He gave a standard, and it is only insofar as the Christian looks upon Christ, not as a Saviour who is going to make easy the problems of life, but rather as a standard of life, that he can become Christ's man.

FOLLOWING HIS NOBLE EXAMPLE

I say you must live as He lived. What were the marks that characterized His life? First, a heart open to *all*: "Come unto me," He said, "all ye that labour and are heavy laden, and I will give you rest." He did not say: "Come unto me all ye who are baptized." You must, therefore, train your heart so that it is full of sympathy with all mankind, with all the problems of the world, so that you recognize no distinction between those baptized and not baptized, but see only those who are weary and heavy laden.

Then too, He said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have

done it unto me." "The least of these," He said; but He did not make a distinction and say that "these my brethren" were only those who looked to Him as Lord and Master. The millions of the world are His brethren; so similarly must you train your imagination, your understanding, so that you look on the millions of the world as your brethren. That is indeed a standard of life that seems almost impossible of achievement by us, by us men and women of little capacity, who know our weaknesses.

How is it then possible for us to live as He lived? The possibility is shown by the fact that He came. Every great Teacher throughout the history of the world has lived a life as an individual, but not for himself. He lived it to show that others can live it too.

In some ways, perhaps, I am fortunate in being born in a religion which inculcates this great message. The Founder of Buddhism is so wonderful, so stupendous in a sense, that the adoration of millions goes to Him—not as a divine but as a human Exemplar of what all men can become. He said that He had vowed long ago, lives and lives ago, a dedication to perfection, so that in some life He would have a message to give to the whole world; and after striving for 550 incarnations, He came the last of many times with His message, as The Wise One, The Awakened One, The

Buddha. The message He left was that all who cared to pledge themselves to live the life He lived could achieve as He did.

Somewhere within every one of us is a splendid achievement of living in the world and giving to it a message of love, tenderness and wisdom. This idea of Christ as an exemplar of a Christ-life which you can live has somewhat slipped away from your religion, though you will find traces of its message in S. Paul. The Apostle declares that he is striving to awaken you to the sense of a Christ-life, for he uses the striking words: "My little children, of whom I travail in birth again until Christ be formed in you."

MYSTIC TRANSFORMATION

Indeed, until this mystic transformation comes about, which may be described as the birth of the Christ in you, you cannot be truly Christian; you have not made that direct link which gives you the right to speak of who Christ is and what is His life. The need of this mystic transformation has been sung by a German mystic (indeed every mystic utters the same truth) who said:

Though Christ a thousand times in
Bethlehem be born,
Yet not within thyself, thy soul shall
be forlorn.
And on the cross of Golgotha He
hangeth but in vain,
Unless within thyself it be set up
again.

If the cross of Golgotha is not set up within yourself, your communion with Christ is as a child, not as His man. It is that I mean by becoming Christ's man. You have to dare to live a life dedicated as Christ's man. Then you will discover that He has a part for you to play in life, in his plan. For He has a plan to build an era of peace in the world. There are very few who understand it. So many in His name go contrary to His plan. Are there not priests who give blessing on battle-flags, swords, on all kinds of destruction in the name of Christ? They consecrate an era of war. So many things by which He had planned to bring mankind together have been broken, not by strangers but by people baptized in His own Church. He gave one teaching; how many sects are there today? So He waits until there shall be enough Christ's men who understand His plan, and dedicate themselves to it.

Again and again He has attempted to rebuild the world. One more of His attempts is through the Liberal Catholic Church. For what characterizes this Church? Certainly the ancient rites and ceremonies and the powers once implanted in the early Church are there. But more than that, there is a Wisdom for which this Church stands. It tells you not only to believe but to understand. It gives you a freedom to come to that

understanding. It does not say: You must believe this or that. It puts upon your intuition the responsibility of understanding.

Certainly the Church will help you as, for instance, you commune with Christ through the Holy Eucharist; a way is open thereby to come nearer to the consciousness of Christ. But you yourself must tread the way; no one can lead you. From within your own heart you must begin to tread the way to Him. That is the message of this Church.

CHRIST'S MAN

What is the role you must play in life? I have said that there is a plan for an era of World Peace. Strive to work not only in one religion but through all religions, trying to bring all religions together, so that all men of goodwill may join to create the era of peace. There are many means; it does not matter where you find them—in this Church, in other Churches, in other religions, in other teachings; use all for the purpose of becoming Christ's man. For when you so become, then it is you are truly a Christian.

I consider the Christian as one who is communing all the time with His Lord and Master, and in His name lives his life in the home, in the office, in the factory, in the school. For in each of those places His influence is needed. We need

changes in education, in politics, in business, in the international life of the nations; there is not a single activity of mankind that does not require change. Christ knows the changes which are necessary. He has a plan for them. If you live His way in one or other of those places, you will find there is a work to be done there. You can become His agent. Your life can become utterly transformed if you can become Christ's man. My message is that there is a work to be done by each of you who believes in Him. You are to bring your

faith not only into the sanctuary of your church, but also into the sanctuary of your factory, your office, your schoolroom, wherever life's duties call you, for it is in that particular place He wants to make you His agent.

Try if you can to tread this path, so that you can commune with Christ all the time, and know in your heart that He has a work for you. Then it is you may know peace in all difficulties of life, and though He seems invisible, you shall know He is ever with you, night and day.

NOT PEACE—BUT A SWORD

"I bring not peace—but a sword,"
Saith the Lord,
"No rest can be for followers of The One,
No sleep, but constant striving,
Endless labour, till the work of æons be done
And all men know the Will and hear the Word.
"I, of this world, am the Light.
If thine eye
Be pure, thou too thus full of light shalt gleam,
And thou shalt be a lamp
Set on a hill, whose steadfast, single beam
Shall be a sign to show mankind the Way.
"I AM the Way—the Life,"
Thus He spoke:
"And no man findeth Life except in Me—
In Love—for Life IS Love
And I am therefore Love. Come unto Me
And undertake my firm yet gentle yoke.
"God is Spirit—The One
God, the Breath—
And they who worship Him must e'en aspire
Each breath to consecrate;
So shall they fan eternally the fire
Of Love, for God is likewise Love," He saith.

KATHARINE CONDER

WHAT IS THE FATE OF ANIMALS?

BY THE RT. REV. LAWRENCE BURT

of the Liberal Catholic Church

WHAT is the fate of animals after death—shall we see our pets in the after-life?

An eminent ecclesiastic, the Rev. R. J. Campbell (Anglican), has said that he believed that animals had a future life as well as men. He illustrated this by a story of a *donkey*, beaten, kicked, overworked and underfed during the whole of its weary existence. He concluded: "God would be a devil if this suffering were the only reward for the poor old donkey; but, as we believe in a God of Love, his reward in heaven is as certain as that of any saint."

THE ANIMAL KINGDOM

A speculative ethical reply of that nature may satisfy some people, but Liberal Catholics like to understand the *raison d'être* of such perplexities. To satisfy the reasoning mind the answer to this question must perforce be qualified. The animal kingdom contains such a variety of creatures, with such diversity of characteristics, that an intelligent answer demands considerable explanations. There is

¹ An address broadcast through 2GB, Sydney, Australia.

a vast difference, for instance, between the animal of the herd or pack and the domestic animal. The wolf and the dog, for example, belong to the same family—yet they are separated by an evolutionary development covering perhaps hundreds of thousands of years. Notwithstanding this, most remarkable intelligence is found in some of the humblest of Nature's creatures, leaving aside for the moment the amazing organization and community functions of insect-life.

You perhaps have heard the saying: "The wise old rat." This rodent is feared by women, and despised, on principle, by most people, but those who have studied its habits marvel at the sagacity of the rat. They realize in it a formidable foe to the health of the community, because, as expressed by one expert, "rats have a remarkable intelligence and a memory as tenacious as an elephant." That statement is interesting when we remember that, in the opinion of some naturalists, the rat and the elephant are members of the same family, the rat being the lineal ancestor of the elephant.

Expert rat exterminators tell us that rats cannot be seduced by obvious poisons carelessly prepared. The metallic flavour of arsenic, for instance, quickly warns the rat of danger, and after a single sniff he leaves the bait untouched. We also are told that sometimes there are official "tester-rats" who sample questionable food. If it contains poison, the death of the "tester-rat" serves as a warning to his fellows. One might well ask: "Does this suggest a dawning sense of the necessity of self-sacrifice on the part of the rat for the preservation of its species?"

Here we see that in the most despised, and dreaded, occasional visitor to our larders—the rat—there exist some remarkable faculties. Yet they are ranged very low in the evolutionary scale.

YOUNGER BROTHERS OF MAN

In order to get a right conception of the animal kingdom in the scheme of things, and its relation to the human kingdom, let us begin at the beginning, let us start from the foundation of creation. For that purpose we cannot do better than refer to our Christian Gospels and read the introductory verses of the *First Gospel according to S. John*, as follows: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything

made that was made." Now that statement of creation is so crystal-clear that it evokes no argument of itself. It tells us that the rock-bottom of all existence is the Word—God. That *by Him* were all things created, and that *of Him all things* were made—including the animal as definitely as man. If you accept that Gospel statement of the beginning of creation—that "all things came from God, and without God was not anything made that was made"—then you admit that the *human* and the *animal* have a common origin, that each kingdom of Nature is a manifestation of the Divine at different stages of Self-revealing or evolution, that the life in the animal is as definitely God's Life as is the life in the human.

Because of this identity of life, and nature, it is literally true that though "two sparrows are sold for a farthing, one of them shall not fall on the ground *without your Father*," as Christ stated (*S. Matthew* 10, 29). There we have the Master's assurance that God lives in the despised sparrow and is aware of its doings. If Christians realized that truth, how profoundly different would be their attitude and behaviour to their younger brethren, the animals? That is the true relation between the animal and the human, the animal is the younger brother of man in God's family. Man, being the older member of God's family, has therefore a

definite responsibility, a duty, to perform. For the older must ever help the younger, as the strong must protect the weak, in a rightly ordered family. When Christians learn to follow the footsteps of their Master they will display something of His compassionate loving-kindness to all created things. Cruelty, giving pain to another living thing, will then be an anathema. Cruelty is the greatest of all sins, and with regard to it the law of Eternal Justice takes no account of established customs. The harvest reaped from deeds of cruelty is the most terrible of all. The fate of the cruel must inevitably fall upon all who cause suffering to animals whether by vivisection, or so-called sport, or other heinous practices of this materialistic age. Man needs to realize that animals are brought into contact with humans because the evolutionary progress of the animal can be greatly helped by human kindness and consideration.

Man's responsibility greatly increases to those animals we draw around us. This may be of two kinds, or rather two degrees. A farmer in the course of his business has to deal with a large number of animals which may be described as semi-domesticated. His duty towards them is clearly to feed them well, to take all possible care to keep them in perfect health, and to see that they suffer no unnecessary pain.

The case is quite different with the really domestic animals which live in the house. They come into intimate

personal relations with us. No one is obliged to keep a dog or cat, but if he does so he incurs a much greater responsibility towards that animal than the farmer has towards any member of his flock. It would be unpardonable selfishness for anyone who keeps such a pet to think only of his own pleasure in connection with it, and not of the animal's development. The domestic animal is in fact a kind of younger child of the family circle—with this difference, that whereas the child is already an individual, self-dependent, being responsible for his or her actions, the animal, with few exceptions, has not yet attained to individualization.¹

THE GROUP-SOUL

The animal is a part, a branch, of a group-life to which are attached a number of other animals. In occult science this is called a group-soul, or group-consciousness, which animates and informs a number of animals simultaneously, whereas each human being is an individual soul, the single expression of a whole soul.

The next step in the domestic animal's evolution is to become individualized, to become a separate soul. This is achieved by its close association with man in the domestic relationship. That is the purpose, in the scheme of things, of the close relationship between man and his domestic pets. Under the stimulating influence of man's stronger mind, and his emotional

¹ C. W. Leadbeater.

nature, similar budding faculties in the domestic animal are quickened sufficiently to cause the creature to break away from its group-soul, and become a separate entity. Thus completing its animal evolution, it then emerges from the animal kingdom, an individualized soul, ready to start on its career in some future human kingdom.

The idea of the animal group-soul should not be strange to us if we closely observe the habits of animals. Emerson spoke of the Oversoul of Nature. If you apply that conception to a group of animals, all sharing one group-consciousness, you will understand something of the *problem of instinct*—an amazing faculty in animals. Animal-instinct for self-preservation is one of the wonders of zoology. I cited an instance of it in the "tester-rat." You have perhaps observed that your pets have an instinctive knowledge of how to doctor themselves when they are sick, and even a better knowledge of how to keep well. Dogs and cats eat certain kinds of grass when they are suffering from digestive troubles. These herbs act as emetics or laxatives for these meat-eaters. In some cases animals go on special diets. For instance, the female mule-deer during pregnancy selects her food as carefully as an expectant human-mother does in similar circumstances under the doctor's orders.

Whence does the animal derive this extraordinary instinct, this faculty of self-preservation? Merely naming that faculty "instinct" does not explain it. Human beings often require years of teaching and example to acquire necessary health-giving habits which the animal knows instinctively from birth. To solve this problem one must admit the existence of the group-consciousness, which gathers experience and develops memory through a number of animals simultaneously and continuously. One group-soul is shared by a number of dogs, another by a number of cats, or horses, and so on. Each animal registers its reactions to life in the group-soul to which it belongs. Each animal is informed by its group-intelligence, and benefits from the store of accumulated knowledge and experience. A hawk swoops down, kidnaps a chicken and devours it. The experience is registered in the chicken group-soul, and all other members of that group-intelligence benefit by the experience—hence they fly to cover when warning is given. This group-intelligence has been named "instinct," and when understood its highly specialized characteristics are self-evident.

The group-soul is somewhat analogous to an Army General. By telephonic and other methods of communication with his several officers on the battlefield, the General

gathers superior comprehensive knowledge of the whole situation. He directs his officers accordingly. Each officer in turn commands his section of the operations, with an intelligence greater than his own local view. The group-soul is the Army General, whilst "instinct" is comparable to commands flashed out from the General's headquarters.

An unwanted cat displays remarkable faculty, when, having been conveyed in a closed bag to a friend's home miles away, it serenely returns to the original home a week or so later, perhaps foot-sore and weary from wandering through many streets, running the gauntlet of ferocious dogs and other dangers. They even have been known to dodge the toll-collectors operating at the Sydney Harbour Bridge. What person, without the slightest direction from street-maps, policemen or strangers along the way, could achieve such feats? There we have an instance of *instinct*: the voice of the group-intelligence—the Army General at headquarters—directing its agent—the cat—with superior knowledge gained from other sources. Does not this idea of the group-soul, or -intelligence, throw a flood of light on that interesting problem? Again, have you observed how a flock of sheep or mob of cattle move as one entity when alarmed?

ANIMALS SURVIVE DEATH

Now let us turn to the question: "What is the fate of animals after death, shall we see our pets in the after-life?" Perhaps you have seen that beautiful drama, or read the story entitled *The Blue Bird* by Maurice Maeterlinck. In a general way that story contains a true description of the after-life of pet-animals. All domestic animals definitely survive the death of their physical bodies. You state: "Some people say that animals have no souls." What is a soul? Is not man's capacity of independent thought and emotion a faculty of the soul as distinct from the functions of his physical body? Domestic pets, most especially dogs and cats, display a remarkable degree of thought and emotion. Such faculties are independent of physical existence and persist after the death of the organic body. The cat, peering through its almost closed eyes, has definite ideas about its mistress. It is often puzzled by human actions—so strange from the animal viewpoint. The dog endeavours to anticipate his master's wishes and to act accordingly.

The dog at my home—of no special breed, or, as Mark Twain said humorously, of several good breeds—used to wait at the gate for me at a particular time each Sunday morning, in order to escort me to the ferry-boat about a mile away. Having performed this courtesy

Tim would then return home alone. I am convinced that Tim distinguishes Sundays from other days, Sunday being the only day he waited for me at that time, knowing that I remain at home on other days. Although not an avowed Puritan, Tim observed the Sabbath with faithful devotion.

Dogs and cats of the family-circle show strong devotion and affection to their superiors. Now it is the capacity to think thoughts and feel emotions that constitutes the soul in man likewise in the animal. When your pet cat or dog develops sufficient strength of mind and emotion to establish independent consciousness it will break away from the foster care of the group-soul and become an independent individual, ready for promotion in the evolutionary ladder of life. Tim, I believe, has attained that distinction. He thinks and acts with originality as an individual.

In all cases, when death strikes away the physical body, the soul—i.e., the intellectual and emotional faculty—persists with the animal as with man. The definiteness and duration of the after-life existence of the animal is determined by its mental and emotional capacity. Those animals that have individualized are in the same category as human beings. They have launched forth on their eternal pilgrimage, and their heaven-life will be of considerable length be-

fore returning to earth to begin their human career. Domestic pets that have not individualized persist individually in the inner world until the mental and emotional strength generated during earth-life is exhausted, when the informing life withdraws into the group-soul. That may occupy months or years of time. So you will most definitely see your pets in the after-life until such time as they are withdrawn into the group-soul, or you rise to higher regions beyond their ken.

In the story *The Blue Bird* you may remember the dog follows his master to a point where he can go no farther, the higher heaven, and so remains behind. It is said of Saint Roque that he refused to enter heaven rather than go in without his dog. The explanation behind that is that that higher world is the plane of abstract thought, and since the dog or pet has not yet developed the capacity to think abstractly he cannot exist in that higher realm.

Finally, you may rest assured that your pets do survive death, and that their love, affection and devotion bind them to you, to your mutual happiness and welfare. Ever remember that spiritual progress is made when we learn to love and help those weaker than ourselves. So be kind to animals.

(Copies of this address may be obtained from the S. Alban Press, The Manor, Mosman, N. S. W., Australia, at 3d. per copy.)

BANISH UGLINESS FROM THE EARTH

BY LUCIA MCBRIDE

WE owe a debt of surpassing beauty. To the whole world we owe the glory of ourselves that the birth of the Supreme be made manifest. The sole reason for our existence is the discharging of the debt of beautification that the unlovely be banished from the earth.

DISCIPLES OF BEAUTY

When it is realized that "beauty is an ultimate aim of the human being," that our goal is to become beautiful in the inner man, widespread ugliness will cease to exist. Worship of great splendour in nature is one of the surest means of awakening a conscientiousness toward the good, the true and the beautiful. If we treasure the after-glow of a pink-and-mauve sky, the sound of a quail's call, the melody of whispering waters, the fragrance of pines, we seek but to pour forth that beauty in our lives.

Contemplate a world where every one is graciously beautiful in thought, word and deed. Gentleness, sensitivity to the evolving life, purity, harmony are the abiding order. This is the world we must eternally strive to realize. It is a pioneer task, this of beautification,

but we are given the help of the invisible hosts. Disciples of beauty attract kindred aspirants who aid in enfolding the whole world in radiance.

A capacity to visualize beauty enables artists in the task of living to offer their lives as symphonies in the great scheme of perfection. Sacrificing themselves for the good of mankind, a sense of discrimination is born illuminating the pathway.

AN ATTITUDE OF LOVING AND GIVING

This developed degree of discrimination determines an awareness for essentials, an intuitive sense for the needs of others. There is a recognition of the basic factors involved in a given situation, of the special gifts to be offered.

Here is an opportunity where time and energy need to be sacrificed, that a person may be helped, here one where money may be given, and another where books and treasures may best be shared. What is needed today more than anything else is an *attitude* of giving, of loyalty, to those persons and organizations worthy of support. Let us remember the advice

of Pythagoras who admonished us to love our family more than ourselves, our State more than our family, our country more than our State, and the world more than our country.

Love is the keyword invoking Beauty on earth. As it is said in the *Fragments* by Cave:

There is but one test of character—the effect we produce on others. Each creature we contact must be left the better for that contact, must have received inspiration and an impulse towards a higher life.

We must be bearers of light to the world. It is easy to cherish the people we love and who love us, but the hard task, the one for which we are on earth, is that of learning to love and inspire those to whom we do not feel so sympathetic. When we begin loving each blade of grass, each crystal pebble, our hearts become filled with the great love of Motherhood whose love goes out to all living creatures.

OUR DEBT OF BEAUTY

To Theosophy our debt should be an endless fount of glory, growing as our understanding grows. Greater culture implies greater responsibility, and when we make our

Lodges a living part of our lives we become exponents of the Ancient Wisdom. When the quality of sacrifice is attained, there will be no need for collection baskets. There are times perhaps when a permanent wave or a new hat are necessary expenditures. There are other times when personal desires are denied for the greater cause of Theosophy. Lodge rooms become really beautiful when they are regarded as important as food and shelter to the individual.

Where there is faith in the great hierarchy of Beings there is love and confidence in righteousness. Inharmonious conditions are welcomed as steps on the pathway to peace and freedom. To those supreme Masters who are the guiding forces behind our Lodges, we ever have as our obligation the pouring out of homage and adoration. Only when each person realizes that he has a solemn and constant responsibility toward every other individual in the world—human, sub-human, super-human—will the existing strife and selfishness be supplanted by peace and brotherhood. We owe beauty; for ugliness must be banished from the earth.

The marriage of Eastern transcendentalism with Western science, and not the triumph of either over the other, is the consummation devoutly to be wished.

CLAUDE BRAGDON

THEOSOPHY AND THE ARTIST

BY J. H. COUSINS

(A Question of Labels)

WAS Michael Angelo, who painted the Sistine Chapel in Rome, a Catholic artist? Were the painters of northern China before Christ Confucian painters? Were the decorators of the temples of South India Hindu sculptors? Were the artists of Ajanta Buddhist mural painters? To what extent, if at all, may an artist be labelled Theosophical? Is there, or can there be, a Theosophical art?

ROERICH AND THEOSOPHY

I have been moved to ask the foregoing questions (though I do not propose to answer them all) by a reference in an important new book on art touching the penultimate question as to the relationship between an artist and Theosophy. The reference is as follows: "Roerich has been called a great Theosophical painter, I believe, but this is somewhat misleading. Most of the Theosophical paintings I have seen, go off into smoke, whereas Roerich's pictures stand four-square on the most solid foundations."

Naturally my mind was challenged by this miniature essay on art,

Theosophical or otherwise, as I happen to have been one of the first to call Roerich "a great Theosophical artist" in the brochure by me entitled *Two Great Theosophist-Painters*, which was published by the Theosophical Publishing House, Adyar, for the 1925 Jubilee Convention, shortly after the painter's visit to Adyar to present his picture, "The Messenger," to Headquarters as a nucleus of a Blavatsky Museum. The brochure was based almost entirely on a study of the painter's writings available in English at that time. I had observed the Theosophical bent in his mind during his visit to Adyar, when it was my great privilege to welcome the artist and receive his painting on behalf of the President, Dr. Besant, then on tour. I saw the Theosophical attitude in the translations of his writings in verse and prose that were then beginning to be published. And I concluded that, if the attitude to life of a great painter (he was then accepted as such by eminent critics, and I accepted the critics) was in effect Theosophical, and he had apparently no objection

to the association of his painting with the Headquarters of the Theosophical movement, he might legitimately be called "a great Theosophical artist." Later the painter frankly identified certain of his Himālayan works with the Rishis behind The Theosophical Society; and the 27-storey building in New York that housed the Roerich Museum was called The Master Building. Such recognition is usually regarded as specially Theosophical.

A POINT IN ART-CRITICISM

A nice point in the art-criticism of the future is here involved, which, though stated in terms of a person, has general implications bearing on the growing number of artists attracted by the Theosophical outlook on life, and the growing number of Theosophically-minded individuals who are becoming interested in the arts and viewing them in the light of the Theosophical idea.

Let it be said as a preliminary to a consideration of the question of labels here raised, that the author of the monumental work referred to (*Roerich*, by Barnett D. Conlan, published by the Roerich Museum, Riga) is not an unreasoning opponent of Theosophy. He says:

Theosophy has come to mean a great many different things since the time of Plotinus. On the whole, they are live things, and most of those who attack these movements with the facts

and figures of crystallized creeds hardly ever produce anything inspiring themselves.

All the same, while acknowledging the friendliness implied in this statement, it should be pointed out that Theosophy may no more be limited to Theosophical movements than the "eternal Veda" may be limited by the "man-made Vedas." Theosophical movements may come and go; Theosophy as human reception and interpretation may change, must change: but the essential Theosophy, the presumed inclusive reality towards which all knowledge, experience and expression are moving, may be taken as unchangeable. "Nevertheless," Mr. Conlan adds to the sentences quoted above, "Roerich's work has a wider appeal than 'theosophy.'"

Just what is meant by this comparison of appeal is not easy to realize. It can hardly be quantitative, otherwise it would put the artist's work in the same category as a year's circulation of a sensational newspaper contrasted with a year's output of Theosophical literature. It can hardly mean that the artist's painting has a more extensive intellectual or emotional content than Theosophy as expressed in Theosophical literature. Mr. Conlan himself rules out intellectual statement from Roerich's work. He says: "Roerich has too free a conception of things to paint a symbol or meaning. He may have

gone deeply into the thought of Confucius and Lao-tzu, but he is too genuine an artist to give us an intellectual symbol of these things." He may also, it may be added, have studied Theosophy, but his art cannot, by virtue of its limitation to sight and a static pictorial moment in the flux of life, convey the intuitions, concepts, expressions and applications of Theosophy. Karma cannot be painted: to do so it would have to stand still—and then it would not be karma.

The most, I think, that can be said on this matter is that a painting of the ordinary visual kind, since it does not call for thought, as a Theosophical formulation does, is likely to awaken some pleasurable reaction in a larger number of people than a Theosophical utterance would do. Yet even this is not the whole truth. Very few who look at, or even enjoy, a painting, get all its significance. Mr. Conlan tells us that "it took the painter, Henry Matisse, 37 years to fully explore all the æsthetic values in one of Cezanne's large compositions." He believes it may take as long to appreciate "all the values in much of Roerich's work." But, he adds, "the reasons for this are of quite a different order."

THE ARTIST'S OUTLOOK ON LIFE

These reasons are not simply because Matisse was Matisse and Cezanne was Cezanne, while Roer-

ich is Roerich. They arise out of certain distinctions between the artists in their outlook on life, and their affinities with or divergencies from certain identifiable modes of thought and moods of feeling, which make the matter much more complicated and much more interesting than a simple *fait accompli* of personality. That there are values other than those of the purely æsthetical order in Roerich's work is averred by Mr. Conlan in the above quotation. If, for the understanding of the relationship of these values to those that are current in our time, we ask, Are they materialistic? the answer is, No. Mr. Conlan himself writes that Roerich "looks upon the forms of this world from a sphere of intense spiritual effort and activity, which gives his work a unique quality where colour takes on a supernatural glow." Roerich's affinity is, therefore, with what may be called the spiritual values of life.

But because of diversities of time and place, these spiritual values are not universally and uniformly accepted. Their typical expression is in the religions. It would, however, be a mistake to limit the future assessment of the values inherent in Roerich's art to the Christian standard of spirituality because he had sympathetically painted personalities and events in the Christian tradition, such as

Saint Sergius and Saint Joan. With equal sympathy and understanding he painted the Buddha and Krishna, Lao-tzu, Confucius and Mohammed. But this does not mean that the artist sympathized with the exclusions and superiorities and superstitions developed during the histories of the faiths. Nor does it mean that, because he recognizes all the faiths in his sympathetic delineation of their founders, he is indifferent to religion, and has no affinity with any of them. Mr. Conlan tells us that Roerich believes in the coming of the Maitreya Buddha. He tells us also of his arrival at the idea of the spiritual unity of life held by the wise of old in India, to wit, the Vedantic seers.

With these very definite affiliations of the mind of Roerich with recognized expressions of religion and philosophy, the assertion that "Roerich's outlook on all the movements of today is absolutely above prejudice," is not convincing. He has the Vedantic "prejudice" of the spiritual-unity point of view which drastically differentiates his outlook and conduct from that of individuals holding other intellectual views. He has the "prejudice" of believing in the coming of a great being which is not accepted by any of the groups of Christians.

To lift the artist out of reach of label-fixers Mr. Conlan adds to the above half-sentence, ". . . and one

would no more think of fixing a political, religious, philosophic or artistic label to him than to the earth itself," though it was once labelled flat and is now labelled spherical. On the specific matter of a Theosophical label, Mr. Conlan says: "Roerich is, first of all, a great painter, after which he may be many things, he may even take an interest in the best type of theosophical literature, but I do not see any need to fix a label on him."

It is an interesting fact, however, that Mr. Conlan has himself done quite a lot of label-fixing on Roerich. He has labelled him a *great* painter, and indicated that his greatness is something more than technical. He has stuck on him two blank labels that those who know can fill in as *Buddhist* and *Vedantist*. He has labelled him a *Russian* painter, a *Chinese* painter, a *Brahmanical* painter, and a *spiritual* painter—"certainly one of the most spiritual of masters since Leonardo and Blake," Leonardo who was labelled myriad-minded, and Blake who was labelled mystical.

Behind these apparent inconsistencies there is, I believe, a repugnance, which I heartily share, to the placing of restricting sign-boards on the road-side to an artist's reality, thereby intimidating and distorting the responses of spectators and at the same time declaring that the

artist's expression is shackled to a foregone conclusion. Such repugnance is natural in a poet such as Mr. Conlan is, as well as an informed and travelled art-critic. Despite the surface inconsistencies that I take to arise out of emphasis, Mr. Conlan has no absolute objection to labels as such; and it is the nature of the labels that he himself has affixed to the artist that has given me the clue to his repugnance: his labels indicate various degrees of liberation, intellectual, emotional, æsthetical.

Such labelling is helpful to the understanding and appreciating of an artist's work. It should not, of course, be impulsive or freakish: it should be based on demonstrable relationships between the characteristics of the artist and the world to which he owes all but his own distinctive genius: it should be based also on the cross-relationships of the various elements of his make-up, of his thought to his feeling, and of both to his expression in his art and in his life.

ROERICH IS A THEOSOPHIST

If an artist, for example, by intellectual conviction or birth-gift, sees all the details of life and form as variants of a few root-principles that themselves are only valid by reason of their inner unity, his attitude to, say, religion will be radically different from that of individuals who think otherwise, or

who, more usually, do not think at all. He will recognize the eternal verities that all the religions express. He will revere the founders of the religions. He may adopt one of them as a congenial mode of reinforcing his personal aspiration in this interval in religious history between the emergence in time and place of the various faiths, and the future synthesis of religious experience and its application in a world-religion. But such an artist (we may justifiably label him monistically-minded) will not assent to the claims of exclusive universal validity made on behalf of certain of the religions, or to the exaltation of one founder to the degradation of the others.

This is, as I understand it, the fundamental attitude of Nicholas Roerich; and to indicate it, not as something to which he must hereafter conform, but as a means of realizing his quality and interpreting his meaning both as artist and man, seems to me to be a right of the serious student of his work. It happens also that the above is the fundamental attitude of Theosophy, and distinguishes the Theosophical label from those to which Mr. Conlan has a justifiable repugnance. The Theosophical label guarantees that the contents of a receptacle labelled *Theosophical* are the elixir of the spirit, whatever be the name of the owner that

is engraved on the receptacle: Shankaracharya, Plotinus, Blavatsky, Besant, Bragdon, Scriabine—or Roerich. It gives no suggestion that either the elixir or the owner of the receptacle containing it has a special leaning towards one or other of the ingredients of the elixir. And the labelling does not assert that the elixir in the Blavatskian or the Emersonian receptacle is the only elixir. "The wind bloweth where it listeth"—but he would be an obtuse listener to the wind who held that its only voice was heard among the cedars of Lebanon, and who ostracized the equally foolish listener who contradicted those who denied that the true voice of the wind was heard only across the desert spaces of Arabia, and who maintained that the veritable voice of the wind was only to be heard through a rent in a paper window in Japan.

We come back to the statement that opened this unilateral discussion of the relationship of Theosophy and the artist. Mr. Conlan thinks it misleading to call Roerich a Theosophical painter because most of the Theosophical paintings that he has seen "go off in smoke." I have, I think, given good reasons for referring to Nicholas Roerich as a Theosophical painter because the typical attitude of his mind to life has the special characteristics of the Theosophical attitude. The main slope of that attitude is to-

wards the unity that underlies diversity. A study of Roerich's 5,000 paintings from this point of view would yield much valuable material for the future art-criticism. But since that unity extends beyond the frontiers of the visible and tangible, the discovery and interpretation of many things formerly regarded as creations of the imagination has become a keen Theosophical interest.

THE INSPIRATION OF THEOSOPHY

Certain artists, responding to the liberation and exaltation of these discoveries, have accepted them as new nomenclature for their creative expression. Some have depicted Masters. Æ painted daivic and elemental beings. The recent uncovering of wall-paintings of this kind by Æ and W. B. Yeats in the former rooms of the first Irish Lodge of The Theosophical Society, in Dublin, shows what art Theosophically inspired and illuminated may attain in imaginative splendour and æsthetical beauty. Other artists, responding to the infinities that Theosophy has opened up to them, have painted pictures that, in their quite legitimate indetermination of form and colour, are the antithesis of the assurance, limitation and clarity of materialistic determinism. To ask for clarity and solidity alone in painting would be to advocate technical sectarianism.

Let it be added that certain of Roerich's paintings have also an imponderable element, (the shadow of the Teacher, rock-forms simulating the animal kingdom, etc.) in affinity with similar paintings labelled Theosophical. On the other hand, among avowed Theosophical paintings there are some that are as solidly founded as

anything of Roerich's. Delville's "Forces" (a familiar topic of Theosophical study) is one. So is his "Prometheus" that he painted under the inspiration of that Theosophical work, *The Secret Doctrine*, a work that inspired another masterpiece in another art, Scriabine's symphony, the Poem of Fire.

TWO RARE PAMPHLETS—COPIES WANTED

Through the favour of Mrs. A. Gardner, General Secretary of The Theosophical Society in England, the Adyar Archives have come into possession of a rare pamphlet, of which there was no copy, either in the Archives or in the Adyar Library. For this welcome gift due thanks are offered to the donor.

Isis Further Unveiled is the title of the booklet, and its author is K. R. Sitarman, son of S. Ramasvamier (d. 1893) who was a disciple of the Mahatma M. It is an attack on H. P. B., and it publishes, besides the Mahatma's portrait and two facsimiles of his handwriting, a number of his letters to his pupil. The latter have been reprinted in the second series of *Letters from the Masters of the Wisdom*.

The pamphlet was printed at Madras in 1894. The copy presented to the Archives ends with page 38 in the middle of a word—"con" [cerned?]. From the context it is inferred that not much more is to follow. If anybody possesses a complete copy, it would be well to make an accurately typed copy of the last page(s) from 39 onwards, and forward it to the Adyar Archives.

I have been so fortunate as to be able to collect quite a number of documental facts regarding the story of S. Ramasvamier, which will on many points complete the insufficient and correct the wrong data given by the author. As the due presentation of these facts will take more room than is available for it in our journals, and as the whole represents (at least in my eyes) a most interesting chapter in the early history of the Theosophical movement in India, it is hoped that it may appear separately in pamphlet form.

Another rare pamphlet is H.S. Olcott's *The Poor Pariah*, printed in 1902 (pp. 32). So rare indeed that neither the Archives nor the Library have a copy. I came across one incomplete copy on a visiting tour to the practically unknown Buddhist Communities in South India, mostly consisting of those same "Poor Pariahs," who have been the President-Founder's pet children. Wherever I went I found his memory still green among them. If anybody can present a good copy of the pamphlet, the Library will tender him or her its grateful thanks.—A. A.

1940—JUBILEE YEAR

BY ARYA ASANGA

I AM writing these opening lines on the first day of this New Year 1940, the Diamond Jubilee Year of The Theosophical Society in India and Ceylon. The year that has just closed was in a way also a Jubilee Year, as it marked the transferring of the Headquarters of the World Society from America to India, just sixty years ago. But it was not before the next year that the parent trunk of the Tree of Theosophy, nearly lifeless at the time of its transplanting from western into eastern soil, gained new life and vigour, sprouting again and shooting forth new branches in every direction, till now it overshadows the greater part of the globe.

1. THE FOUNDERS COME TO INDIA

After having founded The Theosophical Society in New York, 17 November 1875, and having published two years later her first great book, *Isis Unveiled*, H.P.B. and H.S.O. received "orders" from the Adepts to go to India.

The first definite intimation that their future destiny lay there seems to have come to them as early as the last day of February 1878, when Colonel Olcott wrote in his Diary: "Morning. Received order from

1/3. to go to —, and begin at once preparing. Things would shape themselves favourably. I would have chances to make money at once. Went down town, and before I got home, had 4 chances turn up."

The next day told the same story: "More business chances develop today. The hand of 1/3 ∴ distinctly seen in this change of affairs." And April 1 brought further orders: "Visit from ∴ 1/3 and counsel and orders about C.C.B., the Ceylon Buddhists, etc." This was followed on May 15, after he had packed some books to be shipped to Bombay, by the note: "The needle begins to point toward the pole," that is, towards India, or rather India-Tibet, Mother India and Father Tibet, the Mystic Pole indeed for this our world of the Fifth or Aryan Race.

The meaning of the mathematical formula "1/3 ∴" is, of course, "one-third of the triangle," here the "Luxor Triangle," that is the "three Masters" of the Egyptian Branch of the Brotherhood of Luxor,¹ who "had me under scrutiny," wrote the

¹ Under 19 June 1878 the Colonel wrote in his Diary: "H.P.B. declares Luxor ∴ to be a section of the Grand Lodge of which she is a member and etc. etc. (Important)." H.P.B. had already said so much three years before. See CW, I, 73.

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Colonel. The particular One meant here was the Master Serapis, "the youngest of the Chohans," as H.S.O., and "our beloved younger Chohan," as his Brother-Adept K. H. called him, under whose "orders" the Colonel was then more particularly "studying and working."¹

December 17 the Founders at last sailed for the Promised Land, and set foot on Mother India's sacred soil, at Bombay, 16 February 1879. It was there also that on March 7 they established their Headquarters, first in a little house in the Girgaum Back Road, 108, later in the Crow's Nest on Breach Candy. Immediately they displayed that tremendous activity for the propagation of Theosophy to which alone its subsequent success was due.

New York and America had for the time being proved a failure. The Society's active membership there had dwindled down to two loyal but inactive workers, not counting the Founders themselves.² And the English Branch, which could and can still boast to be the oldest of all, as yet showed also very little expansive energy.³ How different it proved to be in India. Soon the membership began to exceed the hundreds, then the thou-

¹ ODL, I, 76. For the other two-thirds of the Triangle see LMW, II, 12; GBT, 14. See also ML, 10, and BL, 389.

² ODL, II, 211.

³ Ibid., I, 475.

sands. Everywhere new Branches and sub-branches sprouted forth, growing ever greener leaves.

Nowadays we call these Branches "Lodges" and "National Societies." How much more natural, living and beautiful is the old simile, and free from the virus of racial, national and political distinctions. I wish that we would return to the old terminology, emphasizing the unity instead of the diversity, the oneness of the Tree of Life. I wish that we would speak of the Indian Branch, and the English and the American Branch of the Tree of Theosophy, instead of using such lifeless words as "Section," or the still less desirable "National Society."

As said, the spreading of Theosophy in India was not accomplished without great exertions on the part of the Founders and their handful of loyal co-workers. The second month after their arrival saw both the Founders on their first visit to the North. In May they were back in Bombay to start THE THEOSOPHIST, the first number of which appeared on the 1st of October, in which month A. P. Sinnett's famous correspondence with the Mahātmās also began.

Followed, November 29, the celebration of the fourth anniversary of the Parent Society, the first on Indian soil and in the new Headquarters.⁴ December saw the

⁴ Ibid., II, 112-113.

Founders again in the North, on a short visit to Allahabad, to make the personal acquaintance of the Sinnetts whom they had not yet met in the flesh.¹ After that "Benāres the Holy" was visited. Back in Bombay, "the first formal meeting of the Theosophical Society as a body in India, was held, 4 January 1880, in the Library."²

Here again the Parent Society, or rather The Society as a whole is meant. An Indian Section or Branch as such was not yet created. So far the Theosophical movement had worked hand in hand with the Ārya Samāj, and apparently did not yet wish to enter into direct competition with the sister-movement, by establishing independent branches of its own organization. But soon the relations between them became strained because of the narrow orthodox Hindu standpoint of the Ārya Samāj, as distinguished from the Universal-Brotherhood principle embodied in the First Object of The Theosophical Society. The need for the latter to go its own way became more and more felt.

So it came that shortly after the anniversary of the Founder's arrival in India, the first Indian Branch was formed. On the eve³ of that anniversary, the Colonel wrote in his Diary:

¹ ODL, II, 115.

² *Ibid.*, II, 138.

³ Rather the "night" of the 15th, or the "morning" of the 16th. The Diary-notes under the former date close with the remark: "Worked at the desk until 2 a.m."

"Anniversary the First

"One year ago today our party of 4 persons landed on Indian soil. During this period how many obstacles have been surmounted, how many enemies beaten or won over, how many friends made! A busy, busy year it has been. Its close finds our T.S. stronger than ever before, and with a splendid future beaming before it. We have done some good, will do far more. Ah! India, thou stricken land, thou needest all the help that the least of thy well-wishers can give thee! Well, so be it: a wise hand guides the helm."

Four days later, February 20, the President-Founder issued the Charter under which the Bombay Branch was regularly established, 25 April 1880.

2. THE BOMBAY (INDIA) T.S.

It is from the latter date, or as we shall see further on, from 2 May 1880, that the Indian Section or Branch of the Theosophical Tree may be said to have taken its rise. As such this date is second in importance only to the arrival of the Founders in India 16 February 1879, while the third great date is the transferring of the Headquarters of The Society from Bombay to Adyar, 19 December 1882. Compared to these three memorable days all other dates seem to be of lesser importance.

The founding of the Bombay Theosophical Society marks a new

era in The Society's history in India, namely, its coming of age as it were, its complete independence and emancipation from the apron-strings of the Ārya Samāj. Enlarging on the record of the event in his MS. Diary, the Colonel some twenty years later describes the Bombay Branch as "the pioneer of all our Indian, in fact, of our Oriental Branches, and the third on the list of the whole Society; not counting New York, which was still *the* Society. The two Branches older than that of Bombay are the British and the Ionian, of Corfu."¹ There is no doubt that the last remark regarding the seniority of the Ionian Branch, is not correct. The old Colonel's memory has here forsaken him.

Amongst the "important events in the Society's history [which] occurred during the month of April" 1880, Colonel Olcott mentions, besides the founding of the Bombay Branch, "the issue of a Charter to Signor Pasquale Menelao and associates of Corfu, Greece to regularly organize the Ionian Theosophical Society."² This can only mean that the Corfu Branch was *not yet* actually "organized" or founded, but was *going* to be so created. The "Charter" issued by the President-Founder to Signor Pasquale has therefore the character of a warrant or authorization. The Colonel's

¹ ODL, II, 152.

² THE THEOSOPHIST, May 1880, p. 214.

MS. Diary gives us the exact date on which this Charter was issued. Under 7 April 1880 we find the entry: "Drafted Charter for Corfu Branch."

Now a similar Charter as that of the Grecian Branch had been issued for the Bombay Branch, some seven weeks earlier, and in nearly the same words, namely "to organize a Branch of the Theosophical Society at the aforesaid place."

I have not been able to ascertain on what date exactly the Corfu Branch was actually established, or regularly organized, but considering the date of its Charter, Bombay, 7 April 1880, it seems hardly possible that it was founded before the 25th of that month, when the Bombay Branch came into existence. Even without taking into consideration that the Ionian Branch was subsequently "dissolved July 1900,"³ the Bombay Branch is from both points of view—the date of its "Charter" of authorization, as well as the date of its "Charter" of foundation—the older of the two, and the second, instead of the third, or the roll of the Parent Society.

As to the "Charter of Foundation" of the Bombay Branch, the

³ Entry in the "Register of Branches" in the Archives at Adyar. The "Date of Charter" of the Corfu Branch in this Register is given as "1878 or 1879." This double date proves that the Register was made up at a later period, when the earlier dates were not any longer known with certainty.

following extracts from the President-Founder's MS. Diaries give us an exact idea of how on three successive Sundays the Bombay Branch was regularly "organized" or founded, and its foundation ratified by the "Parent Paramount Power," as the Master called The Theosophical Society.¹

18 April 1880

"At 3 p.m. a special Meeting of T.S. at which it was voted to organize the Bombay Theosophical Society and the following Officers were elected for the current year.—President G.H. Deshmuk; Vice-Presidents Kallianji Narayanji, Moolji Thackersy, Keshow Nurshing, K. N. Seervai; Framroz R. Joshi, Secretary; Krishnarao N. Mavalankar, Treasurer."

25 April 1880

"A special meeting was held of the Fellows to properly organize the Bombay Society—the proceedings last Sunday having been mismanaged and irregular. After long talk and the discussion of many objections it was noted to found the Bombay Theosophical Society and the following officers were elected—President Keshowrao N. Mavalankar [the father of Damodar]; Vice-Presidents Seervai and Gopalrao Hari; Secretary Framroz R. Joshi; Treasurer Krishnarao N. Mavalankar; Council, E. Wim-

¹ ML, 14.

bridge, Mooljee, Patwardhan Warden, and Jabouli."²

2 May 1880

"Meeting of T. S. Adopted By-Laws. Installed officers. Delivered Charter (splendidly engrossed by a Portuguese copyist) to the President, Mr. Keshow."³

Though the place where these things happened is not expressly mentioned in the above extracts, there seems every reason to believe that they all took place in the then Society's Headquarters, 108 Girgaum Back Road, "in the Library."

A further peculiarity about the Bombay Branch is that it was not a mere local Branch for the city of Bombay, or what we nowadays call a Lodge, but that it had provincial dimensions. As the Colonel wrote in THE THEOSOPHIST: "It will be under a special charter and have jurisdiction over the Theosophical affairs throughout the Bombay Presidency. Increasing demands upon the time of the executive officers of the Parent Society made the latter step necessary, and the effect will doubtless be most salutary."⁴

Let us compare the case of the Bombay Branch with that of the English or London Branch. "The formation of the British Theosophical Society in London (now called

² An identical list of Officers appeared in THE THEOSOPHIST, May 1880, p. 214.

³ It is a pity that the Bombay Branch has lost this Charter, so that we do not now know how it was exactly worded.

⁴ Loc. cit., May 1880, p. 274.

the London Lodge, T.S.), occupied a good deal of my attention during the early months of 1878," writes the Colonel. This refers evidently to the preliminary discussions and probably to the issuing of a "Charter of authorization" for establishing such a Branch.

Then the Colonel continues: "This, our first Branch, was finally *organized* on June 27," and he ends by saying: "My official letters *recognizing* the British Theosophical Society and *ratifying* the proceedings at the above reported meeting, were written July 12, 1878."¹

The same procedure was apparently followed in the case of the Bombay Branch. So that, what stands out from all this is the fact that the "recognized" date of birth of the Bombay Branch is 25 April 1880, and that its foundation was "ratified" by the President-Founder on 2 May 1880, on which date it was presented with its "Charter of foundation." Before the first date the Bombay T.S. cannot be said to have been in existence. It is that date therefore, or that of 2 May 1880, which alone can be considered as the birthday of the Bombay Branch.

And what is more even—it is from that date also that the whole Indian T.S. may legitimately be

said to have taken its birth, just as the British Section took its rise from the English Branch in London, fully born 12 July 1878 or rather born on June 27, and "confirmed" on July 12.

3. THE GALLE (CEYLON) T.S.

Not less interesting than the birth of the Bombay Branch, is that of the Galle Branch, not only next in age to the former but, because of the active part played by the Bombay Branch in its formation, also its adopted if not its natural child. Yet its known history reaches farther back and to a more august source than that of its adoptive mother. Even before the Bombay Branch had been formed, the Colonel had recorded in his MS. Diary, 16 April 1880: "Orders received to go to Ceylon to organize Branch." The "orders" came of course from the Adept Brothers, and as we shall see were speedily acted upon.

I have even the feeling that probably because of these same orders the actual founding of the Bombay Branch was "speeded" up. The President-Founder had issued his "Charter of authorization" on February 20, but nothing much seems to have been done up to April 16, when the Masters' orders for the Ceylon Branch came. I can see the Colonel hurrying things up, so that two days later the Bombay Branch was actually organized,

¹ ODL, I, 473-5. Italics mine. This London Branch, later known as the London Lodge, according to the Register of Branches in the Archives, resigned its Charter 25 March 1909. It was re-issued, 23 November 1911, to A. P. Sinnett.

though the proceedings proved later to be irregular. However, the next Sunday this was remedied, and the following Sunday the foundation ratified.

And then the new Branch, before whom Colonel Olcott will have laid bare his plans about Ceylon, took its first and most important measure, in deciding actively to co-operate in the founding of the Ceylon Branch, by sending a delegation from its ranks, along with H.S.O. and H.P.B., to the sister-island in the Indian Ocean. Not counting the Founders, of whom one was a Russian and the other an American, the delegation consisted of three Hindu, two Parsi and one English member—Damodar K. Mavalankar, Purshotam and Panachand Anandji; Sorabji P. Padshah and Ferozshah D. Shroff; and E. Wimbridge. It was a practical demonstration of active brotherly interest between North and South, East and West, of co-operation between peoples of different races and religions, as enjoined by the First Object of The Theosophical Society. And it was reciprocated with enthusiasm the next year by the Singhalese in founding the Tinnevely Branch.

The party sailed May 7 from Bombay, disembarked ten days later at Galle, and again eight days later, 25 May 1880, in a temple of the Ramanya Nikaya at Galle, the Founders took pansil from the

venerable Bulatgama,¹ thereby making "public profession" of Buddhism, as the Colonel expressed it. Later in the same day the Galle Theosophical Society was founded, the third or fourth in seniority on the list of the World Society. With it arose the Ceylon Branch of the Theosophical Tree, exactly one month after the Indian Branch had sprouted forth.

The President-Founder's MS. Diary gives the following record of this memorable day, 25 May 1880: "The whole day occupied in visits. Took chota hazri early, Latchkey [nickname for Damodar, because of his extreme thinness] bought finger rings to the value of Rs. 200. Went to a country place of Mr. Edmund Gooneratne, Mudeliar, to breakfast; returning stopped at a temple of Sumanatissa's where a collation was spread and a great crowd assembled. An arch bearing the words 'Welcome to the members of the Theosophical Society' was erected. H.P.B. and I formally and publicly worshipped in the temple, offering flowers and repeating the 5 Precepts of Buddha. People shouted applause. At request of priest made a short address. Then to another gentleman's to tiffin. Then home, and held meeting of T.S.; initiated first eleven Fellows, organized the *Galle Theosophical Society*, and elected as Secretary

¹ Not Dhammarama, as has been said elsewhere, GBT, 220; ODL, II, 167, 220.

P.C. Wijeratne, and as Treasurer Mr. S.P.D.B. De Silva. Received first Rs. 100 towards Publication Fund of the Buddhist Branch T.S. and handed it over to Treasurer. At 9 sat down to dinner with Mr. Wijeratne and his mother, and at 1 went to bed."

The Galle Branch was only the first of a series of Branches established during this first great tour of the Founders through Ceylon. Seven others followed suit before the tour was finally concluded. Their names and dates of foundation, according to the Colonel's MS. Diary, are:

May 25: Galle
June 8/16: Colombo
June 13: Kandy
June 17: Lanka¹
June 20: Panadure
June 23: Bentota
June 28: Matara
July 10: Welitara

4. THE PUNJAB T.S.

When in July the Founders returned to Bombay, and H.S.O. looked back upon the past, comparing it with what they had achieved in the East in a little more than one year, he wrote: "By degrees we regained our lost ground in India [and Ceylon]. In America things were at a standstill: nobody there having at that time the ability or energy to push on the move-

ment. More than ever the evolutionary centre was confined to us two, and the only hope of the survival of the movement was in our living on and never permitting ourselves to flag for a moment."²

The success in the South emboldened the Founders to try a further issue with the Ārya Samāj in the North, where its influence and organization were strongest. In August they paid another visit to the Sinnetts, and the following months travelled further through the Punjab and the United Provinces. Several unorganized Branches of The Society were already in existence in these and other parts of North India.³ The example of Bombay was now followed in the North; and a Provincial Branch established at Lahore, in which the local Branches of the Punjab were as it were amalgamated into one organization. This was the Punjab T.S., organized 25 November 1880. Under that date the Colonel's MS. Diary has the following entry: "Meeting held at 4.30 p.m. to organize the Punjab Theosophical Society. Present nine persons. Organized, elected Officers (in part, left vacancies to be filled later on) and adopted the T.S. Rules for government of the Branch."

It is the last shoot from the Theosophical Tree in 1880, the

¹ "Composed of Freethinkers bent on studying Occultism," says the Diary.

² ODL, II, 221.

³ See f.i. ODL, 259, 265, etc.

year of which we are going to celebrate the Diamond Jubilee in the current year. I may therefore consider my present task finished. But for completeness' sake I will add a few more dates up to the third great event in the history of The Theosophical Society in India, already mentioned before, namely the establishment of its new Headquarters at Adyar, 19 December 1882.

From the Colonel's MS. Diary I have been able to collect the birthdays of the following Branches, founded by him up to that date.

23 October 1881: The Tinnevely T.S.

25 January 1882: The Poona T.S.

22 February 1882: The Jeypore T.S.

27 February 1882: The Meerut T.S.

3 March 1882: The Bareilly T.S.

10 March 1882: The Chohan T.S.
(Cawnpore)

6 April 1882: The Bengal T.S.
(Calcutta)

27 April 1882: The Madras T.S.

There were many more in existence, but their exact dates of organization have escaped me so far. When the President-Founder celebrated for the last time at Bombay—before the transferring of the Headquarters to Adyar—the seventh anniversary of the Society, 7 December 1882, he invited all these Branches to have themselves represented by delegates at the gathering. And "thus was

inaugurated the system of Annual Branch Conventions which is now universal," wrote the Colonel.¹

If I understand these words rightly, they must mean that from this day the "General Conventions" of The Society as a whole, in which all the Branches participate individually as it were, take the place of the Annual Conventions of the Parent Body alone, that had been held up till now. This then is another memorable date in The Society's history.

At that moment there were altogether 39 Indian and Ceylonese Branches, of which 15 were actually represented at the Convention by member-delegates, but all were represented around the Hall where the meeting was held by "39 metal shields, painted blue, upon which were inscribed the names of the Branches of the Society which have been formed in Asia, since the arrival of the Founders in India in the year 1879," said the Colonel in one of his addresses on that occasion.²

Ten days later the Founders left Bombay for Adyar, their new home.³

¹ ODL, II, 392.

² Seventh General Report, p. 2.

³ ABBREVIATIONS. ODL: *Old Diary Leaves*. LMW: *Letters from the Masters of the Wisdom*. GBT: *The Golden Book of Theosophy*. ML: *The Mahatma Letters*. BL: *Letters of H. P. Blavatsky*. CW: *Complete Works of H. P. B.*

THEOSOPHY IS THE NEXT STEP IN LAW

BY FRANCISCO BUITAGRO DIAZ

THE Theosophical characteristic that where all duties are fulfilled, there all laws are demonstrated, must be also a characteristic of all judicial concepts of the future. In the new codes preference will be given to the idea of duties above that of laws. That which is now considered to be within the voluntary limits of charity will have to form an integral part of the obligations of every citizen to others.

The rituals and solemnities which ordinarily form a necessary part of the majority of deeds and contracts will disappear as far as possible, being simplified to the ultimate, thus expediting transactions to a considerable degree.

In the administration of the future laws will have greater elasticity and will be applied by men of wider vision. They will give greater power of discrimination to the judge, and of escape from the merely judicial interpretation, taking into account always a greater number of aspects and shades of opinion in every case.

In penal matters law will increasingly consider the criminal more than the crime, and discard entirely the idea that every reputed criminal act should have attached to it the same penalty in every case regardless of the criminal himself. In modern medicine the idea that every illness of the same kind should have the same treatment, re-

gardless of the temperament of the patient, has already disappeared.

Gradually law will progress towards the Theosophical conviction that every man acts in accordance with his state because of his incarnation and of his Karma, that the penalty is not an expiation nor the satisfaction of vengeance, nor scarcely even a reparation, but a means of defence and of social reclamation. The penalty will no longer be a punishment but a work of education and regeneration, of consideration of the delinquent as more in need of love and kindness than his contemporaries who are more highly evolved. Physical coercion will have as its limits strictly the need to prevent new aggressions, and to subject the patient temporarily to adequate treatment, adapted to his case.

The death penalty will be abolished as soon as the conviction of the grand and necessary solidarity of all beings has penetrated human consciousness, and in a more restricted way the solidarity of all men. Death does not prevent the further doing of evil, nor does it change the mood of the criminals, while it even deprives society of the power to hinder their activities.

Prisons will be converted little by little into mental sanatoriums where the residents will be regenerated, reformed.

The judges and tribunals employed necessarily upon the laws of "thine

and mine," will in time have more the character of friendly counsellors desiring above all to procure fraternal agreement between the parties, making them understand the legal aspect of the question and bringing about a common conviction in every case.

The conception of equity will also take a greater place and will secure the examination with reference to it of the hard and inflexible rules of justice. Greater elasticity in administration will acquire in the hands of understanding and honest judges something analogous to the consideration of a father in the misunderstandings or disagreements of his sons.

As the immediate step in civil law, influenced by Theosophy, there will be the almost complete disappearance of the old laws regarding marriage and inheritance. All injunctions will have as their aim a more just and proportional distribution of goods insofar as these are the means through which man develops his destiny upon the

earth, and they will so much affect the laws of inheritance, that it will be difficult for a great accumulation of goods to be in the hands of one person.

Ownership will then tend constantly to lose its character of absolute exclusiveness and to progress towards the Theosophical ideals of impersonality—disinterestedness—and of fraternity. Property will consistently have rather to serve the greater number in respect to obligations, rather than be held on considerations of the absolute rights of the owner. The Theosophical ideal will make for the understanding that goods have also the social function of service to the community, an idea more worthy of consideration than that which has been given by the laws of entail now prevailing, dominated as they now are by conceptions of occupation work, inheritance or contract.

To sum up, Theosophy will radically influence law in the way of Brotherhood, and of greater disinterestedness.

A NOTE ON "GUIDES"

Guides are for the most part ordinary people. The fact they are on the other side does not make them omniscient. The spiritualist like everybody else must use his judgment as to the quality of the advice given and test it by his own experience.

Once a person becomes credulous simply because he has no means of judging, naturally he will find himself often led astray by people on the other

side who are only too glad to pour their ideas upon people who will not weigh them with discrimination, but will use them whatever they are.

There are also quite a number of so-called guides on the other side who very much enjoy "pulling the leg" of their physical audiences.

G.S.A.

10 October 1939

CORRESPONDENCE

AUX FORCES MORALES QUI GUIDENT LE MONDE

EN cette heure où le monde sombre à nouveau dans les horreurs de la guerre, où les espoirs fondés sur la raison humaine s'effondrent, où une période de ténèbres dont nous ne pouvons prévoir l'étendue, ni la fin, s'est ouverte pour l'humanité, nous Théosophes, adressons nos ferventes pensées vers Ceux, Qui, il y a 64 ans, ont fondé notre Société dans le but de répandre la fraternité parmi les croyances et les peuples.

O Vous, Qui présidez à l'évolution des hommes vers le Bien et le Progrès, Vous Qui sur les plans supérieurs de la vie, avez devant Vous les forces redoutables qui sèment sous nos pas les épreuves, maintenant poussées au paroxysme, de division, de désintégration, et de destruction, nous ne pouvons en ce moment que nous adresser à Vous, dont nous procédons, dont nous sommes les fils spirituels, les ardents serviteurs.

Notre cœur qui saigne cruellement, et non le moins parce que votre auguste porte-parole déclarait lors du cinquantenaire de notre chère Société que c'était grâce à Vos messagers que le monde était sorti

intact de la crise récente, que les nations en guerre s'étaient rapprochées en une certaine mesure d'accord croissant, et que le monde était à l'abri de cette période de ténèbres qui s'ouvre maintenant devant nous. Et la terreur nous glace parce que Vous-mêmes avez été trompés dans Vos prévisions.

Nous sommes comme frappés de stupeur de nous trouver comme sur un vaisseau sur le point de sombrer; que disons-nous, autour de nous l'affreuse hécatombe a commencé, les cris d'épouvante de milliers de femmes et d'enfants, touchés par la diabolique guerre viennent jusqu'à nous. Nous sommes cependant calmes devant l'ouragan, qui nous engloutira peut-être aussi.

O Vous, Forces suprêmes, Dieu de bonté et de miséricorde, que nous révèle le Christ, sommes-nous donc tombés dans les antres de l'enfer, devons nous condamner ceux qui profèrent des cris de malédiction pour les souffrances indicibles qui les frappent?

Nous savons bien que les forces du mal n'existent que comme l'ombre des vôtres, qu'elles serviront le bien, et que la redoutable Shiva n'a répandu ses cohortes sur la terre que pour qu'un monde meilleur, basé sur la

collaboration, l'entre-aide et la fraternité humaine puisse sortir de la conflagration actuelle.

Développez cette compréhension dans nos coeurs; faites que nous puissions répandre parmi les humains les messages de cet Evangile nouveau; faites descendre au milieu de nous un peu de Votre Lumière.

Ce n'est pas une consolation, un refuge que nous demandons. Nous voulons nous adresser délibérément à Ceux, dont nous avons trouvé le but utile et nécessaire. Nous voulons Vous dire que nous prenons courageusement Votre drapeau en main, la bannière sur laquelle nous voyons inscrit en lettres glorieuses: Fraternité et Service, Philanthropie et Concorde.

Aide-toi, le Ciel t'aidera. Mais le Ciel est trop éloigné des pauvres affaires humaines; nous n'entendons plus la voix qui vient de Vos régions. Celui qui est venu et qui nous avait été annoncé comme Votre Envoyé, ne nous parle ni de Vous, ni d'autres horizons que ceux de notre misérable terre. Mais il veut nous rendre forts, impersonnels, libres, réagissant naturellement, sans opposition, contre tout ce que la Vie nous apporte, apparemment bien ou mal. Nous savons que le monde paie actuellement le prix sanglant de bien des fautes, de bien des injustices et de bien des exploitations. Nous ne voulons être du côté d'aucune ex-

ploitation, ni injustice; bien servir avec ardeur le droit paisible à la vie, la liberté humaine, la dignité de l'existence. Et puisque le monde est divisé en deux camps, si nous ne pouvons rester au-dessus de la mêlée, ceux d'entre nous qui seront appelés à faire leur devoir envers la collectivité, ne s'y soustrairont pas.

Votre Grand-Maitre nous a dit qu'il nous appartenait de contenir les forces de réaction et d'orgueil séparateur: ces forces triomphent actuellement. Mais l'injustice, la tyrannie, l'oppression et la cruauté seront réduites et vaincues. Dans nos rangs nous écarterons tout ce qui est créateur de séparation, toute âpre critique. Vous nous aviez dit il y a bientôt 14 ans, que Vous seriez plus parmi nous les années qui viendraient, mais que Vous ne vouliez Vous imposer à personne, et la révélation a souvent été en défaut. C'est la réalisation qu'il nous faut entreprendre.

Au milieu de la conflagration, qui menace de s'étendre aussi à notre pays, déjà si éprouvé par la dernière guerre, nous réaliserons donc parmi nous un flot de fraternité et de bonne entente, afin que son action puisse rejaillir au dehors dans un monde en furie. Nous aurons les yeux grands ouverts sur la lutte formidable qui s'est engagée, espérons pour de bon, dans laquelle les principes d'humanité et de justice sociale triompheront

finalement, ce dont il nous est impossible de douter.

Puisse ce centre d'action et de pensée théosophique, qui a été suspendu pendant la dernière guerre, rester actif et fort. Puisse cette loge, dans laquelle nous avons depuis vingt années constamment cherché à faire régner une fraternité chaude et débordante, rester

travailler pour le haut idéal que notre Société veut réaliser sous Votre égide éclairée.

Puissions-nous sentir Vos bénédictions puissantes, non comme récompense, mais comme résultat de nos actions délibérées en pleine conscience de notre haut devoir.

F. WITTEMAN

Belgium

A THEOSOPHIST'S WARTIME DILEMMA

A correspondent writes that he is in great perplexity as to whether, as a Theosophist and pacifist, he should be a conscientious objector and refuse to kill his brethren, or join the army and fight for the right cause. The President replies as follows:

DEAR FRIEND,

I was delighted to receive your letter dated November 17th. There is really no reason for you to be in any perplexity whatever. Such perplexity as there may be is probably due to your desire to reconcile outside authorities with the authority of your own inner self. Our various Theosophical authors can at best give their own particular point of view. They may know much more than we know, and may therefore in fact be much more right. But to each of us must be supreme the rightness that is his for the time being. He can do no better than to follow this rightness even though he may have some faint idea that there is a truer rightness than that which for the moment he happens to know.

Your duty lies where your conscience is. Cease reading the Scriptures and all our Theosophical literature and listen

to the Voice of your own Silence. Pay heed to that Voice and happily accept its direction. It is the Voice of that which is best and most in you. Doubtless as time passes this Voice will change, will become purer and nobler and truer. But we none of us are yet Masters, and the Voices of our respective Silences cannot therefore be the Voices of the Masters. But each one of us has his own Voice, the fruitage of his experience, the Voice of the growth he has so far achieved.

I feel you would be doing right either in interpreting the Scriptures and our Theosophical teachings that you should be a conscientious objector and resist fighting with all your power, or that you should take the other view and enter into the fight as a soldier for righteousness, even into physical-plane combat itself.

It is far less what you may actually be doing that is of moment, and far more the sincerity, the honesty, and the dedication of the will which inspires the action. I think that those are truly wise who place integrity, honesty and sincerity far above any particular expression to which these may give rise.

As you say, I have my own Voice. I was a conscientious objector during the beginning of the last war, but as you know a deeper insight into Theosophy caused me to change my opinion. But this deeper insight was obviously along my own line, was into my Theosophy, a Theosophy which could only be a reflection of the eternal and real Theosophy. Such deeper insight caused me to become a fighter. It might well be, however, that the deeper insight of another into his own Theosophy, another reflection of the real Theosophy, might turn him from being a fighter into becoming a conscientious objector.

I say to you, therefore: Retire into the Silence of your Self and shut out all external voices, however wonderful and splendid these may be, however compelling, however much wiser they may seem to be than any voice that you could have. And in this shutting

out, which causes a Silence, listen ardently to hear the Voice of your own Nature speaking to you as to the duty which your Nature would have you perform. Whether thereby you become a conscientious objector or enter into actual fighting, you are an honest man who has sought to obey the dictates of his highest conscience. The world may either praise you or persecute you. But we never stand at the bar of the public opinion of the world, but only at the bar of our own consciences.

You will see that I have not advised you one way or the other. To give advice would not only be impertinent. It would tend to deaden your access to your conscience. I should only be adding my voice to a particular set of voices, whereas my purpose is rather to deaden all other voices so that yours may speak and you may hear.

GEORGE S. ARUNDALE

RE REDUCTION OF FEES AND DUES

DEAR DR. ARUNDALE,

I have your circular letter regarding the possibility of reducing the members' money dues to The Society, and have every sympathy with your idea. My own wish would be to have no dues at all and rely on voluntary contributions, but where it has been tried it has not succeeded, and the human weakness of members (and of people in general) who will not do anything unless it is written in black and white, and who do not seem to have any moral sense outside the Constitution, makes any attempt in that direction hopeless.

What we do here and what is a general practice I think in most of our Canadian Lodges is to pay the annual

dues of members who from age or unemployment or other disability are unable to pay themselves. In Toronto and in Hamilton and in some other Lodges there are no local dues, and the local expenses are made up largely from collection made at the weekly public meetings, supplemented by the subscriptions of members who are better able to give cash. When these sources fail it is common practice to get up entertainments, bazaars, and other exigency methods.

Money is the curse of our movement and I cannot understand why. The Churches are supported gladly by their members, but if anybody suggests that The Theosophical Society needs

money there is an immediate outcry of inconsistency, truth without money and without price.

We get along on a minimum as we pay no salaries and our work is voluntary. What we may lose in efficiency, and I think that is a very slight consideration, we gain in heart-whole loyalty. Of course there are the usual drawbacks, ambitions, personal conceit, lack of time on the part of the willing, inefficiency on the part of those with leisure, these naturally going together. When the wealthy are generous which is very rarely, I am told that they are domineering and want to "run" things. I have not had much experience with wealthy people, as they fight shy of any movement that cultivates generosity and charity. But we must have some money among our members who are more fortunate in the worldly sense.

We have the noble army of the martyrs, the glorious company of the apostles, the goodly fellowship of the prophets. Now if we had a devoted band of millionaires to whom urgent cases could be referred for their personal attention and settlement, we might get somewhere. But all such contributions go into Funds as a rule, and there is nothing more stony-hearted or less sympathetic than a Fund. That is why I say cases of need should be referred to the personal attention of the donor of charity. It would involve detail, but life is all detail and the little things accumulate merit and the bees store honey. We and The Society in Canada are all so poor that I have no right to make suggestions, but if this letter indicates my willingness to co-operate that is all I can expect of it.

ALBERT E. S. SMYTHE

IS THERE A SHORT CUT TO THE WISDOM?

DEAR SIR,

In a letter to the Editor, in the October number, "W.B." seeks the "best and most effective method" of mental development which will enable the aspirant to achieve, in a single lifetime, memory of former lives.

Where remarkable results are achieved in any direction, a very noticeable thing is the apparent ease with which the work is done and the rapidity of achievement. In yoga, in accordance with this which seems almost to be a law of nature, in exactly the same way, final success, when success does come, usually comes very quickly.

When we realize that the personality is perishable, it does not seem very im-

portant to bring through the memory of former lives into the physical consciousness. At any rate, it is not necessary for swift progress, and that is what really matters. When we see a man making rapid progress, rising from the ranks of ordinary humanity to super-human heights apparently in the space of one incarnation, we naturally want to know the explanation. We have not seen the many lives of struggle that prepared for the inevitable final swift triumph.

The preliminary work of preparation it is that requires so much time, and for that I see no better method than steady, unremitting practice if the necessary faculties are to be developed.

J. H. H.

BOOK REVIEWS

A GREAT BOOK

Annie Besant: An Autobiography. With an additional survey of her life by George S. Arundale; and biographical notes compiled from her own writings. Adyar Edition, 1939. Price Rs. 9-6-0.

It would be interesting to know exactly why in all ages biographies, and particularly autobiographies, have met with such universal response. Perhaps it is because in this troublous world the average human being is encouraged to find in the lives of others, not the smooth sailing of the popular novel, but the storms and difficulties, the fears and weaknesses, so familiar to himself; and in seeing these gallantly met by another he gains in strength and courage. If this surmise be true, then no better book could be read by anyone, Theosophist or otherwise, than the Autobiography of Annie Besant. It is true, hers is the life of an extraordinary person, a life filled with extraordinary struggle and doubt, but the title of the last chapter, "Through Storm to Peace," charts the path and the desired goal of the average man.

To the Theosophist who is more familiar with Annie Besant in her later years, the book should be particularly appealing as it unfolds on page after page in a most delightfully entrancing manner the childhood, adolescence and womanhood of that truly great soul. Who will not re-live precious moments in his own childhood when he reads of the

little girl of five who was "often unswathed from a delightful curtain, in which I used to roll myself with a book," who had a habit of "losing myself so completely in the book that my name might be called in the room where I was, and I never hear it, so that I used to be blamed for wilfully hiding myself, when I had simply been away in a fairy-land, or lying trembling beneath some friendly cabbage-leaf as a giant went by."

And who cannot see the later life presaged in the activity of the growing girl who always tore her frock on the bolt of the door as she flew through it into the garden where there was not a tree she did not climb, a flower or bush she did not know, and where stood the widespread Portugal laurel as her private country-house with bedroom, sitting-rooms, study and larder. Here in the branches she would sit for hours reading some favourite book, Milton's *Paradise Lost* the chief favourite, and "the birds must have felt startled, when from the small swinging form perching on a branch, came out in childish tones the 'Thrones, dominations, principedoms, virtues, powers,' of Milton's stately and sonorous verse."

A chapter on her early education is filled with delightful little by-thoughts which show the warrior for unpopular causes that was to be. "What a dull, tiresome world it was that I had to live in, I used to think to myself when I was told to be a good child, and not

lose my temper, and to be tidy and not mess my pinafore at dinner. How much easier to be a Christian if one could have a red-cross shield and white banner, and have a real devil to fight with, and a beautiful Divine Prince to smile at you when the battle was over. How much more exciting to struggle with a winged and clawed dragon that you knew meant mischief, than to look after your temper, that you never remembered you ought to keep until you had lost it."

During her girlhood years travel brought her into touch with new languages, the art and culture of the Continent, and also the admiring glances of young university students, all under the able direction and protection of Miss Maryat, whose character is revealed as one fully competent to guide the high-spirited girl during the formative years, of which she writes: "... my life flowed on smoothly, one current visible to all and dancing in the sunlight, the other running underground, but full and deep and strong."

Then followed the experiences of her engagement and marriage and her subsequent unhappiness, the birth of her two children, and the break with her clergyman husband, all told with a vivid and honest faithfulness to facts, blaming herself no less than others for the unhappiness into which she was plunged for the first time in her life. The succeeding years were crowded with activity: her first awakening of interest in the outer world of political struggle, all of the years of valiant fighting from the platform, among the labourers, in the prisons, for justice towards the oppressed, her association with leading

political and social reformers, notably Mr. Bradlaugh, her growing doubt in religion and yet her increasing hunger for that which would wholly satisfy her essentially religious nature. These middle years of Annie Besant's life were catastrophic indeed, far beyond that of the average individual, but throughout can be seen the steady weaving of the life-pattern of an old soul, the rounding out in this life of qualities brought from the past, the strengthening of the soft-hearted woman driven into action by some invincible force beyond her normal nature, for she says: "I have ever been the queerest mixture of weakness and strength, and have paid heavily for the weakness. As a child I used to suffer tortures of shyness, and if my shoe-lace was untied would feel shamefacedly that every eye was fixed on the unlucky string; as a girl I would shrink away from strangers and think myself unwanted and unlike . . .; and as the young mistress of a house, I was afraid of my servants, and would let careless work pass rather than bear the pain of reproving the ill-doer; when I have been lecturing and debating with no lack of spirit on the platform, I have preferred to go without what I wanted at the hotel rather than to ring and make the waiter fetch it; . . . how often have I jeered at myself for a fraud as the doughty platform combatant, when shrinking from blaming some lad or lass for doing their work badly!"

Contrast this with the woman who could write the following editorial in the *Reformer*: "What tests 1884 may have for our courage, what strains on our endurance, what trials of our loyalty, none can tell. But this we know—that

every test of courage successfully met, every strain of endurance steadily borne, every trial of loyalty nobly surmounted, leaves courage braver, endurance stronger, loyalty truer, than each was before. And therefore, for our own and for the world's sake, I will not wish you, friends, an 1884 in which there shall be no toil and no battling; but I will wish you, each and all, the hero's heart and the hero's patience, in the struggle for the world's raising that will endure through the coming year."

And out of those stormy years, which make extremely fascinating reading, spent in service to the weak, in fighting for freedom of speech and justice to all men, came her "accidental" contact with *The Secret Doctrine*, the book which made her a Theosophist.

She closes her Autobiography with this tribute to Theosophy, which will find corroboration in the heart of every true Theosophist: "Through anxieties and responsibilities heavy and numerous it has borne me; every strain makes it stronger; every trial makes it serener; every assault leaves it more radiant. Quiet confidence has taken the place of doubt; a strong security the place of anxious dread. In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace."

And here one might wish there had followed, rather than preceded, the 100 pages which carry the life of Annie Besant to its conclusion. For these pages include the story of her Theosoph-

ical life in the beautiful and inspiring words of Dr. Arundale, her close friend, her "son" and her colleague, and her successor in the high office of President of The Theosophical Society, who pictures the continuance of that undaunted spirit as a great Theosophical leader, and as it enters into a new phase of work for humanity, her political and literary work in India, her fight for the freedom and rebirth of the land of her adoption, her election to the presidency of the Indian National Congress following her release from Governmental internment for political agitation. No less important, and perhaps even more enduring, was her social reform and educational work for India during which time she established a widespread system of National education to offset the foreign education being imposed by the British Government, and the Indian Boy Scout Association to which Indian boys would be eligible, as was not the case with the existing Scout movement.

The third section of the book is composed of biographical notes gleaned mainly from her own writings, giving day-to-day details of life from the time she became a Theosophist to her death. This is useful information and forms an important part of a book designed to be a complete account of the life of Annie Besant.

The book is well-produced, and illustrated with a number of portraits showing Annie Besant at various stages of her long and eventful life. This is a great book, for through it one becomes more dynamic in one's own crusade against ugliness and cruelty and injustice. Let no one think, therefore, that having read it once there is

no need for further reading. But most important of all should this great book be in the hands of young people everywhere, for it is the young who will respond with quickened pulses to the greatness, the nobility and the courage of this large-hearted and beautiful woman—"the grandest figure of the last hundred years."

ANITA HENKEL

THE LORD'S SONG

Srimad Bhagavad Gita of Bhagavan Sri Krishna, translated into English by R. Vasudeva Row, assisted and published by T. M. Janardanam. *Suddha Dharma Tract* No. 4. Madras, 1939, pp. XIV, 223.

The Gita: a Critique, by P. Narasimham, M.A., L.T., Madras, 1939, pp. V, 270.

Never a year passes without there being added to the existing literature on *The Bhagavad Gita* at least one new translation and one new comment, such as the two books listed above. This shows the popularity of the Poem as an unfailing source of inspiration. It offers food for mind and heart of every scope, the lowly as well as the highest intellect. And proportionate to the intelligence is naturally the understanding of the philosophy, and the value of the books produced. Many will fall far below their subject, some will in a measure do justice to its spiritual import, very few will approach near to the sublimity of its most inner teachings. The two books under review are, I should say, good examples of the second class, but in their way of treatment they form a contrast.

Besides the Sanskrit text in Devanagari characters and the English translation, the first book gives also some additional verses—the Parayanakramah, the Saptashloki Gita, the Suddha Shashtra, (specially belonging, I presume, to the religious sect under whose auspices the publication is made), and verses on the qualifications necessary for a proper study of the Gita. The book is further equipped with a shloka-index and a glossary. The prose translation is straightforward and faithful, but has no outstanding qualities of beauty or philosophical originality in its choice of words and terms. The whole tenor is strictly and anciently orthodox. It accepts, for example, that "the Great Discourse was made on the seventh day of the bright fortnight of *Kartika* month, the day being Sunday with the asterism *Sravana*, and the time before 10 a.m."; and that "the words used in the Gita, possess occult significance and not merely of the commonplace type, having regard to the high station of the Guru and the Disciple in this Holy Discourse," the former being the "Divinity-Incarnate" himself.

In the West this attitude of accepting the Bible or any Scripture as the literal Word of God has been mostly abandoned. Every book, religious or secular, has to be received and studied on its own merits. In the East this Higher-Criticism has not yet made great headway. It is a pleasure therefore to welcome, in the second book under review, a serious effort, in the modern spirit of free research and independent judgment, unhampered by traditional preconceptions and prejudices, to understand this greatest of

spiritual treasures, of which Indian Sanskrit literature as no other is such a rich store-house.

The book is a "critique" in the good sense, not a mere criticism, but an exposition and rational explanation. The author's "common-sense point of view" is often refreshing, especially when compared with the common scholastic commentaries, stale through countless, changeless repetitions. One may not always agree with the writer's opinion—e.g., in his judgment on Chapter XI—but that goes without saying in a book which has its own individual tone.

Let me quote one instance from the Foreword, which is of actual interest in its application to the world's plight at present. It gives an explanation of Arjuna's revulsion to kill his own kinsmen. And who shall say that he was wrong? "He foresaw," the writer surmises, "that even if victory should come to his side, it could only end in disaster to his clan and lead to no abiding peace either for the Pandava brothers or for the people. His forecast was as fully justified as were the forebodings of those who feared that the Great War of 1914-18 would have a terrible aftermath. The short reign of the sorrow-stricken Yudhishtira after the war proved Arjuna's fears were only too well founded. The Mahabharata War was a great tragedy in Hindu social history."

Indeed, no good can ever come from war, lost or won, for the victor or for the victim, except that through its

miseries man may gradually learn to abstain from this evil, as from every kind of violence. With the author I cannot accept as a historical fact the traditional setting of the Poem, as a prelude spoken on the actual battlefield by the Supreme Being, just before the "slaughter," or what the "military butchers" (as H.P.B. styles them) call the "action," begins. Neither can I accept as historical that the Teacher incited his disciple actually to kill. All the arguments adduced for the justification of such violence are in my opinion so many sophistications. Why argue that the Immortal Self cannot be slain? For that is beside the point! It is the physical body that can be and is slain, and it is this which brings so much pain and suffering not only to the individual but to all his relations and friends who are left behind.

The greatest World-Teachers have always denounced violence, injury, killing and slaughtering, under whatever circumstances or provocations, as an unmitigated evil. If we wish to save the Gita as a spiritual treasure, embodying the highest wisdom of the Aryan race, its setting can be received only as "symbolical" instead of "historical." War and incitement to war by the Teacher can only be accepted as war against one's own passions, never as a war against one's fellow-creatures. Man's passions are the real "kinsmen" arrayed in force against him, whom is alone lawful for him to slay in righteous battle.

A. A.

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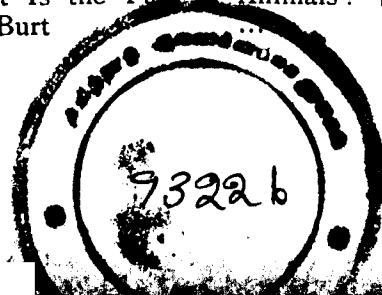
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